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Lataif Sir Sirr

the station of the Secret of the Secret, Under Authority of Prophet Ibrahim and Prophet Moses (as)

Ibrahim and Moses (as)

First **ilm al-Yaqeen** the station of the Galb,

- Then **Ayn al-yaqeen** Using your spiritual vision ,
- Then When you've learned Heavenly Knowledge ,
- Closed your eyes to this dunya and start using **Eyes of the Heart** .
- Hearing and Seeing produce **Real Taste Haqq al-yaqeen** . third World of al-Mithaliya.
- Station of Lights and **Diwan of Awliya** Perfect picture when you reach this, you achieve perfection, you end up with a balanced good physical composite of pictures.
- The Souls perfection will perfect your Physicality allowing you to reach to Physical Perfection.

Best of all Creation Sayedena Muhammad (AS). He has the knowledge and the vision. That is alam al-mithaal. The world or realm of the highest understanding, above your normal, what you achieve in spirituality]

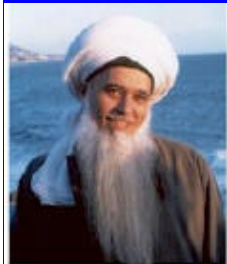
- **Name: Mithaliya= Spiritual Perfection Yagin Certainty**
- **Sense = Touch ,you become subtle nature**
- **Dhikr: Ya Sadiq = Siddiqiun** { Mawlana Abu Bakr As-Sadiq {r}The Guide within the City of Knowledge }
- Under two prophets: Ibrahim (s) and Musa (s), who represent His Lords Divine Presence on Earth.
 - Allah made Ibrahim (s) the symbol of all His Khalifs on this Earth, as mentioned in the ayat of the creation of mankind, inna jasilun fi-l-ardi khalafa [2:30].
 - Musa (s) was blessed with **hearing {0}** and **speaking {1}** to His Lord which are the two essential attributes of knowledge. { **0,1 Binary codes** }

Lectures for this Level:

- Sayedena Ibrahim : Stars Moon Sun levels of Ascension.
- Symbol Faith , Jump into fire
- Father of the Hajj: The Hajj of Sayedena Ibrahim , Perfect Faith in Fire, Sacrifice for Allah everything
- 3 Jamarat Ignorance Fire Shaitan, Perfect Islam, Iman Ihsan 3 Heavenly Powers.
- Preparing you for Hajji, Pay all debts remove dunya before Haji to Allah.
- Ya Sadiq, Zakat and Purification giving everything Abu arwâh of Siddiqiun who will achieve presence in the Alam al-Arwâh.
- His **Speech has power to bring to life Lost Souls**, Called the Birds { souls cut in 4 bad desires }.
- Sayedena Musa: Speak to His Lord, Heavenly Ulum.

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**Mawlana
Shaykh Kabanni**

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- Ask to See His Lord, Lords Glory will be Showed { Sayedena Ahmad (as)}
- MaHa- Mahi , Muhamma- Bahr Qudra, Dal- Dalil= Guide of Allah
- Only Light of Ahmed can Read Quran
- All Salat is Alif, Ha, **Meem**, Dal, **secret of Sajdah is in MeeM**.
- Secret of Dalail Khairat 157- 13-4-1 Surah Al-Araaf 7: 157 {7: 157 157th name of Rasul is Dalail Khairat} Then those who believe in him, and honor him and help him, and follow the light which is sent down with him: they are the successful. 7: 157
- Then Seek Muhammadiun Realty by Naqshbandi Eternal Shaykhs i.e. Sayedena Khidr (AS). Nabi Musa wanted Knowledge of Sayedena Ahmad (S), Allah sent him to a Naqshbandi Shaykh.
- Knowledge where then pen first Wrote 2 Rivers La Illaha Il Allah Muhammad Rasul Allah. Pen Clotted then became 1 River after BismiAllah- One river for dunya. Seek knowledge of before the Bismillah where the Two rivers meet.
- Smash Your Boat (Dunya) Kill Child (Nafs Mathmua) Build Protection for Your Treasures (Prepare for Amanat}
- Power of Huroof of Muqataat
- Power of Numbers
- Importance of 9 , 11, 19 , 7, 12
- Gateway of Surah 9

**Color: { light of the Secret of the Secret is white} Al-Qamar Sayedena Siraj
6th Sense = Subtlety of Soul. Energy Ilm Al-Haqq
Which Salat: Dhur (Sun is at Full Majesty, Symbol of Nur Ahmad (as))
Pillar of Islam: Zakat**

Allah will take from the believers their Dunya and will exchange Akhira with them. This is the best of bargains. Sayedena Abu Bakr As-Sadiq. Abu Arwah Guide of the City is the Father of all Siddiqiun.
[secret is SIRR as-SIRR, secret of secrets, the Haqiqat of [hearing and seeing](#) { 0,1 }.

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| | |
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| • Nabi Musa & Mountain | |
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Station of The Sir-Sirr

The Seal of the Wisdom of Being Lost in Love in the Wisdom of Ibrahim (Abraham) { Shaykh Akbar Sayedena Ibn Arabi {Q} Fusus Hikmah }

Ibrahim is called the intimate friend, and he was an intimate friend (*khalil*), because he was penetrated (*takhallal*) and gathered all the qualities of the Divine Essence. The poet says:
You pervaded the course of my spirit,
and that is why the intimate friend is called the intimate friend.

It is like the colour which permeates the coloured, so it is a non-essential matter ('*arad*) in respect to its essential substance (*jawhar*), and it is not like the place and that which it occupies. Or it means the penetration of the Real into the existence of the form of Ibrahim. Each of these two principles is true as was mentioned, for each points to an aspect which appears without overstepping it.

Do you not see that the Real "Al-Haqq " is manifest in the qualities of beings in-time and He gives news of that from Himself, and He is even manifest in the attributes of imperfection and the attributes of blame? Do you not see that the creature is manifest with the qualities of the Real from first to last, and all of them belong to him as the attributes of in-time things belong to the Real? "*Praise belongs to Allah,*" so the results of praise **from every praiser and one praised go back to Him, and "the whole affair will be returned to Him,"** (11:132) It includes what is blameworthy and praiseworthy, and there is only one or the other.

Understanding The Glass of Water and Ice within it. Eventually the Ice will return to the water....

La Illaha Il Allah Muhammad RasulAllah

Know that when something is penetrated by something the first is contained by the second, so the penetrating is the name of the actor veiled by the penetrated, which is the name of the one acted upon, and it is the Outwardly Manifest.

The name of the actor is the Veiled, the Inwardly Hidden. It is its food, as water permeates wool and so makes it expand.

If **The Real** is the Outwardly Manifest, then the creature is veiled within Him, and creation is all the Names of the Real, His hearing and seeing, and all His ascriptions and discernments.

If the creature is outwardly manifest, then the Real is veiled and hidden in him, and so the **Real is the hearing of the creature, and his seeing, hand and foot, and all his faculties as it related in sound hadith.**

If the Essence were exempt from these relations, it would not be divinity.

These relations are made by our sources, so we make Him god by our dependence on His godness. He is not recognized until we are recognized.

- The Prophet, peace be upon him, said, “Whoever knows himself knows his Lord.” Such a person is the creature with the most knowledge of Allah.

Indeed, the non-time pre-time is not recognized as god until that which depends on its being God is known. Thus it is a proof of Him.

- Then after this, in the second state, unveiling accords you that the Real Himself is the source of the proof of Himself and His godness.
- The universe is but His *tajalli* in the forms of their source-forms whose existence is impossible without Him. He assumes various forms and modes according to the realities of these sources and their states, and this is after our knowledge of Him that He is our God.
- Then the last unveiling comes, so our forms appear to you in Him, and some of us appear to others in the Real " **Al-Haqq**", and then some of us recognize each other and some of us are distinct from one another.
- Among us are those who recognize that our recognition of ourselves occurs in the Real " **Al-Haqq**", and some of us are unaware of the presence in which this recognition of ourselves takes place. “*I seek refuge with Allah from being one of the ignorant.*” (2:67)

By the two unveilings together, He only judges us by ourselves, rather we judge ourselves by ourselves, but through Him. That is why He says, “*Allah’s is the conclusive argument,*” (6:149) meaning against those who are veiled when they say to the Real " **Al-Haqq**", in conformity with their desires,

- “Why did you do this or that to us?”, thinking that it was not in conformity with their desires. “*On the Day when the legs are bared,*” (68:42) means the matter which the Gnostics unveil here.
- They see that the Real " **Al-Haqq**" did not do to them what they allege that He did, but that it was from themselves. For He only lets them know what they are in themselves. From this their argument will dissolve, and the decisive proof of Allah will remain.

If you say, what is the benefit of His words, “*If He had willed, He could have guided every one of you,*” (6:149; 16:9) we say in If He willed “if (*law*)” is a particle of impossibility showing impossibility. He only willed the matter as it is. But the source of possibility accepts the thing and its opposite in the principle of logical proof, and it is the same with any two logical principles. That which occurs is that which the possibility implies in the state of its immutability.

- The meaning of “*If We had guided you*” is, had He shown you the Truth. Allah does not open the inner eye of every possibility in the universe to the perception of the matter as it is.
- There are those who know and those who are ignorant. Allah did not so will, so He did not guide all of them, and He will not will it, and it is the same as if He had willed it. How would He will this which is not? His volition is unified in its connections. It is a relationship dependent on the known, and the known is you and

your states. Knowledge does not have an effect on the known, rather the known has an effect on knowledge, and so it accords from itself what it is in its source.

Divine discourse relates according to what agrees with the ones addressed and what logical reflection accords it. It does not come according to what unveiling gives. For that reason, there are many believers, but the gnostics who possess unveiling are few. “*There is not one of us who does not have a known station,*” (37:164) and it is what you are in your state of immutability which you manifest in your existence.

- This is if it is confirmed that you have existence. If existence is confirmed to the Real " **Al-Haqq**" and not to you, the judgment is yours without a doubt in the existence of the Real " **Al-Haqq**". If it is confirmed that you are existent, then the judgment is yours without a doubt, even if the judge is the Real. It is only the overflowing of existence on you.

You only praise yourself and you only blame yourself, and praise is only due to Allah for the overflowing of existence, for that is His, not yours. You are His nourishment by conditions, and He is your nourishment by existence. He is specified by what specifies you. The command comes from Him to you, and from you to Him, even though you are called obligated, a passive name (*mukallaf*), and He is not called obligated since there is no imposition upon Him.

He praises me, and I praise Him.

He serves me and I serve Him.

In one state I draw near to Him,
and in sources I deny Him.

So He knows me and I do not know Him,
and I know Him and I witness Him.

Where is independence
when I help Him and assist Him?

That is why the Real brought me into existence.

Then I knew Him and manifested His existence.

Hadith brought us that,
and in me He achieved His goal.

Then the intimate friend, Ibrahim, peace be upon him!, possessed this rank by virtue of which he was called the intimate friend.

- **For that reason, he made hospitality to guests a sunnah. Ibn Masarra associates him with the angel Mika'il in respect to provisions.**

Provision is that which nourishes those provided for: when provision permeates the essence of the one provided for until nothing remains in it except permeation and nourishment flows in all the parts of the one nourished.

- There are no parts in divinity, so all the divine stations are penetrated which are designated by the Names, and by which His Essence is manifested.

We are His as our proofs confirm,
and we are ours.

Only my being belongs to Him,
and we are His as we are ours.

I have two aspects: Him and me,
but He does not have “me” through me.

However, His place of manifestation is in me,
so we are His - like me.

“*Allah speaks the truth, and He guides to the Way.*” (33:4)

1. *Huyûm* is the intense love and passion which causes bewilderment and distraction.

3. ref. to *hadith qudsî* via Abu Hurayra, “My slave does not draw near Me with anything I love more than what I have made obligatory for him. My slave continues to draw near me with super obligatory actions until I love him. When I love him, I am his hearing with he hears, his sight by which he sees, his hand with which he strikes, and his foot with which he walks. He will become Rabanniya a will ” (*Sahih* al-Bukhari, 81:38:2)

4. The first unveiling was annihilation (*fanâ'*) and the second is going-on (*baqâ'*).

5. "I created existence so that I might be known."

6. Muhammad ibn Masarra al-Jabali, Andalusian Sufi and thinker, born in Granada 269 /883 and died near there in 319/931.

The Seal of the Wisdom of Sublimity in the Word of Nabi Musa (as) (Moses)

The wisdom of the killing of the male children in respect to Musa was in order to give him the support of the life of each of those killed for his sake because each of them was killed for being Musa.

- There is no ignorance, so the life of the one killed for his sake had to return to Musa.
- It is pure life in the natural state (*fitra*). The desires of the self have not soiled it; rather, it is in its natural state of "Yes (*bala*)."

Musa was the sum of the lives of those killed for being him.

- All that was prepared for the murdered ones in the way of the predisposition of their spirits was in Musa, peace be upon him.
- This is a divine favour to Musa which no one before him had.

The wisdoms of Musa are numerous. If Allah wills, I will enumerate them in this chapter according to what the divine command puts into my mind. This is the first about which I shall speak in this chapter.

- Musa was only born being a synthesis of many spirits.
- He was a concentration of effective forces since the young have an effect on the old. Do you not see how the child has an effect on the older person by the special quality the child has? The older person descends from his leading position to play with the child and rock him in his arms and to show himself at the child's level of intellect – he descends to the level of the child's intellect. He is under subjugation even though he is not aware of it. He occupies himself with instructing and protecting the child, seeing to his needs and consoling him so that the child is not distressed.

All this is part of the effect of the young on the old. That is due to the strength of his station. **The young has a new covenant with his Lord because he has newly come into being.** The old person is further from Him.

Whoever is nearer to Allah subjects whoever is further away from Him, just as the elite of the near angels subject the further ones.

- The Messenger of Allah, may Allah bless him and grant him peace, used to expose himself to the rain when it came down and to uncover his head so that it would fall on him.
- He said that it has a new covenant with Allah. Look at this recognition of Allah on the part of this Prophet! What is more glorious, more sublime and clearer than this?
- The rain subjected the best of men due to its proximity to its Lord.
- That is a likeness of the Messenger on whom the revelation descends.
- The rain called him by its own state, and so he exposed himself to the rain in order to receive from it what it brought from his Lord.
- If he had not received this divine benefit from it by the rain, he would not have exposed himself to it. **This is the message of water from which Allah has fashioned every living thing - so understand! { MA= Life must consist of Allah and Muhammad (s)}**

As for the wisdom of Musa being put into the ark and then cast into the river, the ark (*tâbût*) is his human nature (*nâsût*).

- The river is what he received of knowledge through his body by what the power of discernment and the sensory imaginative faculties accorded him.
- Only by the existence of this elemental body does the human self have these faculties or their like.
- When the self comes to this body and is commanded to freely dispose of it and manage it, Allah gives it these faculties as instruments by which it obtains what Allah wills that it obtain in the management of **this ark which contains the *sakina* of the Lord.**
- Musa was cast into the river in order to receive various knowledges by these faculties.
- Thus Allah taught him that the spirit which **manages him is the ruler.**
- He is only managed by it.
- It gives him the command of these faculties of phenomenal being which are in this ***nâsût* that is designated by the ark in the field of indications and wisdoms.**

Allah manages the universe in the same way, and it is only managed by it or by its form.

- It is only managed by Him inasmuch as the arrival of the one begotten depends upon its being brought into existence by the begetter.
- Caused things depend on their causes, proven things depend on their proofs, and true things depend on their realities.
- All of this is part of the universe, and it is Allah's management of it, and he only manages by it.

As for our statement, "or by its form," I mean the form of the universe, and by it I mean the Most Beautiful Names and sublime attributes by which Allah is named and described.

Nothing of a name by which He is called has reached us but that we found the meaning and spirit of that name in the universe. The universe is also only managed by the form of the universe.

- For that reason, the Prophet said in respect of the creation of Adam who is the blueprint which gathers all the attributes of the Divine Presence which is the essence, the attributes and the actions:
- "Allah created Adam in His form."
- His form is only the Divine Presence.
- In this noble epitome, **which is the Perfect Man**, He brought into existence all the Divine Names and the realities of that which is outside of him in the Macrocosm separate from him.

He made Adam a spirit (*rûh*) for the universe, and so He subjected to him the high and the low through the perfection of his form. { AHmad- Light before Adam, Adam- is the form, the Ha of AHmad -Ha- Hayat brought Adam to Life"

- As there is nothing in the universe that "does not glorify Allah's praise," in the same way, there is nothing in the world which is not subject to this man according to what the reality of his form accords him.
- Allah says, "*He has made everything that is in the heavens and the earth subservient to you. It is all from Him.*" (22:65) All that is in the universe is subject to man.
- He who knows that from his knowledge is the Perfect Man. He who is ignorant of that is the Animal Man.

The form of casting Musa into the ark and then casting the ark into the river is outwardly a form of destruction.

- Inwardly, it was his rescue from being killed. He was brought to life as the self is brought to life by knowledge from the death of ignorance as
- Allah says, "Is someone who was dead (i.e. by ignorance) and whom We brought to life (with knowledge) and supplied with a light by which to walk among the people (which is guidance) the same as someone who is in utter darkness (in being astray) unable to emerge from it (i.e. will never be guided)?" In itself the matter has no end at which it stops.

Guidance is that man is guided to bewilderment (*hayra*).

- He knows that the business is bewilderment.
- Bewilderment is being unsettled and movement.

- Movement is life. There is no non-movement nor death.
- There is existence and not non-existence.
- It is the same with the water which gives life to the earth. Its movement is His word, “*so it quivers*” and conceives, “*and swells*” with pregnancy, “*and sprouts plants in beautiful pairs.*”
- It only gives birth to what resembles it, i.e. has a nature like it.
- **It has being linked in pairs (*zawjiya*) which is the state of being doubled by what is born from it and what appears from it.**

Similarly, the existence of Allah has multiplicity and the many Names. It is this or that according to what appears from it of the universe which demands the realities of the Divine Names by its development. They are doubled by it and stand in opposition to the unity of multiplicity.

It is one by source in respect to its essence, as the primal substance (*hayûla*) is a single source in respect to its essence, while it has many forms which it supports by its essence. I

- It is the same with Allah through the forms of *tajalli* which are manifested from Him.
- So the locii of the *tajalli* are the forms of the universe, **in spite of the intelligible unity (*ahadiyya*).**
- Look at the excellence of this divine instruction which Allah gives by granting its recognition to whoever He wishes among His slaves.

When the family of Pharaoh found him in the river by the tree,

Pharaoh called him Musa. ***Mu is water in Coptic and sha is tree.***

- He named him by where he found him, for the ark stopped by the tree in the river.
- Pharaoh wanted to kill him. His wife, speaking by divine articulation in what she said to Pharaoh about Musa —
- since Allah had created her for perfection as Allah said about her when **He testified that she and Maryam, daughter of ‘Imran, have the perfection which men have - said, “*he may be a source of delight for me and for you.*” (28:9)** She would be consoled by him with the perfection which she received as we have said.
- The **consolation of Pharaoh was with the belief Allah gave him when he was drowning.**

So Allah took him pure and purified.

- There was no impurity in him since He took him in his belief before he had acquired any wrong actions.
- Islam effaces what was before it. He made him a sign of His concern so that none might despair of the mercy of Allah, for “no one despairs of solace from Allah except for the unbelievers.” (12:87)
- If Pharaoh been of those who despair, he would not have embarked on belief. Musa, peace be upon him, was, as the wife of Pharaoh said, “*a source of delight for me and for you. Do not kill him. It may well be that he will be of use to us.*” That is what happened.
- Allah gave them use of Musa, although they were not aware that he was a prophet who would destroy the kingdom of Pharaoh and his family.

When Allah protected him from Pharaoh, his mother’s heart was freed of the anxiety which had befallen her.

Then Allah forbade him to be suckled until he had received his mothers breast, so she suckled him that Allah might complete her joy.

- The knowledge of the roads (*sharâ’i*) is like that.
- It is as Allah said, “*to each We have made a road,*” (5:48) i.e. a path (*tariq*), “and a direction (*minhaj*)” from that path.
- This statement is an indication of the root from which he came (*minhu ja*).

It is his food as the tree has branches and yet is only nourished by its root.

- What is *haram* in one Shari’a can be *halal* in another Shari’a
- - I mean in a certain form it can be *halal*, while in the heart of the matter it is not really the same as what passed because the matter is new creation, not repetition.
- This is what we instruct you! It is referred to in connection with Musa when the wet-nurses were made *haram*.

In reality, the one who suckled him, not the one who bore him, is his mother.

- The mother of birth carried him in regard to the trust.
- He is formed within her and fed by her menstrual blood without any volition on her part in that, so that **does not come from her benevolence towards him**.
- He is only fed by what would destroy her or make her ill had he not been nourished on it, or had that blood not gone out of her.
- The embryo is a gift to its mother since it feeds on what would cause her harm had that blood remained with her and not gone out of her, or had not the embryo been nourished on it.

Suckling is not the same. By her suckling, she intends to give him life and to sustain him. Allah gave that to Musa in the mother who bore him.

- No woman outside of his mother by birth had any right over him that she also might find consolation in bringing him up and watching him grow in her room, and so she was not sad.
- Allah saved him from the grief of the ark, so he pierced natural darkness by what Allah gave him of divine knowledge, while he did not depart from nature.
- He tested him with many trials and gave him experience in many places so that he might realise patience in himself in the trials Allah gave him.

The first of Allah's trials was the killing of the Copt which Allah inspired him to do and gave him success in his secret – yet he did not know this.

- However, Musa did not feel any anxiety over killing him, although he was unsure until the command of his Lord told him, since the Prophet is inwardly protected without being aware of it until he is informed, until transmission comes to him.
- For this reason, al-Khidr showed him the killing of the boy, so Musa criticised the killing but did not remember how he had killed the Copt. Al-Khidr told him, "*I did not do it of my own volition,*" (18:82) and he informed him of his rank before he told him that his movement was protected in reality, but he was not aware of it.

Al-Khidr also showed him the piercing of the ship.

- Outwardly it was destruction, but inwardly it was rescue from the hand of the tyrant.
- He made that an analogy of the ark which was in the river– its outward aspect was destruction, while inwardly it was rescue, for his mother did it fearing the hand of the tyrant, who was Pharaoh, that he might not kill Musa in captivity.
- She looked at him with the revelation Allah had inspired in her while she was not aware of it. She felt in herself that she would suckle him.
- When she feared for him, she cast him into the river because, as the proverb says, "What the eye does not see does not afflict the heart." She did not fear for him with the fear of the witnessing of the eye, and she was not sad with the sorrow of seeing him. It came over her thoughts that perhaps Allah would return him to her, for she had a good opinion of Him.
- She lived by this thought in herself and by the hope which was opposite fear and despair. When she was inspired to do this, she said, "Perhaps he is the Messenger who will destroy Pharaoh and the Copts." She lived and took joy in this, which was illusion and thought in respect of herself, but, in the heart of the matter, it is knowledge.

When they searched for Musa (after he had killed the Copt), he left in flight, fearful outwardly and in the meaning, it was love of deliverance – for movement is always by love, but the onlooker is veiled from it by other causes, which are not the movement.

- This is because the root is the movement of the universe from non-existence which was immobile in existence. That is why it is said that the matter is movement from immobility. The movement which is the existence of the universe is the movement of love.
- The Messenger of Allah, may Allah bless him and grant him peace, said, quoting Allah, "I was a hidden treasure, therefore I wanted (lit. loved) to be known."
- If it had not been for this love, the universe would not have appeared in its source.

- Its movement from non-existence to existence is the movement of the love of the One who brings into existence for this purpose.
- The universe also loves to witness itself in existence as it was witnessed in immutability. Thus by every aspect, the movement from immutable non-existence to the existence of the sources is a movement of love, both in respect of Allah and in respect to itself.

Perfection is loved for itself. Allah's knowledge of Himself is His, since He is independent of the worlds. It belongs only to Him.

- The perfection of the rank of knowledge only remains by the in-time knowledge which comes from these sources. When the sources of the universe exist, then the forms of perfection appear with timeless and in-time knowledge.
- Thus the rank of knowledge is perfected by two aspects.
- In the same way, the ranks of existence are perfected. Existence from it is before-time and not before-time, which is in-time. Pre-temporal (*azali*) time is the existence of Allah by Himself, and non-pre-temporal-time is the existence of Allah by the forms of the immutable universe.
- It is called in-time because it manifests some parts to others. He is manifest to Himself by the forms of the universe, and so existence is perfected.

The movement of the universe is by love of perfection, so understand!

- Do you not see how what the Divine Names bring into existence is breathed from the absence of the manifestation of their effects in a entity called the universe?
- It loves rest which is only reached by the existence of form, high and low.
- Thus it is confirmed that movement occurs by love. The only movement in the entire cosmos is by love.

Among the 'ulama' are those who know that and those who are veiled by the nearer cause because it rules their state (*hâl*) and overpowers them.

- Musa was aware of his fear by what occurred through his killing the Copt.
- That fear implied love of deliverance from killing.
- So he fled by fear. In the meaning, he fled when he loved deliverance from Pharaoh and his deeds. He mentioned the nearest cause which he was aware of at that moment, which is like the form of the body of man, and love of deliverance is contained in it as the body contains the spirit which manages it.

The Prophets had the language of the outward with which they addressed people in general and on which they relied to make the one who listened understand what was said. The Messengers make allowances for people in general by their knowledge of the rank of the people of understanding. **It is as the Prophet, peace be upon him, said about gifts, "I give to this man, while another man is more beloved to me than him for I fear that Allah might throw him down into the Fire."**

- He made allowances for those whose intellect and discernment are weak and who are overcome by greed and nature.
- Similarly, what they brought of knowledges, they brought wearing a robe which nearer to the understanding, so that the one who has no "diving" might stop at the robe and say, "How excellent this robe is!" and he will see it as the limit of rank.

Because of what this robe from the king demands, the one with subtle understanding, the one who dives for the pearls of wisdom,

- looks at the quality of the robe and its type of material. By it, he knows the degree of the one it covers, and so he stumbles onto a knowledge which no one else has obtained from those without knowledge of such matters.
- Then the Prophets and Messengers and heirs knew that in this world and in their communities, there are those who, in this manner, express themselves in the outward language which the elite and common share. The one who is elite understands of it what the common understand, and more, inasmuch as it is valid that he be called elite.
- He is distinguished from the blind. Those who have obtained knowledges are content with this. This is the wisdom of his words, "*I fled from you when I was in fear of you,*" but he did not say, "I fled from you by

love of safety and well-being.”

Musa came to Madyan and found two women and got water for them without being paid for it.

- Then he turned away to the divine shade and said, “*O my Lord, I am truly in need of any good You have in store for me.*” (28:24) He made the source of his getting water the same as the good which Allah sent down to him, and he described himself as being in need of Allah in the good which he had.
- Al-Khidr showed him the setting-up of the wall without wage, but Musa chided him for it.
- So al-Khidr reminded him of his drawing water without wage, and other things which were not mentioned.
- The Prophet, may Allah bless him and grant him peace, **wished that Musa had remained silent and had not left him so that Allah would have related more about them.**
- Al-Khidr alerted Musa to the fact that what had come to him and would come to him was by the command of Allah and His will which it is impossible to contradict.
- **Knowledge of that is one of the prerogatives of wilaya.**
- As for the Messenger, He might not acquaint him with it, for it is the secret of the decree.
- If He had acquainted him with that, it might have been a reason for his lassitude in conveying what he was commanded to convey.
- Allah withholds the knowledge of this from some of the Messengers as a mercy to them from Him.
- He did not withhold it from our Prophet, may Allah bless him and grant him peace, because of the strength of his state. This is why our Prophet said, **“I call on Allah by inner sight.” (75:14)**

By this he knew what Musa had succeeded in had been without knowledge on his part.

- If it had been from knowledge, Musa would not have criticized what al-Khidr did, since Allah had testified before Musa as to al-Khidr’s purity and justice { **A Naqshbandi Shaykh carrying The Muhammad Realities** }.
- In spite of this, Musa was heedless of the fact that Allah had made him pure, and of the conditions set down for following him.
- This was a mercy for us if we forget the command of Allah.
- If Musa had known that, al-Khidr would not have said to him, **“What you have never encompassed in your knowledge,”** meaning **I have a knowledge which you have not received by tasting as you have a knowledge which I do not know. He was just.**

As for the wisdom of his parting from him, it is because Allah said of the Messenger, **“Take what the Messenger brings you, and avoid what he prohibits you.” (59:7)**

- The ‘*ulama*’ of Allah who recognise this quality of the Message and the Messenger stop at this statement.
- Al-Khidr knew that Musa was the Messenger of Allah.
- He regarded what came from him to preserve the *adab* which is due to the Messengers. Musa said to him, **“If I ask you about anything after this, then you should no longer keep me company.”** So he forbade al-Khidr to keep his company.
- When that occurred for the third time, al-Khidr therefore said, **“This is where you and I part company,”** Musa did not tell him, “Do not do it,” nor did he seek to keep him company **for he knew the level of the rank he was in when he spoke of the prohibition against keeping him company. Musa was silent, and the parting took place.**

Look at the perfection of these two men in knowledge and the completion of divine *adab* as right, and the justice of al-Khidr, peace be upon him, in what he acknowledged to Musa when he said,

- “I have a knowledge which Allah has taught me which you do not know, and you have a knowledge which Allah has taught me which you do not know.”
- This information which al-Khidr imparted to Musa was a remedy for the wound inflicted on him in his words, **“How indeed could you bear with patience something you have not encompassed in your knowledge?” (18:68)** although he knew the sublimity of his rank with the message, and al-Khidr did not have this rank.

This appeared in the community of Muhammad in the *hadith* regarding the fertilization of the date tree.

- The Prophet, peace be upon him, told his Companions, “You know more about the matters of your daily

life.”

- There is no doubt that the knowledge of the thing is better than ignorance of it.
- Allah praises Himself, saying, “He has knowledge of all things.”
- The Prophet, may Allah bless him and grant him peace, acknowledged to his Companions that they knew more about the exigencies of this world than him because he had no experience of them.
- Rather, he was occupied with what was more important. I have informed you about a great *adab* by which will benefit you if you occupy yourself with it.

Musa’s statement, “My Lord gave me right judgement,” (26:21) means the khalifate, “*and made me one of the Messengers,*” means the message.

- Not every Messenger is a khalif. **The Khalif has a sword, duties and governance.**
- The Messenger is not the same – rather, he transmits what he has been sent to transmit.
- If he does battle and **defends with the sword**, then he is both **khalif and Messenger**.

As for the wisdom of Pharaoh’s question regarding divine what ness (mâhiya) when he said, “What is the Lord of the worlds?” (26:23)

- that question did not arise from ignorance, but it was posed in order to test Musa and to see what answer he would give when he claimed that he had a message from his Lord.
- Pharaoh knew the rank of the Messengers in knowledge of Allah and he wanted to test Musa’s answer to ascertain the validity of his claim.
- In order to inform those present, he invited an answer which would have been misleading as far as they were concerned since they did not know what Pharaoh himself knew about the question.
- Musa answered him with the answer of those who have knowledge of the matter. Then Pharaoh, in order to preserve his position, asserted that Musa had not answered his question.
- So because of the inadequacy of their understanding, it seemed clear to those who were present that Pharaoh knew more than Musa. For this reason, when Musa answered him with what was not appropriate – and outwardly it is not an answer to what he was asked about – and Pharaoh knew that he would only give that answer, Pharaoh then said to his companions,

“Your Messenger” who was sent to you “is mad” since the knowledge of what I question him about is veiled from him since it is inconceivable that it be known at all.

- The question is valid. The question of the what-ness is a question about the reality of what is asked about - it must be real in itself.
- As for those who make definitions which consist of category and genus, these are matters shared by various things.
- Whoever has no category must have a reality in Himself which belongs to no other. The question is invalid in the school of the People of Allah, sound knowledge and sound intellect.
- The only answer to it is the answer Musa gave.

Here is a great secret! He mentioned the “act” in giving the answer to the one who asked for a definition of essence.

- He made the essential definition the source of the attribution to what appeared of Him in the forms of the universe, or what appeared in Him of the forms of the universe.
- In answer to, “What is the Lord of the worlds?”
- he said that He is the **One in whom the forms of the universe are manifest on high** – which is the heaven - and below - which is the earth, “if you but have certainty,” or He who is manifest by them.
- When Pharaoh told his companions that Musa was mad, (*majnûn*) in the sense that he was possessed, Musa added to the elucidation in order to inform Pharaoh of his rank in divine knowledge because he knew that Pharaoh already knew that.
- Musa said, “*The Lord of the East and the West,*” bringing what was manifest and what was hidden, in the outward and the inward, “*and what between them is*” which is Allah’s words, “*He has knowledge of everything,*” “*if you have intellect,*” i.e. if you possess qualification since this comes from from intellect.

The first answer is for those who are certain, and they are the people of unveiling and existence.

- Musa said, “If you have certainty,” i.e. if you are the people of unveiling and existence.
- I have given you knowledge of what you are already certain about in your witnessing and existence.
- If you are not of this category, I have answered you in the second answer: if you are among the people of intellect and qualification, and you limit Allah according to what the proofs of your intellects accord.

Thus Musa manifested both aspects in order to inform Pharaoh about his question and his veracity. Musa knew that Pharaoh knew that because he asked about the what-ness of Allah. He knew that his question was not couched in the language the ancients used in their questioning by means of what. That is why he answered him. If he had known anything else from him, he would have been mistaken in the question.

- Musa treated that about which he was asked as the source of the universe, and Pharaoh addressed him by this language although the people present were not aware of that.
- Pharaoh said to him, “*If you take any god other than me, I will certainly make you one of the imprisoned.*” (26:29)

The letter sin in prison (*sijn*) is one of the letters of increase, meaning I will veil you, for you answered by what supported me so that I might say the same to you.

- If you say to me, “O Pharaoh! I do not I do not recognise your threat to me while the source is but one, so how can you separate?”
- Then Pharaoh replied, “The ranks are separate, but the source is not separate and it is not divided in its existence.

My rank right now is power over you by actual fact, O Musa! I am you by the source and other than you by rank!”

- When Musa understood that from him, he gave him his due in respect to himself and told him, “You will not be able to do that.”
- Pharaoh’s rank gave him power and influence over Musa because Allah is in the rank of Pharaoh in respect of the outward form which has authority over the rank in which Musa appeared in that assembly.
- Therefore Musa told him that Allah had manifested a barrier to his hostility against Musa.
- He said, “*Even if I were to bring you something undeniable?*” Pharaoh could only reply, “*Produce it then, if you are someone telling the truth*”
- so that Pharaoh would not appear to be unjust among those of his nation who were weak-minded. They had doubts about him, and they were the group Pharaoh made unsteady.

However, they obeyed Pharaoh because they were a corrupt people; that is, lacking sound intellects’ rejection of taking Pharaoh’s claims literally. The intellect stops at a certain limit, and only those of unveiling and certainty can cross that limit. This is why in his answer, Musa first addressed those of certainty and then address those of the intellect.

- “*So he drew down his staff (‘asa)*” (26:32) which is the form with which Pharaoh defied (*‘asa*) Musa when he refused to answer his call. “*And there it was, unmistakably a snake,*” i.e. an evident snake.
- Thus rebellion, which is evil, changed into obedience, which is good, as Allah says, “*Allah will transform their evil deeds into good deeds,*” (25:70) meaning in judgement.
- Here the judgement manifested a differentiated source in a single substance (*jawhar*) – so it is a staff, a snake, and a manifest serpent.

It devoured its likes among the snakes in the form of a snake, and the staffs in the form of a staff.

- The proof of Musa overcame the proofs of Pharaoh in the form of staffs, snakes and ropes.
- The sorcerers had ropes, but Musa did not have a rope. **The “rope” is the small hill; that is, their powers in relation to the power of Musa is as the hills are to the lofty mountains.**

When the sorcerers saw that, they recognised Musa’s rank in knowledge and they saw that he possessed a power which was not mortal. If it had been within the the power of a mortal, it would only belong to someone who could distinguish sure knowledge from imagination and illusion.

- So they believed in “*the Lord of the Worlds, the Lord of Musa and Harun*” - **that is, the Lord to whom**

Musa and Harun summoned them because they knew that the people understood that they were not being called to Pharaoh.

- Pharaoh was in the position of authority, and he was the master of the moment since he was the Khalif with the sword, even though he broke the customary divine laws when he said, *“I am your Lord most high”* - i.e. **since all are lords, I am the highest of them through the power which you have outwardly given me over you.**

The sorcerers knew that he spoke the truth in what he said, and they did not deny it. They affirmed that to Pharaoh, and said,

- “You only judge in this passing life, so judge as you like, for the kingdom is yours.”
- **So the statement of Pharaoh, “I am your Lord most high,” was valid.**
- Although the source is from Allah, the form is Pharaoh’s. He cut off the hands and feet, and crucified through a real source in false form in order to attain the ranks which are only attained by that act.

There is no way to neutralize causes because the source-forms necessitate them. They only appear in existence by the form on which they are based at the source since *“there is no changing the words of Allah.”* (10:64) The words of Allah are not other than the sources of existent things. Timelessness is ascribed to Him in respect to their permanence, and in-timeness is ascribed to them in respect of their existence and appearance. Thus we say, a certain man or guest happened to be with us today.” That does not mean that he did not have any existence before this event. For that reason, Allah says about His Mighty Word which is timeless, *“No reminder (dhikr) from their Lord comes to them lately renewed without their listening to it as if it were a game,”* (21:2) and *“but no fresh reminder reaches them from the All- Merciful, without their turning away from it.”* (26:5) The Merciful only brings mercy, and whoever turns away from mercy advances the punishment which is the absence of mercy.

As for the words of Allah, *“but their belief when they saw Our violent force was of no use to them. That is the pattern Allah has always followed with His slaves,”* (40:85) that did not mean that it did not profit them in the Next World through His exception, *“except for the people of Yunus.”* He meant that that did not prevent them being punished in this world.

- **For that reason, Pharaoh was seized in spite of the existence of his belief even though his affair was that of someone who is certain that his death is approaching.**
- The circumstances accord that he was not certain that he was going to die because he saw the believers walking on the dry path which had appeared when Musa struck the sea with his staff. Pharaoh was not certain that he would perish since he believed that he would not die until the moment actually reached him.
- He believed in the One in whom the Tribe of Israel believed, in certainty of his deliverance.

It was indeed certain, but it was in a form other than the one he wanted.

- **He was saved from the punishment of the Next World in himself and his body was saved as Allah says, “Today We will save your body that you might be a sign for those after you,”** (10:92) because, if his form had vanished, his people might have said that he had gone into occultation.
- His known form appeared as a corpse that it might be known that it was really him. Deliverance was encompassed both in the senses and in the meaning.

The one who has the word of the punishment in the Other World realized for him will not believe, even if every ayat had been brought to him, *“so that they might see the painful punishment,”* that is, taste the punishment of the Next World. Pharaoh left this class of people. This is the literal meaning of what the text of the Qur’an brought us. We say, and the matter belongs to Allah, that the fixed idea which the common people have regarding the wretchedness of Pharaoh is not based on anything in the divine text.

- As for his family, that is another judgement. This is not the place to mention it.

Know that Allah only takes someone while he believes – that is, affirms what divine transmissions bring, and I mean those who are consciousness at death. This is why dislikes sudden death and being killed while unaware is disliked. The definition of sudden death is that the incoming breath goes out and the outgoing breath does not come in. This is sudden death and when that happens, one is not conscious of death.

It is the same if a man is killed unawares by a blow from behind on the back of the neck. He is then taken with whatever belief or disbelief he possesses at that moment. For that reason, the Prophet said, *“One will be gathered in the state in which one dies,”* as one is taken in whatever one is doing at the time. The one who is conscious of death

is only the one who sees it coming. He believes what he sees. He is only taken in what he is doing because that is an existent expression connected to time by the circumstances. We distinguish between the unbeliever who is conscious at death and the unbeliever either killed while unaware or who dies suddenly as we have said in the definition of sudden death.

As for the wisdom of *tajalli* and the discourse on the form of the fire, this was because it was the object of Musa's desire.

- Allah gave him a *tajalli* in what he was searching for so that Musa would turn to Him and not turn away.
- If Allah had given the *tajalli* in other than the form which he was seeking, Musa would have turned away because his interest was concentrated on a particular goal.
- If he had turned away, his action would have rebounded on him, and Allah would have turned away from him. Musa was the chosen one and the one brought near.
- When Allah brings someone near to Him, He gives him a *tajalli* in the object he desires, without him knowing it.

Like the Fire of Musa
which he saw as what he needed.
It was Allah,
but he did not perceive it.

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