

GUIDELINES FOR SULOOK AND TAREEQAT

by

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May Allaah protect all.

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GUIDELINES

FOR

SULOOK AND TAREEQAT

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PUBLISHER’S NOTE

Khanqah Raheemiyah is a well-established khanqah (hospice) in which works of deen and reformation of the soul takes place. It’s eminent founder, leader of the pious slaves of AllaahTa’aala and those who have recognised AllaahTa’aala, the leader of all those who tread this path of sulook is Hadhrat Maulana Shah Abdur Raheem Saheb Raipuri. The bounty of the khanqah has spread in the four corners of the world. At present, in the khanqah, Aarif –billah fanaa-fillah Hadhrat Maulana Mufti Abdul Qayyoom Saheb Raipuri is “from the signs of AllaahTa’aala” an asylum for the general public.

Daily, there is an increase in the numbers of visitors, those treading the path of sulook and those who wish to take benefit in the khanqah. Where there is a big number of public, present as well, are those respected Ulama who are experts in the field of ilm and ma`rifat as well as those who have advanced in worldly knowledge. At the time of returning, it is the wish of some respected people, that they receive a book concerning sulook and tareeqat from the khanqah, from which they can become aware of the

important aspects of this path of sulook and tareeqat. We also perceived the importance of this for some time, however, for everything, there is a stipulated time from the side of AllaahTa'aala. We made this wish of ours apparent to Maulana Qaari Mufti Muhammad Masood Azizi Nadwi, the Rector of Markazu Ihyail Fikril Islami Muzaffarabad. Hadhrat Maulana accepted this work and "in a very exemplary manner" keeping in mind my request, put together a treatise in which all the important and necessary fundamentals have been mentioned, from which the correct knowledge of this path will be attained. This treatise will prove to be an aid in the path of sulook.

Originally, it is based on the guidelines and teachings of his sheikh, however, general and important points have also been included that will prove beneficial for the followers of all the silsilas. This is a very good endeavour. May AllaahTa'aala accept it and grant the author a great reward. This treatise is being published and distributed from the publications department of Madrasa Faize Hidayat Dargulzare Raheemi Khanqah Raipur, from whence, for a century, the goblet of sulook and tareeqat has been flowing

and a portion of the ummat is greatly benefitting and being saturated. May AllaahTa'aala accept.

Wassalaam

Ateeq Ahmad

Rector

Madrasa Faize Hidayat Dargulzaare
Raheemi Khanqah Raipur (U.P)

29 Dhul –Qa`dah 1433AH

16 October 2012

بسم الله الرحمن الرحيم

DEDICATION

This work is dedicated to all those accepted and beloved slaves of AllaahTa'aala whose weeping during the night, sighing at the break of dawn, the heat of their days, extermination of their nights, the remedy for the pain of humanity, who were a means of solace and guidance for those who had lost their way and by means of whose zealous souls, not only India, but the whole Islaamic world and the hearts of the slaves of AllaahTa'aala had become delighted. Those whose noble qualities, whose knowledge and wisdom, verbal and written works, selflessness and sympathy, self-respect and modesty were a means of them fulfilling the responsibility of correctly guiding one and all, from the kings and rulers to the general public, from themselves to others as well.

My sheikh and guide, Mufakkire Islaam Hadhrat Maulana Sayyid Abul Hasan Ali Hasani Nadwi, whose name, in this golden chain and in the chain of da'wat and azeemat is the most important link and who was outstanding from all those who were a means of reviving and striving

for the deen. Due to his lofty attention and kindness I was able to carry out this service.

My sheikh and guide, Hadhrat Alhaj Shah Haafiz Abdur Rasheed Sahab Raipuri whose kindness and lofty attention showed this lowly one the path of sulook and tareeqat. May AllaahTa'aala accept.

Wassalaam

Md. Masood Azizi Nadwi

Rector of

Markazu Ihyaail Fikril Islami

Muzaffarabaad, Saharanpur (U.P)

4 Dhil Hijjah 1433

COMMENT

By

TRANSLATOR

The booklet in your hands will be extremely beneficial to let a novice in Tassawwuf but for a Salik (seeker and the one who treads path of reformation).

Mufti Masood has defined: Tassawwuf, Ihsaan, Sheikh, Bayat, Mureed, Shariat, Tareeqat, Haqeeqat, Marifaat and Sulook in a very able simple manner.

He has tremendous work in explaining the reality and method of achieving the following:

1)Tauheed	2)Iklaas	3)Taubah
4)Love;	5)Zeal;	6)Affection;
7)Fear;	8)Hope;	9)Abstinence;
10)Reliance;	11)Contentment;	12)Tolerance;
13)Patience;	14)Gratitude;	15)Truthfulness;
16)Entrustment	17)Radhaa;	18)Annihilation

He has adequately elucidated about the reality and treatment of vile characteristics such as:-

1) Greed;	2) Advice;	3) Anger;
4) Falsehood;	5) Lying;	6) Jealousy;
7) Miserliness;	8) Riya;	9) Self council;

10) Pride;	11) Hatred;	12) Desiring
13) Love for Fame	14) Love for world	

Then he denotes the 3 methods to reach Allaah and the specialties of the various ‘Silsilas’ of Tassawwuf focusing on their methodology utilized for reformation.

One will definitely benefit greatly by studying this work.

May Allaah protect my Sheikh Hadhrat Mufti Masood Azizi for penning such a useful guide. Ameen

23-4-1437
3-2-2016

Mufit Afzal Hoosain Elias
Durban. S. Africa

بسم الله الرحمن الرحيم

INTRODUCTION

By

**HADHRAT MAULANA SAYYID MD
RABEY HASANI NADWI RECTOR
OF NADWATUL ULAMA LUKNOW**

Molwi Qaari Muhammad Masood Azizi Nadwi Saheb has a very good method of explaining matters of deen. He has compilations on numerous topics concerning the knowledge of deen in which the subject matter has been explained after simplifying it and the subject matter has also been explained in such a manner that it leaves a lasting impression on the mind.

In the book under discussion i.e.(Guidelines For sulook and tareeqat), the honourable Molwi Azizi Saheb has, in a very good and easy manner, expounded on the explanation of tasawwuf and tareeqat that the Ulama e haq give and the principles and guidelines they give concerning this field. From one angle, this subject is introduced very well and those who wish to tread this path can become aware of its etiquettes and conditions. From another angle, the misconceptions

and misguidance that have been created in the minds of un-informed people concerning this important and necessary path of sulook will also be removed. This is a concise treatise that can easily be read and from which benefit can be taken. May AllaahTa'aala accept and grant great reward. Aameen.

Md. Rabey Hasani Nadwi
Rector
Nadwatul Ulama Luknow,U.P

23 Muharram 1424

بسم الله الرحمن الرحيم

THE REALITY OF THE SITUATION

The author has authored a book on the life and works of his sheikh, Hadhrat Al-Haaj Shah Haafiz Abdur Rasheed Saheb Raipuri (the khalifah and special attendant of Hazrat Muulana Shah Abdul Qaadir Saheb Raipuri) by the name of “Hayaate Abdur Rasheed” at the end of which he has written a chapter concerning tasawwuf and its origin and the principles of tareeqat. Some beloved friends and notables, specifically Hadhrat Maulana Sayyid Abdullah Hasani Nadwi and Hadhrat Al-Haaj Ateeq Ahmad Sahab said that an easy and a concise treatise should be written concerning tasawwuf, sulook and tareeqat so that “in a short period of time” it could prove to be a means of increasing the knowledge of those treading this path and could also prove to be beneficial. In fulfilling this request, this lowly one, with the divine ability granted to him by Allaah Ta’aala, by changing a few things in the nineteenth chapter of the above-mentioned book, altered it into a treatise, in which he has added a chapter concerning

mujahadah and all its types, praiseworthy character and low character, the four silsilas and its specialities and teachings. He has chosen as a name for it “Rehnumaaye sulook wa tareeqat” ie. Guidelines of sulook and tareeqat, that is equally beneficial for the followers of all the silsilas.

May AllaahTa’aala accept it and make it beneficial for those treading the path of sulook and tareeqat. That is not difficult for AllaahTa’aala.

Md. Masood Azizi Nadwi
Muzaffarabad Saharanpur (UP)

25/5/1421

بسم الله الرحمن الرحيم

With the name of Allah the Most Gracious, the Most Merciful

الحمد لله رب العالمين و الصلاة و السلام علي سيد المرسلين خاتم
النبيين محمد و اله و صحبه اجمعين و من تبعهم باحسان و دعا
بدعوتهم الي يوم الدين. اما بعد

TYPES OF KNOWLEDGE

It should be known that knowledge is of two types:

Apparent knowledge (Ilm e zaahir)

This type of knowledge is connected to the heart and the tongue. It is a general type of knowledge that can be possessed by the Ulama e zaahir and by the Ulama e baatin. Apparent knowledge (Ilm e zaahir) means knowing the pillars of Imaan, the laws of Islaam, it's commands and prohibitions and all those acts of worship and actions that has, either clearly or by means of indication, been prescribed by AllaahTa'aala.

Inner knowledge (Ilm e baatin)

This type of knowledge is connected only to the heart and is confined to the Ulama e baatin only.

THERE ARE THREE TYPES OF ILM -E- BAATIN

1. Ilm-e-tauheed (belief in the oneness of AllaahTa'aala)

2. Recognition of AllaahTa'aala together with His being and qualities and this is called ilm-ul-yaqeen

3. Beholding of the truth and this is called haqq-ul-yaqeen

Here, only aspects connected to ilm e baatin (inner knowledge) are written so that the inner-self can be cleansed and connection with AllaahTa'aala can be created, which is the actual aim of life.

TASAWWUF AND IT'S ORIGIN

The word "tasawwuf" is an Arabic word. Its conventional definition is 'the knowledge of the recognition of AllaahTa'aala'. The scholars, in researching the word "tasawwuf" have mentioned a number of views. It is the view of some that this word is derived from the word "صوف" (Suf) . Some are of the opinion that it is derived from the word "صف" (Saf). Some say that the word is used due to its connection with "اصحاب الصفة" (Ashabus Suffa) Some are of the opinion that it is derived from the word "صاف" (Saaf).

Different soofiyaa have, in different eras, presented different definitions for tasawwuf and, concerning its meaning, the scholars amongst the

soofiyyaa have many views. There is no need to mention all of them here. Only that research will be sufficed upon that is encompassing of all the different definitions.

THE MEANING OF TASAWWUF

The meaning of tasawwuf is to keep the heart clean from all those things, which stain it, and to beautify it with those things that beautify it. So as to say that tasawwuf is the very soul and meaning or method and perfection of deen. It's function is to purify the inner-self from lowly qualities, reproachful character, carnal desires, dangers of the tongue, anger, hatred, jealousy, love for this world, love for position and status, miserliness, greed, pretence, self-conceit and deception and to beautify it with virtues i.e.praiseworthy character, repentance, patience, gratitude, fear of Allaah Ta'aala, hope in the mercy of Allaah Ta'aala, abstention, belief in the oneness of AllaahTa'aala, reliance on AllaahTa'aala, love, zeal, sincerity, truthfulness, meditation, taking account of one's deeds and pondering over the creation of AllaahTa'aala so that the quality of turning to AllaahTa'aala can be created which is the actual aim of life.

TASAWWUF IN REALITY IS IHSAAN

Concerning the origin of tasawwuf, Hadhrat Aboo Yahyaa Zakariyyaa Ansaari Shafi`ee says: “The origin of tasawwuf is the hadith of Jibreel عليه السلام in which it is mentioned:

مَا الْإِحْسَانُ؟ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ¹

I.e. ihsaan is that you worship Allaah Ta'aala as though you are seeing Him and if you cannot envisage this than understand well that He is seeing you.

Therefore, tasawwuf, in reality, is ihsaan. From this we come to know that a soofi is referred to as a muqarrab and a muhsin.

WHO ARE THE AS`HAABE YAMEEN AND THE MUQARRABEEN?

The reality is that from the Quraan itself we come to know that there are people of different ranks in the ummat. Some are the as`haabe yameen and some are referred to as the muqarrabeen. That person who corrects his Imaan and whose actions are governed by the dictates of the shari`at is referred to as being

¹Saheeh al Bukhaari, kitaab ul imaan, hadeeth no.48

from the as'haabe yameen. With practicing on the above, that person whose negligence is of a lesser degree, who possesses abundance of optional acts of worship, whose heart is dominated by the remembrance of AllaahTa'aala and who remains in secret communion with AllaahTa'aala is referred to as a muqarrab and a muhsin and is also referred to as a soofi². The people of tasawwuf are referred to as soofi because they mostly wear woollen clothes ie.rags. In the abandoning of beauty and adornment, the people of tasawwuf have adopted this form of clothing. Apparently, they seem to be weak, however, they are inwardly illuminated by the splendid light of AllaahTa'aala³.

THE REASON FOR THE NAME 'TASAWWUF'

The reason behind the name tasawwuf is that those special people who came after the Sahaabah, taabi'een and tab'ut tabi'een, who upheld the commandments of deen, undergoing great afflictions and difficulties were known as zuhhaad and 'ubbaad (those who forsake the

²Tasawwuf wa Nisbate Soofiyah pg.17\18

³Khayr ul Masaalik pg.44

world and worship AllaahTa'aala in abundance). After this period, when innovation in deen became rife and the different sects began competing and vying with one another, each group claimed that they possessed zuhhaad. On seeing this, the cream of the Ahlus Sunnah wal jama'ah who had opted for close connection with AllaahTa'aala and who had safeguarded their hearts all means of negligence, in order to specify their way and path, chose the name tasawwuf. In this very manner, the predecessors of this group became known by this name before the third century of Islaam ie. these people, only, became known as soofi⁴.

THE LOFTY STATUS OF TASAWWUF AND ITS AIM

There is no doubt that even though the name “tasawwuf”, after quite some time, became apparent on the tongues of people, yet, the proof for it was present in the first century of Islaam, just as the author of Ibdaa` writes:

"ظَهَرَ التَّصَوُّفُ فِي الْقُرُونِ الْأُولَى لِلْإِسْلَامِ فَكَانَ لَهُ شَأْنٌ عَظِيمٌ وَكَانَ الْمَقْصُودُ مِنْهُ فِي أَوَّلِ الْأَمْرِ تَقْوِيمَ الْأَخْلَاقِ وَتَهْذِيبَ النُّفُوسِ وَتَرْوِضَتَهَا بِأَعْمَالِ الدِّينِ وَجَذْبَهَا إِلَيْهِ وَجَعَلَهُ وَجَدَانًا لَهَا وَتَعْرِيفَهَا بِحُكْمِهِ وَأَسْرَارِهِ بِالتَّنْذِيرِج"

⁴Qushairiyyah pg.8

When tasawwuf became apparent in the first century of Islaam it enjoyed a very lofty status ie.it was a very esteemed work. Initially, it's purpose was the rectification of character, purifying of the soul, making temperaments accustomed to the actions of deen and attracting it towards the actions of deen and making deen and sharia't the nature and intuition of the soul and also to, gradually, enlighten the soul on the laws and secrets of the deen.

THE PURPOSE OF TASAWWUF IS THE ATTAINMENT OF ETERNAL SUCCESS

The purpose of tasawwuf is something very lofty. The Ulama have also described it in the following manner:

هُوَ عِلْمٌ تُعْرَفُ بِهِ أَحْوَالُ تَرْكِيبَةِ النَّفْسِ وَتَصْفِيَةِ الْأَخْلَاقِ وَتَعْمِيرِ الظَّاهِرِ وَ
الْبَاطِنِ لِئَيْلِ السَّعَادَةِ الْإِبْدِيَّةِ

It is such a knowledge by means of which the condition of the purification of the souls, the cleansing of character and the adorning of the inner and outer self is attained in order to achieve eternal success.

In the above-mentioned definition every aspect is in complete accordance with the dictates of Quraan and Sunnah and totally fulfils the

requirement of AllaahTa'aala and His Rasul ﷺ. The original temperament of tasawwuf is attained by associating with and adopting the company of the mashaaiikh and the friends of AllaahTa'aala.

CONNECTION WITH THE FRIENDS OF ALLAAH TA'AALA

Frequent connection with the friends of AllaahTa'aala and frequently attending to their needs is a means of strength, goodness and blessings in the matters of deen.

Nabi ﷺ has said:

إِلَّا ذَلِكَ عَلَىٰ مَلَكَ هَذَا الْأَمْرِ الَّذِي تُصِيبُ بِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ عَلَيْكَ
بِمَجَالِسِ أَهْلِ الذِّكْرِ⁵

Should I not point out to you the thing that gives utmost strength to deen, by means of which you will attain success in worldly matters and in deen? It is the gatherings of those who remember Allaah Ta'aala and when you are in solitude than keep your tongue moist with the remembrance of Allaah Ta'aala.

WHO ARE THE FRIENDS OF ALLAAH TA'AALA?

Ascertaining who the friends of Allaah Ta'aala are is vital. Their distinguishing characteristic is

⁵Mishkaat Shareef pg.415

their adherence to the Sunnah, as AllaahTa'aala has sent His beloved Nabi Kareem (SAW) as a role model for the guidance of the ummah and has stated in the Quraan:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ⁶

Say(to them, Oh Nabi ﷺ): If you claim to love AllaahTa'aala than you should follow me than AllaahTa'aala will love you and forgive your sins and AllaahTa'aala is the most forgiving most merciful.

Therefore, that person who is a complete follower of Nabi ﷺ, he, in reality, is the friend of Allaah Ta'aala and that person who is distanced from following the Sunnah, in proportion to his distance from following the Sunnah, that will be his distance from attaining proximity to Allaah Ta'aala. The mufasssireen (Commentators of the Quraan) have written that a person who claims to love Allaah Ta'aala but opposes the Sunnah is in fact a liar.

RULE AND LAW OF LOVE

It is a rule and law of love that whoever loves a certain person than the beloved's house, doors and walls, courtyard, garden, even the dog and donkey become beloved to him.

⁶Soora Aali Imraan aayat no.31

A poet says:

أَمُرُّ عَلَى الدِّيَارِ دِيَارَ لَيْلَى أَقِيلُ ذَا الْجِدَارِ وَ ذَا الْجِدَارِ
وَمَا حُبَّ الدِّيَارِ شَغَفَنَ قَلْبِي وَلَكِنْ حُبَّ مَنْ سَكَنَ الدِّيَارِ

*I pass by the town of Laila, kissing the walls
of the houses.*

*It is not the houses that have infatuated my
heart.*

*Instead, it is the love of the inhabitants of the
houses that has.*

Another poet says:

تَعْصِي الْإِلَهَ وَأَنْتَ تُظْهِرُ حُبَّهُ وَهَذَا لَعُمْرِي فِي الْفَعَالِ يَدْبِغُ
لَوْ كَانَ حُبُّكَ صَادِقًا لَا طَعَنَهُ إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعٌ

*You disobey AllaahTa'aala while claiming
to love him.*

*If you were true in your claim than you
would never have disobeyed Him.*

That is so because a lover is always obedient
to his beloved.

THE REASON FOR THE ADVANCEMENT OF DEEN

Basically, after ascertaining that this individual is from amongst the friends of AllaahTa'aala, increasing the connection with him, frequently attending to his needs and benefitting from his knowledge is a means of

advancing in deen and it is also the command of Nabi ﷺ. It is mentioned in a hadith that when you pass by the gardens of Jannah than attain something from it as well. Sahaabah(RA) asked:” Oh Rasul of Allaah, what are the gardens of Jannah?” Nabi ﷺ replied, saying“that it is the gatherings of knowledge.”

STAYING IN THE COMPANY OF THE ULAMA IS NECESSARY

In another hadith Nabi ﷺ has said that Luqmaan(AS) advised his son, saying that “understand sitting in the company to be incumbent and listen attentively to the advices of the wise ones of the ummah because AllaahTa’aala revives dead hearts by means of the light of wisdom just as He revives barren lands by means of abundant rain and the wise men are the only ones who truly understand the deen, nobody else”.

WHO IS THE BEST ASSOCIATE?

It is narrated in another hadith that Nabi ﷺ was asked with regards to the best associate for them. Nabi ﷺ said: “That person whom when lookd at brings about the remembrance of

AllaahTa'aala, from whose speech there is an increase in knowledge and from whose action one is reminded of the hereafter. These narrations appear in the book "targeeb". It is mentioned in another hadith that the best bondsmen are those whom when you gaze upon bring about the remembrance of AllaahTa'aala.

STAY WITH THE TRUTHFUL

AllaahTa'aala mentions in Quraan:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ⁷

Oh you who believe! Fear AllaahTa'aala and stay with the truthful ones.

The mufasssireen have written that, here, by truthful, the mashaaike e soofiya are meant. When any person enters the ranks of the attendants of their threshold, than, due to their spiritual nurturing and strength of connection with AllaahTa'aala, they advance to very great heights.

Sheikh Akbar writes: "If your deeds are not sub-ordinate to the consent of someone else than you will never be able to escape from the carnal desires of your soul even though you continue striving your entire life".

⁷Soora bara`at aayat no.119

SEARCHING FOR A COMPLETE SHEIKH AND GUIDE

For this very reason, whenever you find such a person (complete sheikh and guide) whom you hold in veneration, than attend to his needs and approach him as a life-less body so that he may deal with you in whichever way he sees fit and no desire of yours should remain. Hasten in fulfilling his commands and abstain from those things from which he prevents you. If he orders you to adopt a profession than adopt a profession, but by his command, and not by your own opinion. If he orders you to sit than sit. Therefore it is necessary to strive to find a complete sheikh so that he may link your being with AllaahTa'aala. Imaam Gazaali has made mention of many narrations of this sort. Greater than all of this is that Nabi ﷺ , himself was commanded regarding this:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ
عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ
هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا⁸

*Force yourself to sit with those who worship
their Rabb morning and evening only seeking His
pleasure and due to the thought of the beauty of*

⁸Soora kahf aayat no.28

the world do not allow your eyes to stray from them and do not obey such a person whose heart we have made negligent with regards to our remembrance and who follows his carnal desires and whose condition has exceeded all bounds.

In short, when a perfect sheikh is found than understand being in his company to be your good fortune and take abundant benefit from his company because adopting the company of a perfect sheikh has the following benefits.

THE BENEFITS OF ADOPTING THE COMPANY OF A PERFECT SHEIKH

1. The qualities possessed by the sheikh will gradually enter you as well.

2. If your complete reformation is not attained, at least your gaze will begin falling on your faults. This is also sufficient and a key to the path.

3. You will begin following the character and habits of the sheikh. Fervour and inclination in the remembrance of AllaahTa'aala and acts of worship will become stronger.

4. Whatever strange condition comes about, you will feel consolation with regards to it.

5. Those beneficial discourses which are listened to are the gist of research and masaa'il by means of which your condition will, with clarity, open up.

6. One benefit of being in the blessed company of these friends of Allaah Ta'aala is to derive blessings from their company and to take lesson from their manner of practicing upon the deen.

7. The zeal for practicing on deen increases.

8. You begin realizing your competency.

9. Being in the company of those who possess love creates love.

10. The masha'ikh become blessed due to their many good actions and that is why their teachings are also filled with blessings due to which cure from spiritual ailments is very rapidly attained. Personally looking through books to attain this cure is not sufficient.

11. The reason for the effectiveness of being in the company of the friends of Allaah Ta'aala is that if good discourses are repeatedly listened to, then for how long will there be no effect? The first time might be in-effective, the second time might also be in-effective and after the third time

reformation will definitely be in motion. There is an inner cause as well for the effectiveness of being in the company of the friends of AllaahTa'aala. That is that when you will remain with them and increase your connection with them than your reformation will take place in two ways; One is that they will make duaas for you and their duaas are accepted than AllaahTa'aala will shower you with bounties. Usually their duaas take place with the permission of AllaahTa'aala. So, the duaas coming out of their mouths, should be understood to be a sign that it is the time in which AllaahTa'aala showers His special bounties. The second way is quite unperceivable and that is that, due to your love for them, your actions will be filled with blessings and you will very rapidly advance and your reformation will very rapidly take place.

12. The hearts of these respected people are illuminated with the light of AllaahTa'aala. By staying with them this light is passed on and when light appears than darkness vanishes and by means of this light, the reality of everything opens up and doubts continue vanishing. Something even more remarkable is that if a person has a sound temperament than, without even sitting in their company, just looking at

these respected people is sufficient. If a person does not possess this level of sound temperament than it will be vital to spend a few days in their company⁹. After pledging allegiance at the hands of a sheikh, sitting in his company will prove to be more effective.

THE ISLAAMIC STATUS OF PLEDGING ALLEGIANCE (BAY'AT)

After embracing Islaam, bay`at is sunnat¹⁰. It is mentioned in the ahaadeeth that the Sahaabah

⁹ Shariat wa Tasawwuf.pg-119

¹⁰It is the thinking of a prejudiced group of people who only view the apparent meanings of Islaam that the bay`at in vogue today is against the Sunnah and is an innovation. This group of people confine bay`at only to the accepting of a new khalifah (ruler) whereas this notion of theirs is absurd and rejected. This is because it appears in a number of ahaadeeth that Nabi J would at times take the pledge of allegiance from people regarding being punctual on the pillars of Islaam and at times, regarding holding tight onto the Sunnah etc. as the author has mentioned. Imaam Bukhaari (RA) has narrated that Nabi ﷺ took the pledge of allegiance from Jareer(RA) and made a pact with him that he would wish well for every Muslim, that he took the pledge of allegiance from the Ansaar that they would not fear the reproach of people when it came to practicing on the commands of Allaah Ta`aala, that he took the pledge of allegiance from the women of the *

(RA) pledged allegiance a number of times on the blessed hand of Nabi ﷺ. At times they would take bay`at concerning holding firmly on to the Sunnah, abstaining from innovations, remaining steadfast on the obedience of AllaahTa`aala and for remaining steadfast upon other injunctions of deen. This is the very method prevalent amongst the AhlusSunnah wal Jama`ah i.e. that they would pledge allegiance at the hands of the leaders of the AhlusSunnah wal Jama`ah concerning repenting from sins, adopting piety and doing of actions with sincerity and in so doing, obtain every objective and advance in the stages of deen.

*Ansaar that they would not cry and wail over the dead and that he took the pledge of allegiance from some needy Muhaajireen that they would not stretch their hand out to anyone, asking for charity. Besides these cases, it is proven that Nabi ﷺ took the pledge of allegiance concerning the purification of the soul, commanding of good, prevention of evil and many more things. It is the view of some expert Ulama that the clearest proof for the legitimacy of bay`at is that the chains of all the soofiyyaa, true the medium of the mashaaiikh, reach Nabi ﷺ. Just as ahaadeeth are considered as reliable due to its chain of narrators being connected, in the same way, the chains of tasawwuf, due to its narrators being connected, is regarded as a sunnat practice. Any level-minded person will not be able to deny this fact.

WHAT SHOULD THE CONDITION OF THE SHEIKH BE?

It is vital for the sheikh that he is such an Aalim who practices on his knowledge¹¹. What does 'Aalim' mean? is that he should be aware of the requirements of deen i.e. correct beliefs, the laws of Islaam, its commands and prohibitions. Whether he attained this by acquiring knowledge or by sitting in the

¹¹The purpose of bay`at is to prevent from wrong, command the doing of good, guiding the mureeds to the means of attaining inner contentment and reforming the bad habits of the mureeds. Therefore, how will that person who is unaware of all these aspects be able to command others to do good and prevent them from evil? This notion that is prevalent amongst the ignorant that shari`at is not a condition for tareeqat and that shari`at is in fact a hindrance in this path is an open lie because shari`at and tareeqat are one and the same thing. The only difference between the two are the names. The purpose and end result of both is the same. It is for this very reason that all the elders from amongst the soofiyyaa, like Sheikh Muhiyyuddeen Abdul Qader Jeelaani, Sheikh Shahaabuddeen Saharwardi, Hadhrat Imaam Ahmed, Muhammad bin Muhammad Gazali, Imaam Rabbaani, Mujaddid Alfe Thaani and Hadhrat Shah Waliyyullah Muhaddith Dehlawi (RA) have mentioned shari`at and tareeqat going hand in hand. The person who is still in doubt can read up concerning this point in the following books, Awaariful Ma`aarif, Futoohul Gaib, Guniyyat uttalibeen, Ihyaa ul Uloom, Qoot ul Quloob, Maktoobaate Imaam Rabbaani and Al-Qawl ul Jameel

company of the Ulama of his time for extended periods of time.

The second condition is that he should be upright and righteous¹². It is not necessary that the sheikh displays miracles¹³ because a person can get confused between karamaat and istidraaj. Istidraaj is displayed by innovators and even dis-believers. With the assistance of AllaahTa'aala, His friends display karamaat. The karamaat of the friends of AllaahTa'aala is a reality, however, the foundational condition for being a sheikh is that he stayed in the company of a reliable sheikh of tareeqat and surpassed the different levels of irshaad and sulook¹⁴.

¹²The reason for bay`at is the purification of the soul and the purification of the soul by mere words without being practical will not be of any benefit. Therefore, that sheikh who is not practical as well as a preacher but rather suffices on only preaching, is in fact, corrupting the wisdom of bay`at.

¹³The author of `Awaarif has written that Allaah Ta'aala has gifted some individuals with miracles while he has not gifted others, whereas those people who have not being gifted with miracles are sometimes superior to those who have been. Miracles are not proven for most of the Sahaabah (RA), whereas the lowest ranking Sahaabi supersedes all the friends of Allaah ta'aala who came afterwards.

¹⁴It is the system of Allaah ta'aala that a person will only qualify in a certain field by staying in the company of those who are experts in that field. For example, without staying in the company of the Ulama, a person will not *

WHAT SHOULD THE CONDITION OF THE MUREED BE?

The mureed should be of sound understanding, mature, and inclined towards AllaahTa'aala. For the sake of deriving blessings, to have a child take bay`at on the hands of a sheikh is permissible. It is proven from Nabi ¹⁵ ﷺ. It is necessary for the mureed to fulfil his bay`at. By fulfilling his bay`at is meant that those things upon which bay`at is taken are to be considered as binding. For example, abandoning of major sins, not being persistent upon minor sins, being punctual upon the faraaaidh, waajibaat and sunan. Acting contrary to that would be tantamount to breaking the bay`at, which is a major sin¹⁶. May AllaahTa'aala protect us from that.

*be able to attain knowledge. The reason for this is that Allaah ta'aala has created human-beings in such a manner that, without partnering with their fellow human, they will not be able to obtain the skill that he possesses. Opposing this is that most of the skills possessed by animals is such that they are born with it.

¹⁵It is mentioned in a narration of Saheeh Muslim that Hadhrat Zubair bin `Awwaam (RA) presented his child in the court of Nabi ﷺ for the purpose of taking bay`at. Nabi ﷺ looked at him, smiled and accepted his bay`at.

¹⁶Allaah ta'aala says: The person who breaks his pledge harms himself and Allaah will soon grant that a person a*

TAKING BAY'AT AT THE HANDS OF NUMEROUS MASHAAIKH

With the exception of a few cases, taking bay'at at the hands of numerous mashaaikh is impermissible. It will be permissible in the following conditions:

1. The sheikh acts contrary to shari'ah. In this case it will be permissible to take bay'at at the hands of a different sheikh.

2. The sheikh passes away and the mureed (disciple) has not as-yet attained reformation. In this case it will be permissible to take bay'at at the hands of a different sheikh.

3. The sheikh stays so far from the mureed which makes it very difficult for them to meet. In this case it will be permissible for him to take bayat at the hands of a different sheikh.

4. The sheikh is alive, however, the mureed intends entering into a different silsila (chain) or taking bay'at the hands of a different sheikh because he is not attaining his reformation at the hands of his own sheikh. For such a person, this will be permissible. The sheikh should grant

*great reward who fulfils the pledge that he had made with Allaah Ta'aala.

permission to his mureed. This is called bay`at e irshaad. This form of bay`at is proven from many high-ranking mashaaikh and is also found in the writings of expert Ulama. The first sheikh is referred to as sheikh of bay`at and the second sheikh is referred to as sheikh of irshaad. The sheikh of bay`at can be only one and the sheikh of irshaad can be numerous individuals. Denial of this is ignorance and foolishness.

THE DEFINITIONS OF SHARI`AT AND TAREEQAT

The fountain head of Islaamic teachings is the Quraan and Sunnah that was initially taught in Masjid un Nabawee and due to it being the beginning era of Islaam, the Muslims were all present at their original headquarters. Their numbers at that time was not as much as it later became. That is why all the different teachings of Islaam were, at one time, equally taught in the Madressa of Nabi ﷺ i.e.the knowledge of tafseer, hadeeth, fiqh and tasawwuf. Different departments were not established at that time, however, there did exist within the Madressa of Nabi ﷺ a local department in which the lovers of AllaahTa'aala and Nabi ﷺ were at all times

present for the dissemination of the practical knowledge and nurturing for the reformation of the inner self. These men were known as the As`haabus Suffah.

Afterwards, when Islaam had spread throughout the world the scholars of deen codified the teachings of Islaam into separate departments. Those who served hadeeth were known as muhadditheen, those who saw to the knowledge of tafseer (commentary of the Quraan) were known as mufasssireen, those who were immersed in fiqh (jurisprudence) were known as fuqahaa and those who were immersed in the department that saw to the purification of the soul and reformation of the inner self were known as the mashaaiikh e soofiyyaa. For this very reason none from amongst the pious predecessors separated shari`at from tareeqat, instead, they always kept tareeqat as sub-ordinate to shari`at.

SHARI`AT AND TAREEQAT HAQEEQAT AND MA`RIFAT

Shari`at is a combination of all the commands of Islaam in which outer and inner actions are all included. According to the

definition of the mutaqaddimeen (former Ulama) the word fiqh was understood to be synonymous with shari`at just as Imaam Abu Hanifa (RA) defined fiqh as:

مَعْرِفَةُ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا

i.e. the realization of the nafs concerning what is beneficial for it and what is harmful.

Than, according to the definition of the latter Ulama, that portion of shari`at which had to do with the outer actions became known as fiqh and that portion which had to do with inner actions became known as tasawwuf and the ways of carrying out these inner actions became known as tareeqat. By correcting these inner actions, lustre and cleanliness is created in the heart, by virtue of which certain realities of existence connected with facts and requisites are revealed upon the heart, specifically the reality of good and bad actions, the reality of divine qualities and actions and the transaction between AllaahTa'aala and His slaves. These revealed things are referred to as haqeeqat, this disclosure is referred to as ma`rifat and the person upon whom these realities are opened up to is referred to as a muhaqqiq or an `aarif. So, all these matters are linked to shari`at only and this notion

that has become prevalent amongst the general public that tareeqat and shari`at are two separate things is absolutely incorrect and groundless. When the reality of sulook becomes apparent than it also becomes apparent that the opening up of hidden realities and the displaying of miracles is not necessary, neither the responsibility of seeking forgiveness on behalf of another on the day of judgement, nor the promise of attainment of all of ones wishes in this world, so that by merely tying amulets (taweez) around the neck a person attains success, or by merely initiating duaa a person attains success or that a person attains advancement in this world or that by incantation and the tying of amulets around the neck sicknesses continue to disappear or the foretelling of future events, neither are such actions necessary such as a mureeds reformation spontaneously taking place due to the attention of the sheikh that not even the thought of sinning crosses his mind or that his intelligence and memory improves, neither the coming about of such feelings that at every moment or at the time of worship there is an overflow of enjoyment and that no stray thought at all crops up during acts of worship or that a person begins to cry

excessively or that such a state of absorption is attained due to which a person forgets his own history and neither the promise of feeling illuminated while remembering AllaahTa'aala or while being involved in other acts of devotion.

It is not necessary that he hears a hidden voice, neither that he sees pleasant dreams or that he receives divine inspiration. The only purpose should be to attain the pleasure of AllaahTa'aala. This should always be kept at the forefront.¹⁷

THE PRINCIPLES OF SULOOK AND TAREEQAT

All the mashaaiikh of tasawwuf and followers of the salasil are unanimous concerning the principles and aims of tareeqat. Whatever differences exist, exist only in the method of carrying out the actions. The mashaaiikh of all the salaasil are unanimous on the following points:

1. The first requisite for the saalik (seeker) is that he should correct his beliefs in accordance with the beliefs of the Sahaabah, tabi'een and pious predecessors. He should, together with being punctual on the pillars of Islaam, abstain

¹⁷Shari'at wa tasawwuf Pg.104

from committing major sins and he should honour the distinguishing signs of Islaam.

2. If he is unable to derive masaa'il and proofs from the ahaadeeth and narrations of the Sahaabah than he should follow one of the four famous madhaahib (Hanafi, Maaliki, Shafi'ee, Hanbali). He should not pay any attention to the views of those latter Ulama who are incompetent. These are the foundational principles of sulook and tareeqat. Hold firmly onto it. Without it sulook will be incorrect.

THE CORRECTNESS OF BELIEFS

In accordance with the pious predecessors, correct beliefs are as follows:

Having conviction that Allaah Ta'aala is one and waajib ul wujood (His existence is eternal and He is dependent on no one for His existence. There is no deity besides Him.)

To Allaah Ta'aalabelongs all the qualities of perfection (sifaate kamaal). By sifaate kamaal, what is meant is life, knowledge, power, and all those type of qualities with which Allaah Ta'aala has established His pure being with or those qualities that Nabi ﷺ has explained as belonging to Allaah Ta'aala.

AllaahTa'aala is free from any form of fault and decline. He does not possess a body, nor is He confined to any space¹⁸. He has no colour, nor any shape. He is unparalleled. He sees and hears all.

A person should have conviction that all the Ambiyaa (Messengers) of AllaahTa'aala were on the true way. The four famous books of Allaah Ta'aala (Quraan,Bible,Tawrah,Psalms) are all true. A person should believe in all the Ambiyaa (Messengers) in general and in Muhammad ﷺ in particular. He should believe in all four divine books in general and in the Quraan in particular.

To believe in the virtue and perfection of the Khulafaa Rashideen¹⁹ in the sequence in which they received khilaafat. To hold on firmly to the love of the noble family of Nabi ﷺ. To firmly

¹⁸Those aayaat in which laughing or hands is proven for Allaah Ta'aala, believing in them without further detail is sufficient. The details of which should be handed over to the knowledge of Allaah ta'aala. This is the view of the former Ulama. Imam Maalik (RA) says that is known, its method is unknown and enquiring concerning it is an innovation. This is the safest road to opt for because there is a fear that in interpreting these aayaat, man will mention something untrue as being true.

¹⁹The most virtues from the khulafaa rashideen is abu Bakr (RA) than Umar (RA) than Uthmaan (RA) than Ali (RA). There is unanimity concerning this sequence.

believe that all those things that Nabi ﷺ has explained to us is true i.e. the hereafter, resurrection, punishment of the grave, giving account for our deeds, paradise and hell, the bridge of siraat the weighing of deeds etc. After correction of beliefs, being aware of and abstaining from major sins.

AWRAAD AND ASHGAAL (RECITATIONS AND OCCUPATIONS)

It is required from the person treading this path of sulook that, after correcting his beliefs and fulfilling the above-mentioned aspects of deen, he remains occupied in the remembrance of Allaah Ta'aala, recitation of Quraan, salaah, and other optional acts of devotion, that he strives to attain praiseworthy character and that he refrains from all bad qualities such as doing things for show, jealousy, backbiting and all other bad qualities.

At this juncture one very important point should be kept in mind. That is that from the salaasil of tasawwuf and tareeqat, every silsila has drawn up a timetable of how to spend one's time in fulfilling the different awraad and mashaagil (acts of devotion prescribed by the sheikh). All these time-tables and methods are approved however, the best and most beloved is that way and method that

is in accordance with the authentic books of ahaadeeth. For a beginner in the field of sulook and tareeqat, delving into the intricacies and secrets of this field, instead of it being beneficial, will prove to be detrimental. For this reason, he should suffice on those acts of devotion that are narrated in the famous books of the Ahlus Sunnah wal Jama`ah.

The ideal thing would be to involve himself in those acts of devotion that stir up the love of AllaahTa'aala and draws the heart towards The Creator and Master. He should make his aim the strengthening of the irrigation of the desire to acquire the love of AllaahTa'aala. As per need, he should strive to eliminate his desire for position and wealth i.e.so much that he will be able to perform the different acts of devotion with an attentive heart. There is no need to totally abandon all means of attaining livelihood to such an extent that he will become unable to fulfil the requirements of deen and that will result in him becoming dependent on others.

ACTIONS AND ACTS OF WORSHIP OF THE DAY AND NIGHT

It is necessary for the person treading this path to be punctual on the following salaah:

1. Seventeen rak`aat of fardh
2. Twelve rak`aat of sunnat e muakkadah
3. Eleven rak`aat of tahajjud including witr
4. Two rak`aat of ishraq
5. Four rak`aat of salaah u duhaa (chasht namaaz)

Here, however, an important point should be kept in mind. That is that, besides the faraa'idh and sunan e muakkadah, a person should not place so much of emphasis on the other optional salaah due to which he may fall short in fulfilling the rights of AllaahTa'aala or the creation of AllaahTa'aala. At the time of the above-mentioned nawaafil, if any other important need arises like the performance of janaaza namaaz or the fulfilment of a need of a person, than in that case, to leave that optional namaaz and involve oneself in the janaaza namaaz or fulfilment of the persons need will be more meritorious because there is no doubt of doing those actions for show.

For the intelligent one, mere indication is sufficient. During the hours of the morning and evening and when retiring to bed than one should involve himself in the relevant azkaar and supplications that are proven from authentic ahaadeeth. Make the zikr of negation and

affirmation (La ilaha illallaah) a thousand times in a loud voice than a thousand times in a soft voice. If it is not possible to do it so many times than so much of it should be none that can be managed. Recite as much durood as possible and istigfaar but ensure that it is not less than twenty five times. Make the zikr `subhaanallaahi wa bihamdihi` and `laa ilaaha illallaahu wahdahu laa shareekalahu` a hundred times before dawn. There is abundant blessings in this. Keep the fast of the day of Arafah(9 Dhil Hijjah) and the day of `Aashoorah(10Muharram). Keep three fasts every month²⁰ as is proven from the ahaadeeth. Keep the six fasts of Shawwaal, feed one poor person daily, from your excess wealth, over and above the sadaqatul fitr and zakaat, give one pair of clothing away in charity.

If you are a haafidh of Quraan than daily recite that amount of Quraan that would facilitate one completion weekly. If you are involved in other important acts of worship than recite that

²⁰The most virtuous will be to fast every month during ayyaam e beedh ie.the thirteenth, fourteenth and fifteenth of every Islaamic month. The narration of ibne Abbaas (RA) appears in Nasaai that Nabi ﷺ would never leave out the fasts of ayyaam e beedh, not while at home and neither while on a journey.

amount of Quraan daily that is manageable for you. For a person who is not a haafidh of Quraan it is necessary that he recites daily, a minimum of hundred aayaat which amounts to between a quarter and half a para. Daily read two or three pages of hadeeth and listen to one or two rukus of translation of the Quraan or read it on your own.

If the saalik is of good health than he should only eat that much of food that would prevent him from becoming weak and if he is not of sound health than he should eat that much of food that will prevent his mind from being occupied with his stomach all the time due to hunger and having not eaten enough. A third of the day and night should be spent in sleep and two thirds in remaining awake. That is, he should rest for one hour during the day, remain awake until a quarter of the night has passed. He should awaken one hour before dawn, after that he should rest for a while and when light begins to appear he should again awaken. He can make adjustments to this system of sleeping and staying awake. So much of seclusion is vital for the saalik that, without any deeni or worldly need, he should mix less with people. Mixing with people for the sake of necessities of deen and acts of worship is an exception. For

example, visiting a sick person, offering consolation and condolence at the time of difficulties, the joining of family ties, taking part in the gatherings of knowledge and to remove harshness of temperament and uneasiness of mind, sitting with people.

It is disliked by the shariat to be distinguished from ones associates in clothing and earning. A person should spend his life on the pattern of those who are of the same profession as him and who are of the same standard, monetarily. If the saalik is from amongst the ranks of the Ulama than he should conduct his life according to their pattern. If he is from those group of people who are involved in craftsmanship than he should wear their type of clothing. If he is a policeman than he should conduct himself as a policeman.

NB. These actions have been written for the ease of the saalik, otherwise it is necessary that the mureed conducts himself according to the teachings of his sheikh.

THE ZIKR OF AFFIRMATION AND NEGATION (LAA ILAAHA ILLALLAAH)

After attaining punctuality on all the above-mentioned aspects, it is now necessary that the

saalik does not carry out his relevant acts of devotion as a mere ritual and duty. He should remember AllaahTa'aala as the ardent lovers of AllaahTa'aala do i.e. the people of ishq²¹ and mahabbat²². The person who will benefit the most from the remembrance of AllaahTa'aala is he who has a sound temperament and ardent love. That person who has a wife and children and has an uneasy temperament or the quality of ishq is not dominant within him will not derive much benefit from the remembrance of AllaahTa'aala. The summary of it all is that according to the majority of the personalities involved in tareeqat the most

²¹The meaning of ishq is to love something very deeply and to lose one's senses due to this deep love. The word ishq is derived from the word 'عشق'. Ashaqah is a type of grass. When it entangles itself around any tree then it dries it up. In the same way, when ishq envelopes the heart then it dries that person out totally.

²²Bringing the words ishq and mahabbat together is an indication towards the fact that, initially, by virtue of remembering the beloved enjoyment is experienced and subsequently ishq is created. The meaning of this is that, besides his beloved, nothing else remains in the eyes of the lover anymore. Therefore, some experts of the feelings of the heart have described ishq as being that thing that burns to ashes every single thing besides the beloved. This, in actual fact is the moderate stage of love. The perfect stage of love is without boundaries.

virtuous zikr is Laa ilaaha illallaah and the name Allaah. Certain conditions and etiquettes are prescribed for this form of zikr. The wisdom behind the prescription of these conditions and etiquettes is that by its virtue concentration and single-mindedness can be achieved, the whisperings of shaytaan disappears and the warmth of love is created. For the zikr of 'Laa ilaaha illallaah' that much leisure and disengagement is required that at that time a person is neither very hungry, nor very satiated, neither is he angry nor engrossed in some thoughts and neither is he overcome by depressing thoughts. Basically he should be free from all inner and outer hindrances and occupations. He should seclude himself, purify himself thoroughly by performing ghusl or wudhu, wear clean clothes, by some means, create fervour in the heart, whether it be by remembering death, reading such stories that arouse the feelings of love, listening to the talk of a speaker, listening to such poetry that softens the heart or by means of any other permissible avenue. After that he should perform two rak'at namaaz, sit facing the qibla in the position of namaaz and, with the tongue, make the zikr of 'Laa ilaaha illallaah'.

When saying 'Laa' he should start in a low tone, than he should say 'Ilaaha' in his mind and with full force, he should than stamp 'illallaah' on his heart. Special care should be taken with regards to the tashdeed and the madd. At the time of negation (La ilaaha), the love of everything besides AllaahTa'aala²³ should be kept in mind, instead, he should keep in mind the very existence of all besides AllaahTa'aala. The condition of the saalik while making the zikr of 'Laa ilaaha illAllaah' should be that of a person who is in ecstasy due to which he is unable to cover his head with his clothes. If without extra assertion, he is unable to achieve this state, than he should assert himself more in achieving it. As this condition of ecstasy increases, proportionately will the pitch of his voice increase as well. With the increase in the ecstasy, the voice will become louder and there will be more intensity and

²³ Hadhrat Shah Abdul Azeez has written in the footnotes of 'Al Qawlul Jaleel' that this method of thinking differs according to the different levels of the zaakireen. A beginner should envisage love, a person who has traversed a portion of the path should envisage negation of maqsoodiyat (all personal aims) and an expert in the field should envisage negation of wujood (all existence besides Allaah ta'aala).

repetition in the emphasis of `illallaah`. There is no doubt that if that person who possesses a complete temperament and every type of love, for one or two hours, makes zikr in the described manner will be blessed with contentment of heart, the whisperings of shaytaan and the nafs will vanish and he will attain the heat of love and zeal for AllaahTa'aala.

After that he should spend an hour only in looking after this condition. This condition should be understood to be grand and worthy of appreciation and as far as possible should be looked after and taken good care of. If this condition is lost or weakens than strive to improve it. A person of correct understanding and sound temperament will understand this condition in one sitting. If the saalik is of an obstinate nature and has a big body than he should decrease his intake of food for three dayswhile for a few days making the zikr of the kalimaa. Undoubtedly, he will also experience this condition and will understand it. Despite efforts, if a person is unable to achieve this condition than he will be understood as being excused from this silsila and he will than have to occupy himself with different forms of zikr and

acts of devotion. For him, the carrying out of mere outer actions will suffice²⁴.

TAKING ACCOUNT(MUHAASABAH)

The meaning of muhaasabah is that you think about all your actions from the time of awakening in the morning until retiring to bed at night, expressing gratitude to AllaahTa'aala for all the acts of worship and obedience and seeking the ability to do even more and feeling ashamed over the deficiencies and inappropriate actions and pondering over how to abstain from them.

MEDITATION AND ITS MEANING(MURAQABA)

The literal meaning of `murraqaba` is `to await, however, the meaning according to tasawwuf is `to await the mercy and bounties of AllaahTa'aala`. Muraqaba, in actual fact is the practical demonstration of the aayat of Quraan:

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ²⁵

*ie. And do you not ponder in your
ownelves²⁶.*

²⁴Khair ul Masaalik Pg.11-17

²⁵Soora dhaariyaat aayat no.21

Only by means of muraqaba can those signs of AllaahTa'aala which are hidden, with its different forms of light and secrets, in ourselves become apparent. If more thought is given to the above-mentioned aayat that it will easily be realized that the command of awareness and presence is being given. The saalik, by means of muraqaba, surpasses all the different levels of spirituality and the divine lights and secrets are successively disclosed upon his heart. This is exactly why a person who has completely recognised AllaahTa'aala, after reaching very high ranks, takes lesson from looking within his ownself. All the forms of wilaayat can be attained through this medium and because of it a person at all times feels the presence of AllaahTa'aala and together with that a burning feeling is created in every vein and nerve of the saalik.

Based on this, Imaam Rabbaani Mujaddid Alfe Thaani has said, "Our place of sulook can be likened to diving into the oneness of AllaahTa'aala. Solitude and single-mindedness are from amongst the requisites of muraqaba".

²⁶Soora Dhaariyaat aayat no.21

What is meant by solitude(khalwat)? Mulla Ali Qaari (RA) has explained it thus in Sharhu `Ainil `Ilm:

ثُمَّ الْقَوْمُ مُخْتَلِفُونَ فِي سُلُوكِ طَرِيقِهِمْ فَمِنْهُمْ مَنْ جَعَلَ مَدَارَ الْخُلُوةِ عَلَى خَلْوِ الْقَلْبِ عَنْ غَيْرِ ذِكْرِ الرَّبِّ وَمُشَاهَدَةِ الْخَلْقِ وَلَوْ كَانَ فِي مَجْمَعِ الْخَلْقِ.

“People differ in their methods of sulook and tareeq. Some are of the opinion that solitude is based on the heart being free from seeing the creation and that besides the remembrance of AllaahTa’aala, nothing else remains in the heart even though the person involved in muraqaba may have to mingle with people”.

Further on, he expounds more on it and says,” the covering of the head and shutting of the eyes are carried out so that the saalik, by means of tranquillity of heart can direct his full attention to AllaahTa’aala. This is also referred to as `khalwat e sageer` or the smaller form of solitude. At the onset of muraqaba it is of vital importance that the source of mercy and bounties be kept in mind as well as the place of descent of this mercy and these bounties ²⁷ . From the many forms of muraqaba, here the intention that should be made for muraqaba e ahadiyyat is discussed. A person

²⁷Wazeefa Sa`diyyah Pg.32,33

should make the intention that he is receiving mercy and bounties from such a being that is the possessor of all perfect qualities and who is free from every deficiency and decline and who sends down torrents of mercy upon the heart²⁸.

MEDITATION OF DEATH

This means thinking about the agonies of death, about answering the questions in the grave, about the plains of resurrection, about giving account of deeds, about standing before AllaahTa'aala and being answerable to Him and about crossing the bridge of siraat and then to pledge never to go even close to the disobedience of AllaahTa'aala then to seek forgiveness a hundred times in the following words:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ
أَتُوبُ إِلَيْهِ.

THE REALITY OF MUJAAHADAH(STRIVING)

The reality of mujaahadah is to practice opposing desires and to become accustomed to it in such a way that the pleasure of AllaahTa'aala

²⁸Wazeefa Sa'diyyah Pg.34

and being obedient to Him is always dominant over the desires and inclinations for life, wealth, position, and status.

THE DIFFERENT TYPES OF MUJAHADAH

Mujaahadah is of two types:

1. Mujaahadah jismaani (physical assertion).

This means to accustom the soul to bearing difficulties. For instance, by abundance of optional salaah, to make the soul accustomed to salaah and by excessive fasting, to decrease the greed and desire for food.

2. Mujaahadah of opposing the nafs. This means that at the time when the nafs commands the disobedience of AllaahTa'aala, to oppose it. The aim is this second type of mujaahadah and this is compulsory. The first type of mujaahadah is only carried out due to it being a means of attaining the second type of mujaahadah. This is so because when the nafs becomes accustomed to bearing difficulties than it will also become accustomed to controlling its allurements. If any person, without the means of mujaahadah jismaani, is able to control his nafs then there is no need for him to practice mujaahadah jismaani,

however, such people are very few in number and it is for this reason that the soofiyaa have placed great emphasis on mujaahadah jismaani as well.

According to them, mujaahadah jismaani is comprised of four fundamentals:

1. Eating less
2. Speaking less
3. Sleeping less
4. Mixing less with people

The gist of it all is that mujaahadah is comprised of two pillars. The first being mujaahadah ijmaali or mujaahadah jismaani and the second being mujaahadah tafseeli or mujaahadah nafsyaani. The four principles of mujaahadah ijmaali that were explained are:

1. Eating less
2. Speaking less
3. Sleeping less
4. Mixing less with people

In all these aspects, according to the guidance of a complete sheikh, a moderate path should be adopted. Neither should one excessively indulge in these things to such an extent that negligence, anxiety, and laziness is created, nor should he over-deprive himself of

these aspects to such an extent that his health begins to deteriorate.

The second pillar(mujaahadah tafseeli) is of two types, ie. praiseworthy character and lowly character. Both these types are now further explained.

DESCRIPTION OF CHARACTER

This point should be borne in mind that `khalq` and `khulq` are two separate words. By `khalq`, the outer form is meant and by `khulq`, the inner form is meant because, just as human beings have been formed by means of a physical body and have been favoured with arms, legs, eyes, ears and other organs which can be perceived by the physical eyes, in the same way, humans have also been given a soul and inner form as well and this form is perceived by the eyes of the heart. This formation cannot be seen by the apparent eyes and AllaahTa'aala has gifted his creation with different forms and shapes in both of these formations.

WHAT IS SOORAT AND SEERAT?

Some soorat and seerat are beautiful and pleasant and some are unpleasant and deformed.

The apparent form and shape is referred to as soorat and the inner form and shape is referred to as seerat. The position and status of seerat is higher than that of soorat because AllaahTa'aala has attributed it to His pure being. Therefore AllaahTa'aala has referred to the soul in the aayat,

وَنَفَخْتُ فِيهِ مِنْ رُوحِي²⁹

ie. that I blew into the body of Aadam(AS) from my rooh and in the aayat,

قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي³⁰

ie. say (Oh Nabi ﷺ) that the soul is from the command of my Rabb.

In this aayat this point is apparent that the soul is from the commands of AllaahTa'aala and not inferior and made from soil as the physical body. The physical body has been attributed to the soil, as AllaahTa'aala has mentioned:

وَأَنِّي خَالِقُ بَشَرًا مِنْ طِينٍ³¹

What is meant by `rooh` is that thing that, in accordance with its different capacities and potential, by means of the divine inspiration from

²⁹Soora saad aayat no.72

³⁰Soora bani isreel aayat no.75

³¹Soora saad aayat no.71

AllaahTa'aala recognises and perceives things. In this way it has been proven that the thing to which more consideration should be given is the command of AllaahTa'aala i.e. the seerat of man. As long as this inner form, shape and condition is not beautified, man cannot be classified as having a beautiful seerat. Just as AllaahTa'aala has favoured the outer body with limbs such as arms and legs, AllaahTa'aala has also favoured the inner body with 'limbs'. These are the faculty of knowledge, the sense of anger, the sense of experiencing desires and the faculty of justice. As long as these four limbs are not well-shaped, proportionate and moderate, the seerat will not be regarded as beautiful. Whatever form of deficiency takes place in these inner limbs can be likened to deficiency taking place in the outer body that for instance, a persons foot in one arms length and his hand is three arm lengths or for instance his one hand is half an arms length and his other hand is an arms length. It is obvious that such a person will not be regarded as beautiful in appearance. In the like manner, if a persons sense of anger is below the desired amount or his desires exceed moderation than he will not be regarded as a possessor of a beautiful seerat.

THE INNER LIMBS OF SEERAT, ITS BEAUTY, AND ITS PROPORTION

Now we will explain the moderation, beauty, and proportion of the four above-mentioned limbs:

1. Faculty of knowledge. What is meant by moderation in this type is that man, by means of this faculty has the ability to differentiate between true and false statements and with regards to beliefs he has the ability to differentiate between the true way and the false and with regards to actions, he has the ability to differentiate between good and bad actions. When this ability is created than those fruits of wisdom will be produced that AllaahTa'aala speaks of:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

*ie. that person who has been given wisdom has indeed been given abundant goodness*³².

In reality this is the foundation of all virtue.

2. The sense of anger and desire. What is meant by moderation in these twofaculties is that they begin functioning in accordance with wisdom and shari`at and become subservient to shari`at just like a well trained and obedient

³²Soora Baqara aayat no.269

hunting dog that in whichever direction shari`at commands it to go, without presenting excuses, immediately goes in that particular direction and immediately refrains from those places from which it is prevented.

3. (included in no.2)

4. The faculty of justice. Moderation in this faculty is that a person takes in his hand the reins of the faculties of anger and desire and he makes them subservient to the dictates of intellect and the deen. It is as if intellect is the ruler and justice is its deputy that in whichever direction the ruler commands it immediately it bows in that direction and accordingly carries out the commandments. The senses of anger and desire is, so to say, the well trained dog of a hunter or like an obedient horse that in it the command of the ruler and the advice of the well wisher is carried out. At such a time when this condition is satisfactorily achieved and worthy of praise, at that time will man be said to possess beautiful character and seerat.

THE TYPES OF CHARACTER

The inner character is of two types, one being connected to the heart and the other to the soul(nafs).

That inner character that is connected to the heart is referred to as praiseworthy character and commendable qualities. They are categorised into different categories, and they are: belief in the oneness of AllaahTa'aala, sincerity, repentance, love for AllaahTa'aala, the faculty of abstinence, reliance on Allaah Ta'aala, contentment, tolerance, patience, gratitude, truthfulness, entrusting ones matters to Allaah T'aala, surrendering to the command of AllaahTa'aala, being at ease with the decree of AllaahTa'aala, annihilation of ones self and total annihilation of ones self.

The other type of inner character that is connected to the nafs is referred to as lowly character. They are as follows: greed, long hopes, anger, falsehood, backbiting, jealousy, miserliness, doing things for show, self conceit, pride, malice and love for wealth, status and the world. Purifying the soul from these qualities is known as 'tazkiyah'.

PRAISEWORTHY CHARACTER

- **The reality of tauheed:** the conviction that no one can do anything except with the will of AllaahTa'aala.

- **The method of attainment:** Thinking and pondering over the helplessness of the creation and the absolute power of AllaahTa'aala.

- **The reality of sincerity(ikhlaas):** To intend by ones acts of obedience only the pleasure of AllaahTa'aala and that ones intention should not in any way whatsoever be mingled with the desire of pleasing people or for the hope of attaining any other goal, with regards to life, wealth or status.

- **The method of attainment:** The very essence of sincerity is the dispelling of pretence and the doing of things for show.

- **The reality of repentance(taubah):** The pain and regret of the heart when thinking about ones sin from which the necessary outcome is the abandoning of that sin, to make a firm resolution not to commit that sin in the future and at the time of inclining towards that sin, to withhold oneself from perpetrating it. This is called repentance.

- **The method of attaining the ability to repent:** To think about and ponder over the warnings sounded in Quraan and hadeeth for the committing of sins. By doing this, pain will be created in the heart upon sinning, and this is repentance.

- **The reality of love(muhabbat):** The natural inclination towards something from which pleasure is derived. When this inclination becomes intense it is referred to as *ishq*.

- **The method of attaining the love of AllaahTa'aala:** Thinking about and pondering over the perfection, qualities and favours of Allaah Ta'aala. By executing the commands of *shari`at* and remembering Allaah Ta'aala in abundance, to remove the love for all besides Allaah Ta'aala.

- **The reality of zeal(shawq):** The natural yearning to know in entirety and behold that thing which one, partly has knowledge of and, partly is ignorant of. This is referred to as *shawq*.

- **The method of attaining shawq:** Creating the love for AllaahTa'aala because *shawq* is a requisite of love.

- **The reality of affection(uns):** The happiness and joy that is encountered when one's gaze falls on that thing that from one aspect is apparent and known and from another aspect is hidden and unknown. This is called *uns*.

- **The method of attaining 'uns':** Due to this quality being from amongst the outcomes of love, there is no alternative way of attaining it, except through the attainment of love (*muhabbat*).

- **The reality of fear:** The affliction of the heart on thinking of a naturally unpleasant thing and the dread of its occurrence.

- **The method of attaining the fear of AllaahTa'aala:** Thinking about and pondering over the anger and punishment of AllaahTa'aala.

- **The reality of hope(rajaa):** The pleasure and tranquillity of the heart on awaiting things that are beloved i.e. the mercy, forgiveness, favours of AllaahTa'aala and Jannat. The planning and striving to achieve these things is called rajaa.

- **The method of attaining hope(rajaa):** Thinking about and pondering over the vastness of the mercy of AllaahTa'aala and His many favours.

- **The reality of abstinence(zuhd):** To leave any desired thing, inclining to something better. For instance, separating ones self from the world and inclining to the hereafter.

- **The method of attaining abstinence(zuhd):** Thinking about and pondering over the faults, harms and destruction of this world and the benefits and eternity of the hereafter.

- **The reality of reliance on AllaahTa'aala (tawakkul):** The reliance of the heart to be only on the one who is entrusted.

- **The method of acquiring tawakkul:**

Thinking about and pondering over His favours, promises, and His achieving everything of the past successfully.

- **The reality of contentment(qana`at):**

The abandoning of desires.

- **The method of attaining contentment:**

Contemplating over the eventual destruction of the universe.

- **The reality of tolerance(hilm):**

The prevention of the soul from becoming enraged upon unpleasant matters.

- **The method of attaining tolerance:**

The elimination of anger and repeatedly pondering over the treatment for anger that will appear under the discussion on lowly character.

- **The reality of patience(sabr):**

There are two faculties in man, one is becoming excited upon matters of deen and the other is becoming excited upon the fulfilment of desires so, making those things dominant that stimulate deen above those things that stimulate desires is called sabr. Its reality is,

حَبَسُ النَّفْسِ عَلَيَّ مَا تَكْرَهُ

i.e. keeping the nafs firm and stable upon unpleasant matters and not to be beside ones self i.e. to lose control of ones emotions.

- **The method of attaining sabr:** To weaken the strength of desires and the inclinations of the nafs.

- **The reality of gratitude(shukr):** To understand a favour as truly being from the true bestower of that favour. The result of this is, being pleased with the bestower of the favour and being diligent in practicing upon his commandments.

- **The method of attaining the ability to express gratitude:** To think about and keep in mind the favours of AllaahTa'aala and to understand every favour as being from Him only. By means of this the love of AllaahTa'aala will gradually be developed and the level of expressing gratitude will be completely achieved.

- **The reality of truthfulness(sidq):** The effort of improving whatever stage one has reached until he reaches completion that no deficiency remains.

- **The method of attaining truthfulness:** Truthfulness is dependent on being aware of all those things by means of which perfection and

completion are attained, therefore, he should at all times remain alert that if any deficiency creeps in he should remedy it. In this manner, it will be a matter of days before one attains completion.

- **The reality of entrusting ones matters to AllaahTa'aala (tafweeth):** Handing over of ones self to AllaahTa'aala that He may deal with one as He sees fit. He should not choose any condition for himself i.e. his gaze should be on none other than AllaahTa'aala. He should plan, however, he should leave the results in the hands of AllaahTa'aala.

- **The method of attaining tafweeth:** when any unpleasant condition befalls one that is against his nature then he should immediately think that it is the doing of AllaahTa'aala in which there is surely wisdom and benefit. Initially, a lot of effort will have to be made to achieve this state. By continuously thinking in this manner, ones own opinion and planning will become annihilated and then this condition becomes second nature for the friends of AllaahTa'aala.

- **The reality of being at ease with the decree of AllaahTa'aala(radhaa):** Not to object to the decision of AllaahTa'aala, neither by means of the tongue and nor by the heart.

- **The method of attaining radhaa:** This quality is from the fruits of mahabbat, therefore, there is no alternative way of attaining it except through the acquisition of love (mahabbat).

- **The reality of annihilation(fanaa):** The removal of reproachful actions and lowly, dirty qualities i.e. the abandoning of the disobedience of AllaahTa'aala and the removal from the heart of love for other than AllaahTa'aala, greed, long hopes, pride, self conceit, pretence etc. and for this thought to be engraved in the mind that absolutely no connection remains with the creation.

- **The method of attaining fanaa:** Striving against the nafs and abundant remembrance of AllaahTa'aala by the tongue and the heart.

- **The reality of total annihilation (fanaaulfanaa):** At times one could be unaware of this knowledge. This is called fanaaulfanaa. It is also referred to as baqaa ie. when that ecstasy that was experienced in fanaadisappears. The annihilation of human qualities is also called qurb e nawaafil and the annihilation of the being is also called qurb e faraaidh. That inclination towards the creation that was felt before no longer remains and he becomes oblivious of them, than some fall into error as well. Some become overpowered by

intoxication, some lose total possession of their senses. Even the opposites of fanaa are referred to as baqaa i.e. good actions becoming ones nature and being firm and gaining proficiency in praiseworthy character.

- **The method of attaining fanaa**

Being punctual on the remembrance of Allaah Ta'aala and concerned (with ones reformation).

LOWLY CHARACTER

- **The reality of greed:** The engagement of the heart in acquiring wealth and riches.

- **The method of treatment:** Decrease expenditure so that there is no worry to earn more, do not concern yourself as to what will happen in the future and always think to yourself that a greedy person who is always desirous of more is looked down upon.

- **The reality of avarice:** Finding enjoyment in things that oppose the shari'at. This is the desires of the nafs and the reality of carnal desires, its peak being disbelief and the ascribing of partners with Allaah Ta'aala and this removes a person from the fold of Islaam. The lowest form of avarice results in a person staggering in the complete fulfilment of the dictates of shari'at. It is the speciality of every

form of avarice and desire of the nafs that it diverts one from the straight path.

- **The cure for avarice:** Striving i.e.to develop the habit of opposing the dictates of the nafs so that the worldly and monetary desires of the nafs can always remain dominated by the pleasure of AllaahTa'aala. The very meaning of mujaahadah is to refrain from practicing on the dictates of the nafs, whether a person has to endure difficulty or not.

- **The reality of anger:** The boiling of the blood of the heart in order to take revenge.

- **The method of treatment:** Keep in mind that AllaahTa'aala has greater power over me and I disobey Him as well. If he deals with me in this manner than what will become of me. Think that, without the permission of AllaahTa'aala, nothing can ever take place. Therefore, in what esteem do I hold myself that I may clash with the decree of AllaahTa'aala.

- **The reality of falsehood:** Speech, which opposes reality, is referred to as a lie (kidhb). It is sufficient for a person to be classified as a liar by him narrating everything and anything he hears without verification.

- **The cure for lying:** Precaution should be exercised in speaking. Without thinking, do not utter anything. Think about the utterance before time, have courage at the time of uttering it, and be prepared to remedy the utterance after it has been uttered. If any such words ever escape the mouth that are against shari`at than seek forgiveness in abundance.

- **The reality of jealousy:** The unpleasant feeling experienced over the good fortune of another and the yearning that this good fortune of his should be snatched away. This is jealousy.

- **The method of treatment:** Even though it may be very burdensome, to excessively praise the person and together with that, deal with him in a kind, pleasant and humble manner.

- **The reality of miserliness:** To be stingy in spending those things that are, either Islaamically or by human nature, necessary to spend.

- **The method of treatment:** Through the medium of the remembrance of death, to remove love for this world.

- **The reality of doing things for show (riyaa):** By means of being obedient to Allaah Ta'aala, to aim for acquiring status in the eyes of people.

- **The method of treatment:** Remove from the heart the desire for rank and status because riyaa is one branch of this and worship Allaah Ta'aala in seclusion i.e. those forms of worship that are not performed in congregation. The removal of the love for status is sufficient as a means of removing riyaa in those actions that have to be carried out in the open. The method of treatment is that a person should carry out in abundance those acts of worship in which he finds riyaa; then he should not pay any attention to it and neither should the thought remain. In a few days time this action done with riyaa will become a habit, then it will become an 'ibaadat, then finally it will become ikhlaas (sincerity).

- **The reality of self conceit:** To attribute one's achievements to one's self and to have no fear at all over the possibility of losing these achievements.

- **The method of treatment:** View all those achievements as being from the given favours of Allaah Ta'aala and, keeping His power in mind, have the fear that these favours might be taken away. The other form of treatment is that, by keeping in mind the highest form of perfection, look at all your inner and outer faults and

deficiencies, so that the thought of your own greatness and perfection does not enter your mind.

- **The reality of pride:** To view yourself as being superior to others in the possession of qualities of perfection.

- **The cure for pride:** Keep in mind the greatness of AllaahTa'aala so that your own accomplishments appear as worthless and deal with that person whom you view yourself as being better than with humility and honour so that you may become accustomed to it.

- **The reality of hatred:** When a person cannot take revenge for the anger he feels in his heart, than by suppressing this rage a feeling of heaviness is created in the heart towards that person.

- **The method of treatment:** To forgive the short-comings of that person towards whom one feels this hatred and to begin mixing with him, eventhough it may be difficult.

- **The reality of love for status(hubbejaah):** The desire to overcome and conquer the hearts of people so that they honour and obey him.

- **The method of treatment:** Think to yourself that neither will those who honour and obey me remain forever and neither will I. So it

is mere foolishness to be happy with such an imaginary and a transitory thing.

- **The reality of love for the world (hubbedunyaa):** Dunyaa is that thing upon which, at present, the soul derives pleasure but holds no virtuous outcome in the hereafter.

- **The method of treatment:** Continuously keep death in mind and do not plan and prepare far in advance and do not even think about it.

These are the resultant stages of sulook that when introspected, proves to be the condition of:

مُوتُوا قَبْلَ أَنْ تَمُوتُوا

i.e. Before dying, create the qualities of the dead within you.

THE METHOD OF REACHING ALLAAHTA'AALA

The reality is that there are three ways of reaching Allaah Ta'aala:

1. **The longest way:** Performing abundant salaah, excessive recitation of Quraan, performance of hajj, going out in jihad etc. This is the way of the Akhyaar (the righteous).

2. **The moderate way:** Besides the above-mentioned acts of worship, striving, and carrying out other forms of religious exercises, remaining

occupied in ridding oneself of lowly reproachful character and attaining praiseworthy character. Most people reach AllaahTa'aala through this medium. This is the way of the Abraar(the saints).

3. The least and the shortest: This is the way of ishq(intense love) that a person becomes agitated with the different forms of voluntary religious exercises prescribed by the mashaaiikh. He remains involved only in the remembrance of AllaahTa'aala with an attentive heart, expressing gratitude, experiencing the pain of the heart, yearning, and eagerness. This is when a person truly reaches AllaahTa'aala. In this way, he remains involved in the purification of the nafs, cleansing of the heart and beautification of the soul and he is not prepared to purchase the ability to experience hidden conditions or to display miracles, even in exchange for barley.

He remains steadfast on the condition of:

مُؤْتُوا قِيلَ أَنْ تَمُوتُوا

This is the tareeq(way) of The Shattaariyah³³.

The signs of firmness of character: When the occasion arises for exhibiting a certain good trait, than without even consideration or opting

³³The *Shattaariyah silsila* is attributed to Sheikh Abdullah Shattaari

for a plan of action, immediately, or after giving it a bit of thought, to accordingly exhibit that particular trait.

IMPORTANT GUIDELINES FOR THE MUREED

It is vital for the mureed that he continues to advance in the different stages of which the root is obedience and sincerity and of which Imaan is the foundational and prior condition, the result of which, is that certain conditions, qualities, pleasing results and advantages become apparent, so much so that the mureed, by surpassing stage after stage, reaches high levels of tauheed and ma`rifat. If in any stage and condition the desired results are not found than it should be understood that there is some deficiency remaining in the previous stage. In exactly the same manner should the different conditions of the heart and soul be interpreted. It is for this very reason that it is vital for the mureed that he continuously takes account and examination of his words and his deeds because the results and outcomes of deeds are inevitable. If the results and outcomes are not being satisfactorily realized that it is due to there being some deficiency in the deeds. The mureed

should, according to his taste and intuition, take account of his actions, however, this quality is very scarce in people, and, generally, people fall prey to negligence regarding to this³⁴.

THE SPECIALITIES AND TEACHINGS OF THE FOUR SILSILAS (OF TASAWWUF)

For the nourishment and strengthening of spirituality, different methods and ways have been adopted for the method of teaching, due to which multiple and different silsilas and ways have come into existence. Some of them enjoy more popularity and acceptance.

THESE SILSILAS ARE, AS FOLLOWS:

- **The Naqshbandiyya silsila**. Its founder is Khwajah Bahaauddeen Muhammad Naqshband who was an inhabitant of Bukhaarah, where his tomb is situated. This tareeq is based on the rectification of beliefs, excessive worship, and having the reality of the presence of AllaahTa'aala in the heart.

³⁴Refer to '*Islaami Uloom wa Funoon Hindustaan Me*' published by Daar ul Musannifeen

They are of the view that there are three ways of reaching AllaahTa'aala:

1. The remembrance of AllaahTa'aala:

The zikr of nafi and ithbaat ie. *Laa Ilaaha Illallaah* with Stop the breath. This is narrated from the former scholars. The other form is, only the zikr of ithbaat ie. *Illallaah*. According to the former scholars, there is no such form of zikr. Apparently, it seems as though Sheikh Abdul Baaqee (Khawajah Baaqee Billah, the sheikh of Hadhrat Mujaddid Alfe Thaani) or one of his contemporaries invented this form of zikr.

2. Muraqabah (meditation): When a person's full attention, with all his feelings and perceptions, are focussed towards that single being who is known by the name 'الله'. To imagine only the being without taking the name is very rare. The task of the one meditating is to focus his attention on AllaahTa'aala without taking His name and to focus his attention on AllaahTa'aala by separating himself from all other whisperings and thoughts.

3. Connection with the sheikh: This means to always present oneself for the attendance of the sheikh, to possess true love for him, to remain hopeful of receiving benefit from him and if, due

to some valid excuse, one is unable to present himself, than from the depth of the heart, with the feelings of love and faith, to make du`aa for him. It also means giving importance to his teachings and instructions. If the sheikh has any written works or sayings than to study these works as though he is present in the gathering of his sheikh.

This tareeq also has many branches that have spread out, however, foundationally, there are two main branches ie. 'Baaqiyah' and 'Alaaiyah'. 'Baaqiyah' received more prevalence and acceptance due to Mujaddid Alfe Thaani being connected to it. From its important branches is 'Waliyyullaahiyyah' that is attributed to Hakeem ul Islaam Hadhrat Shah Waliyullah Muhaddith Dehlawi and 'Muhammadiyyah Ahmadiyyah' that is attributed to Ameer ul Mumineen Hadhrat Sayyid Ahmad Shaheed Raai Bareilwi. AllaahTa'aala has blessed the 'Muhammadiyyah' silsila with great acceptance. Hadhrat Haaji Imdaadullah Saheb Muhaajir Makki derived great benefit from this tareeq and this tareeq is a combination of all the above mentioned tareeqs. From amongst the specialities of this tareeq is the writing of Mufakkire Islaam Hadhrat Maulana Sayyid Abul Hasan Ali Hasani

Nadwi: “A very important branch of deen which herevived during his era and which in actual fact is the very soul of the whole system of deen. That is ‘Imaan and Ihtisaab’ i.e.seeking only the pleasure of AllaahTa’aala in all actions and occupations of life, being watchful over ones intention and carrying out all those promised things in the hope of receiving reward. He made Imaan and Ihtisaab` the means of completing sulook and, including the four tareeqs, he would also take the pledge of allegiance in this tareeq and he named it ‘Tareeqah Muhammadiyyah’.

Hadhrat Sayyid Ahmad Shaheed Raai Barelwi has himself stated concerning this tareeq that, “We teach in this tareeq of ‘Muhammadiyah that food should be eaten with this intention, clothing should be worn with this intention, marriage should take place with this intention, this should be the intention for sleeping, for farming, for business and for employment (pleasure of AllaahTa’aala). The apparent connection of this tareeq is attributed to Nabi³⁵ ﷺ.

The speciality of this tareeq is that a persons entire life, together with the acts of worship and

³⁵Refer to ‘Seerat sayyid Ahmed Shaheed` vol.2
pg.511\512

routine becomes pure worship and a means of attaining nearness to AllaahTa'aala. The other speciality of this tareeq, in the words of Moulana Rasheed Ahmed Gangohi, is: "Sayyid Saheb would take the pledge of allegiance from people upon belief in the oneness of AllaahTa'aala, the Nabuwaat of Nabi ﷺ and adherence to the Sunnah. He would lay great emphasis on adhering to the Sunnah and he was severe in eradicating and opposing innovations in deen"³⁶.

- **Tareeqah Qaadirivvah.** Attributed to Imaam Abdul Qadir Jeelaani (passed away in the year 561AH). The speciality and foundation of this tareeq is striving in the observation of optional acts of worship and punctuality in the remembrance of AllaahTa'aala. The requirement of this tareeq is the carrying out of the zikr Laa Ilaaha illallaah one thousand one hundred times and the name Allaah forty thousand times so that a person remains ever-aware of the presence of AllaahTa'aala and so that the slave perceives himself to be ever-present in the court of AllaahTa'aala. This tareeq has many branches and a wide variety of spiritual exercises and azkaar.

³⁶Refer to 'Seerat Ahmed Shaheed' vol.2 pg.538

- **Chishtiyyah.** The founder of this tareeq is Hadhrat Khwaajah Mu`eenuddeen Hasan Sajzi Ajmeri (passed away in the year 627AH). The mashaaiikh of this tareeq were inhabitants of a place by the name of Chisht (from where the name was derived). This tareeq is based on loud zikr and having a connection of love and honour with the sheikh, observing forty days of continuous worship, abundance of fasting, punctuality on tahajjud, extra regard for wudhu, less intake of food, less indulgence in sleep, less speech, the abandonment of negligence and besides these acts, ones own spiritual exercises as well. This was the very first tareeqah that became prevalent in India and this silsila spread throughout India. This silsila originally has two branches, Nizaamiyyah and Saabiriyyah. It is from these that numerous other branches came into existence.

- **Tareeqah Saharwardiyyah.** Its founder is Sheikh Shahaabuddeen Umar Saharwardi, the author of `Awaarif ul Ma`aarif`. The principles of this tareeq are as follows: Spending ones night and day, systematically, in those actions that are pertinent and best, for example, fasting, punctuality in sunnat du`aas and the du`aas to be recited in the morning and evening, remaining occupied in the

zikr of Laa Ilaaha illallaah in such a manner that it moves the heart and besides these, there are also many other prescribed actions. This tareeq reached India through the medium of Sheikh Bahaa uddeen Zakariyyah Multaani. He derived this tareeqah from the founder himself³⁷.

TASAWWUF IS NOT CONFINED TO ONLY FOUR SILSILAS

The view that there are four silsilas is something that is common on the tongues of people, however, confining tasawwuf to only four silsilas is incorrect. Tasawwuf consists of numerous silsilas and many more will arise in the future. The mercy and bounty of AllaahTa'aala is not confined to any specific person or era. Until the coming of the day of judgement, at the beginning of every century, such Ulama of the zaahir and baatin (possessors of hidden and apparent knowledge) will continuously arise and, amongst the ummat of Nabi ﷺ, carry out the work of reviving the deen.

Below, we will make mention of the famous silsilas in tasawwuf so that it can become apparent that there are other silsilas:

³⁷Al-Thaqafatul islamia fil hind

- (1) Zaydiyyaan.³⁸
- (2) Ayaadhiyyaan³⁹.
- (3) Ad'hamiyyaan⁴⁰.
- (4) Hubayriyyaan⁴¹.
- (5) Chishtiyyaan⁴².
- (6) Junaidiyyaan⁴³.
- (7) Gaadhrooniyyaan⁴⁴.
- (8) Kulliyyah.
- (9) Muhaasabiyyah.
- (10) Haqeeqiyyah.
- (11) Nooriyyah⁴⁵.
- (12) Tayfooriyyah⁴⁶ etc.

After the era of this line of soofiyya, others arose:

- (1) Jaamiyyah⁴⁷.
- (2) Qaadriyyah⁴⁸.
- (3) Akbariyyah.

³⁸Attributed to Abdul Waahid bin Zayd

³⁹Attributed to Fudhail bin `Ayaadh

⁴⁰Attributed to Sultaan Ibraaheem bin Adham

⁴¹Attributed to Hubayrah Basri

⁴²Attributed to Khwaajgaan Chisht

⁴³Attributed to Khwajah Junaid Baghdaadi

⁴⁴Attributed to Aboo Ishaaq Gaadhrooni

⁴⁵Attributed to Sheikh Abul Hasan Noori

⁴⁶Attributed to Sheikh Tayfoor

⁴⁷Attributed to Sheikh Ahmad Jaam Zindah Feel

⁴⁸Attributed to Hadhrat Muhiyyuddeen `Abdul Qadir Jeelaani

(4) Saharwardiyyah⁴⁹.

(5) Kubrawiyyah⁵⁰.

(6) Laysawiyyah.

(7) Mu`eeniyyah⁵¹.

(8) Naqshbandiyyah⁵².

(9) Ahraariyyah⁵³.

After these soofiyya, others arose as well:

1. Quddoosiyyah: The silsila of Sheikh Abdul Quddoos Gangohi

2. Ghowthiyyah: The silsila of Sheikh Muhammad Ghowth Gwaalyaari

3. Baaqiyyah: The silsila of Khwajah Muhammad Baaqi Billah

4. Ahmadiyyah⁵⁴: The silsila of Sheikh Ahmad Sirhindi⁵⁵

5. Ahsaniyyah: The silsila of Sheikh Aadam Binnori

⁴⁹Attributed to Sheikh Shihaabuddeen Saharwardi

⁵⁰Attributed to Sheikh Najmuddeen Kubraa

⁵¹Attributed to Khwajah Hadhrat Mu`eenuddeen Chishti

⁵²Attributed to Khwajah Khwajgaan Bahaa uddeen naqshbandi

⁵³Attributed to Khwajah Ubaidullah Ahraar

⁵⁴Also known as Mujaddadiyyah or Ma`soomiyyah.

Ma`soomiyyah is attributed to the vicegerent of Mujaddid Saheb, Khwajah Muhammad Ma`soom

⁵⁵Sirhind is a big city situated between Lahore and Dilhi which means `The forest of the Lion

6. Alaaiyyah: The silsila of Sheikh Abul Alaa
Besides these, there were many more soofiyyaa,
however, they did not become as popular:

(1) Madaariyyah⁵⁶, (2) Qalandariyyah⁵⁷

All praise is due to AllaahTa'aala. The book
has been completed. May AllaahTa'aala grant
the divine ability to the seekers of truth to be able
to practice and may He make it a means of
salvation for this lowly one (The author).

رَبِّ أَوْزَعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَصْلِحْ لِي فِي دُرَيْتِي إِنِّي نُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ وَتَقَبَّلْ مِنِّي هَذَا
الْعَمَلُ الْمَتَوَاضِعُ وَتَجَاوَزْ عَنِّي فِيهِ مِنَ الْخَطَايَا وَالنِّسْيَانِ وَاجْعَلْهُ لِي ذَرِيعَةً لِلْفَلَاحِ وَ
النَّجَاحِ فِي الدُّنْيَا وَوَسِيلَةً لِلنَّجَاةِ فِي الْآخِرَةِ . وَاللَّهُ وَلِي الْمُتَّقِينَ.

Wassalam

14 Jumaad al ulaa 1421AH

Md. Masood Azizi Nadwi

Translation edited
by
A.H.Elias (Mufti)
May Allaah be with him
1437-2016

⁵⁶Attributed to Badee`uz zamaan Shah

⁵⁷Attributed to Aboo Ali Shah Qalandar