

Naqshbandi Muhibeen

As-Sayed Nurjan Mirahmadi



Mawlana
Shaykh Nazim Al-Haqqani {Q}

Nur Nabi UPDAT
Secrets of Creation

Secrets of the Heart
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The Spiritual Hajj of the Heart

It is known that physical worship is an imitation of what is real, and the Hajj is no exception. The reality of worship is completely different for one who has attained a higher level of understanding and sincerity compared to the common individual, and it is for this reason that Prophet (S) said that although two individuals may pray beside one another and superficially appear not unlike one another, yet the difference between their prayers is as the difference between the heavens and the earth.

The reality of worship is known to the soul, and he who is close, or in union as Awliya are, to his soul will find infinitely greater depth in his worship. All souls are by divine will in a state of Islam and in perfect surrender to the Lord of Heavens. Thus the closer one moves towards himself, his true self, the closer he or she will come towards the identity of “Abdullah,” an honored servant of the Divine. The journey towards oneself is but the journey from the superficial world of illusion to the genuine world of spiritual reality. This is the journey from the superficial self, the ego, to the only true and real Self – Sayyidina Muhammad (S).

Regarding this particular time, the first ten days of Dhul-Hijjah, Prophet (S) said, “There are no days more loved by Allah for you to worship Him therein than the ten days of Dhul-Hijja. Fasting any day during it is equivalent to fasting one year and to offer Salatul Tahajjud (late-night prayer) during one of its nights is like performing the late-night prayer on the Night of Power (Laylatul Qadr).”

These first ten days of Dhul-Hijjah are the days of the Hajj, the pilgrimage for all believers towards the House of God, and so hold special significance for Naqshbandis and spiritual seekers of truth. Because the soul is in constant and perpetual service and surrender, it never fails to perform its obligatory worship. This is the time of pilgrimage and the soul is going. Now is the time for those who seek unity and reality to go with their souls on this spiritual journey, on this Hajj of the heart, and to find the essence of their goal, to enter and to be annihilated in the House of God – in the Presence of Sayyidina Muhammad (S).

The secrets of the heart, as revealed by Mawlana Shaykh (Q), are meant to show us that he who takes steps to come to know himself will, by the grace of God, come to know his Lord. Now is the time to make the internal journey through these levels and to reach their end, the beginning of real reality. Following are the five stations of the heart and their corresponding meanings and practices. Embrace these practices during muraqaba, meditation, and take from the endless fruits Allah (SWT) is offering to any who but ask.



Mawlana
Shaykh Hisham Al-
Kabbani {Q}

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(1) **Qalb** – the Heart. Dhikr “**Ya Sayyid.**” Seek annihilation in the presence of the Shaykh (Q). Being the station of Sayyidina Adam (A), come to realize the secret of the honor Allah (SWT) bestowed on mankind when He said, “And I have honored the children of Adam (A).”

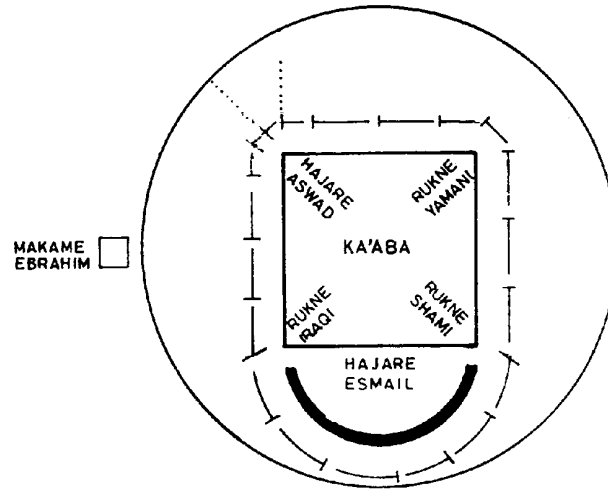
(2) **Sir** – the Secret. Dhikr “**Ya Sahib.**” Seek to become of the Martyrs and Saints, the Witnesses, who know and see the truth by having turned away from the illusion of dunya. At the station of Sayyidina Nuh (A), learn from him sincerity of belief, real and substantial iman, that one may progress towards ihsan – perfection in the Divine Presence of God.

(3) **Sir Sir** – Secret of the Secret. Dhikr “**Ya Siddiq.**” Here one seeks to become of the Siddiqiyun, the perfect lovers and servants of Prophet (S), they who have turned away from dunya completely and who have no attachment to it whatsoever. It is they who have severed all connections to this world and have overcome its pull completely. Beings of pure light without mass whose physicalities have been utterly burned away by the fire of divine love, they are absolutely free from the gravity of this world. From Sayyidina Musa (A) learn that no one may see Allah (SWT), yet that one may by His grace see His Greatest Sign – the reality of Sayyidina Muhammad (S). And partake in his quest to learn that reality, the Muhammadan Reality, from none other than a Naqshbandi Shaykh, for it is they who hold the key to that secret. Thus Sayyidina Khidr (Q) led him to the BorderPoint, where the two rivers meet, where the Pen writes the two rivers of “La ilaha il Allah Muhammad Rasulullah,” wherein they converge towards the eternal and absolute ocean of reality known only to Sayyidina Muhammad (S). With this reality then embrace Sayyidina Ibrahim (A), the father of all Hajj rituals, he who uttered the might dhikr, “Subhun Quddus, Rabbuna wa Rabbul Malaikatihi wal Ruh” – Glory to the Pure, Our Lord and the Lord of the Angels and the Soul. Partake in his journey to discover his true Lord, as he moved from one level of spiritual unveiling to another, witnessing the progressive greatness of the Creation of Allah (SWT). And reach here the point where the worst fire dunya threatens to burn you with will be for you “bardan wa salman ,” calm and cool.

(4) **Khafa** – the Hidden. Dhikr “**Ya Rasul.**” Having been dressed with the station of Sayyidina Abu Bakr Siddiq (Q) and completely annihilated in the love of Sayyidina Muhammad (S), seek now to become of the holy Household of Sayyidina Muhammad (S), and to be of real service to him. Once Prophet (S) approves one who has been annihilated in his presence as from among his Ahl ul-Bayt, he is given entry into the Hidden, Baytullah, Ka’ba Sharif, and the real House of God. Take the hand of Prophet (S) as your guide directly now to lead you to the 4th corner, to Hajjar al-Aswad, the Black Stone from Paradise, and kiss it and become purified and learn and inherit from its hidden realities. Honor the one whose station this represents and allow Prophet (S) to guide you to his reality.

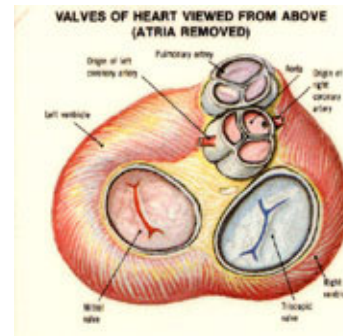
(5) **Akhfa** – the Most Hidden. Dhikr “**Ya Allah.**” Herein your soul will receive heavenly emanations and the dress of the Servants of Allah (SWT), the Muhammadiyun, the perfected mirrors of the Divine. Herein is complete annihilation and non-existence. Herein is perfect love and peace, unity of vision, light, life, love, knowledge, eternity.

Allah order us to be with Nabieen
Siddiqeen Shuhada or Saliheen
4 Corners
4 Caliph's
4 Takbirs



LABBAIK ALLA-HUMMA LABBAIK LABBAIK LAA SHARIKA LAKA LABBAIK INNAL HAMDA WANNE'A MATA LAKA WAL-MULK LA-SHARIKA LAKA LABBAIK

4 Valves
4 Elements
earth, air, water, fire
4 Enemies
Nafs, Hawa, Dunya Shaytan



Allah (swt) says;

Neither My Heavens nor My Earth can hold Me, but the heart of my servant, the believer, is a house for me. ...and sanctify My house for those who compass It round, or stand up, or bow, or prostrate themselves (therein In prayer). (Al-Hajj:26)

Map of the Human Heart

Science of Heart & Secrets of The Saints

"the wise seeker must safeguard his breath from heedlessness, **coming in** and **going out**, thereby keeping his heart always in the Divine Presence; and he must revive his breath with worship and servitude and dispatch this worship to His Lord full of life, for every breath which is inhaled and exhaled with Presence is alive and connected with the Divine Presence. Every breath inhaled and exhaled with heedlessness is dead, disconnected from the Divine Presence."

❶ Oxygen-poor blood (shown in blue) flows from the body **into the right atrium**.

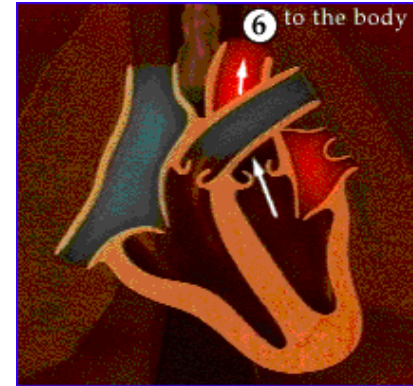
❷ Blood flows through the right atrium **into the right ventricle**.

❸ The right ventricle pumps the **blood to the lungs**, { This Where **Dhikr on the Blood** } where the blood **releases waste gases** and **picks up oxygen**.

❹ The newly oxygen-rich blood **(shown in red)** returns to the heart and enters the left atrium.

❺ Blood flows through the left atrium into the left ventricle.

❻ The left ventricle pumps the oxygen-rich blood to all parts of the body.



Intention for Haj

INTENTION FOR

One says:

Allāhuma innī nawaytu- al-^ʿajja, fa-yassirhu lī wa taqabalhu minnī.

One then says: Nawaitu l-^ʿarb^ʿīn, nawaitu l-^ʿitik^ʿaf, nawaitu l-khalwah, nawaitu l-^ʿuzlah, nawaitu r-^ʿriy^ʿda, nawaitu s-sul^ʿok, nawaitu l-^ʿij^ʿam, lillāhi ta^ʿalā al-^ʿAdhīm.

TALBYAH.

Recite three times:

Labaik allāhumma labaik, labaikā lā sharīka laka labaik. Inna al-ʿamda wʿan-niʿmata laka wal-mulk, lā sharīka laka labaik.

Imagine Yourself at the Kaaba: { at the Trone in the Presence of a Mighty King }

Allāhumma anta ʿs-Salīm wa minka ʿs-salīm wa ilayka yʿʾūd us-salīm, fa ʿayyinī Rabbanī bis-salīm, wa adkhilnī al-Jannata bi luḥika wa karamika wa jʾodika dīraka, dīr as-salīm. Tabīraka Rabbanī wa ʿalayta, yā Dhal-Jalīli wal-Jamīli wal-Baqīi wal-ʿA-amati wal-Ikrīm. Kulluna laka ʿabdun. Wa aʿaqqu mī yaqʾul al-ʿabd Allāhumma lā mīniʿa limī aʿ-ayta, wa lā muʿ-iyā limī manʿata wa lā rīdda limī qaʾayta, wa lā yanfaʿu dhīl-jaddi minka al-jaddu. Rabbī lā ʿawla wa lā quwwata illa billāh il-ʿAlīyy il-ʿA-īm.

O God! You are Peace and from You comes Peace. Blessed and lofty are You, O Lord of Majesty and Bounty. There is no god but God, He is One, no partner has He.

His is the Kingdom and His is all praise, and He is over all things Powerful. We have heard and obeyed. Your forgiveness, O our Lord! And to Thee is the end of all journeys. All of us are servants to You, and the most true of what a servant may say is: O God! No one can disallow the one to whom You are giving, and there is no giver, to the one whom You have denied. And there is no refusing Your decree. Riches and good fortune will not profit the possessor thereof with You (for nothing will profit him but acting in obedience to You). My Lord, there is no power and no strength save in God, All-High and Almighty.

Greeting to Kaaba

Bismillāh Allāhu Akbar (3 times)

As-salāmu ʿalayki yā Kaʿbatallāh

As-salāmu ʿalayki yā Baytallāh

As-s-salāmu ʿalayki yā Kaʿbat al-musharrafah

Approach the Kaaba:

When in front of the door of the Kaʿbah say:

Allāhumma innal bayta baytuk, wal-ʿaramu ʿaramuk, wal-amnu amnuk wa hadhī maqāmū ʿl-ʿayidha bika min an-nār.

O God, this house is Thy house, this sacred territory is Thy sacred territory, this security is Thy security, and this is the place for one who seeks protection with Thee against the hell fire.