

THE SECRET OF THE SHAIKH

November 17, 1973



BAWA MUHAIYADDEEN ☺ Shaikh Hammad ☺ is a secret in the *dunyā*.

TRANSLATOR Shaikh Hammad ☺ was the Master of the Qutb ☺, and the Qutb ☺ was also the Master of Shaikh Hammad ☺.

BAWA MUHAIYADDEEN ☺ When Hammad ☺ came to the *dunyā*, the world, he was the Qutb's Shaikh. In the *ākhirah*, the kingdom of God, the Qutb ☺ was Hammad's Shaikh.

This name [Hammad] just came to my lips and I said it immediately. It is a good name, a name of *daulat*, great wealth. Hammad is the name of the Shaikh of the Qutbiyyah of the fifty-first generation [after the Rasūl ☺]. Hammad ☺ was the Qutb's Shaikh the ninety-ninth time he came. Hammad Shaikh ☺ is not an easy name.

Hammad ☺ came for spiritual *īmān*. He was also the Shaikh to Qutb Khawajah ☺ of Ajmer.

It is said that he who has not been touched by the foot of the Qutb ☺ will never be a *walī*, a saint, that no one can obtain the state of sainthood in any other way.

When we speak of the Qutbiyyah, we are speaking of that which appeared at the very beginning, the vibration. The Qutbiyyah comes in a vibration. It is not something that comes from anything in the *dunyā*. It comes from within—it emerges from within *īmān*. It is called Qutbiyyah.

What comes from the Qutb ☉ is wisdom. What comes from the outside comes from the mind as book knowledge and similar things.

The Qutbiyyah is something that comes directly from wisdom as a vibration that has a power, an *ōsay*—a compelling vocal sound that arrives as a summons. The *ōsay* comes when the power is tapped. The *ōsay* comes from the place that is struck by the vibration. There is no *ōsay* in places struck by things such as book knowledge. There is no *ōsay* in that which moves through the intellect.

That is why the Qutbiyyah is on the other side and why it is called wisdom. It is something else, a vibration. It is different.

We still do not understand *īmān*. We do not understand what it means. It is said, “He who understands *īmān* was a *sīmān*—a person of immense wealth—in the *awwal*, the beginning.” He who understands *īmān* is a person of limitless wealth. Such a person will have the wealth of *īmān* in the *ākhirah* and in the *dunyā*.

We do not understand *īmān*.

That is why God has said, “*Yā Muhammad*, tell them to accept *īmān*, to accept faith, determination, and certitude! Give *īmān* to your *ummah*, your community.” That is *īmān*.

After God gave him those words, He said to him, “He who has *īmān* is a *sīmān*.” To explain the power within *īmān*, He told him about *Īmān*-Islām, its limitlessness. *Īmān* is Islām, it is purity. Islām is limitless, abundant purity. He who has *īmān* is an immensely wealthy person.

Thus, *īmān* is Islām, it is purity. The wealth that God has

is limitlessly abundant. That is what has been said. That is the explanation.

Without *īmān*, Islām does not exist. He who does not know the meaning of *īmān* will always be in want. He who is in want will not have *īmān*. He who has *īmān* is completely content with what he has. He is the *sīmān*, Allāh's *sīmān*.

There is no *īmān* where limitless abundance is not embraced, limitless abundance. *Īmān* means he lacks nothing—he lacks nothing whatsoever. He has accepted Allāh with firm determination. He has accepted Allāh as Allāh and thus he lacks nothing.

He has no self, so he has no want. He has accepted Allāh. He has no joy, no sorrow, no want, no hunger, no aging, no death. He has accepted *īmān*.

That is *Īmān*-Islām. Only he who understands *īmān* is able to become a Muslim.

What people talk about is not Islām. It is not Islām—it is an example and does not belong to *īmān*. It is an example, a tree through the branches of which *īmān* is revealed. It is like showing someone the location of the moon, the crescent moon, through the branches of a tree. It is like saying, “Look over there, below that branch, under that cloud. Look over there.” It is an example, a way, to show someone the moon.

We must go deep inside. We can see *īmān* only if we go inside. *Īmān* is not a simple matter. The vibration of that which is called the Qutbiyyah is generated through *īmān*.

We say, “Sufi, Sufi, Sufism, Sufi, Sufism!” Sufis are sometimes referred to as *gnānis*—however, that is a definition we would have to laugh at.

Sufism means to learn. Sufi means *odukkam*—cessation, absolute disappearance. Everything is finished. Everything has stopped. It means *maunam*, silence. There is no sound. There is nothing.

It means what was there before is no longer there—it has

ceased to exist. The meaning is different, the interpretation is different, the behavior is different. It is no easy matter.

Sufi is the last word.

It exists beyond the Ten Commandments. It is the path that lies beyond the ten sins, beyond the ten openings of the body. The Ten Commandments are for the ten openings. The ten openings have to be closed. The visions seen by the eyes, the visions seen by all ten openings have to disappear. The place where everything that comes and goes through the ten openings is brought to a halt is called Sufism.

It is not a dance—there is no dance, no art, no song. There is no “I” to do those things.

Those things are all part of the *sharī‘ah*. *Sharī‘ah* is an Arabic word. It is easy to make noise in the *sharī‘ah*. In so many people’s homes here, Islām is practiced in a *sharī‘ah* manner. So everyone can hear them, they shout, “*Lā ilāha! IllAllāh! Lā ilāha! IllAllāh!*” Then they very slowly drag it out and say, “*Sallallāhu ‘alā Muhammad, sallallāhu ‘alaihi wa sallam!*”

That is the *sharī‘ah*. It is an act, not Sufism. In Islām, that is what is called *sharī‘ah*. It is not Sufism. They beat tambourines and shout like fakirs. What they do is an act performed by fakirs. It is not something that can be called Sufism. All of those acts exist within the *sharī‘ah*, the first section, a section in which *īmān* is not understood. You must go beyond the act. The act is not Sufism. The meaning is different. They just call those things Sufism.

Sufism is cessation. Sufism is a time of sleeping without sleeping and obtaining well-being. It is a time of speaking without speaking, resting without resting, eating without eating, worshipping without worshipping. There is no outer indication of any of these activities. It is a section in which there are no outward signs.

It is a section unseen on the outside.

Someone could seem to be sitting and speaking, except he would actually be sleeping. He could be sleeping without sleeping. There is no sleep. He speaks without speech. He does not focus on what he sees, he simply looks out. He sees without seeing. He sleeps without sleeping. He eats without eating. He rests without resting. This is how he does things. That is what they say. There is a lot more—it is a great matter.

When we speak of the Qutbiyyah while referring to Mu-haiyaddeen ☺, we speak of the ocean of *īmān*.

The ocean of the mind is the ocean of maya. That is why it has been said:

*The swiftly moving ship sank
in the billowing ocean.
It has been gone for twelve years.*

The billowing ocean is the mind.

*The swiftly moving ship sank
in the billowing ocean.
It has been gone for twelve years,
gone on the eve of my son's marriage
to the woman he had promised to wed.*

This is how maya, how illusion, is described: The billowing ocean is the mind. It is constantly billowing and rising up, just as waves arise from the ocean. Those were the same waves of illusion that had arisen against the three hundred thirteen *as-hāb*, followers, of Allāh's Rasūl ☺, who had embarked on the ship of truth that is wisdom, who had embraced *īmān* through him.

The old woman's son had set out on the ship of *īmān* twelve years earlier. That swiftly moving ship had sunk to the bottom of the billowing ocean. Her son's *īmān* had sunk to the bottom of the ocean.

By the age of twelve, *īmān* is gone—the *īmān* a person possesses when he is young sinks to the bottom of that ocean,

the ocean of maya. The truth sinks.

Determination, certitude, God's speech, and the ability to play and love exist in a child under the age of twelve. He lives in God's heaven then. If he dies before the age of twelve, he gets heaven. The Questioning is less. At the age of twelve he sinks to the bottom of the ocean of maya.

*The swiftly moving ship sank
in the billowing ocean.
It has been gone for twelve years,
gone on the eve of my son's marriage
to the woman he had promised to wed.*

The old woman's son had drowned in the ocean twelve years before. The twelve years are the twelve openings of the body. The *vangam*, the ship that moves swiftly through that ocean, has sunk in the *angam*, the body, the *qalb*, the heart, the mind. The ship has sunk.

The ship sank and her son died—his *īmān* died. The One God had arranged his marriage. The ship had sunk on the eve of his wedding. It was now twelve years later, the night before the bride promised to him was going to be joined to the *dunyā*, about to marry the darkness of the *dunyā*, the ignorance known as maya.

*That is why I am weeping in sorrow,
cried the old woman.*

That is how we speak of the Qutbiyyah and *īmān*—the Qutb ☉ of *īmān*. The ship has sunk in the *qalb*, sunk in the mind, sunk in maya. It sinks at the age of twelve. It sinks in the twelve openings.

*That is why I am weeping in sorrow,
cried the old woman.*

That is how the song goes. Yet, it is not like that either.

If we are to learn, we must stay with the Shaikh.

The fragrance abides in the flower. Before that, the fragrance was in the tree. The tree was in the seed, all its qualities were in the seed. After it grows and emerges from the seed, all the leaves and branches that were within it will appear. Everything was within it.

After the fragrance begins to emanate from the flower, how long will the flower remain on the tree? How long will the fragrance last? Possibly three days, or perhaps as long as a week. It will not last any longer than that. The flower will either fall or wither on the branch. The fragrance will depart. As soon as it withers, the smell will be gone.

What should you do if you wish to preserve the flower? If the flower is plucked at the correct time—in the three-day period when it is fully open—if the essence is extracted and the power of the fragrance is distilled, you can preserve the fragrance and the qualities of the flower as an attar, a scent.

The flower has perished. The fragrance has been separated from it, bringing us the knowledge of the kind of flower it came from. Its qualities have been brought to us. Its scent has been brought to us.

The section of the body is like this. It is a thing that will leave after a time. The body is like a flower that lasts only for a certain amount of time. Yet just as we extract the fragrance from the original flower and filter and filter it, if we learn from the Shaikh and filter the essence of what we learn, its fragrance will not die for a very long time. It will last.

If you stay with the Shaikh and join him, taking in the essence of his teachings, there will be no *maut*, no death. The flower has died. The fragrance of the flower has died. Desire has died. Selfishness has died. The *nafs*, the self, has died. They have all died.

If you keep the essence—the original essence, his *insān*

qualities, the fragrance of Allāh, and the essence of his *rūh*, his soul—in a bottle, and touch a drop of it, the fragrance and the qualities will be clearly evident in that drop. You will be able to tell what kind of flower it came from.

That is how you have to be with a Shaikh. You must extract the truth of man before the body perishes.

The recording is turned off and then on again.

TRANSLATOR *Translating what Bawangal ☺ had said while the recording was turned off.* That which belongs to the earth will go back to the earth, but the truth can be extracted and kept.

BAWA MUHAIYADDEEN ☺ —it will come to the other side.

That's all. Very well, now you speak. Speak, speak! Speak about God.