

THE GREAT TEACHINGS AND PRACTICE BY CHISHTIYA SAINTS OF SUFISM IN ISLAM (CHISHTIYA SUFISM):

The word Sufi is derived from Arabic word “Suf” meaning wool, woolen clothes or woolen sheet. There were nearly 50 companions who used to stay days and nights beneath the tree which was grown in the front yard of the house of beloved Prophet Mohammed (sav) in Madinah. These companions were very poor and they used to remain hungry for three days. They were happy whether food was available to them or not. The sufi practice is nothing but to live in the life-style of these blessed companions known as “Ashaab-e-Suffa” People dressed in a woolen clothes. Our beloved Prophet (sav) used to sit and talk with these people during leisure time of the day and during nights till late. The great knowledge was imparted by our beloved Prophet (sav) to these people and so these people are known as Islamic University. Abu Hurairah (RA) was among these people beneath the tree. Many hadis gathered and narrated by Abu Hurairah (RA). So, it is useless to believe that Sufism is not Islamic. In fact real charm of Islam is in Sufism. Our beloved Prophet (sav) told “Al Fakro Fakhari” meaning “I take pride of my poverty” There is a hadis narrated by Abu Hurairah (RA) that the poor will go to jannah five hundred years early than the rich. The important thing to note is that one day of Aakherat is fifty thousand years long! This was the reason that though the companions of the front yard were used to remain hungry for days, our beloved Prophet (sav) was looking their rise of levels in spirituality and hence in Aakherat. In poverty, the self desires are automatically controlled as the poor have to face hardships and have to keep patience. In quran, there is a verse that Allah is with those who keep patience (remain steadfast) in difficulties.

There are number of Sufism chains like Chishtiya, Qadariya, Soharwordia, Naqshbandia, Rifaaiyah etc. All are the true chains to obtain success for jannah and to please Allah and his beloved Prophet (sav).

But the Chishtiya silsila is much more broad minded as regards accepting other religion peoples as devotees within the limitation of frame work of Islam. The generosity demonstrated by Chishtiya saints is based on following examples.

Prophet Ibrahim (AS) was famous for his hospitality. He used to welcome and respect the guest arriving at this house. Once upon a time, an old person came to his house. He ordered his house people to serve food for the guest. Until the food is prepared, he discussed some matters and found that the guest was disbeliever (qafir). So, he immediately told “I am sorry I cannot serve you food as you are disbeliever. I cannot give food to disbeliever. So, please go away from my house” The guest went away. The guest might have not gone far when Jibrael came to Prophet Ibrahim(AS) and told the message of Allah “Allah has been feeding him since sixty years and you could not feed him for single time!” Knowing this message, Prophet Ibrahim(AS) ran barefooted to pick the guest. He caught the guest and requested humbly to return to his house for food. The guest surprised and asked about the reason. Prophet Ibrahim (AS) told him the scold of Allah. On hearing the story, the guest said “your Allah must be most merciful” The guest

returned the house of Prophet Ibrahim (AS) and ate the food and accepted the religion brought by Ibrahim (AS).

The another example can be taken from the incident of accord between disbelievers and Prophet Mohammed (sav) at the place of Hudaibiyah. This incident is well known as “Suleh Hudaibiyah” In this accord, Prophet Mohammed (sav) accepted all unpleasant demands of the disbelievers including the one which was the most hard to accept demand of disbelievers to strike out (rub out) the word “messenger of Allah” used in writing the sentence “This letter of accord is from Mohammed-the messenger Of Allah to People and the leaders of Mecca” Our beloved Prophet (sav) accepted their demand and wrote “This letter of accord is from Mohammed –the son of Abdullah” After this accord, Allah gave happy news to believers “we have given you clear victory” in surah al Fath of Quran. This was the reward for the generosity shown in the accord. All notorious demands were accepted by our beloved Prophet (sav) just to maintain trade relations of believers with qafirs/disbelievers.

Looking to above facts, the Chishtiya saints accept all people in the discipleship including the people from other religions. These saints never hate people. They spread the message of love and address the message of Islam in the most convincing manner and with practice of love. The honored Khwaza Moinuddin Hasan Chishty (RA) declared the qualities of true friend of Allah that the friend of Allah should be generous like the Sun which spread its light equally to all without discrimination of religion or cast and creed. The friend of Allah should be like the earth which gives food without discrimination of religion and caste-creed of the people and also bears dirt of the people. The friend of Allah should be generous like the ocean (river) which gives its water without any discrimination of religion, cast, creed color of the people. So, the greatness of Chishtiya saints can be measured from the teachings of the Chishtiya silsila.

The Chishtiya silsila uses Music in the well known Mehfil-e-Sama, a gathering in which a friend of Allah is sitting and the singer sings Praise songs for Allah, Prophets, Friends of Allah and love songs for them. The Chishtee is known as Bahistee (Jannati). Chishtee-Bahistee is a Phrase commonly used for chishtiya devotees. Khwaza Moinuddin (RA), a leading Chishtiya saint, gave iman to nine millions (ninety lakh) people 800 years ago in Indian Sub-continent! The generations of those nine millions can count to crores now! Other important thing of the Chishtiya tradition is that, sajada-e-taazim to friend of Allah is most common practice as the Chishtiya relation of Friend of Allah with his devotee is such that the Murshad (Spiritual Master) is Ma’shuq and his devotee is Aashiq of his Master. Hence, love songs, known as aashiqana kalam, are most common in Mehfil-e-sama.

Due to above practice, some imperfect scholars tried to debate with the Chishtiya saints but were defeated without having to utter single word as when the divine light was spread to their diseased mind and heart, all their knowledge wiped out! They fell down in repentance and join the blessed silsila of sheikh. So, Chishtiya saints avoided any kind of confrontation with the scholars. One must note that they were all time great masters for the scholars too. When such high status saints use Music and sajada-e-Taazim, it is the

sincere duty of scholars of other Islamic groups to research the base of the things for Music and Sajada-e-Taazim in the religious books. Today, lot of mischief is being played in the subject of Music and Sajada-e-Taazim. Hence to throw light on these subjects I have written articles. So, please read the articles sincerely. Music and Sajada-e-Taazim are allowed in Islam. I recall one historical event of debate between Chishtiya Saint Khwaza Nizamuddin Mehboob-e-Ilahi (RA) and Scholars of Islam during the time of Muslim rule on India. Nizamuddin Mehboob-e-Ilahi (RA) was the only saint in Chishtiya who preferred to take part in debate with scholars of Islam on account of so called shariat charges for sajada-e-taazim. The king permitted kazi to organize debate. On one side was only Nizamuddin (RA) defending sajada-e-taazim whereas on other side there were many scholars of Islam argued against sajada-e-taazim. In that debate, Nizamuddin (RA) defeated all scholars of Islam and obtained decree from the Muslim king of India that sajada-e-taazim was allowed in Islam. Most of other Chishtiya saints used to wipe out all religious knowledge of the scholars who came to argue against sajada-e-taazim and music. Chishtiya saints and people generally avoid confrontation. While in other silsila of Islam the relation of Devotee and his master is like student and teacher, in Chishtiya silsila, the relation of devotee and master is lover and beloved (Aashiq and Maa'shq). This is the reason love songs and Prophet's and friend of Allah's reality song are sung in mehfil-e-sama of Chishtiya. While there is a hadis al qudsi in which Allah says that he cannot be contained in skies or earth but can be contained in the heart of a true believer. While this is status of a believer, what may be status of friend of Allah! Looking to this, chishtiya saints build the relation of lover-beloved with devotee-master. During the above debate, the scholars of Islam used such a displeasing language about friends of Allah and about Prophet (sav) that Nizamuddin (RA) feared of azaab on Delhi. Within short time, Azaab on Delhi descended. The result was that King Mohamed Tughlakh shifted capital Delhi to Daulatabad in the central India. Delhi was ruined. The dogs were wondering in the streets of Delhi. The honorable Khwaza Nizamuddin (RA) made dua for prosperity of Delhi and again Delhi was made Capital by same King Mohmed Tughlukh. So, a proper conduct during religious debate is necessary otherwise ummah will be trapped in azaab for disrespecting talks in debate about saints of Islam. Allah says in hadis al qudsi that he is at war with those who show enmity towards his friends.

Please read the articles to get real knowledge about validity of sajada-e-taazim and music in Islam.

MUSIC AND ISLAM : AN IMPORTANT SUBJECT OF STUDY :

Since long time it has been a subject matter of controversy whether Music is allowed in Islam or not. In Sufism, there are several branches in Islam. Some Sufism branches of Islam use music in their spiritual ceremonies and practice. Chishtiya Sufism branch is the one which use the music widely in the Mehfil-e-Sama . In Mehfil-e-Sama, the devotional sufi songs, Praising songs for Allah, Prophet (sav) and friends of Allah are sung by the religious sufi singers.

Before we discuss about validity of Music in Islam, we must take into consideration these verses of holy Quran: [5:87] **O you who believe, do not prohibit good things that are**

made lawful by Allah, and do not aggress; Allah dislikes the aggressors. [38:27] We did not create the heaven and the earth, and everything between them, in vain. [7:32] Say, "Who prohibited the nice things Allah has created for His creatures, and the good provisions?" Say, "Such provisions are to be enjoyed in this life by those who believe. Moreover, the good provisions will be exclusively theirs on the Day of Resurrection." We thus explain the revelations for people who know.

Islam is great and broad religion. It is a religion of broad minded people. Islam cares for the nature, natural things and natural feelings. Islam therefore allows for food for nafs (self desires) too. Islam asks to control the self desires and never says to kill self desires. As for example, law of marriage is introduced in Islam so that the necessary self desire of sex can be satisfied in a halal way. While there is a provision in Islam for giving food to nafs, there is every reason to believe that the provision for food to ruh, that is, music, must be there. Music is food for ruh. It is not a food for nafs. One can realize the fact that a weeping little kid can be made silent by using sweet music or by simple musical tone voice of the mother. The kid can even be made to sleep by slow sweet music as the kid gets intoxicated by the music. This intoxication and stopping cry of a kid is a good proof that music is a food of ruh. In religious books, it has been mentioned that if a kid weeps so much and does not stop crying, recite third kalemah (la haula wa la quwwat). Saitan forces the kid to weep. So, the opposite property (stop-weeping property of music) must be anti-saitanic. Hence, the basic property of halal music is sacred. But this sacred thing can be worsened if used in night clubs and bars in the same way as the diamond is made dirty if dropped in mud.

Hazrat Khwaza Moinuddin Chishty Sanjari(RA) was one of the great friends of Allah in Chishtiya silsila (branch). There are number of great friends of Allah called as saints, in Chishtiya Silsila. These saints were all time great aalims (Scholars) too. They used musical sama-e-mehfil to praise the beloved. These scholars must be followed. How can the present day scholars (aalims) question about mehfil-e-sama organized by great friend of Allah known as deputy of Prophet (sav), Khwaza Moinuddin Hasan Chishty Sanjari summa Ajmeri (RA) who gave Iman to nine millions (ninety lakh) people and admitted into Islam? We must follow such an all time great friend of Allah who was definitely a great scholar too. The tomb of this friend of Allah is in India.

What a surprising thing is that some aalims (scholars) of present time is going to argue against music used in Islam. This clearly indicates that they might not have learnt the precious books written by Chishtiya saints as for example "Rahatul Qulub, Fawaaidul Fawaad, Kashful Mahzub of Data Saheb, Awaariful Ma'aruf of Hazrat Mohammed Gesu Daraz Bada Nawaaz (RA) etc.

Though there are number of evidence in Islamic books for validity of Music, the logical and thoughtful insight gives us marvelous guidance that music in Islam is Halal and allowed in Islam. In Quran there has been mentioning "Don't you think deeply, there are numerous signs in his creation for your guidance" The thoughtful insight gives the following guidance for the Music.

(1) Example Of Glass or Bottle:

The Empty Glass or Bottle is not Halal nor Haram. Its Haram or Halal depends on the liquid filled in it. If halal liquid like pure water is filled, the glass will become halal. If wine/liquor is filled in the glass, it will become haram. The Glass or Bottle itself works as a supportive vessel or supportive agent for its user to help him use the liquid. Similarly is the case of Music. Music and Musical instruments are supportive agent for its user. It will become halal if used to praise Allah and Allah's friends but will become haram if used in wine bars, night clubs and dance parties.

(2) Example of Kitchen Knife:

The kitchen knife is halal if used to cut vegetables and meat of the kitchen but the same kitchen knife will become haram if some body innocent is killed through it. The knife itself is not halal or haram. It works as a supportive agent to the user to cut the vegetables. Similarly is the Music. Music is supportive to the singer. If singer is singing a praise song for Allah, Prophet (sav) and friends of Allah, with the music, the music will act as a supporter to the singer. How the supporter of Allah's song can be haram?

I am sure, no scholar of Islam of the present time would be able to give ruling against Music after looking these arguments. It may be considered as a miracle shown by Chishtiya saints of Islam that I, the sinful person, am able to reply to present day aalims (scholars) who speak against Music and try to raise finger against notable famous Chishtiya Silsila. It must be noted that halal music is supporting Allah's praise and therefore is considered as food for ruh. Haram music is food for nafs.

Of course, some friends of Allah kept themselves away from Music due their own personnel disliking of Music. They never meant Music was Haram. Their case was like the food consumer who is at the food table where so many types of food are kept. Out of that food, some food is liked whereas some are disliked by the food consumer, though all of the food served to him was Halal. In this way, though the Naqshbandi Silsila saints do not prefer to use Music, its great saint Khwaza Mohammed Baqibillah (RA), the sufi master of Mujaddid-e-alfsani (RA) used to attend Mehfil-e-sama in which Music was played. In Chishtiya Silsila, every saint used to attend mehfil-e-sama in which music is used.

Hazrat Mumshad Dinwari (RA) was a great saint of Chishtiya silsila. He lived in Baghdad. His was the eight saint in succession after Prophet Mohammed (sav) in Chishtiya silsila. So, he was a great saint of the time of sheikh Junaid Baghdadi (RA). He dreamed in the sleep in which vision of Prophet (sav) was seen. He talked with Prophet Mohammed (sav). During his talks, he wanted to know if Prophet (sav) was pleased with mehfil-e-sama or not as some people were commenting against it. The Prophet of Islam (sav) replied that he was pleased with Mehfil-e-sama and further said that he (Prophet-sav) used to attend the mehfi-e-sama in which some verses of Quran were recited prior to start the mehfil-e-sama and after the completion of mehfil-e-sama. What a great thing that our Prophet (sav) comes to listen mehfil-e-sama.

Khwaza Amir Khusro (RA) was the khalifa of Khwaza Nizamuddin Mehboob-e-Ilahi (RA). He was a great poet and musician too. He was a regular performer of devotional songs and music in the court of king Alauddin Khilji.

As per Quran, Surah Suaad, verses 18-19, Dawood(AS) used to sing in day and evening the praise songs and he was supported in singing by mountains and birds gathered intoxicated. It was a miracle given to Dawood (AS). It was old time of Dawood (AS) when Music was most common. Dawood (AS) lived hundred years. It is quite surprising that Muslim scholars except Scholars of Chishtiya silsila; could not find out whether Dawood (AS) was using musical instruments or not.

Our Prophet (sav) listened welcome song sung by girls of Madina at the time of Hijarat in which the Daff (Musical instrument) was played. So, validity of musical instruments can be given. As one musical instrument is allowed, other musical instruments are also allowed.

Maulana Rumi (RA) said “this musical instruments-tabla, sarangi are supportive to the praise song of my beloved, how these supporters can be haram? No way (never)”

While Dawood(AS) was singing, the musical instruments which might be used; were supportive to him. Prophets dignity cannot be harmed by his supporters who supported him. So, if we say, Dawood (AS) was using musical instruments, it will; by no means; be understood that Dawood (AS) has been insulted. Dawood (AS) was Prophet and pious so his music and musical instruments must be considered as pious and halal. So, some aalims (scholars) say that to say that Dawood (AS) used musical instruments is an insult to him and one must seek forgiveness for that. What a way of thinking of present day scholars in spite of the fact they know that Chishtiya saints are used to listen songs for the beloved with music. How do they dare to raise finger against great Chishtiya Sufis?

IMPORTANT: It must be noted that some verses are written in quran to speak to disbelievers. Disbeliever’s music or amusement is haram. So, such verses must not be used to prove that music is haram. In quran, there is no specific verse which prohibits music. On the contrary, verses about Dawood (AS) show gesture to music. The following verses are said in quran for disbelievers (qafirs).

(a)Allah addresses the disbelievers of the Quraish as follows, "Do you marvel at this statement, and laugh and do not weep, while you amuse yourselves (proudly) in vanities? Rather, prostrate before Allah and worship Him." (53:59-62)

(b) Allah SWT addresses Satan thus; "And excite any of them whom you can with your voice. Assault them with your cavalry and infantry, be a partner with them in their wealth and children, and make them promises. But Satan promises nothing but deceit" (17:64)

(c) And there are among men those who purchase idle talk in order to mislead others from Allah's path without knowledge, and those who throw ridicule upon it. For such there will be a humiliating punishment." (31:6) Here we should note that Idle-talk can be any form of talk and not necessarily singing and music

CONCLUSION:

Music used in bars, night clubs and other haram works, programs or songs like the ones which are sung by qafirs are haram. But the Music used to glorify Allah, to respect and praise Prophets and friends of Allah is Halal. It must be noted that whatever talks of religious books, sayings in hadis books or quranic verses which may smell against Music or Musical instruments should be considered as Music or Musical Instruments used in Haram work like wine-liquor gatherings, dance parties etc. Halal music is a good thing.

SAJADA-E-TAAZIM AND ITS VALIDITY : (With some Important tips to get Muslim ummah united)

(A)Please understand the following example:

While a Mayor of a City deserves for some respect to be offered by the people, it is not necessary to explain that the President or a Prime Minister of the country should be respected rather more than the Mayor of a City.

Similarly, if high school graduate is honoured, it is not necessary to explain that University graduates must be honoured. These things are self explanatory.

But I am surprised that this type of very simple self explanatory matter is not understood by some groups of Islam in some matters of Islamic beliefs who baselessly create nuisance in Islam and make factions in a glorious religion-Islam.

In Islam, Allah commanded to respect holy Kaaba in Mecca mosque. The pilgrims of hajj circumferentially walk or run around kaaba in a respect. This Kaaba is kissed by the pilgrims of Hajj in love. Now looking at the Islamic history, this holy kaaba was already present in Mecca but the Muslims were performing their prayers keeping face at Baitul Muqaddas in Jerusalem being a kiblaa at that time for all Prophets (AS) and their ummah. The beloved Prophet Mohammed (sav) wished that the kiblaa for the Muslims be changed from Baitul Muqaddas to Baitul Haram (holy kaaba of Mecca). This wish of Prophet Mohammed (sav) was fulfilled by Allah and during prayer at a masjid-e-kiblatain in Madinah, the verses ordering change of kiblaa descended and the kiblaa was changed in the same prayer.

The important thing to note is that the holy kaaba was made kiblaa (center) for the Muslims due to wish of the Prophet Mohammed (sav). Now while this kabaa is respected by circular movement by the pilgrims, it is quite self-explanatory that the Prophet Mohammed (sav) be respected by any good action. Respect may be by circular motion around tomb(grave) of the Prophet Mohammed (sav) or may be by kissing

in love the wall of the grave house or may be silently standing in front of the grave or may be by sajda-e-tazim.

Sajad-e-Taazim is allowed in Islam though it is not compulsory. The following matter shown in (B), (C) and (D) are good examples to prove that sajada-e-Taazim is allowed in Islam.

(B)THE SHRINES OF FRIENDS OF ALLAH CAN BE MADE PLACE OF PRAYER:
DERIVED FROM QURAN

In Quran, in Surah Al Bakarah, verse 125 it is written

“Waith jaAalna albayta mathabatan lilnnasi waamnan waittakhithoo min maqami ibraheema musallan waAAahidna ila ibraheema waismaAAeela an tahirah baytiya lilttaifeena waalAAakifeena waalrrukkaAAi alssujoodi” meaning

“And that WE had made this House (the Ka'bah) a central and peaceful place for the mankind and had commanded the people to make “Makam-e-Ibrahim” as a place of prayer (musalla) and urged Ibrâhim and Ismâ'il that keep MY House clean (purified) for those who are circulating (around the Ka'bah) and meditating (sitting in I'tikâf) and bowing down and prostrating (in prayers)”

In this verse, Allah has commanded that the Maqam-e-Ibrahim be made a place of Prayer. What is maqam-e-Ibrahim? Maqam-e-Ibrahim is a holy stone on which there are marks of holy footprints of Ibrahim (AS) made due to stone erosion due to constant standing on and descending from this stone till the holy kaaba (house of Allah) be built. This stone was given by Allah through angel jibrael from Jannah (paradise). When prophet Ibrahim(AS) was standing on it, it was raising till the height of the wall built. So, this stone was working like a ladder so that the house of Allah be built with ease and Prophet Ibrahim(AS) and Prophet Ismail(AS) could not get trouble to place brick (stone) of wall of holy house. The repeated movement of standing and descending engraved the stone in a footprints of Ibrahim (AS).

Allah commanded that the Muslims must consider the place where this stone is resting as a place of prayer. Hence, the Muslims pray two rakaat nifl prayer at this Makam-e-Ibrahim.

Now think in deep way. The light of Mohammed (sav) has been created from Light of Allah and the rest of the creation has been created by Allah from the light of Mohammed(sav). So, naturally, all Prophets have been created from the light of Prophet Mohammed (sav). Now while the footprints of Prophet Ibrahim (AS) has to be respected by prayers at its place, what may be the dignity of self (holy body) of Prophet Ibrahim(AS). While footprints of Ibrahim(AS) has such a high value, what may be the value of foot prints of Prophet Mohammed (sav)! Hence the Naalein Shareef (holy shoes) of Prophet Mohammed (sav) have tremendous value. Its value is more than Arsh Azam where our Prophet's shoes touched it during Prophet's ascension to heaven and further. When Prophet Mohammed (sav)'s shoes have such a great value and respect, what may

be the value of holy hairs of Prophet Mohammed (sav)! It is now not necessary to explain why the holy hairs of Prophet Mohammed (sav) were collected by pious companions of the Prophet (sav). We must respect such holy relics.

So, only the group of the Muslims who respect holy hairs of Prophet (sav), the friends of Allah and their resting places and the physical things connected to them is the true Mo'min group and are true Muslims.

Here Allah clearly ordered the believers to make Makam-e-Ibrahim a Musalla. The Musalla means a place for Prostration (sajada). Now it is self explanatory that while Makame-Ibrahim (Stone of foot prints of Prophet Ibrahim-AS) is a place for Sajada, the place where our beloved Prophet Mohammed (SAV) who is a Master of all Prophets must be respected by sajada-e-tazim.

(C) SAJADA-E-TAAZIM is valid and allowed for these reasons also:

(1) There is hadis al qudsi. Allah says that he cannot be contained by the skies nor can he be contained by the earth. But he can be contained in the heart of the believer.

Now it is very easy to decide the validity of sajada-e-tazim. When Allah is contained in the heart of a believer, to respect such believer by sajada is valid. When Allah is residing in his heart, to who one is respecting by sajada? To Allah only. This is the reason, that the great friends of Allah are respected with this type of sajada. For this reason, in mehfil-e-sama some poems are recited which give the recognition of Allah.

(2) There has been recorded one event in Prophetic tradition (hadis books). The event is the becoming of Muslim of hazarat Akaramaa(RA). When hazarat Akarama (RA) arrived in the holy assembly of Prophet (sav), he prostrated, made sajada for respect, at the holy feet of Prophet (sav). The Prophet of Islam smiled and accepted him and made him Muslim. Prophet (sav) did not speak single word in that assembly against sajada-e-tazim. This implies us that sajada-e-tazim is valid and allowed. Otherwise, the beloved Prophet (sav) would have advised hazarat Akaramaa(RA) and the gathered companions about prohibition of sajada if any. But this was not the case. Hence it is valid.

(3) Third reason is also available from hadis books. There has been an even recorded. A villager with his Camel came to visit beloved Prophet (sav). His Camel performed sajada as soon as she approached the Prophet (sav). Looking to this, the companions of Prophet (sav) said to the Prophet "this Camel(animal) has performed prostration (sajada), what is your command for us" The beloved Prophet replied "if I order (decree), I would order that the wife should perform sajada at the feet of her husband" Now think deep in the reply of the Prophet (sav). The first thing is "if I order" clearly implies that it was not an order. If it was an order then there would be compulsion for wife to perform sajada to her husband. So, our prophet removed compulsion. But still, its validity and allowance is remained. This may be explained like this. When Ramdan fastings were not yet compulsory, the muslim ummah was used to keep fastings on Ashura (Moharram). The fastings of Ashura were compulsory. But when the declaration of Ramadan fastings

arrived, the Ashura fastings' compulsion was removed. But still they are valid and allowed to keep. If some one keeps fastings on the days of Ashura, it is valid and allowed and the work is full of merits. But its compulsion is removed. Similarly, the compulsion of sajada-e-tazim is removed. But it is valid and allowed. It is considered a good thing if used as a respect to great friend of Allah. The mis-interpretation of this event, some scholar declared sajad-e-tazim as invalid. The very old book "Fawaaidul Fawaad" written by great khalifa of Nizamuddin Auliya(RA) gives definite proof that sajada-e-tazim was a routine practice in the blessed court of Nizamuddin Auliya (RA). This book is a noble recordings of blessed assemblies of Nizamuddin Auliya (RA) by his Khalifa Hazarat Ala Hasan Sijji(RA). At the start of every description for each and every new mehfil (new assembly), the words "after kissing the blessed feet of my master" is written. This gives us indication that, great saint and khalifa of pious saint Nizamuddin Auliya(RA) was used to kiss the feet of his murshad (spiritual master). So, these were the practice of people who are considered as friends of Allah.

(4)In Masjid-e-Nabawi (Old part of Masjid-e-Nabawi) there is a part called as Riyazul Jannah. This Riyazul Jannah means Garden of Jannah. This is due to blessings of Allah due to foot-steps of Prophet Mohammed (sav) on that part, it is called as Garden of Jannah. Prophet Mohammed (sav) used to come from his home door opening in masjid to Mimber of the masjid five times a day for leading a salaah for his companions and returning to home. The believers are eager to perform salaah at this place to obtain barakah as if performed salaah in jannah. This clearly implies that holy foot-steps of Prophet Mohammed (sav) has barakah of jannah and salaah is performed on this part shows that sajada is made by the believers at the foot-steps place and they are getting high reward. So, sajada-e-tazim is done to holy grave as this Riyazul Jannah is attached to the door of Prophet's home (now the prophet's grave chamber). This was the practice of companions of Prophet (sav).

(5) In hadis books, in chapter of Meraj, there is a mentioning that beloved Prophet Mohammed (sav) performed salaah at the grave of Musa (AS) and also performed salaah at the place where female servant of wife of Firaun who used to comb hairs of wife of Firaun had been martyred by sinking in a boiling oil. Though our beloved Prophet Mohammed (sav) is a leader of all the Prophets, his nobleness and soft nature was so supreme that he was appreciating and respecting the people who sacrificed for Allah and beloved to Allah. This salaah is for demonstrating respect to Prophet who arrived in this world earlier. These places were resting on his way of journey from Mecca (Masjid-e-haram) to Jerusalem(Baitul Muqaddas). This was a part of his journey to heavens and further. It must be noted that whole Masjid-e-Nabawi is not called as a Riyazul Jannah to make a difference of barakah of holy foot-steps of our beloved Prophet (sav), though whole masjid-e-nabawi is full of blessings.

(D)In Quran in surah Al Hajj verse number 32 Allah says "Zalek, wamanyuazzim sa'arillah fainnaha min taqwal qulub" meaning "This, who respects the symbols of Allah is surely from piety (taqwa) of heart"

Taqwa is a piety obtained through the truth, patience and sincere

obedience of Allah and his beloved Prophet (Pbuh).

Now in Quran in Surah Al Bakrah verse 158 it is written “Inn safa wal marwaa min sa’arillah” meaning “undoubtedly Safa and Marwaa are symbols of Allah”

The Safaa and Marwaa are two small hills in Makkah in Arabia. These hills have a relation with a friend of Allah named Bibi Hajara. So, Allah has guided us that the things related with friends of Allah are called as symbols of Allah, and further declared that the respect of such symbols is a piety of heart.

This is very important thing to understand the true path and false path. The clear difference between the two paths is:

(a) Path of Allah, his friends (Messengers, Prophets, friends) and the respect of his symbols.

(b) Path of Satan, his followers (Namrud, Haman, Soddad, Firaun, Karoon, Abu Zahal, Abu Lahab, Magicians, Opponents of friends of Allah etc) and their places like the place where pillar symbol of Satan is hit by pebbles during hajj).

The work of Path (a) is pious and highly virtuous and leads one to paradise (Jannah).

The work of Path (b) is shirk and sinful and leads one to hell.

It must be noted that when the respect of symbols provides piety of heart; what may be the rank of friends of Allah! Indeed; the friends of Allah are those from whom the light of Allah is emanating (spreading). To insult or neglect such pious friends of Allah may lead one to hell fire. In verse 91 of Surah Al-Ambiya in quran; Mariam (AS) and Isa (AS) are said as symbols of Allah. So, in fact, the friends of Allah are themselves among the symbols of Allah and their related things and matters in favor of them are also symbols of Allah. These must be respected. In quran in verse 248 of Surah Al Bakrah it is written “With this their Prophet (Samuel) told them:”The sign of his appointment as a king from Allâh is that during his rule you will get the box back, in which there is peace of mind (Sakinah) for you from your Râbb, which has the sacred residue left by the family of Mûsa and family of Hârûn, and which has been carried by the angels at this time. If you are true believers, then it is a great sign for you”

The wooden box containing things of friends of Allah is considered in quran as peace providing and that box was used by Bani Israel to

obtain barakah is also a symbol of Allah.

Safaa and Marwaa are small hills made of stones and clay and are symbols of Allah due to their relation with the friend of Allah. The respect of these hills is a piety of heart. There is no shirk in it. Whereas the other simple hills and mountains cannot be respected and if such mountains or hills are respected, it will become shirk. So, which thing has removed shirk even to respect stone-clay hills of Safaa and Marwaa? The friend of Allah's relation is the driving force which removed shirk. So, it is self-explanatory that Allah's friend-related things can be respected, the Allah's friends can also be respected and there cannot be any smell of shirk in it.

(E) The Sunni and Shia difference can be removed by following example:

After Prophet Mohammed (sav) Shia believes in Hazrat Ali and ten Imams only. Sunnis believe in all friends of Allah. The friends of Allah are great people as described in the above example. To not believe in a single friend of Allah is as if not believing in Islam. In the hadith al-qudsi Allah says "I cannot be contained in the skies or in the earth but I can be contained in the heart of a believer" So, the heart of the true believer (friend of Allah) becomes the house of Noor of Allah (light of Allah). So, it (believer's heart) is like a kibla (house of Allah). How such pious people can be neglected?

So, all companions of the Prophet Mohammed (sav) and their followers except those involved in the battle of Karbala against Imam Husein (RA) and his party (house people and relatives) must be respected. The wars and disputes among the companions of the holy Prophet (sav) were due to differences of opinions between them and they had compromised with reconciliation between them. So, after the reconciliation is accorded, there cannot stand any dispute and Allah granted them forgiveness and granted the highest status.

In the case of Karbala, no compromise or no reconciliation between Imam Husein (RA) and Yazid had occurred and hence Yazid and his army cannot be respected in any way. They are the people of hell fire. Yazid broke the law set by the holy Prophet (sav) to sit on the throne of khilafat by election. He was in the army and captured the throne of khilafat after the death of his father Amir Muawiyah (RA) in a way like a dictator which was against the principles of Islam. Yazid's army martyred a six-month-old infant baby boy of Imam Husein (RA) showing ultimate cruelty. Imam Husein's (RA) house members were kept thirsty for three days and two nights. All these were against the principles of Islam. Imam Husein (RA) was the son of the daughter of the Prophet of Islam and loved by him so much. In short, Yazid and his army were thus worked as

munafiq. Hence, such people were the people of hell fire. People wanted to make Imam Husein (RA) as their Khalipha and they invited him at kufa (in Iraq). But Yazid threatened them and due to fear of Yazid's army, they turned away from helping Imam Husein (RA) and his family who were on the way of their journey and in Karbala, he and male members of his family and relatives were martyred. That was a most tragedious history of the world forever. The people who martyred Imam Husein (RA) were none other than verbal testifiers of Islamic kalema "La Ilah Illallah, Mohammed Rasulallah" This indicates that the testifying by heart is the true believer. True believer always sacrifices on the love of Prophet (sav). History of Islam witnessed that Prophet Mohammed (sav) loved Imam Husein (RA) so much. How can any true believer dare to imagine to martyr such highest status loved grand son of the Prophet Mohammed (sav). So, this is the evidence that to be Muslim is not enough. True aqidah of a person must be seen. This is essential.

Hazarat Ali (RA) worked as an Advisor in advisory council of Hazarat Abu Bakar (RA), Hazarat Omar (RA), and Hazarat Usman (RA)'s khilaphat time, I am sure, no sunni and shia dispute or difference is valid. So, Muslims are requested to be united.

Hazarat Ali(RA) was praised by Prophet Mohammed(sav) by three true hadis:

- (1)Prophet Mohammed (sav) said "I am city of knowledge and Ali is its gate"
- (2)Prophet Mohammed (sav) said "I am Moula (leader) of those whose Moula is Ali"
- (3)Prophet Mohammed (sav) said "Ali and I are created from one noor (light)"

Hazarat Abu Bakar Siddiq(RA) was praised by Prophet Mohammed (sav) by this hadis:

Prophet Mohammed (sav) said "Whatever is in my chest, I have poured it into the chest of Abu Baker"

In hadis al qudsi Allah says "Whoever show enmity upon my friends, I am at war with those people"

So, I am sure, studying this guidelines by deep thinking, the Muslim Ummah will be united. So, please be united. All four Majhabs are true (Hanafi, Shaafi, Maliki and Humbali). All sufi tariqats are true. There are different ways in Islam to reach to Almighty. Prophet (sav) told "My companions are like stars, one can be rightly guided by picking any one of them"

(F) The Scholars (Aalims) of Islam And The Friends (Saints) of Allah-A Great Difference between the two:

The scholar (aalim) in Islam is meant for a person having knowledge of Shariat and commentary on Quran which is known as Tafsir. These scholars can give knowledge about rules and merits of Salaat, Fastings, Charity, Donation, Zakaat and can frame laws as regards permissible and impermissible about actions, food, things and other deeds in light of reference from quran and traditions of Prophet (sav) and his companions.

But the friends of Allah (saints) are the blessed people who have; over and above to scholar related knowledge of religion, they have secret knowledge as well. This secret knowledge is their wisdom in the religion. Also, the important thing is that, these friends of Allah have the ability to perform the miracles as and when required. Beloved Prophet Mohammed (sav) told “the ulema of my ummah are like the previous Prophets” The Ulema means the Ulema –e-baatin who are blessed with secret knowledge. In fact, the true ulema (true scholars) of religion are these friends of Allah.

There are two important references available about secret knowledge in holy quran as under.

(1)The incident of meeting of Prophet Musa (AS) and Khwaza Khidar/Khizar (AS) mentioned in Surah Al Kahaf in quran:

Prophet Musa (AS) was given book Tawret by Allah. He was master of shariat knowledge of the book given to him. So, it was his opinion that nobody in the world at that time was superior to him as regards knowledge. Hence Allah guided him that there were people whom were blessed with secret knowledge, called as Ilm al ladunni and showed him one such holy person Khwaza Khidar (AS). Musa (AS) insisted that Khawaza Khidar (AS) should teach secret knowledge to him. Khwaza Khidar (AS) put condition to remain calm and should never ask a question when he would demonstrate some works. Musa (AS) agreed. While going to different places with Musa (AS), Khwaza Khidar (AS) demonstrated some strange works which surprised Musa (AS). The new boat was damaged by piercing a hole in it, a young boy was killed without any charge on him, he repaired wall of the house in a village whose people were not cooperative and not helpful to them. From first sight, by shariat, all these works were seemed to be against shariat. Prophet Musa (AS) could not keep patience which was the condition, and hence the secret knowledge was not taught to Musa (AS). But before they departed, khwaza Khidar (AS) opened the secret about the works he had demonstrated. He had killed the boy as the boy was supposed to die as disbeliever and was supposed to misguide and harass his parents who were people of paradise. To save their faith, he was killed. The new boat was damaged as the king was supposed to take away new good looking boats and hence the boat was damaged little so that the poor boat owner could earn a loaf by doing just a minor repair.

The important thing is that, such secret knowledge people are always great. These are the friends of Allah. How the scholars of the religion who got degrees by merely reading the books can be compared with such a great people?

(2) The second example is taken from the verse 85-86 of Surah Bani Israel of quran. The simple translation of these verses is “O Prophet, the people are asking you about Ruh (soul), you say that the Ruh is made by the command of my Rabb (Allah). Very few are given its knowledge” The word “min Ilm” means “from knowledge” is used. Also the word “Illa kalila” means “very few” is used.

The translation “given from knowledge but very few” clearly shows that very few are blessed with this knowledge of Ruh. Some people translate like this “Given in this knowledge but a few” meaning “very few knowledge is given” which is wrong as the word “min” is meant for “from” Thus forming translation “From this knowledge” For the word “in” arabic word “fi” is used. Here in these verses “fi ilm (in knowledge)” is not written. “min ilm” “from knowledge” is written. There are different types of knowledge. Like knowledge of shariat, knowledge of Science, knowledge of languages etc. FROM all of these knowledge branches, the RUH knowledge is given to very few.

So, there are people in the Islam, who are blessed with knowledge of Ruh (soul). This group of people will be there in the Islam till last day (qayamat).

In fact, this group of people, called as the friends of Allah, is truly ruling the entire universe. These people can see the souls of the persons whether dead or alive, can talk to the souls, can take advise from the holy souls of Prophets and even from soul of beloved Prophet Mohammed (sav). These people can see the azaab (tortures) of the grave on the dead and can see the pleasures of jannah in the grave of the person of paradise. Khwaza Moinuddin Chishty (RA) had removed azaab of a person in grave when he looked at the grave passing through the grave yard. Our Prophet Mohammed (sav) had also removed azaab on the grave by putting small green branch of a tree on that grave. At one occasion, our beloved Prophet (sav) was passing through an old well. He spoke “I had advised you to accept Islam but you denied. Now taste the tortures given by Allah through angels of azaab” The companions of Prophet (sav) asked “Nobody is here other than us, to whom are you talking o beloved?” Prophet (sav) replied “here in this well, there are souls (arwah) of Abu Zahal and his disbelievers’ companions who are being punished” So, the people of ruh-knowledge can see the ruh of a person and can see the status of ruh of a particular person..

Looking to above examples, one can concludes that there can be no comparison between Scholars of Islam and friends of Allah. The difference between them is so vast as Mountains and small Mustard grain particle. Some of these scholars are misguiding the Muslim Ummah about Sufism groups of Islam who are contained by blessed Ruh knowledge and secret knowledge of Ilm Al Ladunni. These so called scholars of Islam are arguing against Music and Sajada-e-tazeem performed by Chishtiya friends of Allah like Khwaza Moinuddin Hasan Chishty (RA), Khwaza Qutbuddin Bakhtiyaar Kaki Awasi (RA), Khwaza Fariduddin Mashoud Ganj Shakar (RA), Khwaza Nizamuddin

Auliya (RA) and so many others. Khwaza Amir Khushro (RA) was the regular performer of Music in the assembly of king Alauddin Khilji of Delhi (India). Only khwaza Moinuddin (RA) gave faith to nine millions people 800 years ago (1100-1200 AD).

There are many Sufism chains in Islam. All Sufism chains of Islam are righteous. Their aqidah are righteous.

NOTE: Please read the ebook "Introduction to Islam (Revised)" by typing exactly as shown. This book is written by me. The book is lucid to understand true Islam.

From:
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