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Nabi Musa and The Glory of Allah

By: Shaykh Hisham Al-Kabbani

Grandshaykh Mawlana Abdula Faiz al-Dagestani {G}

Subject of Haqiqat al-Insan, the reality of humans, and al-Insan al-Kamil, the Perfect Human.

What is his reality and from where does his reality come?

More importantly, the question that has puzzled scholars even more is what is **Ismullah al-'adham**, the greatest name of Allah? All anbiya asked to know that and Allah but hinted to them the answer.

That is why Musa (as)

asked Allah, "**Ya Allah arinee andhur ilayk. qaala: Lam taraanee.**

It means: "If you know that name you are with Me. But look at that mountain and if that mountain stays in its place then you can witness Me.

Look at that mountain when I send My Name upon it! If it remains in its place then, then you may understand."

When Allah (swt) sent that Ismullah al-'adham on that mountain, it completely shattered into dust. "**When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me ;**

But look upon the mount; if it abide in its place, then shalt thou see Me."

When his Lord manifested

His glory on the Mount,

He made it as dust.

And Moses fell down in a swoon.

When he recovered his senses he said:

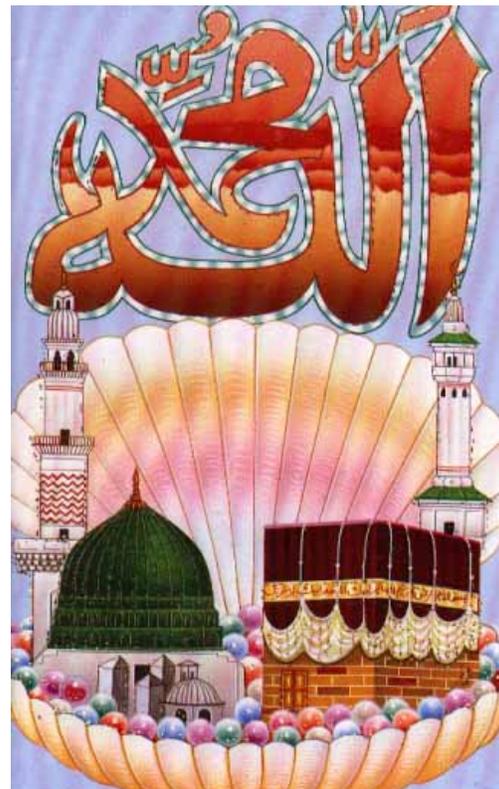
"Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."

"Walamma jaa moosa limeeqatina wakallamahu rabbuhu qala rabbi arinee anthur ilayka qala lan taranee walakini onthur ila aljabali faini istaqarra makanahu fasawfa taranee falamma tajalla rabbuhu liljabali jaAAalahu dakkan wakharra moosa saAAiqan falamma afaqa qala subhanaka tubtu ilayka waana awwalu almunineen " (7: 143)""

The mountain completely dissolved and Musa collapsed and fainted. When he awoke, he said, "Ya **Rabbee**, forgive me."

- Allah said, "If you want to come to Me, I am opening my door for you.
- No one comes to this door with his self.
- He must be with Me. He must ask Me to guide him.
- Approach through My guidance and you will find Me.
- Sayyidina Musa asked for that name. All prophets asked for that name.

ˆUlama are eager to know that name.

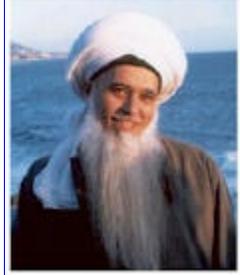


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My uncle continued, "I had that question in my mind and he addressed it as if someone was asking about an issue that is so simple that it does not mean anything. He addressed it as someone relating a story for a child! I felt a complete child in his presence, as if I knew nothing. I was unable to see any of my knowledge, as if my knowledge shrank to nothing, when he spoke to me about that name and how we know it."

Grandshaykh said that that name is hidden within the human being, within **INSAN** انسان .
It means it is insan, the human being, that Allah created as the recipient of a great honor.

{ THE LIGHT AND THE FIRE { Secrets of Noon}

Both, this world and the next world can be **Noor** نور or Light or they can be **Naar** نار or fire. { Light you can either enjoy or Laser can burn} We are reminded time after time in the Quran, to keep away from things and actions which are harmful.

- We must try and follow the light and leave alone the things which attract towards the fire.
- Even in man or **INSAN** انسان Allah has placed these two **Noons**.
- The **Noon** of this world is the body (or Nafs) which is attached to desire.
- This is the fire. The **Noon** of the next world is the soul (or Ruh) which commands the body.
- If the soul is purified, it becomes **Noor**.
- If the soul is corrupted, it becomes **Naar**.
- **Insan**, or man holds the secrets of both worlds.
- Hence the two **Noons** in the word **Insan**. Between These two Noons is the **Secret of Seen**. From Ya-Seen.
- **Alif** , **Noon Seen Alif** Then **Noon**.
- Then **Noon Seen** are Attaching to Alif.

• From **Allah** we come **Subdue your Fire Nar** , **Seek the Secret of Your Soul** **Amanat**
from **Allah** then **Return Enlightened Noor** . }

Within his heart, His name exists. If you dig inside the [Layers of The Heart](#), you will come to know that name.

Although it may not appear completely, you will begin to sense and feel and you will begin to understand and to know. My uncle said that this was the greatest moment in his life, when he met Grandshaykh.

And I still have that lecture of Grandshaykh of four hours, but it is not for publication. It is of a very deep knowledge and I cannot explain more than that.

Ismullah al-`adham madfoonun fil-insan.

That greatest name of Allah has been implanted in the human being. That is how the Awliya, Gnostics in the way of Allah, taste a sweetness that cannot be found anywhere else. And yet people are unaware of these issues.

The Secret of ABD is that Abd has no name, no identity no will or rights. Just servanthood. Only one to achieve that in all Creation Eternally is Sayedena Muhammad (s)

Don't Think of Your Self as Anything , but Try to be a Donkey for the King a "Hamar" Carry The Load & Burdens.

Sayyidina Abayazid al-Bistami was a very famous Saint and all know of him and honor him including even the scholars who rejects Sufism. Abayazid asked Allah to open for him His door, and Allah said, "You cannot come to My door unless you are a carrier of the burdens of people. You must be a like a dump, accepting the burdens of people."

When Saints reach that level and in their seclusion go into a trance, a state, they may say things that ordinary people cannot understand. I am giving a hint.

He said, speaking with his Lord directly, "You have made in Judgment Day a bridge, Siraat al-Mustaqeem, for people to cross into paradise. And if they fall, they fall in hell. If their amal is ok, they will be able to keep moving. O Allah (swt), why are You asking us to move on that bridge when we are but Your Shadow.

We are Your servants. We are appearing through your attributes we are coming from the Ocean of Power, from your energy. We don't need to cross that bridge! You cross it first and you will find us there!"

Such is how awliya interact. They want to save everyone from punishment and difficulty. They want everyone to go to paradise. He asked, "Why are You building that, for what? You move first, and then we will follow You." Then he said in one of his recorded sayings, "You established a scale to weigh the good and the bad, and

You want to see if the good is better than the bad that You may send to paradise. Weigh your generosity against us! It is enough to send us to Paradise!"

And in yet another saying, "I believe in You and I believed in Muhammad (s). I am requesting from You one thing. I love you. Because I love You, I love everyone. Make my body as large as hell itself so I will fill it and everyone else will go to paradises."

This shows the depth of sweetness, reality and taste in Islam. It is the taste of sweetness that comes from the hearts and mouths of those Sufi sages and saints that Allah sent to this world after the prophets.

Back to the beginning where I asked the question that I asked Grandshaykh. My intention was what Shaykh Nazim told me to ask, to ask what is my heavenly name. He said, "O my son, we don't have questions here.

If you have a question, you go to the Grand Mufti of Damascus." He meant go to those scholars who learned how to recite letters. They know how to read letters but they don't know the sweetness behind everything. "Those are the scholars I refer you to,

`ulama al-huroof.

They don't see beyond the letters. [If you are intending to ask what is beyond the letters, then I will answer.](#) {abjad table} If you are asking sincerely the real meaning of that verse, then it is my job to show it to you."

You have to follow certain techniques and methods. You need eyeglasses. Some people need larger lenses. Some go to an ophthalmologist who may say, "You are nearly blind! You need powerful glasses in order to see." Or perhaps, "There is no way for you to see unless you undergo a special operation." And if you want to see at night, with infrared light, then you need special binoculars or goggles.

yes, it is possible to see in the dark, but you need the appropriate instrument. For the purpose of our discussion, it is not a physical instrument that you require for spiritual vision.

When you polish and purify your self, when you tear down your ego and uplift your soul by removing the negative energy that is clinging to you, then you will be able to see.

And then Grandshaykh put me under training and tarbiyya.

He asked - because he knew our background - that we are from a very prestigious and rich family in Lebanon, "How did you come here, you and your brother?" We had come in our car, a new and very expensive car. He said, "Give me the keys." He took the keys and called one of his deputies and said, "Take this car and sell it in the market." And then he said to us, "You want me to guide you? Ok, I am guiding you!

I had a helper who used to aid me.

He died when he was 107 years old and his clothes are down in one of those baskets. You go and wear them, you and your brother." That was crushing. When you have pride in yourself, it is bad. It is wrong to think or feel that "I am rich, I am an intellectual. I am a doctor, an engineer, something special.

I am this, I am that." This does not work in Allah's eyes. What is important is who is sincere and who helps the creation, who helps the Muslim and non-Muslim alike. How much do you do for your neighbors, your country? Don't be preferential, "This one I like and this one I don't." In order to teach you, they have to crush you from your selfishness.

Grandshaykh continued, "Give me your clothes for I am selling them also."

As soon as we wore those clothes, we were instantly covered with fleas, white ones everywhere. He looked at us and he said, "Ok, now I am guiding you! Go to ibn Arabi mosque, the biggest Saint in Damascus, put a cloth on the ground and sit down in front of his shrine that people may throw food and money for you." In such ways do Shaykhs test you, studying you to see what your reaction may be, looking for the slightest degree of imperfection. We said ok, but that was not an easy ok – it was a very difficult ok! He was examining the hearts. We went to the mosque. It was but 20 minutes and he immediately sent after us his help, saying, "Ok it is enough."

That is how they polish. Not every time must the Shaykh give you candy. He may give you candy until you realize that you really want to learn something. And then there is no more candy. Then he begins to give you sour things. Like in schools, in kindergarten or in nursery school, they give children all kinds of candies and all kind of toys. Though when you begin intermediary schooling, it becomes harder work. Then they begin to increase the level of difficulty. The university is more difficult. And this process of escalating difficulty continues until you reach masters level where every professor wants to fail you down.

This is how the awliya train the hearts of their followers.
Allahuma taqabbal minna, bi-hurmatil-Fatiha.

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