

Bismillahirrahmanirraheem

Talk on Sufism in Islam and their Presence in India

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Introduction

I have been invited to address the elders and senior citizens. I have neither the expertise nor experience nor knowledge or standing to speak to such an illustrious and august assembly. I have never been a public figure either. My only credentials are that of an Indian writing in English poetry an Indo-Anglican poet. I have a background of Sufism for I belong to an illustrious family practicing the values of Sufism since centuries. I was initially imbibed in that culture. However much I claim my association with Sufies and Sufism, I am not an adept or expert despite the fact that I edit a journal on Sufism i.e. Sufi World for the last five years.

I have crossed my sixtieth year and with these credentials, I can say that I am retired from public and civil life and that I can dare share my experience of my entering old age and the problems associated with it. I had the good fortune to do post graduation in social service administration four decades ago. As part of our curriculum, we were to present a dissertation on a social problem. I chose to study the life of old people over sixty years in an old age home. As it was felt by my Professor, guide, that in few decades from there due to the change of lifestyles, breakdown of the joint family system and immigration of young people to foreign countries, aged people were bound to face many social challenges. My studies did disclose this stark reality and the future for aged people was not rosy due to the social changes anticipated, and it has been proved right. Now after forty years when I have reached the sixtieth year of my life, I am faced with that reality in as much as I am no longer a head of the large growing family but a lone person watching walls, counting and telling beads of rosary day in and day out as my children have left for foreign countries in search of greener pastures. Fortunately, I am blessed with good pension and secured by medical aid from the government, being a retired government servant, however I have no more joys to share with my growing generations.

I have no role to play in passing the ancient culture. I am mere a witness to the cultural decay and degeneration. I can empathize with you all faced with a situation like mine. Those of you who are in old traditions surrounded by children and grandchildren, you are blessed and more fortunate and most favored persons from the Lord. Count your blessings; says the Holy Scriptures and this one is the best blessing shared by Lord Almighty. Nothing can bring more fortune than this lucky phase of your life. Each day is the day of blessing and every moment is a moment of joy and happiness. But for those who are in my bandwagon, I can only share my thoughts of a Sufi way of life, which counts on being in merger with Lord almighty, who feels His presence always and such a presence of Mighty Grace is greater blessing of bliss ecstasy and joy. You can share your love and happiness with those who are not fortunate in life in many, many ways. Like a lamp you can spread the light around and with the torch which Lord has blessed you, you can find new ways to brighten the path ways of less fortunate. I would like to share my feelings on reaching my sixtieth year and penned by me in my poem.

Eternal Peace

For sixty long years
I had to climb the
Steep cliff slipping
Falling, struggle
After struggle, at last
Conquered the summit
The point that touches the sky
And where I hoisted my flag
I could take a deep
Breath to view the
Pleasant scenery from
The top of the mountain
Ah! What a wonderful
Light! Exquisite and
Marvelous beyond my
Imagination breathless
Beauty in all its splendor
Glorious and wonderful
Now my climb down
Would be in a moment
No more aspirations
No more struggles
No more adventures
No more hopes
No more dreams
A deep silence
A deep quietude
A great merge
For eternal peace

Sufism is all about silence and to attempt with all humility at one's command to reach
and merge with the Lord the Most Gracious and Loving.

More about Sufism

Sufism is all about shattering faith and belief in all the myths, mythologies and fictions of imaginations created by fertile ghostly mind. It seeks to reach the Divine of Unitary and Solitary Master, who has Himself no master no guide, no partner, no associates, nor He comes in any format of Avatar, Son or any other form in the world. But His presence is found in the signs of creation of the world and universe and the world around us i.e., He is Omnipresent, Omnipotent closer than jugular vein. He has created man in His own image. He was a hidden treasure and wanted to reveal himself. He bestowed on man His Divine Qualities in the soul and heart of man. Man needs only to discover and know his own self to realize the uniqueness of his Lord and the Master full of Compassion, Mercy and Beneficence.

The Master loves man and expects to give his undivided and total unwavering devotion to Him. Man needs to submit like a slave or a child to his mother or a patient to the nurse, to the Supreme Master's Will and Commands pronounced through His perfect beings His Messengers or Prophets. But the Prophets are devoid of any power of the Master except to communicate except to communicate the experiences felt by them during the course of the journey to reach the Lord and experience truth during their perfect luring. They are illustrious personalities and perfect luring and were examples to the humanity to emulate.

Sufism is all about the purification of souls from all the animal tendencies of anger, lust, jealousy, capriciousness, lying, fraud, deception, greed, covetousness and other despicable and pervert tendencies. To become morally sound with courage of conviction and adopt truth with humility, simplicity and sincerity as a way of life is the basic teaching of Sufism. It further teaches to earn one's own bread with one's own efforts, to be charitable, gracious, forgiving, loving, and become a perfect gentleman; to evolve and elevate the soul to divine consciousness by consciously realizing and practicing the qualities of Lord; to color oneself in the color of the Lord Almighty of Mercy and Compassion by total reliance on Lord and practice patience and fortitude; to be thankful and be satisfied at all times; and to be grateful for all the gifts received from nature created by the Lord, the Merciful and Loving.

Sufism is about silence of tongue, heart and mind. It is an old adage that "talk is silver and silence is golden". Silence requires that heart and mind be still and should not meander nor be full of worries. A silent mind is possible only through meditation and regular practice. The life's rigmarole is such that the soul is caught in the web of worries and thoughts. Since Sufism is all about love and devotion for the Master, the mind should be put to conditioning of single-minded devotion to the Master alone. This is possible when the mind does not get fixed to the worldly desires, passions and pleasures. All disappointments and frustrations lead to mental strain, tensions and pressures. Therefore, a Sufi keeps aloof from the worldly affairs to achieve silence of mind, heart and the tongue.

Sufism is about peace "As Salaam". Salaam is one of the attribute of the Master. Master is all Love and Affection. To achieve total surrender and love for Master, a Sufi has to cultivate peace

with all. He has no quarrels, no grievances, or grouse or pain, no desires, no demands with anyone, for it is the Master who has arranged all the affairs of the world. A Sufi that every situation in his life is a test of love and he has to maintain his peace, for which he has to have absolute control over his passions, anger and all the despicable and undesirable qualities. Peace cannot be achieved unless the inner self is at peace with one and all. Only and only then that the Master bestows "As Sakina" to the heart and the Sufi achieves total bliss, joy, ecstasy and happiness.

Sufism is about Imaan (faith) Yaqeen (certainty) and Ihsaan (gratitude).

Imaan is faith in the existence of only One Singular Lord of Universe, who has no partner, or an avatar nor does He personify in the form of a son. He has neither wife nor an advisor, neither He is begotten nor begets a son. Faith in the existence of Master Allah should be complete and full in as much as that the Master is fully aware and conscious of the needs of faithful. He provides all the sustenance and takes care minutely of all the affairs of His creatures. This is the Yaqeen or certainty in the existence of the Master, who is Caring Loving, Beneficent and Merciful. The certainty is by recognizing the signs of the Lord the Beneficent in the nature. A Sufi develops certainty by realizing the truth and shunning all the doubts, false images, falsehoods, myths, superstitions and mythologies. His certainty and faith is un-wavering and strong. Nothing can shake his faith in Master. The faith and certainty brings forth Ihsaan, a gratitude for all the blessings showered on him by the Master. He sees the Master's works in all the affairs of the world and recognizes that the Master is keeping a careful watch on His beloved creatures, who are fully dependant and have full and complete reliance on him. A Sufi is totally convinced that he is a spark of divinity and by shunning the gross and various impurities in him, he will be able to achieve and see the light of divinity in him.

A Sufi realizes the Attributes of his Master Allah and His Prophets. He colors himself in the attributes of his Master of Love, Compassion, Mercy, Godliness and Goodness. He achieves everlasting goodness by performing good deeds every moment of his life. He shuns all that despicable, detestable, unwarranted and considered as undesirable and bad. A Sufi achieves sobriety, calmness, peace and silence by acquiring and realizing the qualities of the Lord and His Prophet.

A Sufi is always in Zikr (incantation) by recollecting repeating the incantation of the Lord's favored name of Haq (truth) and Hu. He negates the existence of any other god but Allah by unceasingly repeating in measured tones the incantation of "La Ilaha Illallah" there is no god but Allah. He keeps repeating Allah as many times as he breathes.

A Sufi accepts a Peer or Murshid for his guidance and follows the teaching of his guide the Peer, until a Sufi perfects himself.

A Sufi emulates the examples of the Divine Saints by carefully studying their lives and being in the company of attained adept and purified Sufis

Sufies, Sufism in Islam and their Presence in India

What Sufism can and give to those who have reached the twilight zone and are in the evening of their lives after having felt the mirth and pleasure, the humdrum of life? To quote a famous Sufi Poet Umar Khayam:

Ah! my beloved fill the cup that clears
 Today of past regrets and future fears
 Unborn tomorrow and yesterday
 Why fret about them when today be sweet

For a Sufi every each and every moment is precious. He lives moment by moment. He has no past, no future, no regrets, no morose, no pain. The past and future are painful and full of regrets and fears. If you live for this moment and for now you are thinking not of yourself but you are filling consciousness of Divine Beloved whom you have realized by shunning your ego, your inner I, your ahankara and merged your soul in the Supreme I, the super consciousness. Your presence is your merger and the merger has brought pleasure immensely and deeply, an enlightenment and opening of your inner eye. You have acquired self-knowledge and power of realization. Your every moment in the presence of your beloved is worth million hours of the worldly existence. You do not wish to lose His Divine Presence of Bliss and Eternal Happiness, like Radha being in the embrace of Sri Krishna finding eternal divine love and fulfillment in the inner consciousness. When lovers mingle, time has lost its meaning. Neither there is beginning nor end, thus it is expressed in one of the passages of Holy Quran, Chapter 97:

We have indeed revealed this (Message) in the Night of Power:
 The Night of Power is better than a thousand months.
 Therein come down the angels and the Spirit by Allah's permission, on every errand;
 Peace!...This until the rise of morn!

That moment of being in the Divine Presence is the most joyous moment. It is the merger and union. This is what the Sufi yearns for. He wishes to be always in the company of Beloved in that Eternal Bliss and Supreme Love, which fills the Consciousness with Divinity, with Supreme Satisfaction and enlightenment. He loses his personal identity and attains Moksha in his own life by breaking the law of karma or rebirth. When light down there is enlightenment, the darkness disappears. The light eats away the darkness. There is glory and the fragrance spreads all over. Hence, the joy of the union and merger destroys the past regrets and future fears. The Sufi feels that he is like a faithful dog. In ancient Egyptian civilization, a dog was akin to god. Why so? Because a dog loses his identity with his master. He is at the master's beck and call forever without grouse or complains. If he is chained, he remains in that position as long as the master wishes day in and day out. If food is offered he wags his tail, if denied he does not bite the master nor does he abandon the master. A dog identifies the friends and foes of the master. His loyalty is unquestionable. Sufi yearns to be like a dog to the master, always at the Master's

service, at the beck and call without any complain or grouse, always in joy bliss and happiness, always in cheerful mood. Feeling fully secure without any fears as he is in the Master's presence. A Sufi's love is eternal and his moments are ecstatic and joyful. A Sufi's mind is doubtless and soul serene. With the Master beside him, life for him is trifle. The rudder of faith in Master cuts off the turbulence of life. He realizes that there is no meanderings no confusion. The mind is at total peace. The shackles of iron or walls of bricks cannot curb or prevent his pure and sublime Love to his Master. A Sufi realizes that his Master's Grace grants him His Effulgence, which leaves the Sufi in a trance. A Sufi's face radiates his Master's glory, His beneficence, His might and mercy. A Sufi feels that his being is enveloped with his Lord's compassion. He feels that each particle of his body is his Lord's creation. He feels that his consciousness is merged with his Master's and the Master's consciousness dwells in him serenely and life glows in him sweetly and calmly. Songs flow from his lips in the pleasure of his Master's love, which the Master showers on him eternally. A Sufi is totally a surrendered being.

Total Surrender

I love Him, Respect Him and honor Him;
 Each breath of mine is spent in His service
 Day and night, merge and I slave forever
 Out of dedication and love of labor
 Neither vagaries of weather, ill health
 Nor desires, nor slumber can deter me
 With deep devotion, I burn the candle
 Of my life at His feet in total, surrender
 I have no complaints, demands, compulsions
 No grievances, grief or pain
 Undoubtedly, I am captured by Him;
 I am now left with no will of my own.
 My Master's service is my main motto
 I wish I were a dog to befriend him.

I shall read out to you a few love poems in praise of my beloved my Master from the collection
 "A search from within and Glittering Love"

Let My Soul Gleam

Let me circumambulate thee
 Sing paeans in love of thee
 Like a moth, burn my wings
 In my mad love for ever

My eyes have wept and wept
 Slept little sung thy praise
 Glorified heaven and cursed satan
 Quenched longings temporary desires

My every breath is charged
 My every throb is grief
 Open thy doors to the yearning soul

Embrace my spirit with both thy arms

O heaven! Shelter this being
With light and glory for the soul to gleam

I Grieve for Thee

The silvery dome, the glass chandeliers
The marble green and woolen carpets
The Muezzin's call and faithful zeal
The echoing sounds of prayers around

My grieving spirit and bleeding heart
My shattered being and longings apart
My quivering lips and flowing tears
Pangs of separation soul can't bear

My torn condition, betrays me
My mourning is deep, none can see
Men in perfumed dress detest me
I am pushed and pulled with all the glee

My poor heart is broken to pieces
Now I grieve and sing praises for thee

Praise Worthy

I have roamed and roamed
In all the quarters of globe
And found to my dismay and grief
That all the beauties are to wane

Take away all my treasures and wealth
My glories and achievements
My eminence name and fame
Leave me alone with my soul's yearnings

My grieves are many and sorrows aplenty
With simple dwelling and humble living
But my soul's yearnings have never waned
My beloved's name is always on my lips

Let me sing paeans for thee
Send glories and praise for thee

My Last Wish

When my time comes shed this mortal coil
To close my eyes forever and to breathe the last
To straighten the body, hands and legs
Then let me sigh with thy name on my lips

I yearn for thy glance and a glimpse
 For the reflection of thy effulgence
 For your sweet fragrance and sweetness
 Let me place my soul at thy holy feet

O Praised One, the deliverer of all souls
 Let my tears of love be my humble gift
 Let me present thee, with my stricken heart
 With its wounds and pangs of separation

O my beloved! I yearn for thee all my life
 Now I am immersed deep in your thoughts

Purify Ourselves

Come, come let us fill our vacuums
 In heart, in mind and our souls
 With love, affection and warmth
 Illumine with millions light of knowledge

Let us enliven our sagging spirits
 With rhyme and rhythm, with melodies
 With cheers and allow them to soar
 Higher and higher like a skylark

Let us dwell deeper and deeper
 In the realms of the heart
 And bring out treasures to gleam
 Our eyes and to enlighten ourselves

Let us purify ourselves afresh
 With the cool streams of love

Zeroes gain value

We are all the million zeroes
 But, all of us living together
 Besides the Great Only One
 Have gained a great value

That GREAT ONE is all alone
 But we millions of zeroes
 By praising and singing paeans
 For THAT ONE have gained glory

Many petals are held by a SINGLE
 Stalk to form a beautiful flower
 For nectar and fragrance
 To delight every one with its beauty

Love emits sweet scent
 For every-one to enjoy its bliss

Self Expression

The beauty of my Beloved Lord
Which wants to express itself
In million ways and methods
In nature there is brilliance

What uniqueness on this Mother Earth?
The living and the non-living
The precious stones and the jewelry
The fruits, flowers, bees and insects

O Lord! Grant me the inner eye
That lights to see through all things
To enlighten my mind and soul
To refresh my inner self every day

Let my faith in Thee be steadfast
Not lose my foothold to get lost forever

Sufis and its teachings and nature of Sufis

Sufism or Tasawwuf or Irfan (Marifat e Ilahi) is not a cult or a separate religion. It is the spiritual aspect of Islam. Its aim is humanism, love brotherhood of man. Oversees and believes in creating World Brotherhood or citizenship through "Tawheed" (monotheism). A Sufi has to have a master to follow and learn a way of life to achieve perfection in manners, cultivate and culture the heart with purity of thought and good behavior, through possession of virtues and negation of all vices i.e., the animal consciousness in man like anger, jealousy, greed, lust, lying, pride, covetousness, self-centeredness, selfishness is brought under absolute control through a process of self annihilation, self realization, self sacrifice and surrender of will before the Supreme Will of Almighty Allah.

Sufism is absolutely peaceful and totally non-violent movement to awaken the soul to greater grandeur through simple living and practicing lofty ideals through meditation, Zikr (incantation), Sama (singing of holy rhymes set to music) and other Sufi practices by accepting the Risalat (prophet-hood) of our Holy Prophet Mohammed peace be upon him, by strengthening of faith (yaqeen), servitude by protecting the precepts of our Holy Prophet peace be upon him, performance of Namaz (prayer), acts and deeds of righteousness, seeking and observing Taqwa (awe of Allah), Tawba (repentance), Tawakkul (full surrender and trust in Allah), Ikhlas (sincerity), Sidq (truthfulness), Tawakkul (contentment), Haya (shame) Shukr (gratitude, thankfulness) Khawf (fear), Rida (hope), Khushu (fearfulness, humility) Istiqamat (uprightness) a state in which Allah's grace comes perpetual for it implies the perfect performance of Allah's service. Firasah (insight) as Prophet [peace be upon him] said Beware of the believer's insight for he sees with the sight of Allah; Wara (abstaining from all unnecessary and seemingly occupation) and Simt (silence). The Prophet [peace be upon him] is quoted as having said "whoever believes in Allah and last day, let him speak good or else let him be silent. Silence is interpreted

both literally as meaning that the man should learn to govern his tongue and metaphorically is referring to a heart that silently accepts whatever Allah-God may decree. Adab (descent manners) as Prophet [peace be upon him] said "Allah mannered me and taught me good manners" Live in righteous conduct. Dua (prayer) seeking constantly supplicant to Allah, for Allah God says, Supplicate and I will answer you. Faqr (poverty) for Prophet peace be on him said "the poor shall enter paradise five hundred years before the rich" Tafakkur (meditation), Muraqaba (contemplation) and Muhasaba (self examination) Tawheed (belief in One God Allah), Mahabba (love), Shawq (yearning), Uns (intimacy), Rida (satisfaction).

Truth is realized by daily submission to the rule of law laid down by Allah for achieving perfection of human self by Mujahida a collateral form of jihad mean earnest striving after the mystical life. As the holy Quran says" And they that strive earnestly in our cause, We surely guide them upon our paths" Holy Quran Ch. 29, Verse 69. Prophet peace be on him said that the Greater Warfare (Jihad e Akbar) is against the earnest striving with the carnal soul (Mujahida tun Nafs) It is by seeking refuge in Allah-God and to seek His protection from the animal and satanic forces working in man, by observing Saum (fasting) for the purification of inner and outer actions of man by Qurbani (sacrifice) so as to enable man to breakaway shackles of selfishness, self centeredness and to break away from the indulgence of pleasure seeking, materialism, ritualism, taboos and superstitions so as to achieve perpetual peace As-Sakeena (eternal peace) through deeds of everlasting goodness (baqiyatus Saalihaat) thus to achieve Allah's (God's) realization. To elevate the soul from moral consciousness (Nafs e Lawwama) to divine consciousness (Nafs e Mutmainna) by shunning and annihilating animal consciousness (Nafs e Ammara).

The practices of Irfan i.e Sufism enlightens the mind, sharpens the wit, broadens the outlook and purifies the heart and thinking. Above all Sufism or Irfan makes a person humane and a perfect gentle man in every sense of the term. Sufism is a branch of Islamic spiritualism and its study and practice is known as "Tasawwuf" (Gnosis). The study is divided into four branches; Shariat (common Law), Tariqat (spiritual Path), Abudiat (servant-hood unity with Allah God) and Ma'rifat (Allah's God realization Gnosis). Sufism begins with the acceptance of Tawheed (Monotheism) and Risalat (Prophet-hood of Prophet Mohammad [peace be upon him]) by observance of personal hygiene, strict disciplined life, doing charity and earning one's living through the sweat of the brow.

Sufis are Faqeers: The word "faqr" signifies-fasting in the name and sake of Lord, contentment, persisting and perseverance with fortitude and patience subjugation of despicable elements, total faith in the will of Supreme Being-Allah-God, to practice pure thoughts and to lead a life of truth to achieve a blissful life. One who practices regularly these qualities and lead a pious and virtuous life of dedication and total surrender to Allah-God is a Sufi and a Faqeer. A Faqeer is a totally surrendered soul with deep piety humility and sincere to the core with absolute love for Allah-God; His Prophets peace be on all of them and for the humanity. They reflect on the inner aspects of man and every quality and feeling is analyzed and achieves self-realization leading to God-Allah's realization i.e Marifat e Ilahi. The lower self is conquered, the self becomes purified, and God imposed. Sufis and Faqeers achieve enlightenment and pure "Wilayat" or sainthood and come to be recognized as "Wali Allah" (friend of Allah), Peers, or

Peerans. These saints become true personification of all virtues and saviors of humanity. They (Sufi masters) teach their disciples the ways to conquer their lower animal self and lead them to pure love of the Lord for final merger. To discover one's own self through self enquiry under the strict guidance of the Master, the Peer, will lead to the knowledge of the greater self, the Lord Almighty and for self realization. The Lord's grace is bestowed on the inner self-consciousness, and enlightenment dawns to make the Sufi a true beloved of the Lord.

Sufism is all about the Love for the Beloved and His Prophet [peace be upon him]. It is the deep love and test of love which brings Lord nearer than Jugular Vein. "Love is God, God is Love" is a famous adage and idiom. Love emits from heart and mind and is not propelled by a brute mechanical force but by a feeling of willingness, which brings joy and happiness rather than pain of suffering. Pain and suffering accepted voluntarily due to a strong feeling of likeness to a person to whom it is directed in the form of "Love", does not cause destruction but it propels a person towards a "Life Force" or magnetic force, which is everlasting. Love should be for love's sake. It is a silent cool stream and its water is pure and sweet. It should neither be poisonous nor be bitter. Love should remove the feeling of bitterness, moroseness, self-possessiveness, hatred and jealousy. Love should bring in us magnanimity and generosity of Sun, truthfulness, simplicity, beauty and grace of Moon, contentment and tranquility of an Ocean, love should make us forgiving, merciful and compromising in all seasons, purity and shine of white snow of Himalayas, vastness of desert and enormous goodwill and everlasting goodness.

Love

Doubtless mind
Soul serene
With Thee (God Allah) beside me
Life is a trifle
Rudder of faith
Cuts off turbulence
Meandering thoughts
Dampens the spirit
Shackles of Iron
Or wall of bricks
Cannot curb or
Prevent Love
Pure and sublime

Love's many facets

As a seed seeks a safe place to hide
Till it gains strength and sprout to grow
Hearts that are weak or marred by frailties
Need Love to make them strong and pure

Loves lives in souls lofty and true
And shuns the mighty and haughty
Love can never find a place

In hearts that are hard and strong

Loves shines and sparkles in speech
 Never adapting a harsh tone
 In songs sung with a melodious voice
 It reflects itself and is shown

Though love spells special passion for truth
 Its magic hold entranced, in its spell,
 People of all ages-young and old,
 Neither age nor customs their glories dim

In love sympathy flows like a stream
 Gushing and flowing with ecstasy
 Springs of charm bring out milk and honey
 Love cheers up a lonely heart

Though sad and painful the pangs of love
 We are told that sweet they are
 And that not to have loved at all
 To love and lose, it's better far

(From: In golden Times page#3)

Sharing Love

Love is a divine spark, hidden in depths of heart
 For man to cherish until death doth him apart
 To give meaning to life and life after
 A binder and a coagulator

Love is sacrifice and sacrifice is to die
 A sincere attempt to give up every lie
 The inner being gets effaced for the Beloved
 Immersed in thought and, drunk in His breath

Where love lets lovely springs to flow
 In its bottom lies dormant sorrow
 To creep up and let streams of tears
 On sad thoughts for love to share

A bleeding heart bears gems within
 To emit rays of hopes to wash of sin

(From: In Silent Moments page#41)

Sufis and Truth

Sufis march on the path of the truth to achieve
 And practice truth to its perfection they shun
 Falsehood to the core. They envelop their being
 With the shining light of the truth

Wooring Truth

Truth being crystal clear
Needs no eulogy or praise
Its effulgence and brightness its showers
On loving and compassionate souls

Truth pursued with sincerity and humility
Showers its special grace and bliss
Truth is complete only with love
Compassion, mercy, charity and justice

Truth is eternal and surpasses
All barriers and is beyond nothingness
Truth is infinite and dwells in hearts
Pure and simple, humble and kind

(In Golden times Page#5)

To experience truth one needs to appeal to it to dawn on the mind, heart and soul

Oh, Truth

Oh, Long awaited truth! Descend from heaven above
And shower on me thy mercy and love
My failings have stamped on me their black mark
Please light up my conscience, gloomy and dark

Whenever my anger roars and thunders
It makes me commit all sorts of blunders
It crumbles my will to do good deeds
Makes me look small and to shame it leads

O Truth pure and ever sublime
To drive away my passions and guilt, tell "time"
Cool my senses and light up my mind
So that a home in my heart, LOVE may find

(In Golden Times page#6)

To achieve 'inner peace' one needs to shun selfishness, self-centeredness, attachments to wealth, women and property. A poem on inner peace

Inner Peace

Look to the inner Voice
Its light is eternal its joys are multiple

Its grace is divine
 It is soothing and pleasing
 Its voice is melodious
 It has motherly concern and care
 It knows your anguish and pain
 Listen to it
 Sit in silence
 In meditation
 In calm stillness
 Close your eyes
 In your heart recite
 La Ilaha Illallah
 Mohammadur Rasool Allah
 Allah Hu Allah Hu
 Allah Hu Allah Hu
 Hu Hu Hu

(In Silent Moments Page#38)

An illumined soul is an enlightened one to guide the humanity. A poem on 'an illumined soul'

An Illuminated Soul

Every moment is becoming past
 Mingling with times and history
 Bygones be bygones, past is past
 Words slipping from lips can't come back

Deep down in yourself, a feeling
 Of remorse, repulsions regrets
 Of acts disapproved and shunned
 A beginning of change in you

A new experience of fresh breath
 A new life, a new lease
 A change of mind, a change of heart
 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 illumined soul

(A search from within page #49)

Sincerity

Sincerity touches the heart
 Touches every one indeed

Touches infinity surely
 Sincerity is pure and simple
 It has no choice
 It showers no undue favor
 It has no prejudice
 It has no hate
 Sincerity for all
 Sincerity is every thing
 Good and sublime
 Sincerity is rare in its kind
 It has no beginning
 It has no end
 It flows and flows
 Like a crystal clear stream

(A Search from within page#38)

Simplicity

Isn't simplicity Divinity profound?
 In its sincerity found
 Shining truth radiates its glory
 Its lustrous light tells its own story

It admits not an iota of lie
 It lets not calmness ever die
 It gives tranquility its due
 And patience is its main virtue

Profound it is in goodness
 And quick in its forgiveness
 Steady and straight is its path
 Its thoughts, impurity takes a bath

All promises made, it keeps up
 With knowledge it fills its cup
 Simplicity is humble and modest
 But never bows to pride's behest

It always remain without fear
 To everyone it is always dear

(from; In Golden Times page#9)

The whole aim in the life of a Sufi, a Darwesh, a Faqeer is to realize the Lord and its Prophet
 peace be on him. A poem in Lord's ninety nine names.

Ninety Nine Names

Realize the ninety nine names
 Ninety nine themes, units and qualities

Of the Lord surrounding you
Of the Holy Prophet (pbuh) within you

The light upon lights, lights all
Enlighten your being within it
Repeat all the names on your lips
Inhale him to surcharge you

Let the streams of Love
Flow within to cleanse the being
Let the cream of charity
Flow through the hands of goodness

Purify the mind with crystal thoughts
With honeyed tongue glory thy Lord
With His guidance tread your path
With melodious songs thrill your heart

(In silent Moments page #17)

Darwesh Sufies and Faqeers walk on the path of eternal goodness to reach peace, tranquility and ecstasy. A poem on ecstasy

Ecstasy

Every moment of bliss, ecstasy
Is a golden moment, a monument
Surpassing Himalayan heights of glory
And million years of chanting and praying!

A moth circumbulates, burns in flames
A supreme sacrifice on the altar of Love
Lightening reducing to ashes Mount Sinai
Moses (a.s) merging in splendor of Supreme

Mohammad's (pbuh) ascension to the throne
On 'Lailat ul qadr' in a flash
A glorious and a golden moment
A Midas touch turns dust to gold

A sigh of a dancing Darweesh
With a heart glittering with Love
With tattered clothes, disheveled hair
Soul purified for final merger O Lord!
(In Silent Moments page #36)

Allah wants man to turn the heart to "Qalb e Saleem" a purified heart. A poem on purified heart

A Purified Human Heart

Eyes get blinded on seeing blazing sun

On entering house, everything appears dark
 Prejudiced mind cannot enjoy any fun
 On seeing full moon, a jealous dog barks

Crystal clear water cleans all dirt
 A pure heart reflects love sublime
 Beauty mesmerizes lovers to flirt
 Blissful joys dazzle soul from golden times

A beast can be turn to a pet
 Man can scale mountains and moon
 The grief and sorrows are all to forget about
 But a stricken heart suffers immensely
 (In Golden Moments page #31)

A Sacred Human Heart

The wilderness and arid desert
 With life scarce and dryness all around
 The deadly silence and burning sun
 Leaves a parching tongue with looks wild

The dangers are grave indeed
 The deadly snakes with fangs sharp and deep
 A threat to man sans protective
 When exposed to nature base

A sacred heart is a pleasure to keep
 In it dwells light to illuminate the mind
 Filled with faith and hope and Almighty
 And seeks Grace and Mercy from dangers many

The gushing springs with endless fountains
 Makes the land fertile and enriches it
 Man with love and kind heart
 Creates fruits of good deeds for all to enjoy
 (In Golden Moments page #13)

On purification of heart and soul, a Sufi, a Darwesh, a Faqeer reaches enlightenment. A poem on enlightenment:

Enlightenment

Dread of supernatural lurks at bottom of heart
 Bringing forth fear and harrow
 But courage and bravery overcomes them all
 Man should not succumb and fall

Evil eye casts a mighty spell
 Which can crush stones to pieces
 Heart with sound faith, purifies the mind

To withstand the fiendish force

Peace and contentment are divine gifts
 To a tortured mind and soul
 Being sustained in submission
 Will fetch peace in humility

A mind that glimmers with enlightened thought
 From its ignorance and fear, take flight
 Knowledge and learning are powers
 To strengthen the soul, to make beings bright
 (In Golden Moments page#16)

The lives of Sufies are beyond their own selves. They are charitable in nature and their charity is beyond all barriers of cast, creed and race. This is reflected in the poem on Charity

Charity

Isn't charity beyond filial relationships
 To cut across the barriers of color and race
 Beyond self out with warm and cheer
 Isn't it like a diamond reflecting glorious colors?
 The stillness of night bring eerie silence
 Shrouded in mystery and fears abound
 Life's ramblings draw in its bosom dark cloud
 But, charity shines like a silver lining

Does not divinity sparkle in charity?
 Its brilliance surrounds saintly beings
 Permeating every aspect of their lives
 Gushing forth from their bosom as love

Charity purifies mind, enlightens the soul
 And lightens the burden of craving
 The burning greed vanishes from the heart
 Raising goodness to a Divine path

(In Golden Moments, page#9)

Let me end up with a prayer of tranquility and a prayer for dawning of Supreme light on our minds and souls.

Prayer for Tranquility

O the praised One, the chosen One
 The purified and the sublime soul
 The cherished one, the protected one
 The privileged one, the gracious one

How shall I please thee, O Loved one?
 With my weary condition and wretchedness
 With my chill penury and hallowed nature

With my empty head and dark soul

O the enlightened soul, the guided one
 Show me the path of enlightenment
 Illumine my mind with million lights
 Bring me ecstasy and supreme bliss

O my deliverer, O my redeemer
 Protect me on all sides and be with me
 Let thy glimmer of hope, cherish me
 Let peace prevail and tranquility descend

(From, A search from within page#35)

Lead me to light

Lead me to the light O Lord
 For deep darkness surrounds me
 Blinded with none to show me the way
 That leads me to safety and your gardens
 With thorny paths, marshy lands, shallow pits
 With bitterness, cruel way of tricky world

O Lord! I seek thy beaming light
 For I am desolate and I yearn for Thee
 Storms and tempests, cyclones and lightening
 Thunder, tornadoes with grave situations
 Fears abounding with enemies surrounding
 Without any protection from any one

O Lord! The Most Merciful and Most Beneficent
 Show clemency, protect me and Love Me

(From, A Ray of Light page#56)

More about Sufies

Sufies are not fundamentalists nor dogmatic nor worldly. They are withdrawn from the rigmarole and humdrum of the world. They are ascetics. There are few among them who take up the work of reformation and for the spiritual elevation of the masses. Masses would flock to them over the exhibition of miraculous powers of curing the sick, warding off the evils praying for rain during draught season. They are gifted with power of speech i.e. gift of the gab, and their discourses would turn the heart of the evil mind masses to goodness and spiritual living. The example is that of Hazrat Syed Abdul Khader Jeelani (r.a) saint among saints of Baghdad Iraq and Khawja Moinuddin Chishti of Ajmere India. Sufies have always kept away from political development and never entertained Kings, Nawabs and their couriers. Even in modern times Sufis are averse to politicians and public men. They are not narrow and petty minded but very broad in their vision and actions. They entertain people of all religions in their circles to bless and to help them overcome their difficulties of lives. They pray for one and all and they always rely on prayers as

an efficacious remedy to ward off evil. They that only through the prayers they can cure people afflicted with incurable diseases and possessed with evil and negative forces.

Khanqas: A Sufi Master would have a “khanqah” a Monastery for his disciples who are given teachings on finer aspect of spiritualism. Every monastery, astana or khanqah as it is called would have a “Langar” common kitchen for preparing the food for the poor. The langar of Ajmer e shareef Saint is still famous. Every day hundreds are being fed free from the langar. A Sufi Master who succeeds to a khanqah is referred to as “Sajjada Nisheen” i.e. one who sits on a prayer mat. They would have a circle of disciples and followers, who would receive a regular and daily training on inner spiritual development.

Sufies and Sama: Audition of music set to divine songs are regular features of Sufi gatherings or majlis. That is how Qawwalis have come in vogue. The Qawwals are specially trained singers. The Hindustani music , the musical instruments like sitar and sarod, table and tambourine are the invention of Sufis like Amir Khusroo a disciple of Saint Khawja Nizamuddin Awliya of Delhi.

Sufies and Literature: The Sufis pen their thoughts in ecstatic poems. The Dohas of saint Kabir Das, the famous Matnawi of maulana Rumi, the poetry of Hafiz of Sheeraz, Sheikh Saadi, Maulana Abdul rahman jami, Fariduddin attar and scores of them is still famous through centuries old. They are read and re read in sufi circles and by all people.

Urdu Language: Came into limelight with poetry penned in that language by Sufies like ali Dakhani, Khawja Band e nawaz, Meer Dard, mirza Ghalib, allama Iqbal and many hundreds of them.

Sufies Art and Literature: The Naqshbandi order of sufies were and even today are famous Calligraphers. They have brought out works of art, miniature paintings and works of architecture, which are wonders today.

Influence of Sufism in India: Great Sufies like Khawja Moinuddin Chishti of Ajmer, Baba Fariduddin of Pak Patan, Bakhtiar Kaki, Nizamuddin Awliya and Chirag dilli of Delhi influenced greatly the minds of masses with their miraculous powers and magnetic personality. Thus started the Bhakti Movement in India. Saints like Sant Kabir Das, Mira Bai, Ramanjanachari, Madhvachari and hundreds of saints, yogis were able to bridge the gap between the Hindus and Muslims.

Advent of Sikhism: Guru Nanak the founder of Sikhism was deeply influenced by sufi Masters. He took up the ascetic life and wandered all over India and Middle East with his muslim disciple Mardana., who sang divine songs composed by him. Guru Nanak founded the religion of Sikhism on the belief of One Single Unitary God and on the basis of brotherhood of man. The Guru grant Sahib, the holy book of Sikhs, comprises poems of Guru Nanak and of many sufi saints like Baba Farid, Sant Kabir Das. Sufi poetry decreed and condemned mere ritualism but encouraged true love for the Divine master. The sufi poetry dealt on divine love, compassion, mercy, charity and on brotherhood of man.

Urs of Sufi Saints: The Sufi Saints who attained in all respects and have merged with the Lord are revered. Their tombs venerated. The disciples and followers flock to their tombs to seek redemption to their problems both worldly and divine. They are considered as divine interceders. In India in every nook and corners are the tombs of sufi masters. Their descendents and followers carry on the work of sufis to keep alive the teachings of the sufi Masters. They celebrate annually a festival known as “Urs” Urs means the union of saint with the Lord the final merger. Their day of demise is remembered as Urs. The urs of Ajmer saint Khawaja Moinuddin Chishti is being celebrated since centuries. People from every nook and corner assemble on the stipulated dates at Ajmer. Lakhs gather and the saint is venerated on the urs days. There will be qawalis and langars poor feeding. Sufis consider that on urs days divine blessings dawn on them. That is known as Baraka or Barakat through the intercession of the saint. Special blessings and benediction is granted on the Urs days. Sufies feel that on their participation on urs days, they get spiritual elevation and blessings. . It is the understanding of the common man that their vows are fulfilled and their worldly problems are solved on their participation in the urs. The sick get cured, the unmarried girls find their matches, the unemployed find their jobs and so on and so forth.

Islam and Sufies: If you ask sufies to which religion they profess; they would answer that their religion is Islam and their Master is Prophet Mohammad peace be on him, the last prophet and his nephew Ali (r.a), the fourth caliph is the leader of saints. They should relate a chain of sufi masters reaching to Hazrat Ali (r.a) the fourth caliph and Prophet Mohammad peace be on him.

But the present sect of muslims ruling Saudi Arabia are called Wahabis or Salafi, named after their leader Mohammad ibne Abdul Wahab. They are puritans and strictly adhere to the canonical aspects of Saria of Islam. They condemn Sufies in the strictest terms and call them heretics, bidaties or innovators, the corrupt ones. They look down upon Sufies and have gone to the extent of calling them Kafirs or Un-Believers or idol worshippers.

Sufies deny this charge and claim to be the true followers of Prophet [peace be on him]. The word Sufi means the clown, the inner self, to polish the mirror of the heart. Sufies believe that the purpose of life is to shed the animal consciousness, then perfect the moral consciousness to the stage of divinity by elevating the soul to the divine self or merger with the Almighty. This sufi way of life is condemned by the Wahabis and their ilks like Tableeghi Jamaat and Jamat e Islami. Sufies are being persecuted in Middle East, Iran, Turkey and in all the countries where Wahabism and fundamentalism is gaining ground. In India also the majority of the common Muslims have come under the strong influence of Wahabism, Tableeghi Jamat, Jamat e Islami and Ahl e Hadeeth. However, the soil of India is very rich and Sufism will flourish forever and ever in Hindustan.

Contribution of Sufies to Development of Science and Law

Sufies dedicated their lives for seeking the knowledge and for attaining divinity. They were pioneers in setting the foundation for the study of science, medicine, astronomy, mathematics, numerology, physics, alchemy and many subjects. They laid the foundation for Islamic Jurisprudence and logic. To name a few personages are Averos, Ibn e sina. Ibn e Rushd, Ibn e

Batuta, Omar Khayam, Imam Hanifa, hambal, Shafi, Maliki, Imam Ghazali and scores of personalities. The contribution of sufies for building up literature like poetry, works in prose is immense and it has influenced all the centuries of the world.

The Sufies imitations and Frauds

It is in the nature of humanity to imitate the real gems and pearls among the famous identities and personalities. It is so with the sufies. Sufies acquired a prominent position in society. It created jealousy among the incompetent and the corrupt. A large number of fraudsters, imposters and imitators have brought bad name to the real sufies. A group of astrologers, numerologists, exorcists, amils and kamils passed off as sufies to trick the humanity for making quick money. Such persons are now abound all over the country. Because of their ill reputed activities, the adversaries of sufies, especially the Wahabis have been persecuting the sufies all over the world. Almost all the terrorist activities are carried out by the wahabis, who have taken up to arms and underground activities. Sufies shun violence and are peace loving people and their message is of love and affection and to spread the message of brotherhood of man.

Sufies by their practices and contributions of their mind and heart on the oneness of being, bring about a transformation in their inner consciousness. They put all their efforts to transform the inner ego, and the ahankara (pride, ego) to a divine self by self meditation and self attainment. In my poem Transformation brought out in my poem Dawn of Enlightenment, I have brought the aspect of transformation in the inner self on a sufi being guided by his master. I shall read the poem to you:

Dawn of enlightenment

“Forty” said my master when I was in my teens
 You should cross forty summers of life
 And undergo its vicissitudes
 You should cross bridges, rivers and storms

The senses should fail and the eyes glitter
 The ears should sharpen and tongue lose its taste
 The swiftness should slow down
 Calmness should descend upon you like dusk dawning

The mirth and pleasures should wane
 The burning sun should descend
 The heavy monsoon downpour should end
 The rashness of your youth should decline

Then the tranquil moon will shine
 The cool breeze from the sea would blow
 To soothe the senses and calm the wounds
 The inner light will spread around

The being will burn with brightness

Mind canvas will be filled with beauty of nature

As I said earlier Sufies are darveshes and Faqeers. I have a poem on Faqeers and I shall read out to you:

Faqeers

Chill penury begets pain and shame to them
But their minds are crystal clear like diamond
Profound thoughts overflowing and oozing out
Like fountain and mighty water falls
Creating gardens to bear fragrant flowers
Their wingless souls are sans pangs of suffering
Glittering gold and currency though enriching
But to ennoble the mind, it seldom helps
When soul and mind dampens and meanders.