

May 13, 2009

Wednesday Telephone Call

Title: [On Bai'at / Words from Hazrat](#)

Bai'at: The Link from the Shuyukh to the Prophet Muhammad (sal)
Intuition Developed by Progressing through Stations/Maqams
Hazrat's (ra) Answer to Question on Bai'at

Bismillah ir Rahman ir Raheem. [Some students] had raised some questions about *bai'at* and the *shaykh*, so I wanted to revisit that with you. I want to do it in two forms, about the love of Rasulallah (where *bai'at* begins) and I want to quote to you some thoughts of Hazrat, which I located today, some things Hazrat said 10 or 15 years ago on the subject. I think it will be beneficial to quote him in his simplicity.

One of the most important things for us to realize is, for our specific *tariqah*, numbers are not important. We like to speak in small groups, and sit together, and we love to follow the example of Rasulallah (sal) in his personal approach to individuals of the Sahabah and the *taba'ain*. He looked for the quality in people, not for large numbers of people; qualities that the people themselves don't necessarily see. There is the necessity for a person to understand and try to grasp the kind of *madad* you receive from Rasulallah (sal) when you follow his Sunnah. Rasulallah (sal) received *bai'at*. The whole history of *bai'at* comes from Rasulallah through Allah, and to all those who put their hands in Rasulallah's hands. It's not easy to understand the Prophet (sal) until one really dives into *muraqabah* and *tafakkur*. You will find that statement repeated in many ways by the great teachers of Islam.

Of course, a person can have profound love for the Prophet (sal) or feel that they do so

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out of culture; but the reality is, one is always relating to things in life as if they were physical realities. Until we can understand what was meant by Allah and created by Allah and placed in Allah's physical universe, as something much greater than anything we can imagine, we really can't grasp the love of Rasulallah (sal). This has been said by many people, but I want you to remember the Divine System. I want you to remember that Allah Swt is present, that Nebi Mohammed (sal) was aware and interacting with that Divine Presence everywhere. Allah was not a philosophical idea or religious belief of Nebi Mohammed. It was his experience through his life and through his *tafakkur* and his *muraqabah*. We see at times like this when people celebrate the Mawlid of Nebi Mohammed, that every day we try to remember and make Shahadah again and again. We call the prayer and take the time to turn our attention toward the Prophet (sal). Perhaps many of us feel some love and attraction. But the reality is we live in a world where the only thing to love every day for most people is themselves.

We should be grateful that every day we have the opportunity to focus on Nebi Mohammed (sal). We have the opportunity because we pray, and do Hizb ul Bahr, and can read the Qur'an, because we have oriented ourselves toward that. But these are only opportunities. There are no assurances. When we think about the way we do things in the Naqshbandi-Mujaddidi Order and associated orders; and the different practices like *yad dasht* or *habsidam* or any of them, when we understand the stage of consciousness that associates with those two, we find that if we understand history at all, these are the processes the Prophet (sal) described that he went through himself. We were told by great teachers that this journey is a journey through experiences that require a kind of focus and assistance; and that spiritual development takes place as the Sufi progresses through different *maqamat/stations*. We say there are seven stations. Some say it as traveling to seven different worlds.

The first two worlds of these seven are the worlds or stations that have to do with the material world, materiality. That is to say, [they are] the nature and form of the human being—the character, characteristics, mentality, emotion, attitude, and physical reality of the human being. These are correlated with stations of consciousness, materialized in form, and those of our instincts or senses that we use every day—not just our physical senses but our instincts. We are very aware of how they work. I'll give you two examples. Last night we were coming back from the airport. I stopped at Whole Foods. This is a very physical example because it's about physicality. Atefeh was coming in last night, and said she'd arrive about 9:15. At one point I said, we have to leave Whole Foods now. As we drove out, Atefeh was two cars away from us. This is intuition and instinct that occurs in the physical world, but it comes from an inner place. Another example was that we forgot to register her car (to park at the condo in DC). The registration runs out at 1 pm, and she would be towed. All of a sudden it came to me, and I called the lady at the front desk and explained what happened. She said, "Oh, the security guard just walked out the door to check the cars."

We have to learn to operate on intuition, but how is it developed? You can probably find thousands of those examples in the life of Nebi Mohammed, and hundreds of thousands of them as you go through the life of the *shuyukh*. Hazrat will describe one in a few minutes, *insh'allah*. The next two worlds are those of more subtle perception and imagination. The *maqam* of these worlds characterizes what we call the spiritual, embryonic heart, a new heart that is growing inside of a person that focuses their belief on their faith and on their love, their consciousness of what is real and their own essence. That's the heart of *qalb* we talk about. It needs to be enlightened. A person cannot just decide to do that. Even a person of great piety has a very hard time achieving that new embryonic heart, because their heart is very much soaked with cultural anomalies, cultural attitudes, intellectual attitudes, and habits. As you all know who have been on

this path many years. One has to grow a new heart.

The secret of *sirr* is the entrance or portal of consciousness. Through *sirr*, we enter into the place of what some people call elevated consciousness. Sufis call it the ‘person who goes off to the mountain’ and sees what others don’t see, and receives what others don’t receive, and brings it back to them. This doorway to the state of consciousness brings us nearer to the Prophet Musa (sal). As we go through the different *maqam*, we arrive at the consciousness or nearness of Prophet Mohammed (sal). The next two levels of consciousness, the next two worlds, are the formless and immaterial nature of the Divine. This is called the *ruh*. It is represented in Islam by the Prophet Daoud (as), the Daoud of one’s own soul, spirit, self, that part of our own being that is very aware of our own formlessness and the limitations of the material world, and the urgings within ourselves, the sense of belonging somewhere else, but not knowing the way to get there. It’s like standing on this earth and looking at the stars, moons, and galaxies through a telescope, but we can’t get to 99.999 % of those places. We cannot physically, mentally or emotionally get there. We become aware of our own material self.

The sixth station is called the station of inspiration, represented by the Prophet Isa (as). The seventh stage is the stage of Prophet Mohammed (sal), and it comes from the world of the Divine Essence into this mundane world. It comes into this world of limitations, but nonetheless is discovered by the presence of Rasulallah. As one goes through these seven levels of development and awareness, we become more and more attracted to and aware of the Nur i Mohammed and the Nur i Allah, as it shines through this personality we call Mohammed, a name which is associated with this personality. One’s spiritual development is to be gauged by one’s sincerity, knowledge, and wisdom. The Prophet (sal) allows us to focus on this love because Allah has ordered us to pray for Nebi Mohammed (sal) and glorify his name. Because his name is indicative of the form of his

personality; it is the sum total of many, many of the qualities of Allah, if not all of them. The love of the Prophet Mohammed (sal) is as deep as the stage the individual is in.

I gave you all that talk just to tell you that it goes station by station. How do you do that? You don't do it just from hearing me talk. How do you develop the relationship that allows you to do it? How do you find the vehicle? If you write down these stages and do all the research on them, you'll find it is just a skeleton. Even if you write down all the things you know about the Prophet, you are writing down a skeleton. If you don't have a relationship with the attributes and qualities of this person we call Prophet Mohammed, it's only a skeleton. We have to develop a kind of sensitivity. We do this through meditation, *dhikr*, *tafakkur*, until we come in the sway of each quality. The more we become submitted, the less demanding we are, and the more faithful we are. We begin to see the walls around us as protection, not as a prison. We see the *dīn* of Islam as a protection, not something that holds us from doing bad things. We don't see it as something that keeps *fitna* away, or worry about *bida*.

When we live within the context of this Islam of knowing and seeing, of the heart's awakening, everywhere is a window or a door. The window no longer shines out on the physical world, and the door gives you entrance not to the physical world, but to the spiritual realms. When we look at our relationships through our families and children, we don't see them as a burden or a worry; we see them as an opportunity. We see them as reflections. To care about these things and others, these are the results of the transmissions and the remembrance of the Prophet Mohammed (sal). We should take the light of Nebi Mohammed and live it, and not push it on anybody, not even on ourselves. The Messenger (sal) was sent to us and given many tools to help us. As Sufis, it's our inner development and our relationship to our outer development that is important. To realize no matter what we are talking about or doing, the same spiritual forces in

concentration can emerge within our character, as it did in so many noble people who came before us.

There is a lot more to say about Nebi Mohammed (sal). Let me just say that much of it has to do with acting responsibly, with understanding, and with true love for the Prophet (sal) that comes from the result of our meditation, our care, and our concern. I brought that up because I want to talk a little about *bai'at*. We know it means to sell. In Qur'an, Allah said, **“He has purchased the believers, their person and their goods. Theirs in return is the garden of paradise.”** If we firmly have the intention to live and act in a way through our will, our *irāda*, and take the initiative to surrender ourselves to Allah, that is called being a *murīd*, to be initiated. When we get to that point where Allah Swt sees an increased value in us, He sees that not because He is a person seeing, but because we have been given guidance and a way to seek that recognition of Allah Swt. We have been given a way to live our lives in a different way, to go beyond the cultural, emotional, and mental restraints.

When we get to that stage, we realize that in some strange way not only do we see ourselves, but it is as if Allah Swt sees us through the eyes of the *shuyukh*. I understand that's a big jump. One has to make that jump in a very personal way. The means to approaching Allah Swt is through sincerity, yearning, and our willpower. Shah Waliyullah (ra) of Delhi and Shah Abdul Aziz (ra) and many others have all spoken on this subject. When a person takes the pledge of allegiance on the hand of the *murshīd* according to the *adab* and ethics of *bai'at* that was established by Nebi Mohammed (sal), that allegiance is a link to Nebi Mohammed (sal). It eventually reaches Allah through the whole line of *shuyukh* who are putting their imprimatur on us. Hazrat (ra) put his imprimatur on me; Hazrat Sayed Khan (ra) put his on the efforts of Hazrat (ra). Hamid Hasan al Alawi (ra) put his imprimatur on Sayed Khan (ra). Abdul Bari Shah (ra) on him,

etc. By the time my name gets to Allah Swt, there are 35 attestations and imprimaturs on it.

What does it mean? Everything in the world is the same. “I want your opinion of so and so.” “Can I use you as a reference for my job.” If you have good references, you’ll get a job. What kind of references? Not only employers, but some neighbor or friend. Parvez will tell you. He has top secret clearance. They go to the neighbors; they go to the people and relatives. Do you know this fellow? He lives in your apartment building; tell me about him. Why? He’s trying to get a job that takes a lot of trust. He has to be entrusted with a lot of secret information, special information that may affect the lives of 250 million American people. What kind of secret work are you doing in your *sirr*, in your *ruh*? What is it Allah Swt is entrusting to you? When one takes the hand of a qualified *murshīd* according to the adab and ethics of *bai’at*, that allegiance leads us to Nebi Mohammed (sal), and from Nebi Mohammed, the final imprimatur, the Prophet “says” to Allah, or in the system, everything is in harmony and in resonance. Everything exponentially, from 1 to 2 to 3 to 4 to the 34th exponent, comes with the greatest imprimatur of all, Nebi Muhammad (sal).

Then what happens? The pathways and doorways open to the *shaykh*’s common vision and the teachings flow. If we remain firm in our *bai’at*, then we become one of the ones who receive a truly great reward. If we break it off, either intentionally or unintentionally, we do so at our great peril. **“Verily, those who pledge their fealty to thee, O Mohammed, pledge their fealty in truth to Allah. The hand of Allah is over their hand, and anyone who violates it does so to the harm of their own soul. And anyone who fulfills what he has covenanted with Allah, Allah will soon grant him a great reward.”** This is in Qur’an. There are many different kinds of *bai’at*, and we can talk

about this more in days to come: the *bai'at* of *irāda*, and of *bāraka*....

So let me share with you Hazrat (ra). A question was asked to Hazrat (ra) many years ago, some of you may remember. What happens when a student give *bai'at*? What is passed from the teacher to the student?

Hazrat (ra) replied:

I think you know the meaning of *bai'at*. When the *shaykh* takes the *bai'at*, then there is some commitment from the student. He commits something and decides something. I think she (the questioner) wants to ask if at the moment the *shaykh* is taking the *bai'at*, that something special is happening. Afterwards, you may see the results of taking *bai'at*. At the time, just sit, and the *shaykh* recites something, and within 5 minutes or so, it is over. It's also possible that at that time, some of our elders, the grand *shaykhs*, their souls may be present. The student might receive a special kind of blessing at that time. It's also possible that at that time there is no special transmission of any kind or special blessing. Generally, it is simply a commitment. Then afterward, the student experiences or feels that he is receiving.

When you become *murīd*, then you become a member of the family. Once you become a family member of that order, then you get help from the elders just like you get help from your family. When a person is not a *murīd*, then he doesn't get the help from the teacher. When we pray, we say please bless all my *murīds* and their *murīds*. I pray for all my *murīds*. Someone who is not my *murīd*, then he is not included in that. In this way, he gets help from his elders and from his teacher. When you become the family member of a group or of the order, and if you are troubled, it's like a telephone call to headquarters. Something is going on. Something is wrong with someone. It's not necessary that you or the *shaykh* will come and help with this matter; some of the elders may come and help you.

That's why after becoming a *murīd*, you get help. Sometimes the help is very obvious. It also depends on how much love you have for your teacher.

Recently in India one of my *murīdas* was in the delivery room in the hospital. The baby was upside down. She was very much upset and she prayed. She saw me there and said I went there and touched her body, and

then and there the baby turned over and was in the right position, *al hamdulillah*. Within 5 minutes, it was over. I didn't know I was there. She saw me there, but I myself don't know whether I was there or not. When the *shaykh* makes an intention to help someone, it's automatic. If you are a member of the group or a family member, the help comes automatically.

She got help from me. My spirit may be there, but I was unaware of the help. In this way, it is not necessary that only your *shaykh* be there. Maybe some of the elders will be there, and you will be getting some help from them.

Another point is, when you become *murīds* and then hope sometimes to see your grand *shaykh*, Ahmed Farooqi Sirhindi (ra) said, "*Whoever becomes a murīd in his order will go to Jannah.*" Sometimes it's also a person becomes a *murīd* and expects the grand *shaykh* has promised them, or it is possible to be accepted and sent to heaven. When you become a *murīd*, some people think a special blessing has come, but generally it is the process of becoming *murīd*. After becoming *murīd*, he gets benefit. Sometimes when you are in trouble, you get a special kind of help you can't even imagine.

Many times I had this discussion with Hazrat (ra). He was trying to convey that if the *murīd* has expectations, they won't be able to submit or practice properly, or submit to Allah Swt properly. You are selling. If I say, Parvez, sell me your iphone, and he does, does he have any ownership of it? Can he have any expectations of it? Can he use it in any way? No. My way of saying this is, most people rent; they don't sell. They say, "Okay, Shaykh. You can inhabit my property. If you like, paint it, fix it up. Fine, but I own it." *Bai'at* means to sell. It's the same thing.

You can also look at it another way. You can create a living trust or an irrevocable trust. Why do you create such a trust? You want to leave what you have accumulated to someone that you love. It's building up something within yourself that you are leaving a legacy of. How do you leave it? You leave it through your writing, through your work, your service, your children. You leave it through the assistance of other human beings,

through your creative ideas. If you ever have a great idea, it usually dawns on you. Then you work it out. These transmissions come to us and then allow things to dawn on us that we can't imagine. That's why meditation is very important.

Hazrat (ra) goes on. He is asked the questions, "What is the purpose or goal of meditation? What do you have in mind when you sit in meditation? What is the purpose of coming near to Allah, to receive transmission, and to polish the heart?" We already learned what the heart was, growing another heart inside the heart. He said,

When you are sitting in meditation, you should not think of anything. When you sit in meditation, what are you doing? You are just sitting and waiting for the blessings of the Almighty. At that time, you don't think about the nearness to Allah. You don't think about anything. You just sit and wait for the blessing. Other techniques try to concentrate or control the thoughts. We don't do this. We just do meditation. After some time, what happens? We make *ghunoodgi*. We drift. It takes time to drift. If after some time, you drift, no problem. But just before you are drifting, you won't be thinking of anything.

When you sit in meditation, you may decide to focus on (Arabic). You sit away from the world, sitting in meditation. You can think that you have renounced the world and just lost everything. You are paying attention towards Allah, and you say, "I place all my gifts in Allah and Allah is the overseer of his slaves." You think you have renounced the world, and you think you will not go back into that world for a little while. You are free of that world, and you just sit there and receive the blessing.

If you see something at that time, what will happen is, it may be like a though projection. Don't think anything. We don't tell you that you will be seeing visions. Just relax yourself with nothing in your mind. Think that you are renouncing the world, and you are coming inside and sitting in meditation. After some time, you relax and you breathe out, and you will drift and everything will be all right.

He goes on and talks about group meetings.

We have some students who have joined a group meeting. The *shaykh* does not ask for the group meeting for his benefit. When you sit in a group and do *muraqabah*, you receive different kinds of *bāraka*. Everyone is benefited from each other's blessing sitting in the group. You get a blessing for something; you get a blessing, and everyone is benefited by your blessing because you are sitting in that group. If you sit in your room in meditation, that's all right, but you won't get as much blessing as if you were doing *muraqabah* in the group. It's a very important thing.

Let's suppose I go and meet my friend Parvez. (I'm speaking after the Shaykh now.) When they see me, they serve me. So what happens? Then Parvez will also have some share in that *bāraka*. This is why, when you are sitting there, there is a blessing and everyone is affected. There is some energy passing from one person to another, and an atmosphere in which you get a very soothing effect. So you sit in *muraqabah* and afterwards you go to some work and meet different people. Their darkness comes on you, and you absorb some of that darkness. You return to your home with so much darkness, and you sit in meditation sometimes the darkness has accumulated. After two or three times, you are not able to sit in meditation. If you go and attend the group, and then all this darkness will disappear, and you will be refreshed and come at it with a new zeal and a new courage. You will come to your home and you will resume your purposes there.

Then he talks about where we are.

You are with your *shaykh*, and you have times with your *shaykh*. No problem. If you get any darkness and you come before your teacher, immediately it disappears. It's all right. As far as the group meetings are concerned, it's important that you come and attend. It's for your benefit that you are being asked to come, not for anybody else—not your teacher's benefit. You will make progress quicker. It will help you because you will be getting more blessings than if you sit in a room. There are still blessings for sitting in your room, but if you come together, you will receive more blessings and it helps you to make progress quicker. It's very important and necessary to attend group meetings.

I want to finish with something about *adab*, because the core of *bai'at* is *adab*. He goes on and says,

In the earlier days when there was formal *adab*, they used to observe it very

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strictly in the monastery (meaning the *khanaqah*). Nowadays we don't observe formal *adab*, because it is very difficult. We are moving with the teaching, traveling, eating with the teacher, so it is very difficult for us to observe formal *adab*. *Adab* is concerned with your heart. If you have some regard in your heart about your teacher, it's good. Everything should come from your heart. If it doesn't, it's hypocrisy. If you are doing formal *adab*, it's hypocrisy. Your teacher may feel that a person is doing it from the outside, and not in their heart. For example, in formal *adab*, you don't turn your back on your teacher when going out the door. So you are not turning your back to you teacher, but you are thinking and your heart is turning somewhere else.

The *adab* is when you are in the presence of the teacher, you should not think about anything other than your teacher. You are always attentive. When you stand up, sit down, kiss the teacher's hand, you move the shoes from the teacher it's all right. But it's not necessary. It's all right if you can't move the shoes from the teacher. But you should always be attentive in your heart and know that you are in the presence of the teacher. You think of your teacher and nothing else. You can be very particular about that. It's not necessary the *shaykh* is giving the transmission only when you want a blessing of *bāraka* from him. There is something always flowing from the *shaykh*'s heart to the student's heart, something without any break.

If you continually do something wrong, or something that is not according to *adab*, then that flow stops and you are at a loss. That's why you should always be attentive to your heart, so you have a shield. If you are just attending to yourself and the flow is not there, then you must be a *murīd* and think, "What has happened?" As far as your *adab*, do not give so much importance to the formal *adab*. If someone is particular about formal *adab*, let him do it, let her do it. Don't try to copy them. Everybody is dealing with the teacher in a different way. It may be right for that person, but not for you.

The criteria is you always be attentive to the teacher, when you accompany the teacher or you are in your room, or in your office, always think of the teacher and you will get some blessings from him. You will feel it. If you don't feel that, and think there is something wrong, then go and greet the teacher. That flows from the heart, the teacher knows it.

It is very difficult to observe formal *adab*. When I was traveling with my

teacher in India, there were two berths (on the train), upper and lower. My *shaykh* used to prefer the lower berth. In the beginning, I was very much hesitant to use the upper berth over my *shaykh*. But he said, “Now we are traveling, and it is very difficult to observe these things.” So I used to take the upper berth and he would take the lower berth. This is not really proper *adab*.

When I was coming from London with Fareeda, she was trying to keep herself behind me, and it was very difficult because she had to go and make tickets and so forth. She was very particular about that. Also when she came here she said, “I’m very sorry.” “Why,” I said? Because she could not put on a cloth on her head. I said, it’s very difficult nowadays to observe all these things. When you are traveling, it’s very difficult to put a cloth on your head. That’s why we don’t pay too much importance to the formal *adab*.

Fareeda was traveling with me, and I was aware of her *adab*. It was flowing from her heart. The teacher knows whether the *adab* is formal or whether it is flowing from the heart of the student. If it flows from the heart, well and good; otherwise, there is no need for the formal *adab*. Sometimes now the difficulty here is you have to help the teacher. You are working. It is not only in the *khanqah* where you are doing meditation and recitations and that’s all. Along with these recitations and meditation, you are working, and your *shaykh* also. How are you going to observe *adab* at that moment? It is very easy if you keep in your mind that now you have to prefer your *shaykh*.

Who do you give priority to? The head of the community or the Shaykh? If you are thinking in your mind that you are working with the head of the community, then your *adab* and behavior will be different. If you think you are working with the Shaykh, then your behavior and *adab* will be different. You should think that you are working with your Shaykh. The Shaykh is also the head of the community. You should take him as your Shaykh, and that you are working with your Shaykh. Then your behavior will be all right. In meditation, it’s all right. When you are working, there could be a problem.

Shareefa, she comes and makes 5 spelling mistakes. Now, this is a problem. Of course the Shaykh will say something. It’s not a problem when she takes him as the *shaykh*. When you take him as the *shaykh*, there’s no reason why it’s not all right. In military discipline, you have

heard: “Theirs is not to reason why, theirs is but to do or die.” The first thing you should learn is whatever your teacher says is yes—nothing else. Keep quiet, or say yes. Everything will be all right. When I was the head master I used to tell my students, “I will tell you one secret if you want not to be punished. When you do some mischief, and you are before the head master or the teacher, just before you go, say, “Please forgive me, I will not do it again.” Half of his anger will go away, and he will laugh, and everything will be all right.

Why do you suppose Shaykh Rashid says something to Shareefa? If she takes it ill, her ego is there. Now you have to cleanse yourself, and when Shaykh says something, even if he is very strict, you should keep quiet and love him, and he’s very nice. Suppose someone comes here and says, “Why are you here? You don’t do anything! You’re an idiot, a fool! You don’t know anything!” There will be two reactions: one is, “What?! I am a fool, an idiot, you say?” And you get angry. The other is, if I don’t have ego, I will laugh and say, “Yes, sir you are quite right! I really am a fool. I spend my life in study, but I don’t know anything yet. You really are quite right.” Why? There’s no ego.

You are getting a training that you should leave from your ego. You are getting a golden chance here to improve yourself. If you don’t argue, and you are not doing it this way, then you should see what your reaction is. If you think there is a reaction in your heart, you feel it is your fault. Whether you feel something is your fault or not, just think that you have to improve yourself so it doesn’t matter. You will feel that it is all right. It is a kind of training here. When you are in the community, just treat your Shaykh as your *shaykh*. The priority should be given to the Shaykh, the head of the community second to the Shaykh.

Give priority to your teacher, and whatever comes from him, accept and change. If you feel something in your heart, try to improve yourself. One day you will feel that you don’t feel anything, then you are making progress. It’s very nice to try to improve yourself in this way. In other days, they used to renounce the world and there were so many hardships. Now you are just asked to sit in *muraqabah*. Every day you get a paper (like a grade) and you get a mark. Every day you face certain things. What are the reactions from your teacher, from Allah, from the Prophet (sal)? If your reaction is all right, then you get through it. Remember that I said, everything that comes from Allah comes from the teacher. Just receive everything with a cheerful heart and it’s all right, you’ll get through it.

Try to give in this community, whenever you get a chance. Meditation is not enough. You are being tested. You go out and see how your meditation is. You come out, and I give you a slap on your head. Just now I see your meditation, because I see your reaction. If you say, “Ah!” You will see you are being tested at the same time with your friends, with another person, with your teacher, with your community members. If your response is all right and you don’t get angry, you take it very politely, improve yourself and try to make yourself selfless. What is between you and Allah, and I and you.

What are you doing? You are trying to become selfless. When you are selfless, everything will become all right. Your reaction will be all right, and there will be no problem with you, with your teacher, with your friends.

Asalaamu aleikum. God bless you.