

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Shariat and Tareeqat

Foreword

Allah Almighty says in Surah Al-Baqrah فَادْكُرُونِي اُدْكُرْتُمْ (So you remember me, I will remember you). And He says in Surah Al-Ankabut وَلَذِكْرُ اللّٰهِ اَكْبَرُ (The remembrance of Allah is the greatest thing). Remembrance is the opposite of forgetfulness, and this obliviousness is removed from Zikr (Recollection). Keeping in mind the emphasizing Decree of Surah Muhammad, i.e.; فَاعْلَمْ اِنَّهٗ لَا اِلٰهَ اِلَّا اللّٰهُ (So note down that there is no worship of anyone except Allah), the Sufis and Mashaikh (Religious Mentors) devised some ways of recalling and remembering Allah. For instance, with the word "لا" negating everything, and with "اِلٰهَ اِلَّا اللّٰهُ" regard Him as God Alone. And then taking the last word "اللّٰهُ", keep on saying "اللّٰهُ اللّٰهُ". It is the experience of these Sufis that the dangers and illusions are eliminated by the Kalimah Tayyabah, and everything is negated, except Allah. With the Jalalah Name "اللّٰهُ اللّٰهُ", absorption (the fact of being very interested in something) is established. With "هُوَ" and "اللّٰهُ هُوَ", in particular, a sort of concentration and unconsciousness develops.

In order to achieve “Permanent Remembrance” (دوام حضوری) it is necessary to sit regularly for the purpose of Zikr and Remembrance. Then Zikr-e-Jahri (recalling with sound) with specific words should be started. When a concentration is established, change this remembrance into Zikr-e-Khafi (recalling without sound). Then proceed to the Zikr-e-Qalbi (wholehearted remembrance), until every breath is in the remembrance of Allah.

Note it down that someone's regular guidance is also necessary to achieve this focus. This guidance can be obtained from a Murshid/Peer (Spiritual Mentor). If a Sheikh's regular Pledge of Allegiance is taken, then any sort of whispers of Shaytan can be avoided to a great extent. Adopting this whole process is called “Tareeqat”.

Following the Tareeqat is not a new invention. It has been prevalent throughout the Islamic World since beginning. At present, Deobandi, Barelvi and Dawat-e-Islami Sects are common in Pakistan. "Tareeqat", without exception, is not only acceptable for all of them but also their Sheikhs and their followers practice these methods. However, it can be said that, with the passage of time, good Sheikhs (Murshid/Peer) are seen decreasing day by day. As a result, the numbers of followers (Mureed) are also diminishing.

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