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## The Seven Springs

25 December 2001 [DEC.16]

*Audhu billahi min ash-Shaytan ir-rajeem. Bismillah ir-rahman ir-raheem. Dastoor ya sayyidi madad. Nawaytul arba`een, nawaytul 'itikaf, nawaytul khalwa, nawaytul `uzla, nawatul riyaada, nawaytus suluk, fee hadhal masjid lillahi ta`ala al-`adheem.* By Shaykh Muhammad Hisham Kabbani

### Al-hal is the inner state of a person,

which determines to what level he will be raised and how he experiences inspiration through his heart.

- In large part, *hal* is the result of his *amal*.
- *Al-feyd* is an external emanation or outpouring of heavenly light sent directly by Allah I, which descends on that person without his influence or interference. The two generate distinct feelings within the person.

Grandshaykh AbdAllah R said these different characteristics come to people from seven different springs, each which flows from a unique source. The different states people experience are influenced by the specific types of angels that Allah assigns to help them progress from one internal state to another.

**The first level of heavenly springs** from among the seven is conducted by angels specifically created and assigned by Allah I to inspire the actions of His servants.

- These angels send thoughts, inspirations and power, all of which change the person in a way that is outwardly apparent.
- These angels are essentially directing him through inspiration. He experiences expanded states of happiness and elation, or constricted states of distraction and unhappiness.
- At this level, he is either in a state of expansion or constriction.
- Depending on how his heart processes the inspiration that moves him to these different states, either he will laugh, cry, or be in a state of confusion. Also, how his heart processes these inspirations is determined by his *amal*.
- If he does something wrong he might cry or be repentant, if he does something good he might be happy or satisfied that Allah is happy with him.
- If he is kind on every occasion, *mashaAllah*, making *dhikr*, happy, receiving Allah's *tajalli*, he will be in a state of ecstasy, smiling, or crying out of love of Allah or from fearing Him.
- All these various feelings are inspired by these angels, and are known as *hal*: internal states experienced by Allah's servants.

Everything on this earth is maintained and supervised by angels to whom Allah assigned specific tasks and responsibilities.

**The second spring that reaches Allah's servant** is conducted by another type of angel which makes him aware of what he has achieved,

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- in order to progress to a higher spiritual level. This is why sometimes people find they are in a bad situation that they deeply regret, and suddenly that situation leads to what we call *faraj*, a positive opening for them in their lives, which brings them happiness.
- The type of people we become is based upon our good and bad *`amal*, upon the good and bad positions we've taken in life, and the good and bad influences we've had around us.
- This is the basis of the science of psychology (*`amal al-nafs*), which reveals the psychology and personality of a person. However, such study cannot determine one's spiritual rank.

While the first and second heavenly springs are conducted to each person by angels,

**The third spring is different.** On the Day of Promises, when all things were atoms in the Divine Presence, when Allah created your essence, your secrets, your *dhat*,

- He also assigned you to the care of your *murshid*, who guides you through your internal states into the role you are destined to assume in this life, and in ways to improve yourself.
- The *murshid* knows what inspirations the angels bring to your heart, guides you to the best outcome, and removes your confusion.
- When the *feyd* descends on you, the *murshid* channels it in a way that will raise you to higher spiritual levels.
- Thus, for the benefit of the *murid*, the *murshid* balances *hal* and *feyd*, the internal states along with heavenly emanations.
- Although there are hundreds of *Murshid at-Tabarruk*,
- *Murshid at-Tazkiyyah*, and *Murshid at-Tasfiyya*,
- in every century there is only one *Murshid at-Tarbiyya*: the one who is carrying the Flag of *Irshad* (guidance).
- He is the source, the spring that flows from the heart of knowledge.
- He receives guidance directly from the Prophet {S} and disseminates it to all other *awliya*.
- While there are 124,000 different *awliya* at any given time, there is only *one* inheritor of Prophet {S}.
- He has the ability and permission to raise the *awliya*, and they can raise all of us.
- When the *Murshid at-Tarbiyya* passes from this *dunya*, he passes on the inheritance he received from Prophet {S} to another *wali*.
- In this way, at any given time there is only one *Murshid at-Tarbiyya* in the world. Allah gave the permission to Prophet • and from Prophet to that *murshid* • to have a connection with all the *awliya*, even those in *hayyat al-Barzakh*.
- To take benefit from the *awliya*, the *Murshid at-Tarbiyya* identifies what powers and specialties they each have, which he takes from them and passes to *Murshid at-Tabarruk*, *Murshid at-Tazkiyyah*, *Murshid at-Tasfiyya*, and to his followers.
- However, only those who reach the level of *murid* in Naqshbandi *tariqat*, who reach the highest level of guidance and who are seekers on that path can benefit from the *awliya* of *Barzakh*, and even then, only through the *murshid*.
- To truly communicate with and take benefit from souls in the grave one must have conquered his ego, and his sole aim must be the Divine Presence.
- These special people are under the guidance of the *Murshid at-Tazkiyya* and they have reached a subtle state of existence in this world.
- Average human beings cannot take benefit from the people of *Barzakh* because they do not have that connection, and are therefore unable to receive inspiration or guidance from *awliya* who have passed into the next world, who no longer use their physical powers.
- However, average people can benefit greatly from the living *awliya*, as they comprehend life through the physical realm. As such, living *awliya* are able to reach them on both physical and spiritual levels.
- When one seeks the way of Allah in any of the forty-one *tariqats*, and did not reach the level of high-ranking *wali*, the order will come for him to complete his seclusion in the grave.
- The duration of that seclusion will be from forty days to five or seven years, and it is 70,000 times more difficult that the seclusion in this world.
- One who completed his seclusion in this world and who has attained the subtle state of existence here in *dunya*, will be higher in spiritual station than one who reached a

subtle state of existence in the grave.

The third spring comes to us when we keep the orders of the *Murshid at-Tazkiyya*, following his guidance, following the footsteps of Sayyidina Muhammad {s}, doing the specific daily *awrad* we are assigned, offering *dhikr-ullah* and all the prayers on time, observing all the *sunnah* of Prophet. When this outward conduct is achieved our hearts begin to move, like one who breathes quickly. **The heart palpitates and the *murid* “catches on fire”.**

**At this level, the fourth spring reaches him** and he begins to receive heavenly blessings, because he received from the angels of the first and second springs, from the *Murshid at-Tazkiyya*, following the *awrad* and *sunnah*, resulting in Allah’s mercy descending on him. Now his heart begins to palpitate, and the

**fifth spring comes to him.**

- Every Thursday and Monday, in the association of *awliya-ullah*, every *murshid* spiritually presents his followers and their *amal* to Prophet Muhammad {s}.
- Those *murids* whose hearts are palpitating will be brought into the presence of Prophet, simply by the *murshid* saying, “*Ya Sayyidi*, this is my *murid* from your *ummah*. He is following your orders and seeking *Sirat al-Mustaqeem*, following in the footsteps of the *awliya*.”
- Allah said in Holy Qur`an: *First they believe, then they disbelieve, then they fall completely.*
- *Kufra* here does not refer to entering a state of kufr, but rather means to fall into sin. *Summa amanu* here means that he begins to perform more good *amal*, and afterwards follows the path of Shaytan, then falls completely.
- He is Muslim, but still falling into sin. At this point, *Murshid at-Tazkiyya* is deep in concentration on the hearts of his followers, preparing them and building them up in order that they not fall into mischief.
- That is why he presents them to the Prophet {S} every Thursday and Monday in the *majlis* of *awliya*, in which Prophet examines what each *murshid* achieved with their *murids*.
- So when Prophet {S} observes the *murid* following his *sunnah*, observing the ways of *awliya-ullah*, he becomes very happy and accepts the *amal* of the *murid* and begins to direct his vision to that *murid*.
- From Prophet’s happiness, the *feyd* • Allah’s satisfaction, blessings, divine Lights – begins to reach that *murid*.
- This is why Muslims say, *Unzur Alaina Ya Rusul-allah* “Oh Rasul-allah, look at us, give us one vision, one glance! We are under your *tajalli*, listen to our request, our *du`a*, for we are praising you, and we are drowning in difficulties which we beg you to remove.”
- When Prophet {S} is happy with the *murid* of that *shaykh*, he will look at that person, raise him up, and Allah’s blessing comes on the *murid*.
- **As he is raised up, the heart of that *murid* will begin to beat in complete ecstasy, turning, whirling in Allah’s love.**

**Then Allah inspires the murid to reach the sixth spring.** At this level, when the *murid* begins to recite Holy Qur`an • Allah’s ancient words –

- Allah I assigns a *tajalli* for each letter, word and verse, which goes quietly to its target, the *murid’s* heart, where it affects change.
- Without that *tajalli* there is no change.
- One can read the Holy Qur`an day and night, and interpret what they read according to their limited understanding, take wisdom from it, and even become enlightened.
- But one cannot have a vision unless that *tajalli* comes with the recitation, which reaches you when the Prophet becomes happy with you, resulting in Allah opening that *tajalli*.

After one enters these six different levels,

**Allah allows them to reach the seventh spring,**

- through which He opens the secret of the essence of their birth.

## The Spring of Innocence

The Prophet {S} said:

*A child is born in innocence.*

Prophet {S} also said if the pipe of the servant is still connected with his origin, with his heavenly source.

- Allah opens to him the “Spring of Innocence”, *fitrat al-Islam*, the seventh spring.
- That channel is like a plumbing pipe, running water directly from the original source all the way to the tap, connecting the *murid* with *alam al-arwah*.
- That pipe is always there.
- Our unique reality comes from our essence (*dhat*), the atom Allah created on the Day of Promises, the day of *alastu bi rabbikum kalu bala*, when Allah asked each of us, “Am I not your Lord and you are My servant?” and we answered,
- “Yes!” From that day, *ibadullah*, Allah’s servants, have been in a state of worship until their spirits reached the womb of their mothers.
- From that day each soul has remained in a continuous state of worship, without cessation.
- At that heavenly event, Allah assigned obligations to each soul, and angels who assist them in their worship.
- In that state of servitude, each soul is engaged in pure worship of their Lord, with no *shirk*.
- Allah may choose to raise anyone and bestow His *feyd* upon them.
- In each moment, Allah dresses His servants in *anwar al-nabi* that first comes to Prophet {S}, and from Prophet {S} to *anbiya* and *awliya*, and from *awliya* to everyone else.
- Just as Sayyidina Adam (a) was dressed by Allah in Paradise, in every moment Allah dresses His servant who is in His Divine Presence with 70,000 different *tajalli*.
- Paradise is always a living existence, where pain and harm do not exist.
- All Allah’s servants, every soul, lived in Paradise before they were born into this world.
- There Allah crowns everyone with divine ecstasy, and with *Sifat al-Jamal*.
- They are completely pure in that ecstasy, and from within that state they desire the utmost love and beauty, from that attribute of *Sifat al-Jamal lillahi ta’ala*.
- Anyone born in *dunya* was first born in Paradise. When the time comes, he appears in *dunya* through his mother’s womb.
- This is why every child cries at birth, from the pain and shock of separation from holy presence. At the time of birth into this world, every baby makes *du`a*, pleading with Allah to allow them to return to that holy presence.
- Some babies die immediately after birth, because Allah accepts their *du`a* and takes them back!

No one came into *dunya* laughing or smiling; they cry! Only Prophet {S} didn’t cry when he came to *dunya*; he immediately recited *ummati ummati*, “My nation, My nation,” and went into *sajdah*, asking Allah to protect his *ummah*.

Sayyidina Isa (a) didn’t cry when he came to *dunya*; he said, *inni abdullah!*

Babies cry when they are born, because they fear now they will be tempted to sin and will not know what to do. Prophet {S} said that when a child is born, either his parents make him a Jew, a Christian or a Zoroastrian, while in fact the child is already Muslim, because that pre-existing heavenly *ilm* and worship cannot be darkened. So if that child comes to *dunya* and begins to deviate from what he was previously taught in Paradise, he becomes veiled from heavenly powers. If his parents are not observing states of ritual purity and prayer, if they expose him to different bad characters, he will be veiled to the Divine reality.

At the time of birth he can still see, he still has that vivid link to Paradise, but when he is veiled that vision is completely veiled. However, in His Mercy, Allah I preserves all the blessing and light associated with that baby’s worship in Paradise! So when he reaches the age of obligation (adulthood), Allah restores to him the benefit of all his worship that he performed in his spiritual life in the Divine Presence.

That person might sin and repent, sin again and repent again, but he will still be credited with that previous worship.

That's why when someone is given back to their heart, they are happy. Sometimes you feel so happy and you don't know why. There is no reason or explanation, just happiness. You feel light, with no troubles. Allah r knows you are a sincere servant, and He opens more for you from that heavenly presence, if fills your heart, and you find yourself in a state of contentment. About this Allah I said, *ala bi dhikr-ullahi tatmainnul qulub*, "In Allah's remembrance hearts find satisfaction, relaxation!"

The human body is a physical form subject to physical laws. It is dense and gravity pulls in down, holding it to the earth. If we use the example of a metal cylinder filled with helium gas, the cylinder is heavy. However, by changing the density of the helium, it can fill a balloon that will ascend up into the atmosphere. When Allah r restores all your previous *dhikr*, it fills you like a helium balloon, and you feel light. When your previous prayers and *dhikr* enter the prison of your physical body and Allah I releases that holy energy, it balances you between the two worlds and makes you happy.

By Allah's order to Prophet {S}, and from Prophet {S} to *awliya-ullah* who are responsible for your *Murshid at-Tarbiyya*, that energy is released. It raises you up and changes your system, completely freeing you from all kinds of depression, and you relax. You are reconnected with your reality that previously, because of yourself and the darkness of this *dunya*, you were unable to see, and you will begin to see things that others cannot see.

Following the way of Sayyidina Jalaluddin Rumi R, the Mevlavi *tariqat* practices a form of whirling that thrusts them into that pure state of ecstasy, when Allah I releases that holy power to Prophet {S}, and Prophet {S} releases it to *awliya-ullah*. **This is what Sayyidina Jalaluddin Rumi experienced. When you go up, you don't go straight • you turn!**

When the helicopter ascends its propeller spins, creating the power that thrusts it up off the ground. He was not dancing, he was spinning to that energy taking him upward.

- The reality of spinning is like electrons spinning around the nucleus of the atom. When Allah released that energy, Jalaluddin Rumi was spinning around his essence, his reality.
- It connected him directly to his reality in the Divine Presence (from the Day of Promises), and he was surprised by what Allah granted him.
- When Muslims perform *hajj*, we perform *tawaf* in the same way that electrons circumambulate the nucleus, in a counter-clockwise direction.
- This makes us spin, in order to raise us to heavens.
- There are higher, spiritual ranks of *tawaf* above every person. *Awliya-ullah* make *tawaf* (spiritually) immediately above the people, and angels make *tawaf* above the *awliya-ullah*, ascending all the way up to *Baytul Ma'mur*, up to the Divine Throne.
- Everything must spin around its reality.
- The reality of the atom is located in the nucleus.
- The electron, its energy, is running after its essence.
- We have to spin around our essence.
- If we can expose our essence and our energy, and make our energy spin around our essence, at that time we can raise our body -- like a condensed gas released in a balloon. In this state we are able to fly.

**This is the seventh power of knowledge: the "spring of innocence" of Islam,**

- which Allah has given to every person.
- In addition, Allah rewards believers with all the benefit that unbelievers achieved through their spiritual light from the Day of Promises, to the day of coming to *dunya*.
- That's why believers are raised higher so quickly. For example, if we were to say, "Here are one hundred gold coins to be divided among anyone who needs them." If one hundred people needed the coins, each person would get one coin.
- If ten people needed the coins, each would get ten, and so on.

Anyone who believes in and follows Allah and His Prophet {S}, and follows the Divine message and the Way (*tariqat*) of their *shaykh*, especially the *Murshid at-Tarbiyya*, will inherit the huge blessings which Allah gave everyone on the Day of Promises, and the benefit of every unbeliever's worship from that Day until they came to *dunya*. Further, in these times when corruption is so widespread, believers get even more benefit. Prophet {S} said, *min ahiya sunnati inda fasadi ummati falahu ajrun sab'eena shaheed aw miya shaheed*, "When everyone leaves my *sunnah*, when there will be corruption throughout my nation,

- Allah will give the one who revives one *sunnah* the reward of seventy martyrs or one hundred martyrs." This applies to praying *sunnah rak`ats* of prayer,
- wearing a ring,
- keeping a beard,
- using *miswak*, and in fact any *sunnah* of the Prophet {S}.
- As those people did not keep their promise to Allah I to believe in and worship Him alone, Allah has chosen to give the benefit of their past worship to those who kept their promise.
- That is why the *ajr* has increased in these last days.
- So this is a summary of the seventh spring, which can be reached through spinning around your essence.
- When the *feyd* reaches you, you will experience every moment in a state of continuous ecstasy that will not cease until the day you die.
- You will reach the level about which Allah I spoke, *mutu kabla anta mu'tu*, "Die (overcome your ego) before you die."
- The Prophet {S} said, "If you want to see anyone who died before he died, look at Abu Bakr as-Siddiq."
- It means Sayyidina Abu Bakr (r) was able control his ego and the four enemies.
- So when one follows in the footsteps of Sayyidina Abu Bakr as-Siddiq, it leads to the Way of Sayyidina Muhammad {s}, which leads to that state of ecstasy, where one spins around their essence in a very high velocity that causes them to rise up! When they rise, there is nothing to stop them from rising higher.
- Like a tornado: it continues to spin until it cannot be seen anymore, because it lifted up from earth.
- In this higher state one creates an ideal environment that has no friction, no darkness, no bad desires, no sins, and no *dunya*.
- In that environment one proceeds toward the Heavenly Presence that Allah I wants them to reach. This is why *awliya-ullah* do not chase *dunya*, as it has no value for them.
- They are preoccupied with that heavenly pleasure, that state of continuous ecstasy that increases each moment, which in their world diminishes *dunya* to nothing.

Many condemn the dervishes who sit in the corner reciting *dhikr-ullah*, because they don't know what kind of happiness these dervishes are experiencing! If a minute ray of light is opened from the Divine light falling on those dervishes, it will drown everyone in this *dunya* with that ecstasy.

So why would those dervishes want to leave that ecstasy for *dunya*? The goal of every *mu'min* and Muslim is to do good *`amal* so when he faces his Lord on Judgment Day, Allah is happy with him.

Those dervishes have already reached that level! May Allah forgive us, and help us understand the Way of *awliya-ullah*.

Don't be a prisoner to your inner self, to your ego and the four enemies • *nafs*, *dunya*, *hawa*, *Shaytan* – be a free person! Otherwise you will be a loser on the Day of Judgment.

Don't ask to be an orphan! All their lives orphans experience *nar al-hasra*, the fire that burns from within, caused by the loss of something so precious.

- Don't lose your first father, your *murshid*!
- Don't be an orphan without a *murshid*!
- Find your guide! Find *Murshid at-Tarbiyya*, who can raise you up.
- Don't make the mistake of thinking you don't need anyone, that you can proceed directly without a guide.

- Keep the spiritual father who guides you to Allah . *Murshid at-Tarbiyya* will make you happy in this life and in the Hereafter, pulling you to your divine station through his guidance.
- If you follow his guidance, you will attract *feyd al-ilahi*, the emanations of Allah's blessings. *Wa min Allah at-Tawfiq*. And success is with Allah I.«

*Bihurmat al habeeb wa bi hurmat al-Fatiha*. For the sake of the Beloved, for his sake we recite the Opening Chapter of Qur`an.

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