

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يا الله يا محمد يا علي يا فاطمه يا صاحب الزمان؛ ادركني و لا تحلكني!

Passage 1

Presence of the mind:

When we have attentiveness towards something in our minds. This state is called having the presence of the mind. For example, while I am typing this passage, I am not experiencing hunger, but can recall and keep my attention towards hunger mentally. This mental focus on hunger, is having presence of the mind regarding the reality of hunger and its effects on my person.

Our attentiveness towards Allah swt starts at this stage. We were requested in the course qurb of Allah(swt) to try and create this level of attention towards Allah swt in our daily tasks. Looking at Allah swt as the third of the two, in our interactions with any given thing. The third of the two, as he is the Independent upon which the two interacting beings (myself and the other thing) are entirely dependant upon. So, he is not the third of the three, rather he is the third of the two. This concept can be seen in the verse quoted:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ [٥٨:٧]

Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed, Allah is, of all things, Knowing. (Q 58: 7)

Passage 2

The State we are striving for:

In an attempt to actually realize the pre existing top down relationship, between Allah swt and his creatures, we have to have an active approach. In the example given in session 1, the mother and the baby, in this example, the baby in his infancy as his dependence to mom was high displayed the highest level of attachment to mother. We have to realize in our person that our dependence towards Allah swt is much greater than that of the infant towards their mother. So the start of the journey is in having the presence of the mind regarding this dependence while we interact with things around us.

This constant presence of the mind leads man to be in a state where they are in constant mental focus towards their dependence on Allah swt. Which acts as a barrier and prevents man performing actions which violate the commands given out by the Allah swt. His constant experience of living under the guardianship of Allah swt, obeying HIS do's and don't's leads man to lead a life where Allah is dominant and Allah is centric. This willing obedience stemming from this presence of the mind regarding Allah swt being the third of the two, yields in man being in a state of attentiveness towards Allah swt and living this attentiveness by means of his willful obedience of the laws of Allah swt. Which is the criteria of metaphysical Qorb of Allah swt.

This constant attention towards Allah remains in a persons 24hrs. their body leaves the mahrab (place of salah) but their attentiveness towards Allah swt is constant throughout the 24 hrs. while describing those who pray, Allah swt says this:

[٧٠:٢٣] الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

Those whom are always upon their prayer.

What can not be the meaning here is that these people do nothing but perform the salah all day and every day. As based on the tenants of Allah swt we have wajibat other than salah, earning a living, spending time with family, catering to the physical needs of the body in a halal manner, and more. One correct way of understanding this nature of always being upon their prayer, is the concept of always being attentive towards Allah swt throughout their day. Those who find salah as part of their identity, always find themselves in a meeting with Allah swt while they are going about their day. As Allah swt is always the third of the two or the fourth of the three, or more or less, They find him present in all aspects of their existence, be it in the interactions with other beings or in the solace of their own person. Man begins to see that **Allah (swt) is.**