

# *Path to Glory*



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# Sufi World

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Foreword

*Bismilla hir Rehman nir Raheem*

(In the name of Allah the most Beneficent and Merciful)

International Sufi Centre Bengaluru was established in October 2004. We are conducting since then public lectures on last Sunday of every month and so far 171 lectures has been conducted and the recordings have been uploaded on our web site [www.international.suficentre.org](http://www.international.suficentre.org). We have brought out 73 issues of Sufi World in English and 40 issues of Anwar e Sufia in Urdu. Now from this issue we are going to bring out booklet series decimating knowledge on Sufism in concise manner. We hope and pray that this series will also be appreciated by readers.

**Syed Liaqath Peeran Shah Qadri**

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## **Chapter 1**

# **Love Beauty and Truth**

Sufism (Tassawwuff) and Sufi path are the teachings of Islam, are not contradictory, are not opposed to the Sharia law of Islam, it is part of Islam, it is a path leading to love, affection, grace, graciousness, charity, sincerity, humility and to prepare yourself to meet the Lord in a glorious way. You must learn about all the finer aspects of human heart, human body, and human soul and put breaks against all evil tendencies in man. So that, the light which in your heart and mind glows and every moment of your life is enjoyable. The grief, the melancholy, the sadness, the rigmaroles of life, which gives all ill feelings are removed and you begin to see the signs of Lord and you see in your mind and heart Lord's awe and wonder and you become more clean in your mind and heart. The heart becomes full of love and not a grain of hatred, not a grain of ill feelings, jealousy, anger remains in your heart, mind and the soul yearns for the love of Lord.

In this chapter, we will deal with the aspect of love. Love does not refer to the physical infatuations or the inner urge or physical mingling or sexuality or sexual desires. It is above all this. When a child is born, the love of the mother is overwhelming; the mother hugs the child, takes her to her breast and feeds the milk of human kindness. The child clings to the mother and does not want to separate from mother even for a moment. The love is nourished, the mother sacrifices day and night and is always in the company of the child, nurtures the child, brings up the child to a great height and this love is sustained and retained till the man exists and till he withers away. This love of mother is overwhelming and sustaining.

It is the food, it is the nourishment. The love of the Lord and the life for the divine is multi fold. It is brilliant and thousands of times greater than the love of the mother. This can be realised when one concentrates and remain in a state of silence and in silence the moment of love nourishes the being, which was inculcated by the mother. As a seed seeks a safe place to hide till it gains its strength to sprout and grow, the hearts which are weak are marred by fragility need the love. They need the nourishment; they need love and affection, the care, the most important element in the body to make them strong and pure.

As you have noticed in your personal life, love exists and grows in the souls that are mostly kind and true. You would not like to be in the company of people who are mighty, haughty who are hateful and spiteful and who are highly critical and they do not respect another human being. For love to grow it has to be a heart which is very soft, soft like butter. The kindness comes into mind only when the hard heartedness and the stony nature of heart are subdued and it is brought to the stage of softness. Love shines and sparkles in the speech and the speech becomes sweet like honey. When you speak to any person with love in low tone and in kindness then it has magnetic affect. It affects the other person and he turns towards you with attention and love. Love brings love. It is like a sweet scent, it is fragrance of a flower, and it is like a rainbow in the sky. Love never adopts a harsh tone, in songs sung with melodious voice it is reflected and is amply shown. It is common in the animal and plant world. Every organism requires love not only physical love but spiritual as well. If you have seen the life of birds you would notice how when they come to stage of fertility; they take so much care to build a nest in which they lay their eggs and the mother bird takes care of the eggs from predators and continues to care when the chick is hatched till the chick is in a position to fly and find its own way; so also in the fishes; so also in all the animals of the world. Even the plants attract insects and birds to fragrant flowers with the emitting of scent. So as to enable the pollination to take place and fruits are grown. Fruits are dispersed throughout the nature, so that

the plants spread all over the plant kingdom; so also in any species including human being. Man to continue to exist has to have love, but this love is not only for procreation or re-generation of its own being. Love is divine; the divinity in man is enormous. It has to be realised and felt, the love first nurtured by the mother; it is to be regenerated again and again. Although during the age of adolescent and teenage years, the attraction towards the opposite sex appears very fine, smart and beautiful. It does all that is required to please the opposite sex. The girl or a boy would dress up very neatly in all fashionable clothes and will apply perfumes and all the other fashionable things to attract the opposite side in order to succeed in winning the heart of the lady or handsome macho man. The love is retained by sacrifice and an honest attempt to live up to the dictates of the love. It is neither a mere attraction nor a mere expression of personal desire nor is it sexuality but something more. There is care, affection, there is sincerity, there is honesty, there is graciousness, and all great qualities of sympathy flows like a stream gushing and flowing like ecstasy. Life magical springs emitting milk and honey and therefore love oozes from hearts that are kind. It is through loving one reaches the great aspect of truth.

Truth is crystal clear. It always is present and emanates itself from a kind heart, a pure heart, a sublime heart. Truth never looks for hypocrisy and never looks for show and pomposity because Truth is shining. Its effulgence showers on loving and compassionate souls. Compassion and Mercy are the two great qualities Lord has bestowed on human beings. Mercy is to show kindness, to show affection, to show love to one and all. In mercy there is no self-centeredness. There is no selfishness; the love is so embracing that it gives away all that one possess. Love gives the kindness, the care, the requirement for the growth of the mankind. Without love, without affection, without kindness a society cannot sustain. If a society must sustain then Truth has to be pursued through absolute sincerity and humility. Sincerity is opposed to haughtiness and anger. It is opposed to jealousy. Sincerity has no ego nor feels itself important and great to make everyone to turn

their attention to that person but sincerity bends itself like Mother Teresa; who had been sincere, loving and humble, like Mohandas Karamchand Gandhi who became Mahatma Gandhi for the Nation, like Khawaja Moinudeen Chisti of Ajmer Sharif, like thousands of Sufis of this country and various parts of the world, who with their sincerity love and humility has spread the message of humanism, non-violence and ahimsa.

Our great Prophet Muhammed Sallallahu Alaihi Wasallam was an embodiment of love, virtue, spirituality. He was very humble and kind. He was always thinking of welfare and well-being of humanity. He was not just pronouncing Divine law but he practiced it by giving away his own food to his companions, to poor people, to orphans and to widows. He distributed his rich widow's wealth and whatever contribution that would come to him in the form of charity. He would distribute it to the needy. He would not take the food till the others are fed. He spread the message of love throughout his mortal life. That is why Sufis call him as '*Noorullah*', the light of God. In physical terms he must have gone but his light is shining and will shine forever. People turn towards all the Saints of the world, only to receive the light and love. To nourish love, the life of great Saints and Prophets are required to be remembered; so that the new generation are inculcated in their mind and heart the great qualities of compassion, mercy, and charity. Thereby justice will be retained in society. The Sufis who are the followers of Prophet (sas) have worked very hard to retain every word of the Lord. They shower their spiritual grace on humanity, irrespective of caste, creed or color. They do not indulge in any such act which would injure another person, which would take away the rights of another human being. They are totally non-violent and they totally give up all those things which destroy or affect the human body. They care for one and all. They live throughout their life in love of Lord, in servant hood and in exerting tremendous patience and working for their own growth, in their own spiritual well-being.

'Love is God alone and God is nothing but love'. Love is all pervading, all existing and lasting. Thus it has been recognised that

just as we need to have concern for humanity, working for the common good of all, likewise it should be preceded by feelings emanating from heart and mind. So that, we are not propelled by brute mechanical force but by feelings of goodness and love, which feeling should bring joy and happiness rather than pain and suffering! Pain and suffering accepted voluntarily in the form of sacrifice for love's sake is nothing but sincerity. Sincerity is live force, a magnetic force, which is everlasting, which is ever living. That is why love is ever living. It exists from the time immemorial and from the time the man has been created and will remain till the universe exists. Love is one of the names of the God. We see in nature things acting in unison and in harmony. Likewise, to direct the feelings of love towards everlastingness and prevent it from becoming a destructive force or a psychological barrier, the Sufis, Saints and Prophets by their deep spiritual experience have prevented people from selfish motives and self-preservation alone. Every species of plant and animal lives to preserve its own species but human being are brought up in a way without selfish motive or with motive of self-preservation through everlasting nature of love. Love has neither to be excessive nor passive but a via media just as concern for each other is for common good and welfare of all. Love should neither be demanding nor profuse. Love should neither be thrust or compelled or forced upon another being. Love should be for love sake. Love is a silent cool stream and its water is pure and sweet. Love should neither be poisonous nor bitter. Love should bring joy and happiness. Love should remove the feelings of bitterness, moroseness, self-possessiveness, hatred and jealousy. Love should bring magnanimity and generosity of Sun, truthfulness, simplicity, beauty and grace of Moon and should bring contentment and tranquility of an ocean. Love should make us to forgive, be merciful and compromising in all seasons. Love should bring purity and shine of Himalayas, vastness of deserts. Love should be everlasting with everlasting goodness. We have seen love expressing itself in beauty and therefore 'beauty is truth and truth is beauty'. Sufism sustained itself in love and love alone, love is beauty, love is sincerity, love is charity love is graciousness. Love

removes all negative feelings. Love is the main teaching of all great religions. Love does not at all teach violence. Love only teaches the greatness of human soul. Love endeavors the being to rise above themselves from the animal instincts and to have moral fear, courage and work for their own wellbeing in order to sustain honesty and integrity. It is through love and sincere selfless love that you reach Lord, the Merciful and Gracious.



## Chapter 2

# Enlightenment and Illumination – Purification of Soul

Sufism is the Sunni path, the Islamic path, the well guided path, the path to enlightenment and illumination; a path that will lead to purification of soul, so that the purpose for which life is created is fulfilled. The promise made by all the souls before the Lord, before the creation is always to submit to the Lord with all humility and with all sublimity and to perform the prayers, take care of your own self, the family, the community, the people and the environment and the world. Unfortunately, the creation of man was a thorn in the flesh of the Devil. The Devil was the most admired being before the Lord. The Lord who had created him from the fire and made him the leader among all the angels who were submitting in prayers was jealous and developed disaffection for the creation of the Adam. The Devil took permission from the Lord to disturb the mind, heart and soul of the man and to create in him such type of qualities and passions that would take away the man from the path of Lord, the path of '*Sirat al Mustaqeem*' and take him to suffering and make him such a person that the Lord will shun him and the only reward which he could get for all the evil that he may perform is the abyss, the hell. So the God has warned in the Holy Quran that Satan is an open enemy, '*Adooun Mubeen*' and therefore one should not hear his whispers and his designs, and all the traps that he would lay to disturb the mind and soul of the man. Inherently man has also got certain weaknesses and these weaknesses as he grows from the child to the youth and to the youth to the manhood and to the old age would envelop his heart and mind in such a way that the light of the Lord which is in the innermost corner of the heart is totally covered

and the light does not envelop his being and the enlightenment becomes a great burden.

Man must strive very hard to maintain the innocence which is inherent when he was born. The innocence of the child is very sweet and very pleasing. The child's manners and the child's way of smiles, and the way he grows up are very pleasing to the mother and to all the people around. As he grows up he loses his innocence and the innocence is replaced with the human weaknesses. He develops temper tantrums, stubbornness and he becomes very stupid and foolish. As he grows up the desires bring in anger, jealousy and greed and the youth becomes rash. And the rashness of the youth takes to many more such type of weaknesses. The youthful person develops sexual desires leading to lust and coveting other woman other than in wedlock. The youth are trained to earn wealth and they take up many challenges which bring them material gain. The accumulation of wealth and pomp and glory takes away from the mind and heart the simplicity, sublimity, humility and sincerity which are replaced with arrogance, pride, heedlessness, callousness and negligence. As a person acquires more leisure and pleasure he becomes ruthless and falls in the trap of laziness and carelessness. This negligence, the hard-heartedness and wickedness make a person commit all sorts of offenses and actions which would bring pain not only to the person who is committing the wrong but also to all the people living in the society. The sensitivity of mind and heart is lost and the heart gets corroded, diminishing the light within. The training which is given to the child to maintain his goodness, to give him a sense of education, to educate him to realise what is wrong and what is harmful slowly gets diminished and the person due to his accumulation of wrongs, becomes a sinful person. These sins keep adding into the heart and the color of the whiteness of the heart is changed to a black one.

The wildness and arid desert, with life scarce and dryness all around, the deadly silence and burning Sun leave a parching tongue with looks wild. The life shows many dangers which are grave. Deadly snakes with fangs sharp are a threat to man without any protective and exposed to nature bare. Therefore, a man who

develops a sacred heart, who retains the sacredness in the heart from the birth with a good company of Saints, good parents, good teachers and good friends keeps a sacred heart which is a pleasure to keep. In the sacred heart dwells light to illumine the mind. It will be filled with faith and hope on Almighty and such a heart seeks grace and mercy from the Lord, to save the person from all dangers, to make the life an easy one, to sail to the safe shores without any pangs or pains, suffering and humiliation in life. The gushing springs with endless fountains makes the land fertile and enriches it. Therefore, a man likewise with love and kind heart create fruits of good deeds for all to enjoy. Therefore, it is important that a person retains the suppleness of the heart, turns the heart and soul to goodness, with total surrender to achieve sublimity, humility, and the heart should become supple and buttery. It is important that in order to reach the goal of enlightenment one should illumine his mind and heart by daily exercise. A person should become his own policeman and he should keep track of his own self and not allow the devil and the inner ego, arrogance and pride to take over, to harm the mind and heart.

Enlightenment of mind and heart should be the main goal of life. Everyone should have a goal and the goal of life should be to reach illumination and liberation. Liberation is from all the pains, sufferings and from all that which makes the man to rush where the angels fear to tread. We should allow the soul to gain high spirits, loving spirits to make the soul lift to greater lofty heights beyond the subtle animal feelings. It should reach supreme bliss beyond the realms of consciousness. This liberation is gained by realising the Holy names of the Lord and the holy names of the Prophet (saw). All the attributes and qualities in the God's names should be understood well with the help of the Murshid, the teacher and the parents. The guidance should be taken from them to repeat in the measured tone the glorious names of the Lord and the Prophet. On the repetition of the blessed names of the Lord, the Almighty Allah the *Rub*, the *Malik*, the heart delights with the sweet fragrance of the flowers, which fills the air and brings peace within and the joys and ecstasy in the mind and heart increases. Calmness descends, desires

take a flight and a person plunges in a vast ocean of nothingness. He realises the glory and the greatness of the Lord. It is then he gets the '*Taqwa*', the awe and wonder in his mind. It is then that he sees the glorious wonderful nature; the nature with its colorful splendor and the beauty around it. It helps open the inner eye. The ecstasy and joys which the nature brings in the heart enlivens and enlightens the soul, mind and heart and knowledge is gained.

There are three ways by which the knowledge is gained. It is by faith, '*Yakheen*', which is well brought out in the Surah '*alshakr muta kausi'r*'. Through the observation of nature and through the knowledge which one gains, the inner perception and the sixth sense is developed. The sixth sense and inner perception is known as the '*Ainul yakheen*'. The '*Ainul yakheen*' is the certainty of the existence of the glory of the Lord both within and outside the human being. The glory of the Lord is surrounding the nature. It is in every particle of human nature, it is in every particle of created Universe. A cosmic harmony is built in between the inner self and the outer self and the true guidance is to reach the glory. The light is achieved through '*Ainul yakheen*'. One reaches the truth. 'Truth is beauty and beauty is Truth'. The faith becomes so strong that such strong faith helps in warding off all the weaknesses which are inherent in human being.

There are two major weaknesses which ways down the human good qualities. They are the anger and the jealousy which are the twin sisters of inner storms and inner tsunamis. The anger has to be controlled with tempered feelings. One should become subdued in nature, in his feelings. You should know as to how he should be able to withstand the most provocative moment. Such provocative moment would make a person to lose his balance. Therefore, anger has to be controlled and weeded out in such a way that a person becomes sober and he reaches the stage where his mental equilibrium is maintained. Maintaining one's mental equilibrium and calmness of mind is very necessary. For that, one must gain training from his childhood, in the school and with his parents and with his *Murshid* and teacher. When he keeps in his mind the awe and wonder of the Lord then he will be able to dispel darkness and

be able to control anger. The jealousy is when you look into others good acts, others wealth and other person's achievements then you feel very small. This inner weakness of inferiority brings in hatred and jealousy. You develop ill feelings and your inner self gets stressed and strained. Therefore, you need to remove the stress and strain which you develop and you should see something good in others. Although, the teachings are not making you a holy person or a Saintly person but a person can reach the Sainthood and holiness when he is able to become calm by developing patience. This is very necessary in our daily life. At the smallest provocation the person loses his temper and this constant loss of temper and feeling jealousy makes a person loose his health. 'Health is wealth'. The person develops diabetes and blood pressure. His calm thinking and reason are affected. The reasoning mind becomes colored with prejudice and bias. The extent of prayers which you do will have no meaning as during the prayers, the ill feelings crops up blurring the mind and heart. The straight thinking is lost. When you are standing in *namaz* or prayers, the ill feelings which you develop with others flashes back in your mind and you get disturbed. And the disturbance will not allow you to make the prayers in a very soft, humble tone. Your recitation gets disturbed and the prayers get spoiled. So you have to practice first to cut down and bring down your anger. And the anger can be brought down only when you have faith – '*Ainul yakheen, Haqul yakheen*' '*Ilm ul Yakeen*' in the truth of the Lord. You should take the success and failures of life, in a subdued manner, in a happy manner and that is when you accept the decree of the Lord. The decree of the Lord should be accepted, as what is coming from the Lord is what is good for you. Since goodness is the goal of life you must work out to overcome the hurdles and difficulties of life. For that you need to achieve bliss and the bliss can be achieved only through good education, good knowledge gained through books and through good company – '*dil budust awer hazzar hajje Akbarist*'. A glorious heart, a sparkling heart, a good heart is better than performing thousand prayers and thousand 'hajj e Akbar'. The heart is created by the Lord while the Masjid or the prayer hall is created by the man with his hand with

mud and soil. The God resides in a glorious heart and that of the light of Prophet Muhammad Salallahualiwassalam. Glory resides in the heart of '*Mumineen*'. One should be consciously aware of the Supreme light to set in the mind, heart and soul of a man and subdue the two emotional disturbances of anger and jealousy. There after one should develop equanimity of mind. The equanimity of mind is developed only when a person can subdue his desires. Normal necessities of life which are required to be fulfilled are not desires. Desire is to accumulate more and more of things which are not necessary for performing the daily duties of life. If one can achieve his necessity, when you can satisfy his need with a simple object, when he can travel in the metro train or in a bus which is available from his house to the office, then desire to go in a the luxurious car is harmful. The desire should not bring harm and destroy the economy and the social living of a person. One can be simple in his life with simple things in his house and in his office and in his living. Taking loans to fund luxuries creates tension and your life becomes harder and difficult than being easy. You should learn the technique to maintain equanimity and poise, and learn to develop harmony in your life, harmony with your family, harmony with your friends by choosing good friends. If you choose friends who are lethargic, negligent who want to take advantage of you, who are not concerned about your welfare, then you are leading yourself in a trap and the trap will destroy you. You should see that your eyes, your tongue and ears are not given to evil. And you should not see evil because it will corrode your personality and the inner light gets diminished. You should be very cautious with regards to your sexual desires. You should wean out and not allow desire to covet for someone's wife or other woman. Therefore, one who avoids committing the seven deadly sins anger, jealousy, lust, greed, covetness, hatred and all such evil tendencies which destroy the personality. Life is like going into the war, one needs to have strong sturdy trained soldiers. One needs to exercise his mind and heart and prepare to meet the enemy. One should be in a position to know the weakness of an enemy. One should know the strength of the enemy. One should have all that is required to fight a war with

chivalry, courage and with a sense of triumph. If one loses his heart and his mind and becomes a coward then the life becomes full of pitfalls. Life gives sorrows and the sorrows will bind the heart and mind and the man loses self-confidence and that is when all the sicknesses of the mind and heart and the body will have an upper hand and that will take away the man from the path of goodness. He will lose '*Sirat al mustaqeem*'. To reach the '*Sirat al mustaqeem*', *the straight path* then one should be in a company of Saints and good people, charitable people, compassionate people, benevolent people. When you are in a company of all such great Saints who are living and visit mausoleum of those who have passed away and seek the blessings from the Lord then your heart gets subdued and the light within shines. The light within should shine in such a way that the dread of the supernatural lurking at the bottom of the heart which brings forth fear and horror should diminish. Courage and bravery overcomes all the fears of the world. Man should not succumb and fall to the temptations which are all around him. The evil eye of the devil will always cast its mighty spell; the spell that can crush stones to pieces. It can melt the heart or make the heart wicked. The heart with sound faith purifies the man to withstand the devilish force, the evil force. Peace and contentment are divine gifts; mind and soul being sustained in submission will fetch peace and humility. A mind that glimmers with enlightened thought; from it ignorance and fear will vanish and will take a flight. Knowledge and learning are powers to strengthen the soul to make your inner being bright. Enlightenment is not gained by mere talks or by listening to the divine songs or by reading the divine books but it is only by controlling one's inner animal consciousness '*Nafs e Amara*' and allow the '*Nafs e Lawama*' to gain strength then the '*Nafs e Mutmaina*' becomes sublime and serene. The '*Qalb e Salim*', *a golden heart* is developed. The Lord at the time of one's passing away sends the Angels with his '*Salaam – 'Salaam un khaulum mir rabbir Rahim*', *the Salutation*.

In my life I have seen Saintly persons who have described their death. They called all the relatives around them, their children and grandchildren, given them parting advice and asked them to stand

witness to the recitation of Kalima '*Lailaha illallah Mohammad Rasool Allah*'. They have thanked their doctor around for having served them, thanked all, sought their forgiveness and described the soul which is leaving from the body and have lifted their hand in salaam. This I have seen with my own eyes with regard to my *Murshid*, my grandfather Moin ul Vizarat A. K. Syed Taj Peeran Saheb. I have seen number of my good saintly relatives who have died with Kalima on their lips satisfied, describing the angels around them who have brought them the Salam, as done by my grandfather. I have seen my maternal grandfather also dying in such a solace and peaceful way. They led a very pure life, a life of dedication' a life of sacrifice a life of charity, a life full of prayers. Only when you gather knowledge of Lord, practice goodness in life; recite the namaz with all '*Khuloos, Tawajjuh*' (*humility and concentration*) and you recite namaz as if you are seeing the Lord, if not you must feel that the Lord is seeing you with '*huzoor e Qalb*' and your heart being in presence then the inner light emanates. When it happens you gain peace and tranquility. When your charity is with your full heart from all that you have earned, earned with your own hard work then you are pleasing the Lord. When you abandon all evil plans to destroy your relatives, your friends, your brother's, your sisters but develop a plan for the goodness of yourself and feel the pain of others, feel for the goodness of the others then you have achieved bliss. If you have nothing to offer to anybody in terms of material cash, but you can certainly help by giving good counsel and advice; help people learn good things in life, you can do charity to ants, birds, animals. You can feel the goodness around, feel the goodness in the nature. When you see the goodness in you and in the nature, a cosmic harmony is developed and this cosmic harmony will guide you by giving you sixth sense. You become a person of '*Firasa*'. As our Prophet (sas) in *hadees* has said that a Muslim who is good in his heart and mind develops '*firasa*' and he will enter the heaven 500 years before a rich person reaches there.

Let us fill our vacuums in heart, mind and in our souls with love, affection and warmth. Let us illumine our heart, mind and

soul with million lights of knowledge. Let us enliven our sagging spirits with rhyme and rhythm, with melodies, with cheers and allow the goodness and the light within our mind and heart to soar higher and higher to reach the Lord and the Prophet (sas). Let us delve deeper and deeper in the realms of our heart and bring our treasures to gleam. The treasures which are buried in your mind and heart are the knowledge of the Lord, the knowledge of the Prophet (sas), the knowledge of the '*Tareeqat, Maarifat, Woobodiyat, and Haqiqat*'. Let us enter this field and achieve all that is good to make our '*Shariat*' a perfect one to enable our eyes to gleam and to sparkle. Let us enlighten ourselves. That is purifying our self-afresh with cool streams of love. Love and love alone can purify our mind and heart. We need to seek forgiveness. Forgiveness for all the wrongs we have done, not only from our friends and relatives, children and neighborhood but from the whole world. We need to seek forgiveness. Only then our travel to the holy places becomes a successful one, a complete one.

Now we see that every moment is becoming past. Mingling with times and history. What has gone is gone, bygone be bygoned, past be past. Whatever you have said through your words is slipping from the lips and will never come back. It is like an arrow which has left the bow and will not come back, like a bullet which has left the gun which will not come back. Deep down if you feel in yourself a feeling of remorse, a feeling of repulsion, a feeling of regret, of disapproval, then that is the beginning of a change in you, that is the repentance. Repentance is turning your heart away from wrongs which have you done to displease others, to give pains to others, hurt to others. When you find a new experience then you will find a fresh breath, a new life, a new lease, a change of mind, a change of heart, and a new discovery for better living. A new learning, a new growing, an expansion of vision, a new light, a glow within, a new consciousness, ever forgiving and an illumined soul. Darkness begets darkness and light begets light and joys. An enlightened soul sans sins shines, it acquires wings that will soar higher and higher and reaches the heaven. Do not become a blackened sinner with corrupt soul. Relegate yourself to a humble being. Burn your filthy

flesh and bones forever. Let its ashes of sin be thrown away from your mind and heart. Do not pollute the air and water. Do not pollute the jungles and the sandy deserts. Do not rob the bowels of the earth of all its jewels and do not destroy the forest and the animals residing there. Your perpetual desires will ruin the gardens of love, the gardens of heaven. Your gluttony, the desire to eat more and more, which is one of the seven sins can destroy your health and destroy the goodness around you. Do not make, therefore, meal of the birds and animals which have become very rare. Do not kill the elephants for ivory and its tusk. Do not skin the tigers, lions and snakes for pleasure. If you do so there are enemies who have kept their fingers on the nuclear buttons. They will not only destroy you but will destroy the earth and the heaven will grieve and the stars and the Moon will bid goodbye and they will leave man and humankind and humanity to perish and to decay. We need to save the planet. We need to save our self and it can be done only by purification of our soul and by our enlightenment.

Let us praise our Lord and pray for tranquility. O the praised one, the chosen one, the purified one, the sublime soul, the cherished one, the protected one, the privileged one, the gracious one. O the love of the love, the light of the light, O My Holy Prophet (sas), how shall I please you, O my loved one, with my wearied condition and wretchedness, with my chill penury and hollowed nature, with my empty head and dark soul. O light of the light, O the *Noorun A'la Noor*, O the perfect soul, the heaven has granted you a highest position in the world and the hereafter. You are '*Saadig ul Ameen*'. O enlightened soul, the guided one, show me the path of enlightenment. Illuminate my mind with billion lights. Bring me ecstasy and supreme bliss. O deliverer of all the sinners in this world and the hereafter. O my redeemer, protect me from all sides and be with me. O the light of the light, '*Noor un al Noor*', let the light glimmer with hope. Let that glimmer of hope cherish me. Let peace prevail in the whole world and tranquility descend from the heaven.

Let us all pray together for knowledge, for peace, for humility, sublimity, sincerity and for sacrifice and for all great qualities of

Prophets, who have come from this world and done good for the humanity and all the good deeds done by the Saints. Respect them; love them; for love and beauty and affection are the most beautiful flowers in the garden of life. Our education will not be complete unless we become a good soul in this world. The soul which was enshrined in our body and mind by the Lord was a pure one. It is the breath of the Lord; it is a light of the Prophet (sas). We need to keep the heart pure to enable this light to cherish, this light to grow, to flow, to enlighten everybody around us. Our life should have a meaning. It is not only by discovering oneself but also by developing our personality. Even if we do not have high education, high degrees and skills with us but by practicing goodness, by controlling oneself and becoming charitable and laying our soul on the threshold of the Lord with goodness will certainly bring '*Sallamun Qawlum mir Rabbir Raheem*' from the Lord through His angels.



## Chapter 3

# Conquering Self for Success

Sufism is a Sunni path, a path of '*Siraatul Mustaqeem*', a path that will lead you to victory and a life of satisfaction and having fulfilled all your duties as an obedient servant, as a surrendered person, as a person who has fulfilled all the obligations which have been commanded by the Holy Prophet *salallahu alihawa sallam* and as directed by Allah ta'ala in the Quran e Sharif. Sufis are beloved's of the Lord and the Prophet *salallahu alaihi wasalam*, they are the '*Mugharrabeens, the Shaakireens, Sajeedeens*', the most thankful, obedient servants of Lord. They have dedicated their life for carrying on all the commands which the Lord has given, and the main purpose of the life is to achieve purity of heart, purity of soul and purity of mind. They have a teacher and a Master. The Master leads them to the highest goal of reaching the Lord. A Master is one who has received the instructions from his Master and his Master has received the instruction from his Master and the chain of genealogy reaches Hazarth Ali Al Murtuza and the Holy Prophet *salallahu alaihi wa salam*. The Lord in His mercy has been sending thousands of Prophets and thousands of *Auliyaekirams* (Saints) so that the devilish nature of the man is reduced and the man is in a position to be a good human being and achieve love which is a celestial gift to mankind. Love is a seed of sympathy and goodness. It is charm, delicacy and tenderness. The love needs a soft heart and a lofty mind. It needs good grooming and a nurturing character. It is like refining gold for jewelry with a design and pattern. For this, we need a good Master of lore of having learnt from his Masters and them from their Master's. They help you to become a person of very high character who is in a position to understand all the wisdom

which has come down on this earth; the wisdom which has been transcended by the Lord the Merciful at the time when Adam was created and at the time when the Lord blew His spirit into the structure of the Adam along with the light of the Holy Prophet *salallahualaihi wa salam*.

Sin which is committed by man is nothing but darkness. It is hardening of the heart. It blurs the mirror for a clearer vision. It is because of the weakness of man. The weaknesses are inherent, and it is imbibed in the character itself. When these weaknesses are not controlled by good nurturing by the parents and have a good society in which a person lives then the person's anger and lust will corrode the mind. It will shut out the heavenly light which has been imbibed in the human being to glow within. Just as a matchstick can light candles, forever glowing, likewise the eternal light from the Lord, the Merciful can dispel the darkness inside the human being and enlighten your soul for a cheerful living.

We will throw some light on how the negative feelings and the negative characteristics and the negative nature of man when it goes unchecked and is not controlled then the weaknesses will overshadow, overpower a human being and he will always be under stress and strain. You should know that a Devil, the *Shaitaan* is an open enemy of man. Where does Satan reside and how does he work? Satan resides in the human soul itself. It is the inner devilish ego. It is our own shadow, our own mischievous self. It is an ingenious one, an inventor. It is creative in nature. Man being creative in nature is always able to plan and make a good living or a bad living. Likewise, it is the inner inverted selfish ego and self which when unchecked grows and develops into a bad tree bearing bad fruit. The selfish inner self is always arguing within and it develops ostentatiousness, it develops show and vanity. It is always controverting, it is always stubborn, hot-headed and he becomes a glutton, a careless, and a ruthless person to be dreaded. A person who does not put controls in his mind and heart, does not acquire wisdom, does not acquire the path of '*Sirat al Mustakheem*'. He does not control the seven deadly sins in his mind and heart; then his learning will be useless to him. His learning will be a perverted one.

A perverted person will have a perverted learning and his pen will be a scurrilous pen, a pen which does not benefit him; a pen which will write rubbish things; a pen which will destroy him. God has created the pen to give us the knowledge. The knowledge which is power, the knowledge is light, Knowledge is God.

The Devil is deep in learning, but his pen which will write damaging things to damage the career of people, like falsehood will write all fictitious things. He will write things which are not reality, which is not truth. A devilish person will have a long fiery tongue and we will find this type of people very common in the mankind. They are merciless with heart of stone and a polluted mind always creating dissensions, always creating confusion of every kind, disobedient, forgetful, unholy, irreligious, thankless and changing sides. They are turncoats. They are liars and they are always ambiguous, unmindful of other's concerns. Always causing hurt to their neighbors, to their family, to themselves, like chameleon changing color and they are deceptive and sinning. Therefore, you must acquire knowledge of all positive things in life and remove the negativity in your mind and heart. Control the stress and strain in the mind and heart. How do you control your stress and strain? To control the stress and strain in your mind it is not just by going to doctors and taking medicines, it is not just by overcoming your physical weaknesses by taking vitamin tablets, by taking medicines, by doing yogic exercises. It is by controlling your inner '*Nafs e Amara*' and reaching the goal of '*Nafs e Mutmainna*' and '*Nafs e Razia*'. You must gather Knowledge. People who carry false image and false ideals and acquire false pleasures by satisfying false ideas by acquiring things will not give them goodness in the long run. People think that by satisfying their lust, by satisfying pleasures by going to clubs or by consuming alcohol or taking drugs or by satisfying small and petty passions will be able to enjoy life. It is not so. Such dreams of reaching heaven by doing illegal things are not going to last forever. It is only going to create trouble for a person who indulges in false pleasures, in pleasures which are not lasting, which are not going to open the doors of knowledge. If the doors of knowledge have to open to a man in his heart and mind, then he

should not lead a life of ease and pleasure. He should have moral convictions and clear thoughts. He should not lead a life of unmindfulness pitiful faults.

Life is like going to a war. You must get prepared for all that is required to be done to win a war. You need to choose strong sturdy soldiers, give them the best of physical training to combat with strategic support of air and also Navy, Air Force, armory, artillery and by all other means by which you can overcome the enemy. The enemy is within you. We need the best arms and ammunition to conquer the enemy within. We must study the inner topography, our own inner territory. We need to know every move and details of the inner enemy who is planning to drown us into this life of nothingness. We have to keep a hawk's eye, a clean watch on our own inner weaknesses. Every moment of our life we must scan and study. Every detail meticulously worked out. You must be ever ready to meet any eventuality. Be ever ready to overcome failures and disasters. Therefore, life calls for dedication. It calls for sincerity. It calls for devotion. We must be perfect in the drill of prayers. We must be perfect in keeping our fast. We must be very smart in our turnout. You must be perfect in gathering intelligence of our own self. You must spy on all our weakness and our good strengths. Only then we can achieve victory – '*Inna Fatahna Laka fathan mubina*'. The victory is for those who keep a watch on the inner weaknesses.

How does our inner enemy works against us and who our inner enemy is? We have just now learnt that our greatest enemy is our own inner self, the inner devilish self, who always whispers, '*Min sharil was wasil khannas*'. He keeps on whispering in your mind and heart. It is an inner egoistic conscience not the good conscience. A good conscience will always tell you what is right and what is wrong. It will advise you 'please do not take this step'. The God in his mercy, through our Holy Prophet (sas), *Murshideens* have advised us that whatever step you take in your life, take it after consulting your teachers, your parents, your spouse, the good people around you, with your Murshid. Don't take a hasty step; haste makes waste. First lesson we must learn in our life is that we should

not be hasty in all our decisions which we take pertaining to ourselves, our family, our parents, our spouse and our children. We must be calm and patient. Patience is the mother of virtue. You should have a strong faith in Allah. Faith, certainty of things which are good will happen to us. This certainty of faith we should develop – ‘*Yakheen, Ain ul Yakheen, Huq ul Yakhee*’.

We should not have such type of beliefs which are fictitious, which are false. We should have strong faith in Truth and Truth alone. For that purpose, we should have good beliefs. Good belief is to have good intention and intention not to harm anybody in life. Once you have this belief of not harming anybody and not having any evil in your mind, ill motivation, of ill desires, then you are on the right path. This enters your sub-conscience and unconsciously you will always fear Lord, this will make you a ‘*Muthaqeen*’. Otherwise if you have false beliefs and you have false icons and false heroes on whom you want to follow, then you will have ill behavior and become superstitions. Your manners, your ego, your anger, your jealousy, your lust, your desire, your hates will become your strongest enemies. Therefore, we are required to throw away the false beliefs, false tensions and stresses in our life. Cast them away, break them away. They are all the shackles. They are the chains which keeps you in their clutches. You must break the clutches and chains by a strong will power. Where there is a will, there is a way. You must release your heart from these shackles and chains, from the superstitions, from weaknesses. You must not remain in fear. You must develop courage, courage of conviction that you can certainly follow the truth. Truth is to live a good life, a healthy life; healthy living which enables you to develop springs of love. That love will flow, it will glow, and it will gush. Life has always a glimmer of hope a warmth of innocence and is always just, compassionate and merciful.

You should know that God has asked us to color ourselves – in His color. What is his color? ‘*Sibgha tuAllah Alai*’ “Color in my color”. The ‘*Aulia Ekraam*’, the ‘*AnBiya Ekraam*’ has mentioned that the color of God is nothing but Mercy. If you show mercy, mercy will be shown to you. If you become wicked, the wickedness will

follow you. If you go towards the Courts and the Tribunals, you will find thousands and thousands, lakhs and lakhs of court litigations, cases against persons after person; one fighting the other, one filing cases and cases. If they are not satisfied with the judgments, then they go to appeal, they go to High Court, and then they go to Supreme Court. We have thousands of lawyers to build up cases. How should we avoid any court cases and litigations? You must be honest in our way of life. Even if we get a small income, we must learn to live within our income. You will be drawn towards that way of life which is totally against the conscience of a man. This will shut the doors of divine light. If you want the divine light in you to glow, then first and foremost thing is you should learn to live within your means. People who have taken up to corrupt practice; corrupt way of life, corrupting themselves and others will always have a very bad end. Not only will they suffer in this world but they will also lose the Paradise which God has promised. If you live a good life, then God promises of sending his Salam to you at a time when you give up your last breath. Never be avaricious, never be greedy, never be gluttonacious. You must take an oath on the hand of your Murshid, on your teacher, on the *Murshideens*, by promising to lead a humble simple life.

The Satan has promised Allah that he will not disturb a humble person. Don't allow yourself to be not humble in life. Humility is the first lesson of wisdom. In order to live a good life, you must not become a person who is always doubting and disbelieving others. Your belief must be strong and you are required to take care of others also so that they can trust you and they do not deceive you. If you are so suspicious in life about others, then others will also be suspicious about you. Just as you are afraid of thugs and frauds robbing you likewise others will also doubt you that you are not a man of faith. Once you develop a character and show your honesty and integrity then the whole society of people around you will become good. You will have good connections, good associations and good people to work with you and they will have trust in you. Trust is a very important thing in life. Sound relationships are built on confidence and faith. The aim of any

religion is to make individuals faithful and so is the aim of the society in turning its citizens as good individuals so that all daily activities are carried out with good intention and good faith. If individuals start doubting the society and faith of others then it brings disorder in the society. Either the society itself is a totally corrupt that no one can be believed, or falsity and cheating has become the order of the day. It is not so, there is cheating, every person wants to gain some profit in his transaction, be it a hawker who is trying to buy old newspapers from you. He also does not want to maintain the correct balance and give you the right price. He also has the greed to make up for the day. Therefore, you must know that faith and good intentions must be pure as a necessity ingredient in daily actions. The faith and good intentions are two foundations. They are pillars of good life for healthy relationship to be built in life. All precautions must be taken in our life to build good faith and healthy personalities. We build a healthy relationship with everybody. You must have healthy people around us so that we can achieve healthy relationship. We can develop peace and happiness. We can not only walk on the ‘Sirat al Mustaqeem’, but we also receive ‘Salaamul Khaulum mir rubbir Rahim’ from the Lord. ‘Sakinatul Qhulubul Mumineen’ – God assures that in your mind and heart I will give ‘As-Sakina’. ‘As-Sakina’ is a great gift from the God. It is a total peace, solace and tranquility. This can be achieved when we have self-belief, self-faith and have strong conviction that we will follow the truth and truth alone. It may require a very great struggle and this struggle is known as jihad. Not jihad of taking weapons and killing non-Muslims or killing others but jihad is against our own inner enemy. To fight against the falsity of our mind and heart, we must fight against ourselves. We must put in our conscience that truth and truth alone is what we are required to achieve in this world. That is why you must keep reciting ‘Al-Haq Al-Haq, Ya-Haq Ya-Haq’. We have to recite the names of the Lord day in and day out, 33 times, 100 times, ‘Ya Basitu, Ya Wahab, Ya Fatah, Ya Salaam, Ya Hafizu, Ya Hafiz, Ya Hayyu Ya-Khayoom, Ya Allah, Ya Rahim ur Rahim, Ya Awwalu, Ya Aakhiru, Ya Batinu, Aleem, Kareem, Ya Zaljalali Ikraam’, you have to keep repeating only to train your mind. Just as

a soldier is made to run four – five miles and every day and he must do the drill and immense exercise, so also we have to keep repeating the names of Allah and the Prophet (sas), so that our conscience gets trained. That is the Jihad. Once the mind and heart adopt peace, the peaceful way, the truthful way then the foundation of our daily life becomes strong, with good faith. It cannot be shaken by suspicion or rancor. If it gets suspicious then the wheels of the society will get disturbed and it will get shattered.

What is happening today in the Middle East? It is because of the Jihad which instead of being carried on in their own mind they are killing their own brothers, kith and kin and citizens of the world. All humanity is one. All citizens are one. It is '*Vasudeva Kutumba*' in Hinduism, Brahminism, the Buddha, and Jainism teaches about non-violence. Violence starts in your own mind and heart. If violence develops in your mind and heart then the peace in the family is shattered. You will become a quarrelsome person. You will become a cantankerous person. You will not find peace with your husband or your wife. You will not find peace with your mother and your father. You will not find peace with your children. You will not find peace with your neighbors. That is how the court cases get built up. That is how you enter the arena of civil wrong and criminal actions are committed by you that will draw you to the courts, criminal court, civil courts, and various courts. Let us be simple in our needs. If we are income tax payee, then be truthful; pay the taxes, so that you can live in peace. The personal individual relationship should not be shattered otherwise the consequences are very grave. It is God's command that we should not be a suspicious person at all. You should not nurture suspicion in your mind and heart. That is why Allah asks us to repent every day. Our Prophet (sas) used to recite 'touba' every day, not that he had committed any error or any blemish. It is only to teach the humanity that if you must train your conscience to goodness then you have to seek repentance. It is known as 'touba'. '*Subhanallahi Bihamdi Subhana Ali ul azeem Bihamdihi, Asthaghfirullah Rabi min kulli zanbin Khateeatun atubi Ilahi Masha Allah hi Kana*'.

You must repeat it at least 33 times in the day and repeat 41 times Surah *Fatiha* in between the Faraz and Sunnat Fajar prayers.

*Bismilah hir Rahman ir Raheem MIL hamdulilahir rabbil Alameen*  
*Ar – rahmaan nir rahim*  
*Ar – rahmaan nir rahim*  
*Maliki Yaumideen*  
*Eiya kanabudu*  
*Waeiyaka nastaeen*  
*Ehdinas siratal mustakeen*  
*Siratal lazeena Anamta Alaihim*  
*Gharil Magdubi Alaim*  
*Walad Dalleen*  
*Ameen, Ameen Ameen*

You must also develop peace in your mind; to develop peace in your mind you have to recite *Surah 'Alam Nashrah'* at least 33 times. The prayer may take some time but for that you have to work hard. Every soldier is made to get up at four o'clock in the morning. The bugle is blown and they have to get ready and get into the training. We are no less than a soldier of Allah. We have to work to overcome all the weaknesses which are there in our mind and heart. We have to train our inner conscience.

How will you train your inner conscience? It is not just by discovery of yourself, knowing all your weaknesses, about what you are doing, about your sleepless nights, about bad relationship. You must train your inner conscience. The inner conscience must be trained by repetition of Allah's name and to know what the purpose of your life is. Charity is given only to cut the greed in your mind and heart. You must become charitable. Give as if you are giving to Allah. God says that if you give then it is like you are giving a loan to me which I will multiply back ten folds. Don't be greedy in life. Give from your money which you have earned. You may be a small humble person but you can share your food, you can share your time in teaching the knowledge which you have acquired to others; by some method or some way you can turn your heart towards the greatness of Lord.

People have always asked as to what charity brings to us? Charity is beyond filial relationships. Charity goes beyond your home. You are linking yourself with the Lord. It cuts across all barriers of color and race. You don't see who you are giving your money to. You just close your eyes and give it to the Lord. It is beyond your inner self. It brings you warmth and cheerfulness. It is like a diamond reflecting glorious colors. Clarity is Divinity. It sparkles in your mind and heart. Charity brings in brilliance. It surrounds Sainly beings, permeating every aspect of the life of a human being. Charity brings in love gushing forth from the bosom. Charity purifies man. It purifies the mind. It purifies the heart and enlightens the soul and lightens the burden of craving and being greedy to acquire more and more. The burning greed vanishes from the heart, rising goodness to a Divine path. You should know that *tasawwuf* or the Sufism is not just by sitting in a corner and meditating and reciting Allah's Names but it requires service to Lord, service to humanity, service to your own self, your own family. It requires you to give from your mind and heart what is so close to you, that is sacrifice. That is something which you love; you must share it with others to the humanity. Sacrifice, love, charity are the bedrocks for taking you to the path of Lord. It takes you to the heavenly light. You experience it, you see it yourself. How you can get over all the profanity in your mind and heart, how you can achieve purity of tongue in your mind. It can be only through sacrifice. It can be only through charity and it is through opposing your oppressed inner self. Only when you stand against your own self that is troubling you and work for the goodness of the humanity then you have achieved some stage in spiritual path. You must love and be loved. You should not allow yourself to be betrayed by others with their bad qualities. You should not become a disgusting figure, but you must become a loving being. You are becoming part and parcel of '*Rehman-ur-Rahim*' that is by sharing love. Love is a divine spark. It is hidden in the depths of heart for a man who cherishes it. Slowly and steadily you realise what love is and by recalling the love you received from your mother till you became a youth. It is the time of youth which is a revolting time.

The youth period takes you away from the motherly love. You become arrogant. You become passionate. You become playful. You want to enjoy life to the brim by indulging in pleasure by indulging in sex, in gluttony. It is this period of youth which must be controlled. Now you have passed the youth, you recall all the things which you have done, some bad, some good, some worst. How will you get over it? It will be with '*touba*' i.e. with repentance. This can be achieved only by giving. It is only through service. If you have no wealth to give, you can do service. You can always help anybody and there are people who have taken up to these good deeds of working for others, having gone to the mosque, having helped people who are loving, then by doing that they have attained God realisation. God realisation simply means a path chosen by good people practicing virtues, good deeds and everlasting goodness. People who are on the path of God-realisation are very peace-loving people. They are brotherly, they are affectionate. They think of the well-being of others. They are concerned and have love for others. They place the others needs over their own, they feel humble, kind, and humane. They speak softly, they are very forbearing. They are very chaste, you can become chaste. We have done wrong, we are not angels. God has put life itself as a test. But having come on the path of the goodness, having realised that we must lead a good life and achieve the goodness of God, you must achieve all that which is required to achieve as a good Sufi. You have to become humble, feel kind and humane. You should speak softly. You should have abundance of patience and be forgiving. Forgiving is a very great quality in man. You should forget and forgive your enemies. If you have filed cases, then why don't you compromise? Lord asks us to compromise and fit our self as a member of the Society. It is only through compromise that the difficulties of life can be overcome. You compromise with the way you live in the house. You compromise with your family. You should compromise and enter into good relations; good feelings with persons in your life will bring you victory. You should always remain calm, cool and always be collected in the mind. If you are a short-tempered person then do *Wadhu*, take bath and sit down in prayers and repeat God's name

and do *tauba*, ‘*Subhananallahi bihamdi, Subhanallahil aliyul azeem*’. Keep on repeating in your mind and heart till it enters the innermost corner of heart, mind and conscience. Then the conscience will become a great policeman to check on you. Do not be cunning, wicked and cruel. No Sufi can be wicked and cruel. You should become a good Musalman, you should not be cunning. Cunningness is to adopt ways and methods to destroy another person and ways to defeat your enemies. Don’t be wicked and cruel. You should have compassion for the poor, unfortunate, sick and hungry. You should respect one and all. You should have the strength to bear the loss. God takes an Oath –

*‘Wal’ asr Inmal insaana lafee khusr’ – man is in a state of loss, but you can defeat this loss and gain victory*

*‘Allal lazeena aamanu wa ‘amilus saali haati – Those who are doing good deeds*

*‘Wa tawa saw bil haqqi wa tawa saw bis sabr’* – those who follow truth and those who are patient in their life. Patience is to forbear, to stop doing any ill things to somebody else, remain silent and calm. Bear the loss with inner strength and then be just, truthful and straightforward. By being straightforward, truthful you may not gain the wealth. You may not get the position. You may not get things which you want but you should cut away from the evil people and evil ways of life. However, make an aim to achieve goodness, keep your promises, lead a charitable life, a generous life, a hospitable life and share your food. Bear in heart and mind thousand lights of joy and happiness and feel one with the nature. Only then you will attain self-realisation. Self-realisation is achieved by immense faith you have in the Lord, that by leading a truthful and a divine life. You will be able to achieve the inner goal of ‘*Sakina til khulubil mumineen*’. A divine thought you should have. Your divineness will come to you only when you become a friend of God, when you become helper of the Lord. God wants the whole humanity to be one. God wants a whole humanity to be peaceful and loving. You can be peaceful and loving when you do not cheat your own self, don’t cheat your wife, your children or parents. First

be brotherly with your brothers and sisters, compromise with them. You should have faith that God will give me, I will earn with the sweat of my own brow. I don't have to depend on my father's wealth. God does not like a stubborn person and compares him to an ass or donkey. Be good and change yourself. Bring a change in your mind and heart through your immense faith; faith in yourself, faith in goodness, faith that you can change and change for better.

You need to change and how you can change is by helping a neighbor, a sick person, animal, cleaning the environment, by helping to bury a dead person, a destitute person, helping needy people, aged people, infirm person, show compassion and mercy to fellow beings, help those who need assistance, do social work, join those who need volunteers, then you will be noticed. Certainly, you will be noticed. Certainly, help will reach you. Certainly, when you show love, compassion and mercy to God's creatures he will certainly show you a straight path for success. You cannot win this life without facing the trials and tribulations from Lord. God has said 'I will put you to test; I will put your faith to test'. Don't complain against God that he has not given me this, why he has given me these difficulties etc. You should not allow your tongue to speak, hold your tongue and keep your tongue within yourself. Don't use abusive language to God or to Prophet or anybody. If you do that your heart will become hard and the light in you will disappear and you will become no other than a disobedient servant, and you have become no other than a Satan.

Please read the books written by all great Saints, and not just *Quran-e-Shariff*. The life of Saints and Prophets are a commentary of Quran. They have lived a heavenly life. They are all heavenly people, not only they have lived a good life here but they are also enjoying the pleasure of the Allah.

There are three type of humanity God has divided into in *Surah Waakiyah*, '*Saheb-e Yaamin*' those who are on the right path they will go to heaven '*Saheb e Shumal*', they will all go to hell. Those who are nearest to the God are '*Saheb-e-Mukarabeen*' they are the persons who will reach God Himself. If you want to reach God

Himself then you should be on the path of God. You have to develop '*Ishq*' in your mind and the '*Ishq*' in you is a fire and the fire will burn all the sins and the '*Ishq*' will take you not only to the heaven but it will also lead you to God and you will be the nearest person to the God.

*'Nehnu akhrab khareeb'*, the God is nearer and nearer. You become thankful, be a thankful person, a person of gratitude, a person of thankfulness. This is what '*Ehsan*' is. Sufism is nothing but '*Ehsan*'. There is nothing like "ism" in Sufism. It is Quran, it is Sunni path. It is all a path of love. It is a path to reach heaven. It is a path to reach '*Mukharabeen*'. They all become '*Saheb e Mukharabeen*'. They become very close to the Lord, they mingle with the Lord. The light will become light and the inner light will join the light.



## Chapter 4

# Sufi Wisdom and Spiritual Consciousness

With the Grace of Allah *Subhan-a-ta Allah* and by the blessings and prayers of Hazrat Muhammad *Salallahu alaihe salam* and all the prayers of Saints and Sages we have been carrying on this mission of spreading the teachings of Sufis. Sufis are ‘*Mutaqeens, Shakereens Sabereens, Sajeedeens*’ and are the true followers of Muhammad *Salallahu alaihe wasallam*. They have not established any separate creed nor have they deviated from the teachings of the Islam and Sharia. The inner aspect, the inner core of Islam is ‘*Tariqath*’, where the intention of the law, the philosophy behind the law, the wisdom behind the law, is exposed and the main purpose of any *Musalmaan* or a Sufi is to reach Lord – the *Allah T’ala*. In terms of the teachings given by the Allah T’ala which has been communicated to the Prophet (sas) through Gabriel in the Quran Sharif and in the various other books which have been communicated by Gibreel to the Prophets from Adam *alaihisalaam* to Nabi Kareem *Sallallahu alaihi wa sallam*. Besides the Quran and the Sunnah, the great scholars who were particularly the four Imams-Imam Hazrat Abu Hanifa *Razialahu talah anhu*, Imam Abu Shafi *Razialahu talah anhu*, Imam Hambali *Razialahu talah anhu*, Imam Malik *Razialahu talah anhu* codified the Shariah law which is also known as *Fikh* or the jurisprudence – the wisdom of the law.

We are required to achieve wisdom, that is the main purpose of the Quran and all the Prophets and the great Saints and Sages who have done ‘*Riyazath*’ and have achieved the wisdom through their experiences in their life. In Surah *Yassin* of Quran it speaks about the wisdom. The Lord takes oath on the wise Quran – “*Al Quran il hakeem*” to reveal wisdom for those who are on straight

path, a revelation from the Mighty, the Merciful. The main purpose of the message of the Lord and the Prophet (sas) and all the Imams and the Sufis and the learned people, the Philosophers and Scholar is to humanise man, to make man worthy of being the '*Khalifa*' – a true representative of the Lord and the Earth. All the planets, all the cosmos, all the animals and the plants and every individual, every organism is made subservient to Man, to serve Man and the Man has been created to serve God – "*Wa ma Khalaktul Jinni Wal insi il lah liya budun*". Lord says "I have created the *Jinnies* and the man to worship Me, to serve Me, to be subservient to Me", to be subjected to the commands of the Lord and the Prophet.

All human beings on earth have to protect themselves against evil. The evil is represented by the Devil. Devil is considered as an open enemy of Mankind. He wants to waylay Man from the good path, the path of '*Sirat al-mustakeen*'. The evil in the mind of the man does not allow the goodness to flourish, does not allow the good deeds to reach the Lord. The good deeds are polluted because of the evil intentions that man bares. If a man bares an evil intention and an intention to harm another human being, an intention to harm the cosmos, the plants, the ecology then all the good which he might have done or good deeds he would have sent to the Lord gets polluted and they have got corrupted, it is negated. If you take into consideration our life which we have lived and calculate the amounts of wrong which we have done in thought, deed and word, then the wrongs become Sin and the Sin becomes a great burden on the shoulders of a man. If this Sin and his wrong deeds are required to be nullified then man has to seek forgiveness from the Lord by repentance. He has to turn a new leaf. He has to turn a new corner and come back to the Lord and submit himself in surrender and the surrender is to subject himself to the law of the Lord and the law of the Nations. The law of the Nations expects that man live in peace with himself, in peace with his family, with his community, with his Nation and with all the Nations of the world.

The Indians have migrated to all parts of the world, to all Nations and they carry the message which has been given to them

by the Lord and the Prophets and the ancient civilisation which has come into this Nation. The ancient people received the messages through their deep penance and their truthful living. These messages have been recorded in the Rig Veda and in Vedas and in the sayings and the writings of the great Souls who have lived in this country. The religion of Mahavira, Buddha and that of the Hinduism and the Sikhism which was born in this country only teaches Truth. But that Truth has been mingled in various myths and mythologies and various stories and man has turned truant, has turned into an evil being, to cheat the country, to cheat the public and himself. This aspect of human life is the most tragic aspect in the human society. Islam came to establish Peace, Truth, Brotherhood, Equality and Equality between sexes, between male and female, between all the colors and castes and creeds. It sought to bring humankind into humanity, true humanity, into Brotherhood, and to bring peace among all the inhabitants of the Earth; but most unfortunately the message has got corrupted and the people have taken violence as the message which is not so. Islam stands for peace; to unite the hearts with love, affection, truth, justice with all the good manners, good courtesy, to build up a great Nation, to build up a great civilisation, to make man to return to God, the only One, the Savior, the Saver, the Helper. *He* is Living, *He* is not dead. *He* is nearer than our jugular vein. *He* lives in our every breath and every breath of human being should be lived in the love of the Lord. To love him should be the aim. Now we have corrupted the society and life is full of regrets, pain and suffering coupled also with the cheap joys which we have tried to achieve through cheap films and advertisements which are shown on channels of TV and internet. We try to derive pleasure through watching all sorts of films which are negative in approach, in massive advertisements which are done by those who want to sell their goods, who want to lure us to passions. To make us spend our money on all worthless goods, which does not give us lasting joys! We have to achieve happiness, solace and peace in our life by leading a correct life and that life can be lived to a full measure only when we follow Truth and Justice and earn our bread with the

sweat of the brow. We have to be accountable in our life for all that we do in a good manner, as a good citizen of the country, as a good *musalmaan* and a good Sufi.

Life is a tale of meetings and outpourings of woes, sorrows and afflictions, pleasures joys, laughter, regrets, repentance, remembrances. We have a fading memory of all that we do which is not approved by the society. We do not turn a new leaf. We do not learn a good lesson but we want to live a life of mryth and pleasure and hatred and harrowing experiences. Our hearts outpourings, mental outburst, trials, turmoils, fears and tensions do not bring a good sense in our mind and heart. The teachings of all the great wise Sufis has been in terms of the teachings received by all Prophets and Saints. All Saints and Prophets have only taught us to live a good life, a charitable life, a humble life, a life of solitude, a life of peace.

In this multi-million facet theatre of life, we watch people's action, their acts of peace or strife. We all want to look for action-packed scenes, moments tense and horrific and we begin to scream at all the things which completely delude our mind, which takes us away from peace, yet we do not stop looking into these types of horrific things which happen all around us.

In life we are called upon to play different roles, the roles which could be short ones or long one from day to day. The scenes may be sweet, emotional or show of strengths. We always find angry moments, jealous moments, moments when we covet for things which we should not do in terms of law. We win or lose at some length or the other.

We notice that from decades, to decades a new scene is created. Change keep taking in the society and the change may be good or for the evil. We notice that with all the evil which is taking place yet there is harmony, yet people follow the right lane, the right lane which guides the man to good things. With all the offenses which happens in the society with all the criminal, civil litigations which takes place in the society, with all the bad things which are happening yet man is in search of peace. He searches for peace with

in his own culture, in his own music, in his own games, in his own literature, in his own way, in the art and literature, in sculpture, in various ways he wants to fight the pain, the disease, the filth, the corruption, stress and strain. Often we find there is sound and fury without light, without the goodness showing its pleasant face leaving most of us in a most piteous plight. When upon our path evil nature's wrath descends, we search for ideas to counter the maladies which the Nature sends upon our heads. We find the helpless and the weak expecting Mercy from friends but they turn out to be tyrants. They look for an exit from their miseries which they are unable to see. Though much they ponder how to escape from dangers grave but yet some laugh at martyrs who die as heroes brave.

With this background and short summary of the life which is before us, let us begin a new chapter in our discourses and talks. Let us recall the various pieces of wisdom which has been pronounced by the Prophets and Saints and wise men. If we go to the *Surah Luqman* in that wise *Luqman* advises his son to follow only one God, the God of Mercy, the God of Charity, the God of Graciousness, the God of Peace and the God of Love. He gives wise counsel to his son to always be truthful in life, to follow good things, to have a good tongue, to always speak about things which are truthful in life.

*Surah Luqman* reminds about the good culture we should have in our lives, how we should follow good path, the path of peace, a path of love, a path of charity. In the *ayats* number sixteen to nineteen *Luqman* advises his son as follows: the *ayat* sixteen says – ‘O my dear son, lo though it be but a weight of a grain of mustard seed and though it be in a rock or in the heavens or in the earth, Allah will bring it forth, Lo Allah is subtle and aware’. It reminds us that Allah, God the Merciful keeps account of even an atom of good or evil which we do and he is aware where it is and he can bring forth before our eyes on the Day of Judgment. It is recorded by the angels who are on our shoulders. In *ayat* 17 *Luqman* advises: ‘O my dear son, establish worship and enjoin kindness and forbid iniquity and preserve whatever may befall you. Prayers to the Lord

are mandated in our Islam and so also in all the religions. So the man should begin his day and end his day and in between also remember Lord by doing *wadhu*, purifying himself externally & internally and recite the *Namaz* in the manner taught to us in the *Fajr, Zuhr, Asr, Maghrib and Isha*. We have another *Namaz* in the night which is known as the *Tahajjud*

Lord calls upon the Prophet *Salallahu alaihe wa sallam* as “*Ya Muzamil*” – one who is covering himself with a cloth sheet to recite prayers in the night time, to recite Quran e sharieff also in the night time. Likewise *Luqman* who was a wise man in the legends of Arabs, who was revered, who is not mentioned in the Jewish Scriptures but is considered as a very wise person who lifted the people around him to a great height with his knowledge and wisdom. In the *Surah 31* which is named after him, Ayat 18 he advises his son to be humble. The *ayat* in translation reads: ‘Turn not your cheek in scorn towards your flock or walk with pertness in the land. Lo Allah loves not each brigand and boaster’. In simple terms the *ayah* requires that every human being should not look upon another human being with scorn, with contempt and he should look everyone with love and affection and he should not walk with haughtiness, with pride and arrogance which is not liked by Lord because the Satan has promised Lord that he will not disturb or waylay a person who is humble; so humility is the first lesson of wisdom. If you have to acquire wisdom and live a very peaceful and a kind and affectionate life then you have to follow the advice given by *Luqman* in Quran Sharif to his son that you have to establish prayers.

The prayers will take you away all evil, lewdness and shame, which are two evils in human mind and heart which will always betray man. It will take him to lustful thinking which will make him a bad person which will take him to all sorts of games of chance, to races, to play of cards, to women, to alcohol, to tobacco and all sorts of thing which will spoil his health, which will betray him, which will not stand with him. So that is why the *ayat 17* also requires that one has to be steadfast, to hold on to the Rope of the Allah. Likewise the *ayat 19* says be modest in your bearing and

subdue your voice. Lo the harshest of all voices is the voice of an ass. It follows that the teachings of *Luqman* is to inculcate in your mind and heart modesty and to have sweet speech. You should not be arrogant, you should not have a filthy speech, a bad speech, bad talks, a scornful look, a look of contempt but you should have a looks of goodness in your mind and heart. The eyes should sparkle. The heart should sparkle. The heart becomes “*Qalbe Salim*”. God asks us to bring a heart which is sparkling with love and affection, which is a pure heart. The purity in the heart and mind can come when you follow the great teachings given by our Prophet *Sallallaahu wasallam* and the wisdom which has come down to the Prophet *Sallallaahuwasallam* from the Lord, the Merciful. The Sufis have also been reminding man among their midst to live a pure life, not to be confused, not to be angry and bitter because every man looks for a peg; a peg which is always there on the wall to hang a coat. We want a reason, a ruse to blame others for our own shortcomings. We need a nail to be driven in a coffin. We need a shoulder to weep and everyone looks for a floor for dancing.

So the Sufis who have lived a pure life, they have always been giving words of wisdom. The Sufis would also point out that man is always at daggers drawn, that is, he always has a fighting nature in him. He carries a sword; he carries a pistol and always wants to threaten his brother or anyone who would speak ill of him, anyone who cross swords with him. He is always bitter, cold, sarcastic and angry and his various evil traits in his mind and heart challenge each other and they try to claim ascendancy and to capture his mind and heart. Therefore the Sufis throughout the ages, throughout the centuries have been advising their followers to live a calm life and not to carry daggers in their mind and heart and in their hand to fight with everyone who challenge them. They would always say that light of wisdom will seldom dawn on confused minds which are disturbed. A mind should be calm and the calmness and peace in the mind and heart can be achieved only when you are peaceful, when you are prayerful. The mind, heart and eyes should always remember Lord. You must feel as if you are watching God when you are in prayers. If you cannot do that then

you should know that He is watching you. That is the '*Hadees e Ihsaan*', which has been recited by Hazrat Umar Farooq (ra).

So when we have a feeling of living a truthful life and always feel that we are in the presence of the Lord the Merciful then the confusion in the mind is cleared and the mind becomes very wise. You have to learn lessons from the life itself which we have lived. We must have faltered, must have floundered, must have fallen at every step but that is the natural. Each mistake which we commit should be remembered so that the next time we don't commit that mistake. That is how we become sober, that is how we become kind and a good person. A good person is one who reigns in his good traits and keeps the bad one curbed. This is the teachings of great Saints and Prophets that you have to curb your evil traits in your mind and heart. You should bring out the goodness. How does the goodness come? The goodness have been realised when you were a small baby, when you would love your mother, when you would kiss your mother, when you would feel the absence when your mother is not around you, you keep on calling for her, you would cuddle with her, you would hug her, you would kiss her and you want the same affection to be given by your mother all the time, all the moments you want to cherish in that love, but that love slowly diminishes as you grow up. As you grow up you become jealous of your siblings, your kith and kin and you want more and more and that is how the greed and anger develops in you. If you try to go back to the innocence of the child and remain innocent in your mind and heart always, that is the path of wisdom, that is the path of goodness, that is the path which always takes you away from evil things of the seven deadly sins of greed, anger, jealousy, covetousness, pride, arrogance, sloth and slumber. All these things they work together but the goodness shows compassion on seeing a beggar or a lame person or a person who is hungry also works in mind and heart. These feelings of compassion which come to you should be nurtured, should be developed in the mind and heart. That is how you will reach wisdom. That is how supreme, spiritual consciousness gets awakened in your mind and heart. In life we move around aimlessly-hither and thither, quite oblivious of other's

concerns, carelessly, ignoring opportunities, being not serious. This has been our moments in our life. We have been very playful, sinful and not even caring for anything but enjoying life at the cost of our parent's earnings. The father would have earned the money with sweat of his brow. You would not have felt how he has earned but you would have been very playful. It is only when we suddenly faced life with all its pitfalls, with all its enigmas, face deadly snakes, and all these dangers, then we wake up, then we feel that we should become serious in life, acquired some knowledge, acquired some activity, acquired some skill so that we could have become a good citizen. It is then that we begin to value the money which we have earned through our own sweat of our brow. This is what wisdom is.

Wisdom comes to us only through our experience, only through our own efforts; when we learn good things of life. The Sufis have always lived a pure life and they have always taught wisdom, in the light of the Holy Prophet's sayings and what has been said in the Quran-e-Sharif. They have experienced everything which has been experienced by the Prophet and the *Sahabas*. They have shared all that they have learned in their life and reached the pinnacle of success. Their success is only in their humility, in their sweetness, in their talks, in their dealings in their life. It is not that they have withdrawn totally and sat in a corner but they have lived a normal life like any one of us but their life has been one which could be emulated, which could be followed by others. That is how they have gathered so many followers and that is how they are revered even today. If the Saints are remembered in terms of celebration of *Urs*, it is only to recall to our mind and heart, the goodness which they have acquired and which they have shared. Even today if you go to the Khawaja Ajmeeri *Darga shariff*, you will notice thousands of people are being fed food. You would notice such type of activity taking place in all the *gurudwaras* – free food is supplied to all who are hungry, who are in need; free medicines is supplied in all the Jain hospitals and in various charitable organisations.

You have to sit in your prayers and seek forgiveness. 'O Lord, the tongues of the people are wagging against me, I should become

true to myself and meet You, therefore turn my inner self to love and love alone'. That is why the Sufis would always recommend that you should keep good company. You are known by the company you keep. If you do not keep a good company, then the evil will influence your mind and heart. So they would always advise that you should be choosy in making the best among the friends. Your friends should be good people who are charitable. If you are forced to live with evil people, like living with dogs then you have to bear their barking also, their bites also. You cannot complain that you are in a company of dogs and you cannot bear their barking and their bites. The Sufis would always advise that if a dog bites you, you cannot go and bite the dog. You have to only win a dog, tame a dog with your goodness. It is not corrupting an animal but it is taming the animal. You can tame your friends with your goodness, with your charity, with your good conduct. Influence them with your moral servitude, with your moral character, with a moral conduct, with your truthfulness. So that even if those who are in your company who are bad can turn towards goodness. It requires lot of patience, it requires steadfastness and it requires humility. The evil friends will humiliate you, they will give you nicknames, they will try to run you down, they will embarrass you, they will cheat you, they will tell false things about you, but you have to bear it with fortitude and patience. Patience is a mother of virtue. Sometimes the friends come to your house uninvited and waste your time. Unexpected visits would not be cherished by you or your family. Likewise you should remember that you should not also waste other's time. You should also not cheat others that you should not go to houses uninvited. But if you are invited then go with all courtesy, wish them that is what Allah requires you to be patent and courteous. Sometimes you have to be extraordinary cautious not to allow your friends to cheat you of your hard-earned earnings. You have to be very polite. Politely in a good manner tell them that your needs are very urgent and your children's fees have to be paid, you have to pay for so many necessities of life and you are not left with anything and you would have certainly helped them but now you are helpless. It has happened any number of times in our lives that your friends would rob us of our wealth and never return the money which they borrowed from you. Therefore you have to be very cautious when you are dealing with your friends and the company

you keep. You have to be very cautious in talking with your friends and when expressing your opinions, for it may lead to wrong conclusions. It happens that a blind criticism is a sure way to lose your friends or it may end in bitter sorrow and arguments; when such things happen than you have to return it with good deeds, with apology, with a flower. Friendship can be won only with good deeds, with goodness within you. If your friend is good, retain your goodness. Otherwise slowly remove yourself from that company, like removing a hair from the butter.

The most important golden sayings of the Sufis and the Prophets and the Saints have been that '*love and affection are the most beautiful flowers in the garden of life*'. They have always said that humility is the first lesson of wisdom. They have also warned that no one takes a stranger seriously more so his advice, talk or philosophy. That means you are a stranger to so many people while you are travelling in a bus, train or car. It is the habit of our Indians to befriend strangers in the travels, to speak to strangers, talk to them but you should be very cautious when you are talking to such type of strangers and more so because even if you talk something which your talk is golden, it will just go in vain. It will become useless. One needs to be highly merited, talented and prominent to make a mark in life. A stranger is not accepted in society unless he establishes his merit and his credentials I end this chapter by reminding you that God the Almighty has placed a great burden on our shoulders, to lead a good life, a perfect life, a peaceful life, a brotherly life. We have to compromise with people all around us. We live with compromises and adjustments that you have to slightly adjust because life is a journey, which is like a journey in a local bus to your place of work or to wherever you are going. So this small journey of life can be made peaceful, it can be made friendly not just by discovering your own inner self of your negative and good traits but also by making adjustments and compromises in your life.



## Chapter 5

# Sufi Wisdom and Friendship with God

Sufi path is an Islamic path; it means a path of '*Shariat, Tariqat, Marifat, Haqiqat and Ubudiyath*'. All are totally interlinked. Sufism teaches beyond the mere ablution and performance of *Namaz, and Zakath* – giving charity and performing *Hajj*. It is an inner path to the Lord Almighty, to reach him, to win his friendship with devotion, with sincerity, with sacrifice, with love. *Love is the most beautiful flowers in the garden of life*. Maulana Jalaluddin Rumi's poetry revolves around love and he commences it with the lamentation of the flute that has separated from the tree and longs to go back and join the bamboo tree. That is it has a sad song of separation. Separation from the lovers is a great pain, it gives tremendous melancholy. The lovers would like to mingle, meet and be one and love each other. Hazrath Jalaluddin Rumi in one of his poems "O love" has placed his praise to love. It reads "O love, O pure deep love, be here, be now, be all, worlds disarm, worlds dissolve into your stainless, endless radiance. Frail leaves burn brighter than cold stars, make me your servant, your breath, your care".

The path to the Lord can be made more smooth and easy with great sincerity and sacrifice. Sincerity is something which is not showy, which is not one of deterrent and glamour. Sincerity refers to the deep love one has in the heart when one sacrifices all his needs, all his time, to achieve the goal of being obedient and a loving servant. This has been the goal of all the good *Mussalmans*, but those who have reached higher plain, higher knowledge, higher wisdom through their sacrifice, prayers and reached the light of the Lord and by the purification of the soul have always been referred

to as Sufis. Sufis are those who have achieved the goal of unification with the Lord. The unification has always been with love and that love is also referred to as 'Ishq'. "*Ishq dam Gabriel ishq dil e Mustafa, Ishq khuda ka rasool, Ishq khuda ka kalam*".

So the purpose of creation as has been explained by the Lord in the *Quran e Sharif* – I have created the *Jinn* the beings from the fire and the human beings for the purpose of my obedience, for the purpose of giving love not only to me but to all the created things of the Universe. God has created all these things which are there in the universe for the purpose of compassion, mercy and love. When we become too selfish, self-centered and we become one for our self without realising the greatness of the Lord, the Beautiful, the *Jamal*, the *Jameel* and His beauty and love inside in every particle of His universe, then we have missed the goal. Our goal is not just by repeating all the great names of the Lord but also to realise our self and to realise the Lord, the Magnificent, the Merciful, and the Greatest of all the beings which are there in the world. Nothing is greater than the Lord, the Unseen but who has got the power to keep watch over everything, over a black ant which is in the deepest depth of a mountain. The God has the eyes and He can bestow his power to any of his beloved friends. We have always talked about friendship and what friendship means to us and friendship means to others. The God always refers to his friends as *WaliAllah* – They are my friends. All Nabi's, all Paighambars have been *WaliAllahs*.

They have always been nearer to the Lord in terms of their withstanding the tests which the Lord gives to them. They overcome all the miseries, all the difficulties, all the trials and tribulations which come their way and the friendship is in such a way that the all the curtains and walls which blur the light of the Lord disappears, the light slowly and steadily enters the soul, the mind and the heart. The person becomes an enlightened one. Enlightened person is in a glorious stage, in a stage when he can bless the Lord's love and His Magnificence on all His creatures. The peace and contentment are divine gifts which are to a tortured mind and soul. The torture is worth the separation from the loved ones. The child always yearns for the mother, when in the absence of the mother

even if you give toys, sweets or anything the child will never take that till his quest to hug the mother is fulfilled. The child weeps, cries, and wails till the mother hugs him and takes him in her arms, he will not keep quite. So likewise, any friend who is cast away from the doors of the Lord would like to return back to the Lord. A strong person is one who does not have any fear, fear of separation, fear of losing the friendship. Friendship is like a lily white, its fragrance is sweet like honey lasting till times endless sight, flowing smoothly like a river without asking from the Lord any comfort or any wealth or any other thing.

Likewise Sufis are friends of Allah and the only sense which is there in them is that of compassion and mercy and they live a life of solitude, a life of purity, a life of wisdom, a life which is without any cravings for the wealth. They have dissolved all the anger, all jealousy, all evils in the mind and heart. The seven deadly sins have been dissolved in the mind and heart and only good aspects are nourished and cherished. It is through the training a Sufi gets from his parents, relatives, his Masters that he perfects himself and he takes a vow on the Master's hand to lead a truthful life, a pure life, a sincere life, a humble life. Humility is the first lesson of wisdom. If you want to acquire Sufi wisdom and spiritual consciousness then you have to purify your inner soul and the purification begins with your taking up to a humble, simple and a much cherished life.

The companions of Prophet were all Sufis who lived together and they lived with those people who are having a yearning to live a good and pure life. They had in their bosom plenty of love and like that of Sun's generosity. On them is shining the tranquility of Moon. The Moon gives a cool light in the darkness. That light is the friendship. It spreads into the mind and heart and it's spreads to all persons who are around them. Once the friendship comes in the mind and heart it begins to glow. It develops a magnetic feeling and it attracts all those people who are loving, who have a yearning to be good people, who want to have goodness as their goal who want to achieve good things of life and not waste their life away in doing things which are useless, which does not give any productivity to the development of the inner soul. The vastness of the ocean is like

friendship itself. The friendship is so vast like an ocean and friendship enriches mind and soul.

Normally you look for friends in light and shade, to share joys, to seek comfort solace and happiness, to share consoling words and enrich hopes, to steer the ship of life to save shores. You want to share your grief, you want to share your secrets, you want to take advice, and you want to do all that is good in the life, so that you can reach the path of goodness, the path of enlightenment. It is the sayings of all the great Sufi's, Buddha's, Mahavira's and all great souls that one can achieve goodness only through sacrifice. Love is sacrifice, love should not be self-centered. Love should not be for your own benefit, for your own self craving but love is giving. Love is to give and when you give more you get more, from inner emotional change to wellness. It is not selfishness, it is not self-centeredness. Love is something very great like a vast ocean.

Friendship renews bonds to sinew warmth which is hidden in the nature's breast. It instills in mind strength of iron to unfold thrill, to tickle sweet dreams, to reach the zenith of inner peace. Love always calls for acts of compassion. Acts of compassion is not to show off the wealth, the pomp and glory but the acts of compassions are like silent flowing streams and what you do with one hand the other hand should not know. The eyes should glimmer with love. The compassion, mercy and love are exhibited through your beautiful eyes. Eyes should not show anger. Eyes should not show anything which represents frown, jealousy, hatred but only love. The eyes should sparkle with love, so when you are having love, you are compassionate to all the beings who are around you. Any act of sacrifice has to be with love. You are placing all your earnings, your yearnings, everything which you have acquired in life on the altar of God with love only. Totally you are placing all you possess on the altar of the great being. The Great Being asks you to give 2-1/2 of your earnings but a Sufi says O my lord I will take only which is required for me for my bear sustenance and I will place the entire 98% on the threshold of love, so that the love can spread to the entire world and the world can become a place for good people and the world becomes a better place for peace and

happiness, joys and solace. The aim of a Sufi is to acquire peace, to acquire happiness, to acquire joy, to acquire grace, to acquire beauty, to acquire all that is there to maintain peace in the world. Peace in the world cannot be obtained with self-aggrandisement, with self-acquisition, with selfishness. Your protection has to be in such a way that it does not destroy your health and peace and the good things which we acquire in life. Your own acquisition will destroy your good things in life. A bleeding heart with humility, love, compassion, shudders in fear of the Omnipotent and Omnipresent. A Sufi is always mindful that he should not do any act which will take away the friendship from the Lord, which brings in any barriers, which brings in any discomfort in his friendship. God says 'I accept the love that is offered to Me'; love and love alone for His creatures, for his creation and acts of compassion alone pleases Him. Our journey is very small on this beautiful planet but the most significant period of life is the childhood when we really feel the love of our parents, our relatives and those people who are around us. Of course there are unfortunate people in the world who lose their childhood, the love in their childhood, they are deprived of the good things of life and basic amenities are not available to them but it is a testing period, God knows it. The persons who have been deprived of the joys of the childhood for them God will make it up somewhere in some period of their life because God is Merciful and He is very Great. His Mercy and his Greatness is distributed among His friends. God's friends bring light to the people, they bring love to the people, and they are grace to the people. God distributes His love and Grace through His own creation, through his own things which are created in this world to serve man.

Man has to acquire the good things of life and keep himself away from the devil. The devil is one who always creates dissension in the hearts of people. He is one who is very jealous. He does not like to see beauty around him. He carries a holier than thou attitude. He is always stiff lipped with collars up, without a smile and cannot bear to see a smart fellow; he shuns good company and carries lot of gall, poison in his mind and heart. He moves stealthily

to cause heart aches and burns and tries to settle his old score for an imagined wrong without a cause. Such types of satanic people are full in this world. So those who are having friendship with the Lord have to realise that life is also full of thorns. There are people who are having satanic feelings, who have jealous feelings, who do not want to create friendship, who do not want to bear good things in their mind but they want to bare jealousy and poison. This poison should not be spread. If we are having feelings against somebody who has done wrong to you, you have to bear patience. You should be thankful to the Lord for having given you the patience to sustain the wrong done by another person. This has been the teachings of great Saints and great Prophets and this has been brought to us in the Holy books. The Sufis would always advise their followers that the whole world is for you and you should not bear any rancor or hatred for any person belonging to any creed or religion or color; compromise with everyone and live with peace with everyone, 'live and let live'. There should be absolutely no prejudice or hatred in the mind and heart for any of the Lord's creatures. If you have that then you are bound to lose the friendship from the Lord. The light will suddenly pop off from the mind. The Sufis advice is always to be kind, gentle to one and all so that your memory is cherished by others. They always say it is very difficult to achieve kindness and gentleness. If I have to become a gentlemen then it requires lot of trainings, lot of exercise, it is not only by deep breathing exercise but by chanting the God's words but also by installing certain controls in the mind and heart. If we should install controls on your own emotional out-bursts, passions and jealousy by doing lot of exercises. You have to carry out exercises in your mind; you have to learn from your teachers and others as to how you should install controls in the mind. When you have put controls in the mind by training, then you would develop slowly the good things of life like kindness and gentleness, you become a gentleman. You don't hurt others nor would you like to harm others. The Sufis would say that there will be a basic level at which one should sink all differences and prejudices. At that level, one should share the pleasantries, courtesies and customary rights and at that level one should shake

hands and hug each other. That is why you would notice that people who visit the mosque or relatives greet and hug each other; when they hug each other the love is exchanged.

The Sufis would say from their life experience that destruction of the basic values is harmful; it is pernicious to the harmony of society and the existence of good institutions. If you give up the goodness then the harmony in your own heart and mind is lost. The cosmic harmony and the light which is there in the heart slowly pops off and your friendship with the Lord, the Merciful is disconnected. You have to work very hard to regain love by doing charity and good deeds; you have to seek repentance to come back to the fold. People who suffer from unemployment, people suffering from lack of finance to carry out the day to day life and other disabilities – physical, mental and spiritual should bear patience.

Sufis bear no grievance or grouse in life. They realise that life is full of trials and tribulations and life just cannot pass without trials and tribulation. Life is a tale of meetings and partings, of sorrows and afflictions, pleasures, joys, laughter, regrets repentances, remembrances, fading memories, future fears, hatred, harrowing experiences, hearts outpourings, mental outbursts, trials, turmoil's, tears and tensions. They all get recorded in our own mind and heart that creates a psychology in our mind. If you have to turn our inner psychology and remove all our weaknesses and fears then we have to start washing our mind and soul with the soap of love, soap of kindness, soap of affection, and soap of compassion. Only then you develop love for the Lord. Only then you start respecting Him, only then you start honoring Him, only then your each breath is spent in His service. Day and night a Sufi starts merging and start becoming a slave for the Lord like an Abdullah, a slave. So your dedication, your love of labor will be valued; neither vagaries of weather, nor ill-health, nor desires, nor slumber can deter a Sufi from being obedient to Lord; with deep devotion he starts burning the candle of his life at the feet of the Master in total surrender. He has no complaints and no demands, no compulsions, no grievances, no grief, no pain. A Sufi is always cheerful; undoubtedly he is captured by the Lord. His aim is to draw the attention of the Lord, the

merciful. He has strong faith in God and only by service a Sufi can befriend Him. The friendship of Lord is very important to make his life a successful life, a good life, a life of virtue, a life of happiness, a life of joy. The Sufis philosophic mind is so gracious, so good that even after death they are revered. Saints who have done the great works and sacrificed their life become martyrs and they become friends of the Lord. They will remind us of the good things we have to cherish, and to practice. The Friends of Allah have no fear nor they have any greed nor do they crave for wealth of this world. They crave only for love of Allah. Let us pray that we always are successful in our venture of acquiring love and spreading love and curbing all the evil tendencies. Let us seek protection from the Lord from all that is evil around us, from the devil that is there and seek God's Mercy.



## Chapter 6

# How to Succeed?

Conversation between S.L. Peeran and a Devotee who had lost his hope in life

**S.L. Peeran:** In the name of God the most Beneficent and most Merciful.

May God bless you with a good health and long life with prosperity in life and hereafter? By God's grace you are at your 54<sup>th</sup> year and you don't have any serious health issues, and you have a vehicle which you can use for your job. If you are getting a low salary or lesser financial support, then please do not worry about it as God says in Holy *Quran-e-Shariff* "whoever has hope and trust in God's mercy, God will surely bless His Mercy on them". As you are a Muslim and you must be aware that being not contented with what is blessed on you is a sign of a disbeliever. Be patient as you have a wife who dedicates her life for you, your son has got a job and your daughter is studying well and your mother is still alive.

So whatever disability you may have, please turn them into abilities and that would be possible only when you adopt a positive attitude if not then the side effects are that you will spoil your health by worrying and you cannot enjoy the current life. Hence do not carry the baggage.

Let me tell you this that I was appointed for Mumbai court and 8 judges were supposed to work under me, then why did I not take it up. Because I worked out that if I quit the job and I take voluntary retirement then I could help my children for higher education abroad and I also had enough money for their marriages. It is also because I believed and kept my trust in God and God has helped me throughout my life.

**Devotee:** Is it happening to everybody?

**S.L. Peeran:** It will my dear, you might have committed so many errors in life but Allah swt did not punish you for that, you are not jailed, not exposed and whatever condition God has kept you today it is His Grace. At the same time, you also have your weaknesses, you don't want to travel out of your city and you are nervous to attend interviews then how do you expect a bigger role. Now the question is how do you convert your weakness into your strength?

Let me tell you count your blessings. You have a great Peer or Sufi Master, you go to Mosques and Dargahs then why don't you plan to become a Saint. For that, you have to give up your ego, do some service to the poor people. Share what you can to the ants, share your food, and give tuition for children. There is a richest man in this city who is afflicted by cancer, he is ready to give billions of rupees but nobody will take the disease. How do you get rid of pain? It is only through compassion and removing your baggage. Do some social work?

In fact, Mother Teresa got noble prize not by serving rich people but by serving the poor. She also served the people who were dying; she wanted them to die with dignity. This is a service to God. God says you help Me, I will make you a king. So it comes through

dedication and consistency. So now the question is how we will solve the problems, we need to by searching solutions. Say to God that “O my Lord you have given me this good life with a good health and I want to serve You, please take service from me”. Now you may do whatever you may choose to for example you may serve a Mosque, do some social service and do not curse your fate. See my dear, now my mother has passed away and now I cannot serve her. I remember her anniversary is coming this month but can I wish her, no, but your mother is alive with good health hence serve her.

Now you may ask me the same question what social service are you doing but let me tell you that I am entering my 70<sup>th</sup> year in my life and I serve by giving away my pension to the needy, and I keep thanking God for whatever blessing I have received, and I treat my servants with the respect they deserve and even my wife also does the same, she also feeds them daily, as I know that most of the other houses don't do so.

**Devotee:** I have a question Peeran Saheb that I also tried doing many businesses for a better income and I tried all possible ways but still why I am not able to succeed?

**S L. Peeran:** It's a very practical question. Let me tell you it is simply God finds danger for you in all the business you may like to do or may be due to your own weaknesses also or maybe you have not analysed your weaknesses and talents. There has to be fire in the belly, being dedicated and consistently doing things to improve day by day can bring enormous changes. Set a goal and work towards it. God says “I will purify you from all the sins if you seek repentance” so getting purified is a vision. Similarly, if you have a vision you will be able to achieve but I repeat it is the vision which pushes you forward.

I certainly understand that you have faced many failures but all of them are a stepping stone for success. Every dark cloud will have a silver lining, for example the winter will not continue forever seasons will change. Be happy my dear.

Let me put it this way what happens if any of your dependents had fallen sick which requires a treatment in a foreign country, or any other problem which requires a lot of money to be invested, are you then not blessed by God. So be happy.

Show mercy and mercy will be shown to you, love others and love will come back to you become a man of love, do some social work which will give you happiness. If you expect all the blessings should be showered on you then that is very high expectation and that is wrong. As you are aware that there are many thousands and millions in the world who cannot afford two times meals still they are happy are they not? But you are not! See your wife is earning, your son is earning, you are also earning, your mother is there to pray and bless you then why should you be not happy. And more importantly if you show this happiness to your son who is in his first job it will give him hope to fight the battles of life.

Let me put it this way the average Indian life is 62 and you have touched 54 years now and you have completed your 75% of life, be happy for the rest of the 25 % of your life and help man-kind and in return God will help you and make you more and more stronger.

May God bless you with hope, strength in your heart and wish you good health.

**Devotee:** Ameen.



## Chapter 7

# Discovery of Self and your Destiny

Today we have a Mechanical Engineering student – *Meer Ehsanullah*. He is a very ardent student and deeply interested in Sufi studies/Philosophy and various human resources subjects besides his studies of Mechanical Engineering. Today he has come to our Sufi Centre to take my interview and also ask many questions and doubts which he has on spirituality and on many aspects of human life.

**Meer:** In your first “Fundamentals of Sufism”, you have mentioned three types of Nafs-e-Ammara (Self-animal soul), Nafs-e-Lawwama (moral self) Nafs-e-Mutmainna (serene-self). While according to Imam Ghazali’s teachings there are seven types of Nafs.

**SLP:** You are right. But, in “Fundamentals of Sufism” we have covered only basic types of Nafs. It is necessary for one to know of *Nafs-e-Ammara*, *Nafs-e-Lawwama*, *Nafs-e-Mutmainna*. Above them are *Nafs-e-Raziya*, *Nafs-e-marziya*, *Nafs-e-Saleheen* and *Nafs-e-Pyghambaran*. They are all various levels of consciousness.

Do you know since how long human beings exist on this planet?

**Meer:** I don’t know.

**SLP:** Human beings exists from billions of years. So, you are carrying the genes of your ancestors from billions years. Now you are in a cultured society. You are in a society which is fully evolved with lot of comforts. You don’t have to take trouble to collect food and firewood. There is no animalist nature in you to protect your Nafs. Now we

live in a huge State, town, municipality, cities and in Nation. They are creating food and food is packed and supplied to you. You are specialised in some subject and you become an Engineer and earn your bread and live in comfort. There is nobody outside their standing to kill you, hurt you because everything is evolved and cultured. But in uncultured olden Times you had to protect yourself, protect your mate, your children and protect yourself from the climate and environment. Human beings are formed into groups, societies and they are evolved. In initial stages lot of fear was there in the mind and heart; fear arising from animals, anytime any animal could come and eat you. There were lots of insects, reptiles, snakes however now we are totally protected today. We do not see any reptiles on the road. Most important we have got very good sanitation and earlier there was open defecation and lot of diseases were infecting and there were no medical doctors. Today science, technology and knowledge have increased so much so that the basic feelings of animal consciousness have disappeared. First consciousness is *Nafs-e-Ammara* that is as far as for outer life is concerned. In inner life, we continue to have the feelings of anger, jealousy, hatred, greed, sex, lust, etc. All these feelings are basic to the human life, human feelings. But, the culture protects, it gives you lessons that when you are going on the road and you see a beautiful woman you do not catch and bring her to your home, you know it is an offense, it is bad. We should not hurt anybody and certain rules and regulations have come into play. So your animal consciousness has been subdued to a large extent 90-95%, now we are totally under culture. Now you are in a state of *Nafs-e-Lawwama* governed by rules, regulations, courtesy, gentlemanliness, charity, compassion, helping others, taking help from others. All these things are part of *Nafs-e-Lawwama* – moral consciousness. Earlier consciousness was animal consciousness and now you are

in a moral consciousness, you have morality. Then you work for your evolution of your own spirit, you want to become a better person, gentle and spiritual person. You look into the world, universe, good and bad things then you realise about these good and bad things. You question about these feelings and ask where it is coming from? It is coming from your own inner consciousness. If you look at an injured pet on the road you immediately feel like helping the dog, you give food, medicine; so also with the human being who is suffering. We tend to help them with food and money. This is a smallest help which grows up into huge aspect in the mind and heart. You develop so much compassion and so much mercy and so much of goodness in you that you become personification of goodness and you become a great individual. Your consciousness grows to divine consciousness and you are in peace and nothing can disturb you. No wrong, evil can come and disturb you from outside and inside and your mind and heart is serene. You must have heard in your childhood about some great names like Mother Teresa and you know that on every currency note there is a photo of Mahatma Gandhi. You read about his history how he had struggled, how he had fought against the British rule, you realise about all the great qualities he had. Today there are so many bad people, bad politicians, who want to harm, they don't listen to the public, they act on their own, without application of any rules and regulations. It creates a lot of chaos and those people do not have sympathy and you begin to realise that their heart is not soft and they are hard hearted people. You realised these things and therefore you work so much for the humanity that your mind and heart becomes very soft and kind and people around you realise that they are very godly people. They realise that God the Creator may be greater than this. If you go to the older stage of an animal stage and discover how they were and compare now you realise and see such a huge person with such high

qualities are so humble, kind, affectionate, and loving that you realise that present godly person is different and that he is an avatar. For animal type of a person when he sees such a genius person before him he looks big and huge like a Hanuman, Rama, Krishna or like all great Prophets and that they are big people and they have all the solutions for his problems. For them there problems were mighty while today we have good sanitation, health, organ transplanted, with ophthalmologist around you who gives you correct lenses to your eyes. Everything is there and you feel as if you are in heaven. But opposite is also true because there are so many people who are not satisfied with what they have today in the world. They want more and more good things to happen, more greed is there, so many new hotels are there, so much of entertainment is there, so much of glamour and glitter all inviting you to spend. You live in a haphazard life that you get drowned into it, that you lose your consciousness and you slowly and steadily go back to the older stage. There is the retrogradation in your manner, retrogradation in your spirit and you lose everything which your forefathers have worked hard to earn. Suddenly you realise that there are problems in the society. You take so many steps maybe innocently that they are very wrong steps for society, for their norms and living, so they accuse you of being a brutal man, they accuse you of being a brute. But the ancient man did not call himself as a brute; he called himself as an evolved person by looking into thousands of animals around him. Today you are calling him as brute because you feel you are an angel. A person who behaves like a brute is sent to the jail and they will be sent to correctional administration and they will be punished. So this moral consciousness in your mind and heart develops from earliest consciousness. Now there is so much study has been done in the subject of psychiatry, psyche-analysis that they have discovered about the human growth and development and many consciousness

in human mind. There is child psychology, there is youth psychology, there is School psychology and every aspect of psychology has been developed to understand the human behavior. So, if a person is not properly behaving then he is sent to correctional administration; Psychologist try to find out his mind and try to discover as to whether there is any retrogradation in his evolutionary aspect, or any DNA change or mutation has taken place or is it due to certain influence of drugs or is it due to influence of society or is it due to any other influences making him retrograde or he is born with mentally retardedness. Psychologists assess his IQ and seek answers for person's dullardness, stupidity and mentally retardedness. Such low IQ persons lack consciousness and their mind and brain has not grown. So today society wants to tear open all the ancient beliefs and such persons who do so are referred as atheists or rationalist.

In the book which you referred '*Fundamentals of Sufism*', we are referring to the basic three types of *nafs* or consciousness; one which is a brutish where in that type of animal consciousness there are seven types of evils: anger, jealousy, lust, greed, sloth and slumber, pride and gluttony. There are fine sentiments in human beings like love, graciousness, kindness, affection, charity, mercy, benevolence. These are the high qualities endowed in the human beings that have to be cultured. Then there are various other qualities in human beings like spirit of enquiry, rationality, inquisitiveness, creativity imagination. Through imagination you get poetry, music, arts, and painting. You have engineering skills in you that make you to become a great engineer. Man has found out the basic principles of physics, chemistry, mathematics, and discovered various other sciences.

Ancient man was bereft of knowledge but his persistence in seeking new vistas opened up doors of knowledge and wisdom.

When a child is born he is not born with modern thinking, he has to be brought up to that level from child to manhood. Parents have to be trained. There has to be a culture of the modern society in which the child has to be grown. A child faces a great turmoil because when he is born, he is born with all the ancient instincts. The ancient instincts in child have to be refined with very great moral training. As he slowly grows up so also his education begins at the age of two years in the nursery. Slowly and steadily he is brought into a modern electronic stage, nano stage and nuclear stage. You have already at the age of 20 brought up to the new technological thinking and you are growing and growing in the modern age. The equipment has been given to you to grow; but what about those who have not been given much higher education. They don't understand beyond a basic level. They depend on intelligent people. The intelligent expect these people to at least have certain common sense and behavior properly. So that they can do not commit crime.

*Imam Ghazzali* described consciousness up to the level of good people but there were consciousness beyond his own consciousness and that of *Nafs-e-Mutmainna*, and *Nafs-e-Raziya*. He knew that they were very great people who have come on the earth like *Saints*, *Prophets*, and *Nabis* who were bereft of *Nafs-ammara*. *Nabis* or *Paygambars* are blessed with very great consciousness. They are seers who can visualise and see the future of humanity. They were with high IQ and persons with very high consciousness and very high characteristics. One feels as if God, angel and fairies have come down in them. They have angelic qualities and they have answers for all the problems of their time and what may arise in the future times also. They possessed high knowledge, wisdom and experience.

*Imam Ghazzali* could think only up to his consciousness but he could visualise what these great people possessed. *Nafs-e-Abideen* is of those persons who are in deep prayers

and penance. Buddha sat in meditation so also Mahavira. They kept asking questions to themselves who am I? Where have I come from? Why people suffer? What are we to achieve in this world? What is life? They were able to get answers for all their questions. They learnt the method of meditation and they passed on their knowledge. Buddhist monks used to sit in caves for mediation to achieve the higher plane of consciousness, by improving their level of consciousness and that of ordinary persons, from ordinary human brute level to high angelic and God level. They achieved high thinking and high level of meditation that purified their mind and heart. When we talk about fundamentals of Sufism we are only talking about how to evolve our inner consciousness from basic level.

**Meer:** How do we avoid distraction?

**SLP:** That is why you have culture, you have to have a Master and he takes you along slowly and steadily. When you get all sorts of doubts, he solves it. He has already gone through this and he is on a higher plane. So when you are in his company he will slowly pick you up and trains you to achieve higher consciousness. When you were five years old you learnt all the alphabets in junior nursery, senior nursery and in first standard. Slowly and steadily now you are in Engineering course. After completion you will go for MS then you will go for PHD. Your level of education is not the same as you were in PUC. Basic and fundamental Newton's law of motion would have been taught to you in PUC but when you are in the Doctorate level, you are taught higher subjects. Likewise, your basic level of consciousness raises up with training and help rendered by your Master.

If you want to develop you need see in yourself and find out who you are? You should realise that humility is the first lesson of wisdom. Patience is the mother of virtue; anger and jealousy are the twin sisters of inner Tsunami.

You should enlighten yourself with higher thoughts and raise your consciousness to angelic and godly level.

There are so many superstitions, myths and mythologies arising from falsehood. You need to get free from it to purify the mind, heart and soul. You have to remove the falsehood from your mind and achieve truth. Truth, beauty and love are the three important things. *Satya, Prema and Sunderam* has to be achieved through ahimsa and non-violence. Non-violence is not just with outside people but non-violence to yourself in your in-take of food, in your sleeping habits and in your behavior. Non-violence has to be achieved by being courteous and soft with sweet and golden tongue. Even in the worst of moods you should not show anger. Anger is the biggest violence. You should cultivate gardens in you. Those evolved persons who have achieved mastery over their self are labeled as purified ones or *Sufis*. *Murshids/Ustad/Pyghamber/Nabi* were all guided by unknown destinies, unknown powers. They had to give a name to the unknown power and they called it *Khuda, Allah, Ishwar* and by various names. They were able in their mind and heart to connect to the higher consciousness. They knew about a power being possessed with *Sathya* – Truth, *Prema* – love and *Sundaram*-beauty.

*Murshids/Ustad/Pyghamber/Nabis* were able in their mind and heart to connect to the higher consciousness. They with the Grace of God were able to achieve *Sathya* – Truth, *Prema*-love and *Sundaram* – beauty.

The alphabet “A” of human living is love which a child receives from his mother. Then you want to see everything in the correct form that is Truth, so truth is ever living, always the truth repeats itself. Truth is beautiful, ‘beauty is truth and truth is beauty’ so these are the fundamentals A, B, C, D of spirituality. You have to submit yourself to the Higher power and that submission is known in Islam as submission to the Will of the God.

The will of the God is love; God wants human beings to live with love, with brotherhood, compassion, mercy, justice. There has to be justice always. There should be no hurt, you should not hurt yourself nor hurt others. You need to cultivate your inner being. That can be through your training, first from your mother's lap, then from your teachers, then on your own. You have to conquer your inner being. If you have good concentration, good meditation then your memory will improve. You will not be disturbed nor get frustrated. Frustration will lead to all sorts of problems so that is why all these great Buddha, Mahavira, Jesus, Mohammed (sas) have all said curb your desires.

**Meer:** My other questions are not related to Sufism. In modern times, when you are connected by internet, so many things are happening across the world which we see on TV, news channels and there are lots of negative things which are portrayed. How are we to avoid it?

**SLP:** That is why you are having a Master to tell you that these negative things are coming from evil mind, from a brutish mind. When you want to reach higher consciousness you have to put curbs in your own mind and heart, you have to be your own police man; there should be no other policeman like your mother, father policing you. There is devilish self that would say all evil things to invoke in you unhealthy desires. Your own devilish inverted thinking and perverse thoughts leads you to distractions and to evil. Therefore you need to follow a path of spiritualism and not become fanatic; you should be scientifically evolved spiritualist. So Sufism in Islam teaches you to be an evolved human being, a good human being, extremely charitable, benevolent, hardworking and absorbing wisdom through experience and develop lot of good things in life.



## Chapter 8

# Our Highness, Lording Hon'ble Self

Our Majestic Lordship Hon'ble Self Mr. I is a personification of both virtues of angels with angelic beauty and the making of a devil; embodiment both of virtues and evils. The inner devilish self, our shadow, our mischievous slave, an ingenious one is an innovator, creative. Our own inverted selfish egoistic self is always arguing within, with show and pelf. Controverting, stubborn, digging heels, hot headed, a glutton, careless and ruthless and this mischievous self is to be dreaded. The devilish self acquires deep learning but with scurrilous pen and possessing long fiery tongue to cause immeasurable pain to persons of Mankind. The devilish Self is merciless with a heart of stone and having a polluted mind, always looking for an occasion to create dissensions, confusions of every kind among his fellow beings. Our inner devilish Self is always disobedient, forgetful, unholy and without ethical and moral values with cheap tastes, full of lust, chicanery and wickedness. The devilish inner egoistic Self is always changing sides, hypocritical, a turn coat, liar and ambitious. Unmindful of other's concerns always hurting his fellow beings like chameleon changing colors, deceptive and sinning.

Our Majestic lordship, our Excellency, our egoistic self-holds within his bosom, dark secrets and refuses to carry a forget and forgive attitude and is always cunning. The egoistic self is scheming and never works for good of his fellow beings. The inner devilish Self creates in one's self a supreme being, a lordship meant to lord over others, to make slave of petty, humble and gullible people. The devilish Self seeks from fellow men glamour, show and wish to live in piety and glory, always seeking pomp and show; seeking praise

and self refuses to be subdued and become humble and compassionate and benign.

The Hon'ble Self is quick in temper, anger, spite and venomous and shows jealousy at the progress of his fellow beings; never allows anyone to come close to him or to be happy and smiling.

The Hon'ble inner lordship is full with covetousness and greed. Our inner Majestic highness never humbles and always with chin-up and with high nose puffed up with false image of himself. Our Highness cannot marvel at nature's beauty; cannot learn to live in harmony; cannot live with love and grace; cannot wish to see the poverty of mankind nor share their woes and pain; nor care for the lowly suffering destitute. Our Highness, our lordship relishes sumptuous meals', grabs all the material wealth and is never satisfied of his selfish wants; likes glorification and to ever live in pomp and style. Our Highness selfish Self wish to be dressed in silk robes, bedecked with gold, diamond and jewellery studded with precious stones. Our Highness Lording Self lords over his fellow beings mercilessly with whimsicality and eccentricities. Our highness and glorious self-centered Self refuses to acknowledge the best in others and is enemy of all good things of life and enemy of his own soul. Our Hon'ble Self is sadist and egomaniac.



## Chapter 9

# Art of Good Living

Most or at least all of our problems, worries, difficulties, sorrows, pain and suffering arise out of our daily living and mal-adjustment with our life.

Those who give up life totally and accept a secluded life like a hermit or an ascetic or a Buddhist/Jain monk has left the rigmarole of life. They have nothing to give to anyone, nothing to ask from anyone. They beg only a morsel of food from their devotees and exists on frugal food and do not relish any delicacies nor savor it.

They take plain bread or a few morsel of rice. They are in intense prayers, mediation, and in the path and search of truth.

Those who are living on physical labor or artisan on their skills or agriculturist depend on their callings. Large majority of the population depend on the skills and learning to eke out a living.

The small business men, the petty traders merchants, hawkers have to depend on customers and face the turmoil of the market.

Every individual who are in some calling or the other, professional or in the teaching have to have by sunset or on weekend or month end their pay packet to meet the demands of living.

As primary, money makes or mars the living.

Those of the population who are totally dedicated to their individual skills and are fully satisfied with their living find harmony and peace. They are thrifty in spending, they save for a rainy day, are not extravagant but cautious in every step, find the life

a smooth sail without turmoil and storms. Unemployment, disease, lack of entrepreneurship, skills, finance, and talents find many people in quagmire situations. Indebtedness, worry, frustration, pain and sufferings mar their living; they miss joys and happiness in life.

The daily sorrows and pain drive people to take solace from use of tobacco, alcohol, gambling and indulge in such cheap pleasures that gives them temporary relief. There is entertainment industry to tempt youngsters, who have all the free time in the world to lure them into heavenly pleasures.

Those who are in despondency and despair lose their faith and resort to crime and are thus driven to face the consequences of law and punishment. A retrospection of one's own life clearly shows that each individual is the cause for his own misery, pain and suffering.

Natural calamities of drought, storms, tsunamis, earthquakes and the like destroy societies. The stupendous efforts are required to rebuild societies.

Those who are facing the turmoil of life look for quick fix solutions to get relief from it. Those who are wayward and strewn away from the path of tranquil life, wish for a panacea to restore peace and solace in their lives.

To maintain equilibrium, harmony, peace and happiness in our lives, we need to establish the art of good living, increase our skills and talents, reduce extravagancy, and lead a simple, austere and pure life. Then the life is well lived finding tranquility and serenity and pleasures of good living.



## About S.L. Peeran



S.L. Peeran (b.1950) hails from an illustrious family of erstwhile Mysore State. His great grandfather was a renowned Arabic, Persian & Urdu Scholar & Poet and was bestowed with a title of *Siraj-ul Ulma* (Sun among Scholars). His grandfather received the title of *Moin-ul-vizarath* (Pillar of Ministry) from late Maharaja of Mysore for his services to the State. His father was an Engineer and also *Sajjada-Nishin* of *Darga of Saint Hz-Qader Awaliya Srirangapatna*.

Peeran had his graduation from St. Joseph's College, Bangalore during 1969 in Natural Sciences, completed Law from Govt. Law College, Bangalore and Post-Graduate Diploma in Social Service Administration from National Institute of Social Sciences, Bangalore. After a short stint of service in Industrial field as Labor Welfare and Personnel Officer, he joined a firm of Industrial Law and Personnel Management Consultants. He entered the legal profession in 1976. Later, he became part-time Professor of Law for eight years in Havanur Law College, Bangalore. He had a very successful legal career before being selected as Member-Judicial of Customs, Excise & Gold (Control) Appellate Tribunal, New Delhi in 1989. He was transferred to Southern Bench Chennai in March, 1998 and to Bangalore in March 2004 and took voluntary retirement in July 2009.

Peeran has been deeply interested in Sufism, in study of human growth & development, Urdu & English Poetry. He published his first book *The Essence of Islam & Sufism & Its Impact on India* from New Delhi in 1998. Peeran started penning his experiences initially in Urdu poems in 1997 and from December 1997, he started writing poems in English as well. He has completed sixteen volumes of poems in English: *In Golden Times, In Golden Moments, A Search From Within, In Silent Moments, A Ray of Light, A Call From The Unknown, New Frontiers, Fountains of Hope, In Rare Moments, In Sacred Moments, Glittering*

*Love, Garden of Bliss, Eternal Quest, Ever Green Pastures* (Authorspress, 2016), *Perfumed Garden of Love* (Authorspress, 2017), *Scattered Gems* (Authorspress, 2018), *Haiku, Tanka, Quatrains and Short Poems* (Authorspress, 2019). He has written short stories – *Glass house and other Short Stories* (Authorspress, 2020). He edits a Sufi journal – *Sufi-World* from Bengaluru.

Peeran's works have been favorably reviewed by Dr. A.K. Tak, Dr. Srinivasa Rangaswamy, Dr. Anna Lata Devi, Jasvinder Singh, Dr. Barnard Jackson (United Kingdom), Gordon Hindley (U.K), Dr. I.H. Rizvi, C.L. Katri, Dr. Manas Bakshi, Dr. Shujaat Hussain, Dr. Md. Fakruddin, Dr. Kalpana Rajput, Dr. R.K. Singh, Patricia Prime (New Zealand), Dr. D.C. Chambial, Dr. Radhamani, Dr. Masood ul Hasan, Dr. S.C. Pande and many others.

Peeran has brought out books on Sufism and Islam: *Essence on Islam and Sufism and its impact on India* (New Delhi, 1998); *A Journey of a Sufi-Sufism and Poetry* (Authorspress, New Delhi, 2015); *Sufi Wisdom and Spiritual Consciousness* (Authorspress, New Delhi, 2016). *Fundamentals of Islam and Sufism* (Authorspress, New Delhi – 2017). *Sufism* (Authorspress, New Delhi – 2019) He has written two prose works *Indian English Poetry Searching New Grounds* (Yking, Jaipur 2013) and *Contemporary Indian English Poetry* (Authorpress, New Delhi, 2013).

Peeran is trustee of International Sufi Centre, Editor of *Sufi World* – A Journal on Sufi Culture, Philosophy and Literature (Islamic Spiritualism Tasawwuf). Poets International Bangalore has also nominated him as "Best Poet for 2003". International Poetry Academy, Chennai has also awarded him with "Best Poet" award for 2009. He has won Literary Prize 2017 of "Naji Naaman" of Lebanon.

Peeran is inspired to write poetry in search of truth and to discover his own self. He is inspired by the theory and practice of Sufism.

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