

Sufi Meditation Muraqabah

Step By Step Illustration on Healing Power of Sufi
Meditation

*“Tafakkur sa’atin khayrun min ‘ibaadati
saba’in sanatin”*

Reflective thinking for one hour is better than 70 years of
supererogatory worship.

Many of these ancient Sufi masters' writings were only in Arabic and used terms that were complex and unfamiliar to Western people. Such as *Taffakur*, *Tadhakkur*, *Muraqabah*, *Muhasabah*, *Insan Kamel* by masters such as Imam Gazalli, Ibn Arabi, Hadrat Abdul Qadir a Gilani all the Saints of the Naqshbandi Sufi Way. This could not be taught without a Master like Shaykh Hisham Kabbani.

Shaykh Kabbani began to open these realities in an easily digestible manner for the Western audience. The Prophet [s] said, "*The Sun would Rise from the west*". That Sun is the Sun of Sayedena Muhammad [s] and the guidance of The Sultan al-Awliya Muhammad Nazim al-Haqqani [Q].



The greatness of Mawlana Shaykh is that he offers many flavors for all people and teaches us to Teach Khair - goodness and love.

Inna Allah la yandhuru ila suwarikum wa lakin yandhuru ila quloobikum, Verily Allah does not look at your pictures but He looks at your hearts.

The goal and purpose of **Sufi Meditation Muraqaba** Muraqabah / Meditation / Rabita Sharif is to manifest perpetual presence in the reality of the Shaykh. The more one keeps to this vital practice, the more its benefit will manifest in his daily life to the point that he reaches the state of annihilation in the presence of the Shaykh. One must know well that the Shaykh is the bridge between illusion and reality and he remains in this world only for this purpose. The Shaykh is thus a unique

rope extended to any who seek freedom for only he may serve as the link between one still mired in this world and the Divine Presence.

To be annihilated in the presence and reality of the Shaykh is to be annihilated in reality, in the Presence of the Divine, for this is precisely where he is.

From Sheik Nazim Website

<http://www.sheiknazim2.com/artofmed.html>

[Most masters today present the method of meditation to you. But usually they do not base it on Christianity, or Judaism or Islam, so many people think that it is a method which originated within other religions. That is however not the case. **Meditation was a method which was already given to the first**

man, within the first message, to the first Messenger.

What purpose does meditation serve, and how can we reach such a state? It is mentioned in all our Holy Books: the Torah, the Gospels and in the Holy Quran, as a method to reach the Divine Presence. When we come face to face with our Creator, we leave everything else behind. Nothing remains except your soul. Even if I tried to cut you with a sword, you would not be harmed. Nothing can touch you physically in such a state, because your physical body will have entered your spiritual being. Normally it is the opposite: our souls are imprisoned in the physical body. In a perfect state of meditation, your soul covers your physical body and you become a spirit. There was once a Grandsheikh, Sheik Abdul Qadir al Jilani. While he was meditating he kept saying,

“I am the truth!” People around him were offended by this utterance and started attacking him with swords, but nothing happened to him. They could not touch him.]

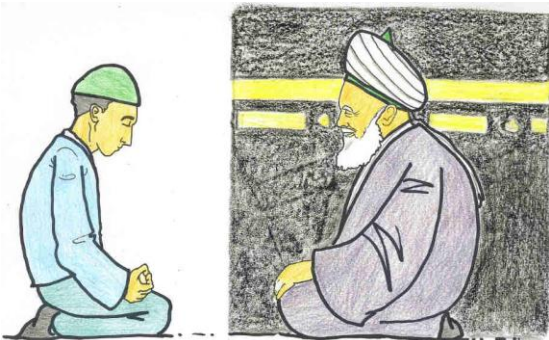
“Obey God, obey the Prophet (s) and obey those charged with authority over you.” (4:59)

Step 1

Feel yourself in presence of the Shaykh

- Give your greetings
- Eyes closed
- See thru Eyes of the Heart
- Don't look for a face, just his Aura, Spirituality

Converse with the Shaykh, building your relationship with the reality of the Shaykh



(All Illustrations by SALIM)

Initially the murid may begin the practice of Sufi Meditation Muraqaba Muraqabah for short intervals of 5 to 15 minutes, and gradually work towards longer sessions extending even for hours at a time. The important point is that one maintain a consistent practice to obtain benefit. It is manifold better and wiser to keep to a small amount daily than to be sporadic in one's discipline and practice. A small amount of effort done consistently will result in tremendous progress in even a short amount of time. **Once a Day :**

- **Make fresh wudu and pray 2 raka'.**
- **3x Shahada** [Recite Kalimatu Shahadah (3 times): *Ashhadu an la ilaha illa-lah, wa ashhadu anna Muhammadan rasulu-lah*]
- **100-200x Istighfar** [Recite (100-200 times): *Astaghfirul lahal `Atheem wa atubu ilayh*]

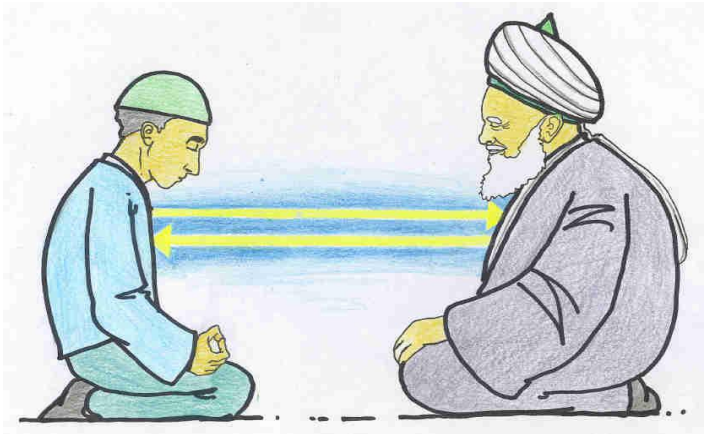
- **3x Surah Ikhlas** [Recite Surah 112 (3 times):
*Qul huwa Allahu ahadun Allahu alssamadu
Lam yalid walam yooladu Walam yakun
lahu kufuwan ahadun*]
- **1x Surah Fatiha** [Recite Surah 1 (1 time)]
- **Minimum 200x** seeking support and presence of Mawlana Shaykh (Q): “Madad ya Sayyidi, Madadul-Haq Ya Mawlana Shaykh Nazim Haqqani” Repeating Dhikr

“Hold tight to the rope of God and do not separate.” (3:103)

Step 2

- Eyes Shut ask for Permission to connect his light to your heart and your light to his heart.

Imagine a two way connection and then recite above mantra or awrad (see <http://nurmuhammad.com/Meditation/meditationdailyawrad.htm>).



“O ye who believe, be conscious of God and keep the company with those who are truthful.” (9:119)



When someone sits for Meditation Sufi Meditation Muraqaba and closes the eyes, The person doing Meditation focuses his mind on one single point. The point in this case is usually the concept of his spiritual mentor, that is, he focuses all his witnessing abilities concentrative in thinking about his spiritual teacher, in order to get the image of his mentor on the mental screen, as long as he remains in the state of Meditation. The properties, characteristics and potentialities related to an image also transfer on the screen of the mind when the image is formed on the mental screen and the mind perceives them accordingly.

For instance, a person is looking at fire. When the image of fire transfers on the mental screen the warmth and heat of the fire is perceived by the mind. A person who is

present in a garden enjoys the freshness and coolness of trees and plants present in the garden to create their image on his mental screen. Similarly when image of the spiritual mentor transfers on the screen of mind, the Presented Knowledge which is operative in the spiritual teacher, also transfers with it and the mind of the student gradually assimilates the same.

From **Shaykh Adnan Kabbani Teachings**

[al-Futuhāt al-Haqqaniya, on page 89 if you begin to read from line 10 up to the end of the page and in the last 3 lines Shaykh Adnan said:

أسكنه ورقك بك في الشيخ ادخل: العارقه بين بعض
ب. سد به عارفات صيرحتي تخرجه لا وفته

“Some of the wise men said...” and then Shaykh writes **“let the Shaykh enter your heart.”**

Here he said **adkhil** ادخل which in Arabic means “enter” so the full passage is:

“Let the Shaykh enter your heart and let him inhabit your heart and do not let the Shaykh leave your heart until you become a knowledgeable person.” [end of quote]

So this picture is depicting the mureed entering the Shaykh into his heart. This is clear, as the book didn't say “make the heart of the Shaykh enter your heart. “Shaykh clearly wrote: **“let the Shaykh enter your heart.”**

Then question then comes: how do you cause the Shaykh to enter in your heart?

Wa askinhu feeh ف. يه اسكن و .

Which “Means inhabit inside it.” That also means “make the Shaykh’s house in your heart.” It means, in English: "Make yourself one with your Shaykh and do not let him out until you become a wise man."

Then Shaykh Adnan said, in line 15: "you must be **fani, annihilated, in your shaykh.**" This means you become one with the shaykh. That means no more irada, no will. You are leaving your will and supplanting it with the Will of the Shaykh. This is what Shaykh Adnan is describing exactly in his book al-Futuhāt al-Haqqaniya, page 89.

Page 92 line 3 chapter on love 2nd paragraph. Shaykh Adnan stated that ash-Shaykh Sīr as-Saqatī said "la tasahu ‘l-mahabat" love is not authentic between two until one says to the other “ma anta illa ana -You are me and I am

you.” You cannot be in love until you say to the other “ we are one. You are me and I am you. “ So this is what His Eminence Shaykh Adnan has said that is represented in that picture. This picture is a pictorial representation of what Shaykh described.]

[Sheik Nazim Website

www.sheiknazim2.com/artofmed.html:

Everyone must try within the rules which exist in their religion, to praise the Lord first, in the way the prophets taught us. We can then sit in a silent place, preferably in the dark, cover ourselves and withdraw from everything around us. We should not hear or feel anything, only think that we are one within the existence of the **Lord Almighty Allah in the Divine Presence.**

from 2nd suhbat listed below (Rabita):

Make Ghuzul or Wudhu and put on clean clothes if possible. Pray two Rakaats 'Tahiyatu'l Wudhu'. Then sit down in a silent private place and face the Qiblah. Close your eyes and try to stop all movements, thinking and wishing. Imagine yourself in the presence of your Sheikh and him sitting in front of you. For that purpose you can try to remember a moment you had with the Sheikh which was pleasant or impressive to you, or use a picture of him to remember his face. Connect with him through your heart, turning in love towards him.]

Step 3



Positioning Kneeling Smallest Things Count,

Keeping on knees,

- Closed Eyes-Mind Meditation
- Hand in position hold thumb for heart beat
- Mouth closed
- Tongue up
- Breathing controlled
- Ears listening to Quran, Salawat or Mellow sounds
- Room Dark

Sufi Meditation Muraqaba, thinking about the spiritual mentor, an attempt to concentrative focus our thoughts on someone, so that his image could recurrently reflect upon the screen of our mind, we are liberated from the limiting senses. The more frequently a thought is displayed upon the mental screen, the more vivid would be the formation of a pattern in the mind. And, this pattern of mind, in terms of spirituality, is called the 'thinking approach'.

When we imagine the spiritual mentor or 'Shaykh', as a matter of eternal law, the knowledge of Elohist Attributes operative in the mentor or Shaykh is reflected upon our mind with frequent repetitions resulting in enlightenment of the mind of the spiritual associate with the lights functional in the mentor and transferred to him. The enlightenment of the heart of the spiritual

associate attempts to reach the level of his mentor. This state, in Sufism, is called 'Affinity' (nisbat). The best and tested way to enjoy the affinity, according to spirituality, is the longing passion of love.

The mind of the mentor keeps on transferring to the spiritual associate according to the passion of love and longing for the mentor flows in him and there comes a time when the lights operative in Shaikh which actually are the reflections of Beatific Visions of God are transferred to the spiritual associate. This enables the spiritual associate to be familiar with the effulgent lights and Beatific Visions. This state, in terms of sufism, is called 'Be one with mentor' (Fana fi Sheikh). The Lights of Shaykh and the refulgent Beatific Visions operative in mentor are not the personal trait of the mentor. Just as the spiritual associate,

with devoted attention and concentration, assimilates the knowledge and the traits of his mentor, the mentor has absorbed the knowledge and attributes of the Holy Prophet (PBUH) with devoted attention and concentration of the mind.

Page 92 line 3 chapter on love 2nd paragraph. Shaykh stated that ash-Shaykh Sirr as-Saqati said "**la tasahu 'I-mahabat**" love is not authentic between two until one says to the other "**ma anta illa ana -You are me and I am you.**" You cannot be in love until you say to the other "we are one. You are me and I am you. " So this is what His Eminence Shaykh has said that is represented in that picture. This picture is a pictorial representation of what Shaykh Adnan described.]

Step 3A



Positioning, Lotus Position is ok, Wudu Ritual
Ablution is Key to Success.

Noah's Ship was Saved against the Flood of
Ignorance.

Cleanliness is close to Godliness.

Remember its not me that counts I am nothing, I and Me must vanish into He.

My Shaykh , My Rasul , Leads us to My Lord.

Dhikr by negation and affirmation, in the manner of the Naqshbandi Sufi Masters, demands that the seeker close his eyes, close his mouth, clench his teeth, glue his tongue to the roof of his mouth, and hold his breath. He must recite the dhikr through the heart, by negation and affirmation, beginning with the word LA ("No").

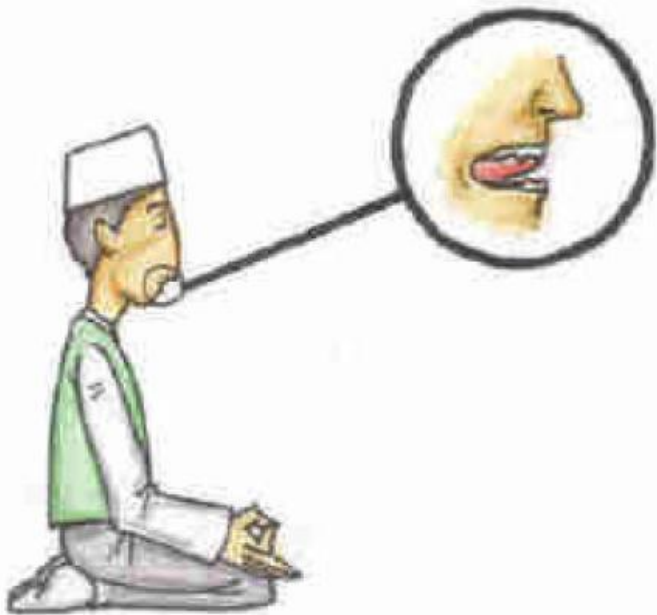
He lifts this "No" from under his navel up to his brain. Upon reaching his brain the word "No" brings out the word ILAHA ("god"), moves from the brain to the Right shoulder, and Then

to left shoulder where it hits the heart with
ILALLAH ("except Allah").

When that word hits the heart its energy and heat spreads to all the parts of the body. The seeker who has denied all that exists in this world with the words LA ILAHA, affirms with the words ILa ALLAH that all that exists has been annihilated in the Divine Presence.

Step 3B

Positioning of Mouth & Tongue



- Close The eyes
- Close The mouth

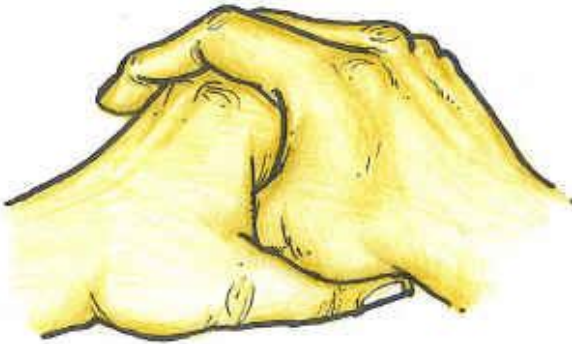
- Clench teeth
- Glue tongue to the roof of the mouth, and hold the breath.

{at times to slow down breathing and pulse of the Heart.}

Yes. [We are] Able [even] to proportion his fingertips. (75:4)

Bala qadireena AAala an nusawwiya bananahu.
(75:4)

Quran is proving that your identity is connected to your finger print and has a tremendous importance. That you will be raised to the exact proportion of even your finger prints.



Hands Carry tremendous secrets, they are like your satellite dish, make sure they are clean and in the proper position.

So when you begin with the hands, **rubbing them, when washing them** and rubbing them to activate them, that is sign of 1 and zero, and you being to activate the process of what codes Allah has given us thru the hands, you begin to activate them.

They have nine bullet points that consist of the whole system, the whole body. When you rub

the fingers you are activating the 99 beautiful names of Allah.

b) By activating them you are activating the 9 points that are on your body.



Right hand "18"



Left Hand "81"

both add to 9 and two 9's

**Make 99 . Hands are Dressed with Allahs
Beautiful Names.**

99th name of Rasul is Mustafa..

more later to come..

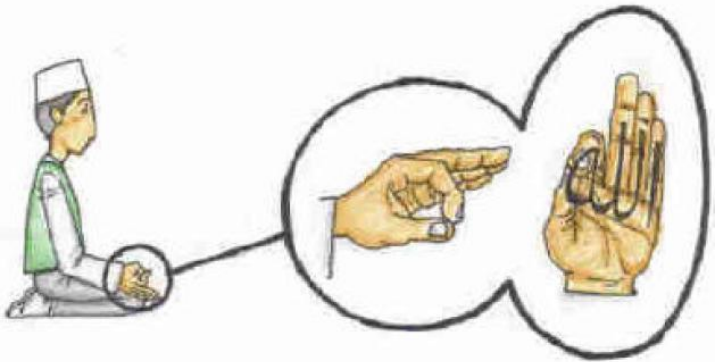
c) And when you activate them, You Turn on the receiver, energy is going in, it begins to work to be able to receive, digitize it and release it out as a picture and as a sound, as we are seeing today.

d) Similarly, the hands that are circles, that is why when we rub them and open them, they begin to act as circles over each other, taking all energy coming they are managing it.

See Section on Secrets of Hand

(<http://nurmuhammad.com/Meditation/EnergyHealing/Hands/StepsonHandmeditation.htm>)

Step 4



Position of Hands:

Yes. [We are] Able [even] to proportion **his fingertips.** (75:4)

Bala qadireena AAala an nusawwiya bananahu.
(75:4)

Thumb to Index spelling out "**Allah Hu**"
position for most power.

Hands are coded with number codings,

Right hand "18", Left Hand "81", both add to 9 and two 9's Make 99 .

Hands are Dressed with Allahs Beautiful Names. 99th name of Rasul [s] is Mustafa.

more later to come..

Conscious Breathing ("Hosh dar dam")

Hosh means "mind." Dar means "in." Dam means "breath." It means, according to Mawlana Abdul Khaliq al-Ghujdawani (q), that

"The most important mission for the seeker in this Order is to safeguard his breath, and he who cannot safeguard his breath, it would be said of him, 'he lost himself.'"

Shah Naqshband (q) said,

"This Order is built on breath. So it is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

"Dhikr is flowing in the body of every single living creatures by the necessity of their breath -- even without will -- as a sign of obedience,

which is part of their creation. Through their breathing, the sound of the letter "Ha" of the Divine Name Allah is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of God. Therefore it is necessary to be present with that breathing, in order to realize the Essence of the Creator."

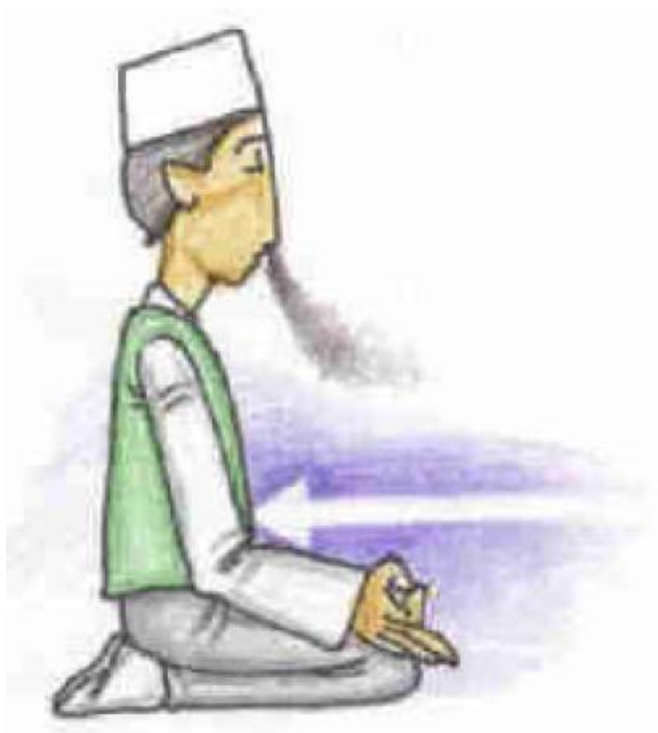
The name 'Allah' which encompasses the ninety-nine Names and Attributes consists of four letters, **Alif, Lam, Lam and the same Hah (ALLAH)**. The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, "Ha." It represents the Absolutely Unseen "He-ness" of the Exalted God.

Safeguarding your breath from heedlessness will lead you to complete Presence, and complete Presence will lead you to complete Vision, and complete Vision will lead you to complete Manifestation of Allah's Ninety-Nine Names and Attributes. Allah leads you to the Manifestation of His Ninety-Nine Names and Attributes and all His other Attributes, because it is said, "Allah's Attributes are as numerous as the breaths of human beings."

It must be known by everyone that securing the breath from heedlessness is **difficult for seekers**. Therefore they must safeguard it by seeking forgiveness (*Istighfar*) because seeking forgiveness will purify it and sanctify it and prepare the seeker for the Real Manifestation of Allah everywhere.

Step 5

Breathing,



Intake thru Nose-Mantra/Dhikr = "Hu ",
imagine White light entering thru stomach.

Exhale-thru Nose-Mantra/Dhikr= "Hu",
imagine Blackness carbon monoxide and all
your bad actions being purged from you.

"the wise seeker must safeguard his breath from heedlessness, coming in and going out, thereby keeping his heart always in the Divine Presence; and he must revive his breath with worship and servitude and dispatch this worship to His Lord full of life, for every breath which is inhaled and exhaled with Presence is alive and connected with the Divine Presence. Every breath inhaled and exhaled with heedlessness is dead, disconnected from the Divine Presence."

To climb the mountain, the seeker must journey from the Lower world to the Divine

Presence. He must travel from the ego's world of sensual reality to the soul's consciousness of the Divine Reality. Sufi Meditation Muraqaba

To make progress on this journey, the seeker must bring into his heart the picture of his Shaykh (tasawwur), as it is the most powerful means of detaching oneself from the hold of the senses. The Shaykh becomes, in his heart, the mirror of the Absolute Essence. If he is successful, the state of Self-Effacement (ghayba) or "absence" from the world of the senses, appears in him. To the degree that this state increases in him, his attachment to the world of the senses will weaken and disappear, and the station of the Absolute Void of Unsensing Other-than-Allah will dawn on him.

From **Shaykh Adnan Kabbani** [So this picture is depicting the mureed entering the Shaykh into

his heart. This is clear, as the book didn't say "make the heart of the Shaykh enter your heart. " Shaykh clearly wrote: **"let the Shaykh enter your heart."**

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The highest degree of this station is called **Annihilation (fana')**. Thus Shah Naqshband (q)

"The shortest path to our goal, which is Allah, Almighty and Exalted, is for Allah to lift the veil from the Essence of the Face of His Oneness that appears in all creation. He does this with the **State of Erasure (ghayba)** and Annihilation

in His Absolute Oneness (fana'), until His Majestic Essence dawns upon and eliminates consciousness of anything other than Him. This is the end of the **Journey of Seeking Allah and the beginning of another Journey.**"

"At the end of the Journey of Seeking and the State of Attraction comes the State of Self-Effacement and Annihilation.

This is the goal of all mankind as Allah mentioned in the Qur'an: 'I did not create Jinn and Mankind except to worship me.' Worship here means Perfect Knowledge (Marifat)."

From Sheik Nazim Website [On the way of Truth, Tariq-i-Haqq, two methods are being used: Tariqats follow either the Tariq-i-Nafsani, the way on which first of all the Nafs, the ego, is educated in order for the soul to be saved, or they follow the Tariq-i-Ruhani, the

way on which first of all the Ruh, the spirit or soul is purified.

The Tariq-i-Nafsani is heavy. Always you have to do the opposite of what your ego wants from you. It is a big fight. The Tariq-i-Ruhani is easy. Sheikh says that on our way you can use the best of everything under the condition that you also do your best in worshipping Allah. On this way first of all the spirit or soul is purified, with no regard to the ego. After the Ruh has found its original attributes the ego, willingly or unwillingly, must follow the Ruh and obey its orders.]

Step 6

To carry the dress of the Shaykh:



3 levels of continuous struggle

- Keep His Love {Muhabat} ,
- Keep His Presence { Hudur}
- Execute His Will upon our selves {Annihilation or Fana}

We have our love for him, so now wear his light and imagine everything from this point on, with that dress upon us.

This is our life support. You can not eat, drink, pray, dhikr or do anything without imagining the Shaykhs Image upon us.

This Love will mix in with His Presence, and this will open the door of Annihilation in Him.

The more one can keep remembering to be dressed with him the more Annihilation will take place.



Then the guide will Annihilate you in the presence of the Holy Messenger of Allah Sayedena Muhammad {S}. Where again you will keep

- Rasuls Love {Muhabat},

- Keep His Presence { Hudur}
- Execute His Will upon our selves {Annihilation or Fana} Fana fi Ma Shaykh , RasulAllah, Allah..

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Annihilation Fana

Sufi Meditation Muraqaba In the state of spiritual associate's oneness with the mentor those abilities of the Shaikh become activated in the spiritual associate (salik) because of which the Shaykh enjoys the affinity of the Holy Prophet (PBUH).



This stage, in terms of Sufism, is called 'Oneness with the Holy Prophet' (Fana fir Rasul).

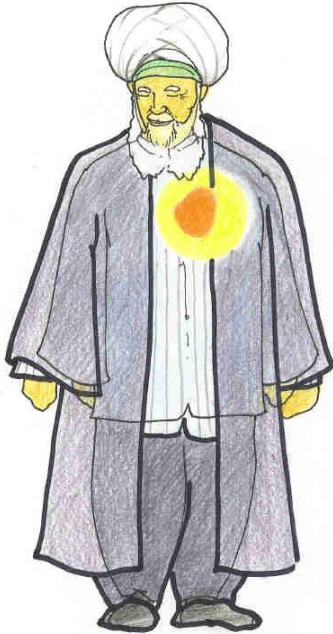
It is the holy statement of the Holy Prophet (PBUH), "I am a human being just like you but I receive revelation". When this statement is closely examined, it is found that the exaltation of the Last Prophet is that he received Revelations from God, Almighty which reflects the Divine Knowledge ([Ilm-e-ladduni](#)); the knowledge directly inspired by God, the Beatific Visions of God and the refulgent Lights upon the blessed Heart of Holy Prophet.

In the state of 'Oneness with the Holy Prophet' a spiritual associate because of his passion, longing and love gradually, step by step, assimilates and cognizes the knowledge of the

Holy Prophet. Then comes that auspicious moment when the knowledge and learning is transferred to him according to his capacity from the Holy Prophet (PBUH).

The spiritual associate absorbs in the traits of the Holy Prophet (PBUH) according to his aptitude, ability and capacity and because of his affinity with the Holy Prophet and his support he manages to reach that state when he had acknowledged the Lordship of God, the Lord of the worlds saying, 'Yes, indeed you are our Lord God!. This affinity, in Sufism, is called Annihilation in Allah Love' (Fana fi-lah) or simply 'oneness' (wahidayia). After that, if one is bestowed with ability one explores those areas about which narration has no words to explain them because of their delicacy and subtleness.

Step 7



To Be, a thing non-existent, crystal clear vessel for whomever wishes to fill your being from Allah's Divine Kingdom.

In the state of 'Oneness with the Holy Prophet' a spiritual associate because of his passion, longing and love gradually, step by step, assimilates and cognizes the knowledge of the Holy Prophet [s].

Step 2 Understanding Spiritual Energy

Spread The Light and Love of The Most Praised One, Most Honored One in Divinely Presence

Sayedena wa Mawlana Muhammad al Mustafa [s]