

Mawlana Shaykh Nazim Al-Haqqani
Home

Nur Muhamma
Secrets of Light
Muhammad Reality
Secrets of Creation
Secrets of The Throne

Sufi Meditation Muraqabah
Sufi Energy UPDAT
Practices, Muraqaba
Divine Energy,
Prophetic &
Angelic Sufi
Meditation

Lataif of The Heart
5 Levels of The Heart
9 Points Lataif
Chakras, Enneagram
Sufi Meditation Muraqaba
Sufi Energy
Enneagram Sufi
Meditation

Mystic Letters
Sufi Numerology
Abjad Table
29 muqatta'at
ilm Huroof science
of Numbers Letters

Secrets of UPDAT **Naqshbandi**
Ancient Secrets of
Naqshbandi
Sufi Order

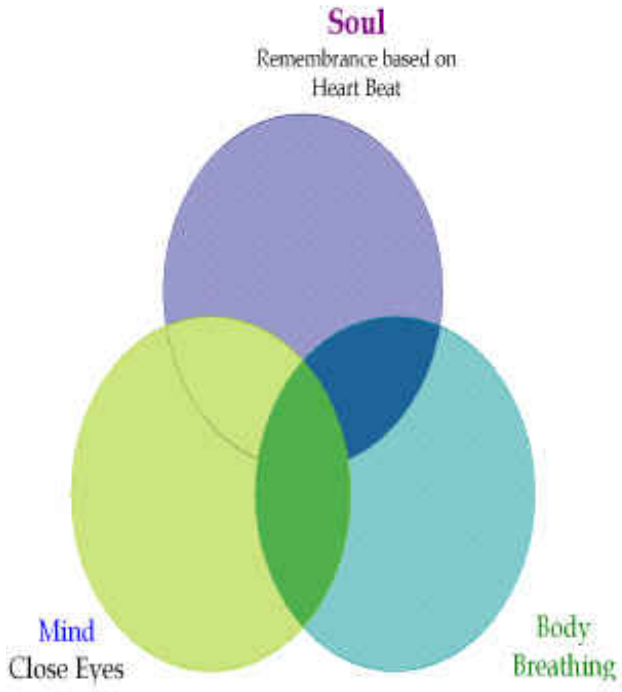
News & UPDAT **Contact Us**
Events & Photos,

About
Naqshbandi

Naqshbandi Sufi Meditation

of the **Body Mind and Soul**

Sufi Meditation Muraqaba



"*Khalwat*" means seclusion. It means to be outwardly with people while remaining inwardly with God. There are also two categories of seclusion. The first is external seclusion and the second is internal seclusion.

External seclusion requires the seeker to seclude himself in a private place that is empty of people. Staying there by himself, he concentrates and meditates on *Dhikrullah*, the remembrance of God, in order to reach a state in which the Heavenly Realm becomes manifest. When you chain the external senses, your internal senses will be free to reach the Heavenly Realm.

This will bring you to the second category: the internal seclusion.

The internal seclusion means seclusion among people. Therein the heart of the seeker must be present with his Lord and absent from the Creations while remaining physically present among them.

Sufi Way

Books Online

Dalail Khairat & Devotionals, Many New PDF files Bahasa Language

Internet Links

Shopping,
Sufi Physics
Translate this site in Your Language



Mawlana Shaykh Kabbani

Register for Naqshbandi Muhibeen Secret Updates

Sign up

- It is said, "The seeker will be so deeply involved in the silent Dhikr in his heart that, even if he enters a crowd of people, he will not hear their voices.
- The state of Dhikr overcomes him. The manifestation of the Divine Presence is pulling him and making him unaware of all but his Lord.
- This is the highest state of seclusion, and is considered the true seclusion, as mentioned in the Holy Qur'an: *"Men whom neither business nor profit distract from the recollection of God"* [24:37]. This is the way of the Naqshbandi Order.



The primary seclusion of the shaykhs of the Naqshbandi Order is the internal seclusion.

- They are with their Lord and simultaneously they are with the people.
- As the Prophet said, "I have two sides: one faces my Creator and one faces creation." Shah Naqshband emphasized the goodness of gatherings when he said: *Tariqatuna as-suhbat wa-l-khairu fil-jamᶜiyyat* ("Our Way is Companionship, and Goodness is in the Gathering").

It is said that the believer who can mingle with people and carry their difficulties is better than the believer who keeps away from people. On that delicate point Imam Rabbani said,

> "It must be known that the seeker at the beginning might use the external seclusion to isolate himself from people, worshipping and concentrating on Allah, Almighty and Exalted, until he reaches a higher state.
>
> At that time he will be advised by his shaikh, in the words of Sayyid al-Kharraz, 'Perfection is not in exhibitions of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of Allah even for one moment.'"

Body Meditation:

- Conscious of the Breath Meditation 7 Min. each Session



Conscious Breathing (*"Hosh dar dam"*)

Breathing,

Intake thru Nose-Mantra/Dhikr = "Hu Allah",
imagine White light entering thru stomach.

Exhale-thru Nose-Mantra/Dhikr= "Hu",
imagine Blackness carbon monoxide is all your bad actions being purged from you.

1.Conscious Breathing ("*Hosh dar dam*") "Body Meditation"

Hosh means "mind." *Dar* means "in." *Dam* means "breath." It means, according to Abdul Khaliq al-Ghujdawani (q), that

> *"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."*

Ubaidullah al-Ahrar (q) said, "The most important mission for the seeker in this Order is to safeguard his breath, and he who cannot safeguard his breath, it would be said of him, 'he lost himself.'"

Shah Naqshband (q) said, "This Order is built on breath. So it is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

Shaikh Abul Janab Najmuddin al-Kubra said in his book, *Fawatih al-Jamal*, "Dhikr is flowing in the body of every single living creatures by the necessity of their breath -- even without will -- as a sign of obedience, which is part of their creation. Through their breathing, the sound of the letter "Ha" of the Divine Name *Allah* is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of God. Therefore it is necessary to be present with that breathing, in order to realize the Essence of the Creator."

The name 'Allah' which encompasses the ninety-nine Names and Attributes consists of four letters, Alif, Lam, Lam and the same Hah (ALLAH). The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, "Ha." It represents the Absolutely Unseen "He-ness" of the Exalted God *(Ghayb al-Huwiyya al-Mutlaqa lillah 'azza wa jall)*. The first Lam is for the sake of identification (*ta^{c}rif*) and the second *Lam* is for the sake of emphasis (*mubalagha*).

Safeguarding your breath from heedlessness will lead you to complete Presence, and complete Presence will lead you to complete Vision, and complete Vision will lead you to complete Manifestation of Allah's Ninety-Nine Names and Attributes. Allah leads you to the Manifestation of His Ninety-Nine Names and Attributes and all His other Attributes, because it is said, "Allah's Attributes are as numerous as the breaths of human beings."

It must be known by everyone that securing the breath from heedlessness is difficult for seekers.

Therefore they must safeguard it by seeking forgiveness *(istighfar)* because seeking forgiveness will purify it and sanctify it and prepare the seeker for the Real Manifestation of Allah everywhere.

2. Watch Your Step ("*Nazar bar qadam*") **Your Will and the Will of The Divine must be one.** { Qaf , Dal, Meem - Allah Qadir , in Creation is in accordance with the will of Muhammad {s}}



It means that the seeker while walking must keep his eyes { represents Desires} on his feet { Feet Represent Your Will} . Wherever he is about to place his feet, his eyes must be there. He is not allowed to send cast his glance here or there, to look right or left or in front of him, because unnecessary sights will veil the heart. Most veils on the heart are created by the pictures which are transmitted from your eyes to your mind during your daily living. These may disturb your heart with turbulence because of the different kinds of desire which have been imprinted on your mind. These images are like veils on the heart. They block the Light of the Divine Presence. This is why Sufi saints don't allow their followers, who have purified their hearts through constant Dhikr, to look at other than their feet. Their hearts are like mirrors, reflecting and receiving every image easily. This might distract them and bring impurities to their hearts. So the seeker is ordered to lower his gaze in order not to be assailed by the arrows of devils.

Lowering the gaze is also a sign of humility; proud and arrogant people never look at their feet. It is also an indication that one is following the footsteps of the Prophet ﷺ, who when he walked never used to look right or left, but used to look only at his feet, moving steadfastly towards his destination. It is also the sign of a high state when the seeker looks nowhere except towards his Lord. Like one who intends to reach a destination quickly, so too the seeker of Allah's Divine Presence is moving quickly, not looking to his right or his left, not looking at the desires of this world, but looking only for the Divine Presence.

Imam ar-Rabbani Ahmad al-Faruqi (q) said in the 295th letter of his *Maktubat*:

> "The gaze { Is Your Hawa Material Desires} precedes the step and the step follows the gaze. The Ascension to the high state is first by the Vision, followed by the Step. When the Step reaches the level of the Ascension of the Gaze, then the Gaze will be lifted up to another state, to which the Step follows in its turn. Then the Gaze will be lifted even higher and the Step will follow in its turn. And so on until the Gaze reaches a state of Perfection to which it will pull the Step. We say, 'When the Step follows the Gaze, the murid has reached the state of Readiness in approaching the Footsteps of the Prophet, peace be upon him. So the Footsteps of the Prophet ﷺ are considered the Origin of all steps.'"

Shah Naqshband (q) said, "If we look at the mistakes of our friends, we will be left friendless, because no one is perfect." {Qadam Or Footsteps signifies Will, Trying to Match our Will with the Will of our Shaykh , Then Prophet (s) Then our Lord. Ati Allah wa Ati Rasul wa Ulul amr minkum}

3. Journey Homeward ("*safar dar watan*") Migrating from Evilness to the Heavens.

It means to travel to one's homeland. It means that the seeker travels from the world of creation to the world of the Creator. It is related that the Prophet ﷺ said, "I am going to my Lord from one state to a better state and from one station to a higher station." It is said that the seeker must travel from the Desire for the forbidden to the Desire for the Divine Presence.

The Naqshbandi Sufi Order divides that travel into two categories.

- The first is external journeying and the second is internal journeying.

- External travel is to travel from one land to another searching for a perfect guide to take and direct you to your destination.
- This enables you to move to the second category, the internal journey. Seekers, once they have found a perfect guide, are forbidden to go on another external journey. In the external journey there are many difficulties which beginners cannot endure without falling into forbidden actions, because they are weak in their worship.

The second category is internal journeying.

- Internal journeying requires the seeker to leave his low manners and move to high manners, to throw out of his heart all worldly desires.
- He will be lifted from a state of uncleanness to a state of purity. At that time he will no longer be in need of more internal journeying.
- He will have purified his heart, making it pure like water, transparent like crystal, polished like a mirror, showing the realities of all matters essential for his daily life, without any need for external action on his part. In his heart will appear everything that is needed for his life and for the life of those around him.

Mind Meditation:

- Mind Image of Letters
- Close Eyes repeating the name La Illaha Il Allah 7 min.
- Then Allah 7 Min.
- Building Faith in Unseen 6 Principles of Faith-Divine Power, Angels, Divine Messages, Messengers, Day of Reckoning, Destiny



5. Essential Remembrance ("*yad kard*") "Mind Meditation"

The meaning of 'Yad' is Dhikr. The meaning of '*kard*' is the essence of Dhikr.

- The seeker must make Dhikr by negation and affirmation on his tongue until he reaches the state of the contemplation of his heart *(muraqaba)*.
- That state will be achieved by reciting every day the negation (LA ILAHA) and affirmation (IL ALLAH) on the tongue, between 5,000 and 10,000 times, removing from his heart the elements that tarnish and rust it.
- This dhikr polishes the heart and takes the seeker into the state of Manifestation.
- He must keep that daily dhikr, either by heart or by tongue, repeating ALLAH, the name of God's Essence which encompasses all other names and Attributes, or by negation and affirmation through the saying of LA ILAHA ILLALLAH.

This daily dhikr will bring the seeker into the perfect presence of the One Who is glorified.

The Dhikr by negation and affirmation, in the manner of the Naqshbandi Sufi Masters,

- demands that the seeker close his eyes,
- close his mouth,
- clench his teeth,
- glue his tongue to the roof of his mouth,
- and hold his breath.
- He must recite the dhikr through the heart, by negation and affirmation, beginning with the word LA ("No"). He lifts this "No" from under his navel up to his brain.
- Upon reaching his brain the word "No" brings out the word ILAHA ("god"), moves from the brain to the Right shoulder,
- and hits the heart with ILLALLAH ("except The God").
- When that word hits the heart its energy and heat spreads to all the parts of the body. The seeker who has denied all that exists in this world with the words LA ILAHA, affirms with the words IL ALLAH that all that exists has been annihilated in the Divine Presence.

The seeker repeats this with every breath, inhaling and exhaling, always making it come to the heart, according to the number of times prescribed to him by his Shaikh.

- The seeker will eventually reach the state where in one breath he can repeat LA ILAHA ILLALLAH twenty-three times.
- A perfect Shaikh can repeat LA ILAHA ILLALLAH an infinite number of times in every breath.
- The meaning of this practice is that the only goal is ALLAH and that there is no other goal for us.
- To look at the Divine Presence as the Only Existence after all this throws back into the heart of the murid the love of the Prophet ﷺ and at that time he says, MUHAMMADUN RASULULLAH ("Muhammad is the Prophet of God") which is the heart of the Divine Presence.

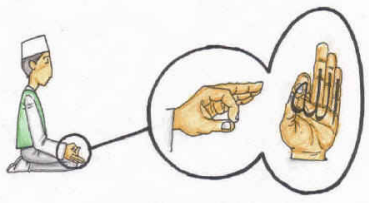
6. Returning ("*baz gasht*") " Mind Meditation"

This is a state in which the seeker, who makes Dhikr by negation and affirmation, comes to understand the Holy Prophet's ﷺ phrase, *ilahi anta maqsusdi wa ridaka matlubi* ("O my God, You are my Goal and Your Good Pleasure is my Aim.") Who is Al-Haqq

- The recitation of this phrase will increase in the seeker the awareness of the Oneness of God, until he reaches the state in which the existence of all creation vanishes from his eyes.
- All that he sees, wherever he looks, is the Absolute One. { Every thing in the Bahr Qudra}
- The Naqshbandi murids recite this sort of dhikr in order to extract from their hearts the secret of Oneness, and to open themselves to the Reality of the Unique Divine Presence.
- The beginner has no right to leave this dhikr if he doesn't find its power appearing in his heart. He must keep on reciting it in imitation of his Shaykh, because the Prophet ﷺ has said, "Whoever imitates a group of people will belong to them." And whoever imitates his teacher will some day find this secret opened to his heart.

The meaning of the phrase "*baz gasht"* is the return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. That is the reason the Holy Prophet mentioned in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkur* ("We did not Remember You as You Deserve to be Remembered, O Allah"). The seeker cannot come to the presence of Allah in his dhikr, and cannot manifest the Secrets and Attributes of Allah in his dhikr, if he does not make dhikr with Allah's Support and with Allah's Remembrance of him. As Bayazid said: "When I reached Him I saw that His remembering of me preceded my remembrance of Him." The seeker cannot make dhikr by himself. He must recognise that Allah is the one making Dhikr through him

Soul Meditation:



- Breath and Heart Consciousness
- Close Eyes Index finger to Thumb to feel heart beat
- Then Mention Allah with every beat of the Heart.
- Then higher level is at the same time conscious of your breath in and out in Huuuuu.

7. Attentiveness ("*nigah dasht*") " Soul Meditation"

"*Nigah*" means sight. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering.

- Bad inclinations keep the heart from joining with the Divine. It is acknowledged in the Naqshbandiyya that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real Sufi.
- Sufism is the power to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. The Holy Prophet ﷺ has said, "Whoever knows himself knows His Lord."

One Sufi Shaikh said, "Because I safeguarded my heart for ten nights, my heart has safeguarded me for twenty years."

Abu Bakr al-Qaittani said, "I was the guard at the door of my heart for 40 years, and I never opened it for anyone except Allah, Almighty and Exalted, until my heart did not know anyone except Allah Almighty and Exalted."

Abul Hassan al-Kharqani said, "It has been 40 years that Allah has been looking at my heart and has seen no one except Himself. And there is no room in my heart for other than Allah."

8. Recollection ("*yada dasht*")" Soul Meditation"

It means that the reciter of Dhikr safeguards his heart with negation and affirmation in every breath without leaving the Presence of Allah Almighty and Exalted. { Dhikr of Allah on Each Heart Beat, Simultaneously Conscious Breathing of in Hu Allah . Exhaling Hu

- It requires the seeker to keep his heart in Allah's Divine Presence continuously.
- This allows him to realize and manifest the Light of the Unique Essence *(anwar adh-dhat al-Ahadiyya)* of God.
- He then casts away three of the four different forms of thoughts: the egoistic thoughts, the evil thoughts, and the angelic thoughts, keeping and affirming solely the fourth form of thought, the *haqqani* or truthful thoughts.
- This will lead the seeker to the highest state of perfection by discarding all his imaginings and embracing only the Reality which is the Oneness of Allah, Almighty and Exalted.

9. Awareness of Time ("*wuquf zamani*")

It means to watch one's composure and check one's tendency to heedlessness.

- The seeker must know how much time he has spent in moving towards spiritual maturity and must recognize at what place he has arrived in his journey towards the Divine Presence.
- The seeker must make progress with all his efforts.
- He must spend all his time making his one and only goal the arrival at the station of Divine love and Divine Presence.
- He must become aware that in all his efforts and in all his actions Allah witnesses the smallest detail.

The seeker must make an account of his actions and his intentions every day and every night and analyze his actions each hour, each second, and each moment.

- If they are good, he thanks God for it. If they are bad, he must repent and ask Allah's forgiveness.

Ya'qub al-Charki said that his shaikh, Ala'uddin al-Attar said,

- "In the state of depression you must recite *istighfar* (asking forgiveness) excessively, and in the state of elation, praise of Allah excessively." And he said, **"To take into consideration these two states, contraction and expansion, is the meaning of *wuquf zamani*."**

Shah Naqshband (q) explained that state by saying, "You have to be aware of yourself. If you were following the *shari^{c}a* then you have to thank Allah, or else you must ask forgiveness."

What is important for the seeker in this state is to keep secure the smallest period period of time. He has to stand guard on his self and judge if he was in the Presence of Allah or if he was in the presence of his ego, at every moment of his life.

Shah Naqshband (q) said, "You have to evaluate how you spend every moment: with Presence or in Negligence."

10. Awareness of Numbers ("*wuquf `adadi*") " Soul Meditation"

- This means that the seeker who is reciting dhikr must observe the exact number of repetitions entailing the silent dhikr of the heart. { Study of Ilm Huroof, Allah Adds to 66, La Illah ila Allah adds to 165 these will unlock various knowledges}
- To keep an account of the dhikr is not for the sake of the account itself, but is for the sake of securing the heart from bad thoughts and to cause it to concentrate more in the effort to achieve the repetition prescribed by the Shaikh as quickly as possible.

The pillar of dhikr through counting is to bring the heart into the presence of the One who is mentioned in that dhikr and to keep counting, one by one, in order to bring one's attention to the realization that everyone is in need of that One whose Signs are appearing in every creation.

- Shah Naqshband (q) said, "Observance of the numbers in dhikr is the first step in the state of acquiring Heavenly Knowledge *(ilm ul-ladunni)*."

This means that counting leads one to recognize that only One is necessary for life. All mathematical

equations are in need of the number One. All creation is in need of the only One.

11. Awareness of the Heart ("*wuquf qalbi*") "Soul Meditation"



This means to direct the heart of the seeker towards the Divine Presence, where he will not see other than his Beloved One. It means to experience His Manifestation in all states. Ubaidullah al-Ahrar said, "The state of Awareness of the Heart is the state of being present in the Divine Presence in such a way that you cannot look to anyone other than Him."

- In such a state one concentrates the place of Dhikr inside the heart because this is the **center of power.**
- All thoughts and inspirations, good and bad, are felt and appear one after another, circling and alternating, moving between light and dark, in constant revolution, inside the heart.
- Dhikr is required in order to control and reduce that turbulence of the heart.

Muraqabah is The Highest and Uses All Three at once

It is the Quantum Physics of Meditation
Scientific Proof of Hadiths of Prophet (SAW):
Sh. Ali Principles of Eternity Web Site http://7007.homestead.com/EternityNotion.html

.

The Heavenly notion of a "day in Eternity"

In a hadith, Prophet Muhammad (SAW) says:

"A day with your Lord is like a thousand years of your counting."

Hadith

This hadith is verified in science by Einstein's Special Theory of Relativity. Indeed, the time dilation formula states that time tends to slow down as an object approaches the speed of Light.

- In other words, as we get closer to the Universe of Eternity ("A day with your Lord"), time becomes shorter.
- But for a stationary observer outside of our frame of reference (outside of "Eternity"), time will

be longer (a thousand years of your counting).

So In the hadith, the expression "a day with your Lord" means "a unit of time in the frame of reference of the traveling soul" and the expression "of your counting" means "according to the frame of reference of the soul at rest".

Therefore, the hadith could be read in this scientific way:

"A day for the soul traveling at a speed close to that of Light
equals a thousand years in the frame of reference of the soul that is at rest."

Eternity is with Allah Ta'ala, so as a soul moves toward the Heavenly Kingdom of our Lord, time tends to slow down as a manifestation of the burning of dunya.

- But for another soul that is not moving toward the Heavenly Kingdom (i.e., a soul whose speed of travel is not approaching the speed of Light), time will not slow down.
- The result of this scientific paradox is that the soul that is traveling toward C, the Heavenly Kingdom, will experience a shorter "day" whose value will be equal to hundreds of years for the soul that is not avancing toward Eternity.
- This hadith is also explained by what scientists call the Twin Paradox. The Twin Paradox is discussed below.

Mathematical Manifestation of the notion of Muraqabah:

In another hadith, Prophet Muhammad (SAW) says:

"Tafakarru sa`atin khayrun min `ibadati sabaeen sannah"
"One hour of meditation {muraqabah} is better than 70 years of worship."
Hadith

As Mawlana Shaykh Hisham (Q.S.) tells us,

- the goal of Muraqabah is fana fi Shaykh (annihilation in the Shaykh) because this spiritual process burns dunya and make the Light of Prophet (SAW) become manifest.
- So when we are doing spiritual meditation {Muraqabah}, we are as a ship that is traveling very fast and that is approaching the Light of Prophet (SAW) through our Shaykh (Q.S.).
- Mathematically, it means that our ship is moving at a speed v that is nearing C, the speed of Light.
- According to the time dilation formula, this extremely fast travel make time decrease as the filth of dunya is burned down.
- Consequently, time for a soul doing Muraqabah will have a much shorter value than time for a soul that is not engaged in Muraqabah.
- Or inversely, the soul engaged in Muraqabah will gain an impressive number of units of time in the stationary frame for each unit of time in his or her own moving frame.
- The value of time become therefore multiplied in dunya (the stationary frame of reference) while it is only a small quantity in Akhira (the frame of reference of the soul that is approaching the speed of Light).

We see again all the wisdom that is hidden in the Holy Words of our beloved Prophet (SAW).
Another miracle is hidden in the holy Words of Prophet (SAW). Einstein's Special Theory of Relativity tells us that in order to witness the slowing of time, the speed of the traveling entity must be extremely close to the speed of Light. So if we take the values of time given to us by Prophet Muhammad (SAW) in his hadith and plug them into the time dilation formula, we should find a minimum value for V that is extremely close to C

Let us look again at the holy hadith:

"One hour of meditation {Muraqabah} is better than 70 years of worship."
Hadith

From a mathematical perspective, the hadith provides us with the time elapsed for the traveling entity (1 hour) and the time elapsed for the stationary frame of reference (70 years).

- The hadith says that an hour of muraqabah will give us the reward of at least 70 years of worship. These two times are related through the Time Dilation formula:
- To come back to the Lorentz equation, time dilation is a mathematical manifestation of Muraqabah.
- The stronger the meditation, the higher the value of elapsed time in dunya.
- In Sufism, the most powerful meditations are those that are done with Shaykhs who are holding the secret of Seydina Abu Bakr as Siqqiq (R.A.) because as Perfect Khalifas of Seydina Muhammad (SAW), they have instantaneous access to the Light of Prophet Muhammad (SAW), so meditating on them bring us to the Light of Prophet (SAW) at extremely high speed, that is, in an extremely short amount of time.
- So the value of a Naqshbandi meditation is decupled exponentially, as an infinitely small unit of time during the meditation is equal to an infinitely large unit of time outside the meditation.
- That is one of the reasons why Seydina Ubaydullah al Ahrar (Q.S.) says in Mawlana's book:

"Our Order {the Way of Sidiqq} is a Way in which all states are multiplied quickly in every moment.
One second may be multiplied to the value of a thousand years."
Seydina Ubaydullah al Ahrar (Q.S.) 20th GrandShaykh of the Golden Chain

The Twin Paradox
Scientists often use the concept of twin paradox to explain the Theory of Relativity's time dilation principle.

Consider a set of twins named Nur and Dun Yah who are 20 year old.

- Nur sets out on a journey to another Planet ("Planet Akhira"), located 20 light-years from the Earth.
- His spaceship is capable of reaching a speed of 0.95 C relative to the Earth where his twin brother is located.
- After having reached Planet Akhira, Nur returns to the Earth at the same speed 0.95 C.

Upon his return, Nur discovers that 42 years have passed on Earth, while he only spent 13 years traveling through space. So his brother Dun Yah is now 62 yr old while Nur is only 33 yr old.

This Twin Paradox is an example of the sayings of Prophet Muhammad (SAW) on the value of time. Indeed,

- Nur gained the value of 13 years during which he was moving towards Eternity.
- It is as if he was doing Muraqabah for 13 years.
- On the other hand, Dun Yah, his twin brother, gained 42 years during which he was stationary, that is, he was not moving towards Eternity. It is as if he was engaged in normal worship.
- So upon his return on earth {when he finishes his Muraqabah}, Nur has gained the value of 42 years of worship for his 13 years of meditation.

Some Interesting Numbers :
Allah = Alif 1, Lam 30, Lam 30 Haa 5
= Alif 1 , LLH=65, 1-6-5
If you Follow the Islam: "5" Pillars
They will leads you the the Imam"6" Principles of Faith
= Ihsan Oneness Tawhid :
1 = 6 Faith, 5 Pillars. 1-6-5
La Illah IlaAllah -165

OPEN THE THE 9 POINTS
SEE WHAT OTHERS CAN NOT SEE
CLICK NOW!
FREE AD BY ADDESIGNER.COM

If Your Goin *g to Copy Cjudgment Day*