

An excerpt from the book- Awliya ALLAH

Part VII- Pir- Mureed Relationship

Introduction

Just like the seeker of knowledge is called a student and the provider of knowledge called a teacher likewise, the receiver of spiritual training is called a ‘Murīd’ seeker or devotee [one who has made intent on living a life in total submission to the will of ALLAH] and its provider [Master] is called a Pīr; Spiritual Guide or Shaykh. The Pīr is also referred to as a Murshid; one who guides.

In different regions a Pīr is given variant names according to the local language, also in different era’s the Pīr has been referred by various terms. Sometimes by Hādī [Guide], sometimes Rehbar [also Guide], Bāpū and Bābā’s. In all case these Mashā’ikh have always been connected to the Ahl-e-Sunnat wa’l Jamā’at. In other terms the Friends of ALLAH [Awliyā’ ALLAH] have no link or affiliation with nulled sects. A Pīr or Walī is and has connection with the Sunnī Jamā’at only. A sect or group in which the Messenger of ALLAH, the families of the Prophet; Ahl al-Bayt or the Noble Prophetic Companions, [Sahāba-e-Kirām] (salla ALLAH-u ‘alayhi wa ālihī wa ashābihī wa sallam), are denigrated, the ‘Mashā’ikh-e-‘Izām’ do not exist amidst them.

Nisbat:

When a person gives his hand in the hand of a learned [Kāmil] perfectly accomplished Pīr and makes a pledge [initiate a pact], this connection reaches the Blessed Prophet, (salla ALLAH-u ‘alayhi wa sallam’s), presence – this is because each Pīr or Shaykh has a Pīr – the Seeker has a spiritual relation, a bond with his Mentor [Murshid] who in turn is connected to his Mentor – thus making a chain of succession [silsilah] which finally reaches the Prophet Muhammad, (salla ALLAH-u ‘alayhi wa sallam). The Murīds heart is fortified by the blessings running through him like currents from the power house. When it is produced it flows through the cables and from the cable to the town, from thereon to the house and from the house into the bulb, thus, illuminating the entire house. Likewise, the current of ‘faizān’ emerges from Madīnah al-Munawwarah to Baghdād and from Baghdād to Ajmer and from Ajmer to each individual home – consequently illuminating the dark hearts.

It is an obligation [Fard] upon every individual to have faith [Īmān] and after Īmān there is a need for action [good deeds]. Thereafter, there is another requirement which is the need for a private Pīr [Shaykh].

Imām Fakhr ud-Dīn Rāzī, (rahimahu ALLAH), who was one of the great Scholars, author of the popular and monumental commentary [Exegesis] of the Noble Qurān, i.e. Tafsīr al-Kabīr, in which he has written a commentary consisting of 350 pages on Sūrah

al-Fātiha alone. One day Imām Fakhr ud-Dīn Rāzī announced, “I can adduce 1200 legal cases from the Bismillāh alone. And if I wanted let alone 1200 I could even adduce 12000 legal rulings.”

When death approached this great Scholar of his time, the accursed Devil – Shaytān came and stood beside his side and began a debate with him on the Tawhīd [Uniqueness – Oneness] of ALLAH, subhānahū wa ta’ālā. The accursed devil Satan asked Imām Rāzī as to how he believed that ALLAH is One. Imām Rāzī gave the proof but the devil rejected that proof. Imām Rāzī gave further proof but Iblīs rejected that too. Imām Rāzī continued to give evidence after evidence but Shaytān also continued to reject each proof and argument the Imām made to the extent that now the treasures of proofs and evidences began to dry. At the same time, Imām Rāzī’s Spiritual Guide, Shaykh Najm ud-Dīn Kubrā’, sitting thousands of miles away called out to the Imām and said, “O Rāzī! Say that you believe in the Oneness of ALLAH without [the need of] proof.” The Shaykh calls out to the Imām, his Murīd thousands of miles away which reaches him and is repeated by Imām Rāzī. The devil, Iblīs having no answer to this faith rendering answer was silenced and in anger ran away. It is hence established that even after acquiring knowledge of the Dīn [Islām] one still needs to have a Shaykh to protect one’s faith and remain steadfast. In our world, wherever there is a war, the fighting soldiers need a commander, without one there is no war. Whether the war lasts for 2 to 4 days or 4 years, a commander is necessary.

Similarly, man and his war with the devil and with his inner base self [nafs] is not merely for 2 to 4 years rather is at constant war and this is a greater war.

Meaning: the war – struggle against the wishes of the inner base self [nafs] is a war with the devil. This is a more gruesome war and therefore the commander required for such a gruesome war requires a powerful, wise and able mentor – a Shaykh or Pīr.

Therefore, it is a Sunnah for every Muslim to make a pledge with ALLAH in the hands of a perfect Pīr [Shaykh-e-Kāmil] so that he may be guided throughout his life in his struggle to elevate himself, fight his nafs and become a true servant of ALLAH, (subhānahū wa ta’ālā.) A person who does not have a Shaykh, the devil himself is free to become his Pīr, since he has no spiritual guard protecting him from such influence.

THE IMPORTANCE OF A PĪR:

There are two types of worlds:

[a] ‘Ālam-e-amr

[b] ‘Ālam-e-khalq

[a] ‘Ālam-e-amr: This is the world in which the Creator of the Universe says: ‘KUN’ [BE] and everything ‘fayakun’ – [SO IT BE] comes into existence. There is no need for any physical means or causes to take effect. [asbāb or ‘ilal]. For example the rūh is from the amr of ALLAH, subhānahū wa ta’ālā.

[b] ‘Ālam-e-khalq: This is the world of means and causes. Everything in this realm is created by means and causes, contrary to ‘Ālam-e-amr. All humanity came into being through the means, wasīla of Ādam and Hawā’, ‘alayhumā as-salām.

It is determined by ALLAH, subhānahū wa ta’ālā, to make things happen through asbāb [sing. Sabab] such as the need of means to acquire knowledge by means of a teacher, upbringing by means of parents. To the extent that even for eating and drinking water in one’s social life, everything is done by means of a wasīla, nothing happens directly. ALLAH, the Almighty, HIMSELF states in the Qur’ān;

“O You who believe, fear ALLAH and seek wasīla [means] to reach Him.”

By these Words of the Lord – ALLAH, it is clear that when reaching and approaching ALLAH by means of a wasīla is fard [compulsory] then what can man - the two legged animal achieve without the wasīla [means]?

Salāh [namāz] is a wasīla [means] of drawing closer to the presence of ALLAH the Almighty and wudū being the wasīla [means] for Salāh and water being the wasīla [means] of wudū.

We need to have food for survival, to cook the food we need the means of pans or pots. The Pot receives heat from the fire and thus food is prepared. Without such means for food preparation the world will remain without cooked food. Alas! What would happen if there were a few wanting to enter paradise without the wasīla of the Messenger of ALLAH, salla ALLAH-u ‘alayhi wa sallam. How is this possible!

ALLAH the Almighty, orders:

“O Believers! Fear ALLAH and remain in the company of the truthful.”

In another statement ALLAH, subhānahū wa ta’ālā, says:

“And on that Day We will call them with their Imāms [Mentors, Shaykhs].

From these Words it is evident that ALLAH the Almighty orders that you seek means – wasīla. Seek association [suhbah – companionship] of the Truthful and We will call upon you by your Imāms [Shaykhs] whom you followed. Thus we learn that the means and association of a mentor is the best means of gaining closeness to ALLAH.

Mawlānā Jalāl ud-Dīn, Rūmī says, “Search for your Shaykh for without a Shaykh this

journey is full of tribulation, fear and dangers.”

Regarding the importance of a Shaykh, Mawlānā Rūmī says: “Without the shade of the Shaykh one cannot annihilate the self [nafs] thus hold firm to the sleeve of a perfect Pīr if you seek annihilation of the inner base self [nafs].”

Khwājah Bahā’ud-Dīn said: “My son, love of ALLAH is not obtainable without a perfect Pīr – Kāmil Shaykh paving your way.”

Mawlānā ‘Abd al-Rahmān Jāmī, referring to the author of the famous ‘Mathnawī Sharīf’ Mawlānā Jalāl ud-Dīn Rūmī, says: “The Scholar of Rūm could not become a Master up until he became the slave of Shams Tabrez.”

What is the Bay'ah (Pledge of Allegiance)?

In the Qur'an al kareem it is stated;

“Lo! Those who swear allegiance unto Thee (Muhammad), swear allegiance only unto ALLAH. The Hand of ALLAH is above their hands.”-Surah Fatha- vs.10

This verse refers to the pledge - Bay'ah. We also come to know that to take or give a pledge BAY'AT is the Sunnah of the Messenger of ALLAH, *salla ALLAH-u 'alayhi wa sallam*, and to give the hand on the Messenger's [*salla ALLAH-u 'alayhi wa sallam*] hand is as if he has pledged with ALLAH, *subhānahū wa ta'ālā*.

Unfortunately we are unable to pledge directly upon the hands of the Messenger of ALLAH, *salla ALLAH-u 'alayhi wa sallam*, but we can do it through the *khalifā'*; vicegerents.

If you are unable to give your hand of pledge directly to the Messenger, (*salla ALLAH-u 'alayhi wa sallam*), then give your hand of pledge BAY'AT to the hand of the *khalifāh*; vicegerent – mentor [*Shaykh*]. This is because you can take the services of all things that you would by its actual things. i.e. from the thing to which or who he is a *Nāib* – vicegerent. For example, the vicegerent of *wudū* – ablution is *tayammum*. After performing *tayammum* one can do everything that one can after having done the ablution *wudū*.

Therefore, to be connected to a *Nāib*; vicegerent of the Messenger, (*salla ALLAH-u 'alayhi wa sallam*), is in reality a connection to the Messenger and by the means of the Messenger we will be connected to Almighty ALLAH. We learn that when a seeker – *Murīd* gives his hand upon the hands of a mentor [*Shaykh*] and pledges with him this is because he is a vicegerent of a Prophet – meaning that in reality he is pledging to none other than the Messenger. By pledging to a *Shaykh* or *Pir* the Seeker repents for his sins and makes a firm commitment of loyalty to ALLAH and HIS Messenger and he makes the *Shaykh* his guarantor for his firm intention who holds the post of vicegerent; *khalifāh* of the Messenger of ALLAH, (*salla ALLAH-u 'alayhi wa sallam*.)

After pledging the seeker should annihilate himself to the *Shaykh* i.e. *Fanā fi ash-Shaykh*, meaning the *Murīd* – Seeker must sacrifice his needs before the priority of his *Shaykh's* needs, he does not act against the advice of the *Shaykh*, shows obedience to the *Shaykh's* instructions and self-annihilates his being in the *Shaykh's* being; to occupy day and night according to the *Shaykh's* advice and hold consistency to the benediction given to him. He practices acts of worships and commits servency – adopts – ALLAH-fearingness, self-avoidance and fulfils all of the *Shaykh's* orders, this occurs when the *Murīd* – Devotee makes himself self-annihilated, totally devout and a true devotee-seeker of the *Shaykh*. Then the *Shaykh* will bestow his specific compassion and hence take hold of his hands and move him forward in the presence of the Messenger, (*salla ALLAH-u 'alayhi wa sallam*.)

Now the Seeker-*Murīd* will by the means – *wasīla* of his *Shaykh* – Mentor self-annihilate himself to the Prophet, (*salla ALLAH-u 'alayhi wa sallam*), and attain devotional annihilation in the Messenger, (*salla ALLAH-u 'alayhi wa sallam*), and when the Seeker

attains this level of devotion, the Messenger,(*salla ALLAH-u 'alayhi wa sallam*), will hold out the hand of the specific devotee and with all confidence pass him on before the presence of the Almighty ALLAH and make his self [nafs] annihilated in the love of ALLAH, *subhānahū wa ta'alā*. In reality, this condition is the recognition of ALLAH's Unity [tawhīd] i.e., the consciousness of the fact that there is no real being in the world other than HE.

To attain the level of *Fanā fi'Shaykh* and *Fanā fi'Rasūl* it takes great effort and strain and a long time to attain but after becoming *Fanā fi'Rasūl* it does not take long to become *Fanā fi'ALLAH* because it is *Rasūl ALLAH*, (*salla ALLAH-u 'alayhi wa sallam*), who helps the devotee to attain the level of *Fanā fi-ALLAH* – a task much easier for our beloved Prophet Muhammad, *salla ALLAH-u 'alayhi wa sallam*, to fulfil.

It is also mentioned in the Holy Qur'an-

"Indeed, ALLAH ('azza wa Jalla) was well-pleased with the Believers when they gave the bay'ah (pledge) to you (O Muhammad, *salla ALLAH-u 'alayhi wa sallam*) under the Tree.."-[Surah 48: al-Fath, Verse:18]

The origin of this "bay'ah" is traced all the way to the Noble Prophet, *salla ALLAH-u 'alayhi wa sallam*, when he took the bay'ah from his Noble Companions under the tree (Bay'at al-Ridwan).

It has been narrated that Sayyiduna 'Uthman, the Third Khalifa, was not present at the time of this bay'ah, so the Messenger of ALLAH, *salla ALLAH-u 'alayhi wa sallam*, placed his own hand on his other hand and stated: "This is ALLAH's Hand of Power and this is the hand of 'Uthman". Thus, the Prophet, *salla ALLAH-u 'alayhi wa sallam*, placed one hand on top of the other and took the bay'ah (from 'Uthman- RA).

When the Noble Prophet, *salla ALLAH-u 'alayhi wa sallam*, finished taking the bay'ah from the Noble Companions, he went in his house and the female Companions (ALLAH, be well pleased with them all), were present awaiting and ready to take the bay'ah. The Noble Prophet, *salla ALLAH-u 'alayhi wa sallam*, paused for a while (thinking of whether he should take the bay'ah from them or not) so the verse was revealed:

"O Prophet (*salla ALLAH-u 'alayhi wa sallam*)! When believing women come to you to give you bay'ah (pledge), that they will not associate anything with ALLAH, and nor will they steal, and nor will they commit adultery, and nor will they kill their children, and nor will they utter slander, intentionally forging falsehood and that they will not disobey you in any m'aruf (Good), then (O Messenger!) accept their bay'ah (pledge) and ask ALLAH to forgive them. Verily, ALLAH is Oft- Forgiving, Ever Merciful." [Surah 60 – al-Mumtahinah – Verse: 12]

The Noble Prophet, salla ALLAH-u 'alayhi wa sallam, also took bay'ah from the believing women. HOWEVER, THE PROPHET'S, salla ALLAH-u 'alayhi wa sallam, HAND NEVER TOUCHED THAT OF A WOMEN'S, THIS IS WHY SAYYIDAH 'A'ISHA AL-SIDDIQA, Radi ALLAH-u 'anha, stated:

"The Prophet (salla ALLAH-u 'alayhi wa sallam) took the bay'ah from the (believing) women verbally; his blessed hand never touched a woman's hand".

Respect of a Pir

We often hear these claims that if a mureed or a believer is showing reverence to his Pir by kissing his hands or feet- then they are committing an act of worship or 'ibadah'!! Alas! These people are so wrong and they are leading everyone to hell and berefting everyone of gaining good deeds and getting peace of mind and of heart. I have mentioned a few points on the permissibility of kissing the hands & feet of pious people-

Some people say that to kiss the hands and the feet of the pious people are prohibited and Shirk (associating partners with ALLAH). They say that by bending (like in Ruku) and kissing the feet of the pious we are making Sajdah to a creation of ALLAH Ta'ala.

The Ahl as-Sunnah w'al Jama'ah believes that this act is permissible and desirable as the books of Ahadith prove that the Ahl al-Bayt and the Sahaba-e-Ikraam kissed the blessed hands and feet of the Most Beloved Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam) and they even kissed the hands and the feet of one another.

The word Sajdah in the Shariah is meant that while doing Sajdah eight parts of the human body must touch the ground, namely both feet (toes), both the knees, both the arms (hands), nose and the forehead, with the express intention (Niyah) of doing Sajdah. Without the clear intention of Sajdah if a person lies on the ground by bending his legs and feet (as is usually done when some one feels extreme cold or he is inflicted with some ailment), this will not mean Sajdah. Therefore, to kiss the feet of the elders or pious persons is not Sajdah since it does not satisfy the conditions of Sajdah.

Sajdah is of two kinds:

(a) Sajdah Tahiyah (by way of greeting) is when a person meets some dignitary, then to express his reverence the one meeting the dignitary touches the ground with his forehead, while the Sajdah is to regard some one as a deity or god.

(b) Sajdah Ibaadah (worship) is Haraam in every Shari'ah.

Sajdah Tahiyat was permissible from the time of Hadrat Adam (alayhis salaam) to the Most Beloved Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam). The Angels offered Sajdah before Hadrat Adam (alayhis salaam). Hadrat Yaqub (alayhis salaam) and the brothers of Hadrat Yusuf (alayhis salaam) offered Sajdah to Hadrat Yusuf (alayhis salaam). Later on, this Sajdah Tahiyah was declared as Haraam in the Shari'ah of Islam as well. Any one doing Sajdah-e-Tahiyah is guilty of a sin and committing act of Haraam. But he is not a Mushrik or a Kaafir. He can offer repentance (Taubah) in the presence of ALLAH.

As far as the question of bending before someone is concerned, this bending is of two kinds. If it is by way of respect to anyone, provided it is not to the extent of bending as in Ruku. If it is so then it is Haraam and Islamic Jurists have forbidden this kind of bending. The other kind of bending is while doing some other work such as picking the shoes with a spirit of respect. This latter posture is permissible (Halaal) as it has no tinge of worship.

When the Most Beloved Prophet Muhammad (Salla ALLAHu Ta'ala 'alayhi wa sallam) visited the house of his daughter, Hadrat Fathima Zahra (radi ALLAHu ta'ala anha) she would stand up for him in respect, take his hand and kiss it and make him sit in her place. When Hadrat Fathima Zahra (radi ALLAHu ta'ala anha) visited the Most Beloved Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam), then he would stand up for her, hold her hand and kiss it and allow her to sit in his place. (Abu Dawood; Mishkaat Shareef)

Hadrat Abdullah ibn Umar (radi ALLAHu ta'ala anhu) says that the Sahaba-e-Ikiram kissed the blessed hands of the Most Beloved Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam). (Abu Dawood)

Hadrat Ashbah (radi ALLAHu anhu) went to the court of the Most Beloved Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam), held the hand of the Noble Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam) and kissed it. The Beloved Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam) said, "In you there are two habits which is dear to Almighty ALLAH and the Noble Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam)" (Adabul Mufrad). From this incident it is clear that the kissing of the hands is a desired action, which was even preferred by the Beloved Prophet Muhammad (Salla ALLAHu Ta'ala 'alayhi wa sallam).

Once, two Jews came to the Most Beloved Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam) and asked him a question. The Noble Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam) answered them. Thereafter, they kissed the hands and the feet of the Beloved Prophet (Salla ALLAHu ta'ala 'alayhi wa sallam) and told him that they bear testimony that he is a Nabi. (Tirmidhi Shareef; Mishkaat Shareef)

A man came to the Most Beloved Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam) and told him that he had taken a vow that should ALLAH Ta'ala grant Rasoolullah (Salla ALLAHu Ta'ala 'alayhi wa sallam) victory over Makkah, he would go the Beloved Kaaba and kiss the chaukat. The Noble Prophet (Salla ALLAHu Ta'ala 'alayhi wa sallam) instructed him: 'Go and kiss the feet of your mother. Your vow will be complete.' (Umdatul Qaari)

Imam al-Ghazzali (radi ALLAHu ta'ala anhu) states that Hadrat Abu Ubaidah bin Jarrah (radi ALLAHu ta'ala anhu) kissed the hand of Hadrat Umar Farouk (radi ALLAHu ta'ala anhu). (Kimya-e Sa'adat; Awaariful Mu'aarif)

Whenever the Sahaba-e-Ikraam would return from a journey they would embrace one another and kiss the hands of one another. (Bustaanul Arifeen)

It is said in "Alamgiri", Bab Mulaqatul Muluk, that if someone kisses the hand of a learned Scholar or the just King because of his erudition (learning) and the quality of justice with his people then there is no harm in it.

In the same book "Alamgiri", Bab Ziyaratil Qubur, it is said that it does not matter much if some one kisses the graves of his parents.

There are five kinds of kisses:

- (a) the kiss of affection and love like a father kissing his son,
- (b) the kiss of meeting (mulaqat) like a Muslim kissing another Muslim on meeting one another,
- (c) the kiss of love and regard like a son kissing his parents,
- (d) the kiss of friendship, when some one kisses his friend, and
- (e) the kiss of sensual love, like the husband kissing his wife or vice versa.

Some have added another kind of kiss as a mark of religious sanctity like of the Hajar-e-Aswad.(Alamgiri)

There is another kiss and it is in respect of religious sanctity and it is the kissing of Hajar-e-Aswad and the threshold of the Blessed Kaaba. Some have said that kissing the Qur'an al-kareem is Bid'ah. However, it is reported that Hadrat Umar (radi ALLAHu Ta'ala anhu) used to kiss the Noble Qur'an al-kareem every morning by holding it in his hands. Kissing the bread (roti) is permissible before Imam Shafa'ee (radi ALLAHu ta'ala anhu) as a permissible Bid'ah or Bid'at-e-Hasanah. (Durre Mukhtar)

It is now obvious that to kiss the hands and feet of the pious and respected persons is Sunnah and those who regard this Shirk and a Bid'at have no basis in their arguments.

Behaviour of a Mureed:

The mureed should be like what Imam Ahmed Raza Khan, Radi ALLAH-u 'anhu, stated:

'A mureed of Hazrat Yahya Manyari, (whose funeral prayer was lead by Sayyid Makhdum Ashraf Jahangir Simnani, Radi ALLAH-u 'anhum) was drowning in a lake. So, Hazrat Khidar 'alayhi as- salaam, (a Prophet or from the Awliya ALLAH, according to various opinions of the Ahl as-Sunnah wa'l Jama'ah Scholars) appeared and stated "give me your hand" (so that I may rescue you). The mureed replied: this hand is already entrusted in the hands of Hazrat Yahya Manyari, I shall not give it to anyone else now. Thus, because of the sincerity of this mureed, Hazrat Yahya Manyari appeared and rescued him. (By the Grace & Will of ALLAH)' -(al-Malfuz – Chapter 2 – Pg. 177/178)

Another incident of a sincere mureed of Sayyiduna Gawth al-A'azam, Radi ALLAH-u 'anhu wa naf'ana al-ALLAH-u bi Barakatih....:

Once, the mureed of Hazrat Gawth al-A'azam Shaykh Sayyiduna 'Abd al-Qadir al-Jilani, radi ALLAH-u 'anhu, saw a dream that Imam al-Tai'fah Sayyiduna al-Shaykh Junayd al-Baghdadi, Radi ALLAH-u 'Anhu, was on the peak of a mountain sat on a chair made of emeralds. Sayyiduna Junayd was asking the people to give him their requests (on a sheet of paper) so that he may present it in the Sacred Court of The Almighty, ALLAH, Subhanahu wa Ta'ala. Everyone did so, except this mureed who stood there silent, so Sayyiduna Junayd asked him to give him his request. This sincere mureed replied: Has ALLAH, Subhanahu wa Ta'ala, relieved my Shaykh from this duty ('Abdul Qadir al-Jilani) to be the 'waseela: means of approach' for the acceptance of people's desires (prayers)?

Sayyiduna Junayd al-Baghdadi, replied: By ALLAH! He has never been relieved from his duty and nor shall he ever be.

To which the mureed answered: 'thus, my Shaykh is enough for me.'

The next morning after the mureed woke up he went to inform his Shaykh ('Sayyiduna Gawth al-A'azam) about his dream but before saying anything, the Shaykh told him: 'hati qissatak' give me your request [as requested by Sayyiduna Junayd from his people] and thus the mureed was given great honour from his Shaykh for his sincerity.-(al-Malfuz – A'ala Hazrat Imam Ahmed Raza Khan, Mufassir-o-Muhaddith-e-Barayli)

However, one needs to find a Shaykh who fulfills the following conditions:

1. he has to be Sahih-al-Maslak (Authentic Beliefs 'aqidah, according to the Ahl as-Sunnah wa'l Jama'at) as the Noble Prophet, salla ALLAH-u 'alayhi wa sallam, stated, that my Ummah shall be divided into 73 sects, all are misguided except for 1, and that is the group that shall follow the commandments of ALLAH and HIS Beloved Messenger, salla ALLAH-u 'alayhi wa sallam, and shall follow the ways of the Prophetic Companions of the Messenger of ALLAH, salla ALLAH-u 'alayhi wa sallam.
2. he must be observing all the obligations & requirements of Shari'ah (establishing the 5 daily prayers with Jama'ah as well as praying the sunnah's and the optional prayers as a person who treads the path of Tareeqah has a much more greater responsibility of worship and abstaining from even the mutashabahat the doubtful things, keeping fasts,

and so on.-(Sab'a Sanabal – Hazrat Mir Sayyid 'Abd al-Wahid Balgarami, Rahimahu ALLAH 'alayhi. Pg. 114-115)

3. His Silsilah (chain) should be linked (muttasil: connected) with an unbroken chain that reaches our Master Sayyiduna Muhammad al-Mustafa, al-Mujtaba, salla ALLAH-u 'alayhi wa sallam.

4. has to have enough knowledge so that he can extract Islamic rulings himself from authentic sources. He should also have the knowledge of things that are forbidden, as it has been stated a person who does not know what is wrong shall soon fall in its trap. -("Bashir al-Qari" – Pg. 62)

5. The main condition for the mureed to gain blessings from his Shaykh is to have sincerity, obedience, respect.

Hazrat Sayyiduna Gawth al-A'azam, Radi ALLAH-u 'anhu, said: that whoever connects with me and adds his name to the Book of my mureeds, then ALLAH 'azza wa Jalla, shall surely accept him and if he treads a wrong path, he shall be given guidance from ALLAH, Subhanahu wa Ta'ala, to repent, and he is in the group of my mureeds and undoubtedly, ALLAH has promised me that He shall enter into Paradise those who are my mureeds, and those who follow my way and those who love me.-(Bahjat al-Asrar – Imam al-Shatnufi Rehmatu ALLAH-i 'alayhi, as stated in "Imam Ahmad Raza aur IIm-e-Tasawwuf" by 'Allama Muhammad Ahmad Misbahi, Pg 112, and also by Sadr al-'Ulama, Hazrat Shaykh Sayyid Ghulam Jilani Meerthi, rehmatu ALLAH-i 'alayhi, in his "Bashir al-Qari sharh Sahih al-Bukhari" Pgs. 61-62)

Sayyiduna Shaykh Khwaja Muin ud-Din, Chishti, Radi ALLAH-u 'anhu, said, that "I was once engaged in worship in the Haram of Makkah al-Mukarramah when suddenly I heard a voice from the unseen saying: "O Muin-ud-Deen! We are pleased with you, thus we have forgiven you and those who are in your family". Khwaja Muin ud-Din, radi ALLAH-u 'anhu, requested: "O ALLAH 'azza wa Jalla! I desire more," a voice was heard: "Ask and you shall be given" he replied: "O ALLAH 'azza wa Jalla! Forgive the mureeds of Mu'in-ud-Din and the mureeds of his mureeds" a voice was heard from the unseen: "O Muin-ud-Din! We have forgiven all your mureeds and all those who shall be in your silsilah until the Day of Resurrection"-("Bashir al-Qari" – Sadr al-'Ulama, Sayyid Ghulam Jilani al-Meerthi, rehmatu ALLAH-i 'alayhi – Pg. 62)

Special advice to the Mureed:

An extract from *Al Murid al Salik* ; which is a book from Mehboob al Subhani al-Ghawth al-A'zam Sayyadina al Shaykh Abd' al-Qadir Jilani Radi ALLAH-u ta'ala anhu.

1. O' Mureed! Remember that if you live the life as prescribed by the Sharia'h, then on the Day of Qiyaamah, you will be highly successful and enlightened.
2. O' Mureed! Remember that you have pledged to refrain from anything which is against the Commands of Almighty ALLAH and HIS Most Beloved Rasool Salla ALLAH-u ta'ala 'alayhi wa 'aalihi wa Sallam.
3. O' Mureed! You have pledged to remain within the folds of the Ahle Sunnah Wa Jamaah and will refrain from the company of all misled sects and groups. Remember! Do not die, but in the state of Imaan.
4. O' Mureed! You have pledged to perform all the Faraa'idh of the Shariat-e-Muhammadi Salla ALLAH-u ta'ala 'alayhi wa 'aalihi wa Sallam, the Salah, the Fasting, the Hajj, and the giving of Zakaah. Remain steadfast in these duties.
5. O' Mureed! You have pledged to perform all the commands of Sharia'h, so do not break this pledge of yours.

Whoever relates himself to a Shaykh, in one way or another, thinking that his relationship will free him from something in the Shari'ah, is sorely mistaken.