

❖ Introduction

Shariat: The collection of laws revealed by Allah Ta'ala is called Shariat or Sharia Laws.

Kinds of Shariat: There are three Shariat. These are Moosavi Shariat, Eisavi Shariat and Muhammadi Shariat.

Islamic Laws of Jurisprudence: These are five; Hanafi Jurisprudence, Hanbali Jurisprudence, Maliki Jurisprudence, Shafi'i Jurisprudence and Jafari Jurisprudence.

Tasawwuf: Sufism is called "self-purification" in the Quranic term and "Ihsan" as per Hadith terminology. Sufism is not only a collection of spiritual, inner qualities and spiritual values and attitudes, but Sufism is also the name of sincerity in all dimensions of knowledge; intellectual, practical and social refinement. Sufi Imams have based all their beliefs, concepts and practices, on the Quran and Sunnah. According to Hazrat Junaid Baghdadi ---- "The path of Sufism can only be achieved by the one who has the Holy Quran in his right hand and the Hadith of the Prophet in his left hand. And let him set the path in the light of these two lamps, so that he does not fall into the pits of doubt and is not trapped in the darkness of error."

Tareeqat: According to the Sufis, the next level after Shariat is Tareeqat. In this, the Salik (follower of the Tareeqat path) pays special attention to his outer-self as well as his inner-self. However, to guide him in this, he needs a teacher called Sheikh, Murshid or Peer. The search for this Sheikh is also important because as long as a person is alone, he is an easy target for Shaytan. But when he takes the allegiance

of a Sheikh and is included in the list of his disciples, he is saved, to a great extent, from the Shaytan's whispers. Then according to the Sheikh's teaching, he purifies his self from the faults, until he gets close to Allah. This entire process or following this path is called Tareeqat.

❖ Chain of Caliphate and Tareeqat

From Hazrat Abu Bakr Siddique RA:

The Chain of Naqshbandiyah, Qadriyah, Shah Madariyah & Shattariyah

From Hazrat Umar Farooq RA:

The chain of Farooqiyah and Owaisiyah

From Hazrat Ali RA:

The chain of Qadriyah, Chishtiyah, Suharwardiyah, Rifaiyah

From Hazrat Imam Hasan RA:

The chain of Qadriyah, and Shazliyah

Chains: In Sufism, the lineage refers to the spiritual method and family tree of a Mentor or Sheikh. The collection of different Chains is called "Salasil". There are four major Chains in India and Pakistan. Their names are Chishtiyah, Qadriyah, Suharwardiyah and Naqshbandiyah. The founder of the Chishtiyah Chain is Khawja Moinuddin Chishti. Next to them are two branches. They are Chishtiyah Sabriyah (Sabir Kaliri) and Chishtiyah Nizamiyah (Khwaja Nizamuddin Auliya). Sheikh Abdul Qadir Jilani is the founder of the Qadriyah Chain. The founder of Suharwardiyah Chain is Sheikh Shahabuddin Suhrawardi, and the founder of Naqshbandiyah Chain is Khawja Bahauddin Naqshbandi. In view of the leaders of all these Chains, the main thing was to establish Zikr and the remembrance of Allah Ta'ala. The chain of Hazrat Ali was initially called the "Chain of Ulawi". Later, the Qadriyah, Chishtiyah and Suharwardiyah Chains were slightly revised in the methods of Zikr or the Lessons, as per the need of the time, and came to be known by the names of their founding Sheikhs. The same is the case with other Chains.

❖ Naqshbandiyah Chain

Tareeqat-e-Naqshbandiyah is one of the most famous Chains of spirituality. Its followers are called Naqshbandi. The founder of this spiritual Chain is Sheikh Bahauddin Naqshband RA (1328 - 1389AD) who was a native of Bukhara (Uzbekistan). The Chain of this Tareeqat was initially in Bukhara, Turkestan and Central Asia. But later, it had spread in India, Pakistan and other places as well.

The Naqshbandiyah Chain is also considered as the leader of all the Chains. Beyond this Chain, there are many sub-Chains, among which the Mujaddadiyah Chain is very well known. Its founder is Hazrat Mujaddad-Alf-Thani (1564 - 1624 AD). The chain of Mujaddadiyah is spread in many countries of the world and also in the Sub-continent. Its sub-branches include the Chain of Saifiyah, the Chain of Qandharia etc.

• ***Sheikh Bahauddin Naqshband established the following eleven principles***

- (1) Look at the steps (2) Consciousness at the breath (3) Solitude at the association (4) Zikr (5) Travel at homeland (6) Echo (7) Eyes-safety (8) Memory (9) Numerical Stance (10) Time Stance and (11) Heart Stance.

The first four of the principles mentioned above are detailed below:

☆ **Look at the steps (نظر بر قدم)** : In order to protect your eyes, keep your eyes on your feet. Eyesight pollution is such a poisoned projectile that kills both the target and the hunter. This kind of demise is a cause of Loss of Faith. The Salik's step should not be behind his inner-self. The Salik should look at his bad and good footsteps. If you see a step in evil, take it back and move forward the step of good. "Looking down" is the Sunnah of the Prophet.

☆ **Consciousness in breath (آبوش و آرم)**: In Sufi terminology, this is called Pas Infas. It means that every breath of the Salik should be present and well aware and conscious all the time, so that, no breath should pass in negligence and sin. All the time should protect for every

breath, and the connection is not broken and the association is maintained. The Holy Hadith says that “A wise man is that person who alarms his own-self”. Hazrat Khwaja Naqshband Bukhari RA has said that no breath should be wasted. It means, the safeguard is required between the entry and exit of each breath, and no moment passes into the negligence. If negligence is felt, ask for forgiveness. Intend to give up negligence in the future, because due to this negligence a person commits sin.

☆ **Loneliness in Group** (خلوت در انجمن): This means engage with God from the heart, and keep the relationship with Allah Almighty in all your daily activities, i.e. Eating and drinking, getting up and sitting down, understanding and perceiving things and so on. Let your hands be engaged in worldly affairs, but your heart should be directed towards Allah. The meaning of “Loneliness in Group” is also that the entire Universe exists, but there is no thought of anyone except Allah in the heart. According to Shah Naqshband Bukhari RA, “Loneliness in Group” means apparently no association with people, and inwardly should be with the Creator.

☆ **Remembrance of Allah** (ذکر و فکر) : Remembrance of Allah is very important in all the Chains. According to Maulana Abdul Qadeer Siddiqui, "What is Shariat? It is a Divine commandment. What is Tareeqat? It is walking on the path of God. And what is Reality? It is Understanding of God's Persona and Attributes. This is Ma'rifat. And staying day and night in His tune, this is the Essence. Opposite to this, there is a cloudless open season. Night and day God is remembered, the heart is happy in His memory. Ignorant, waste their life. There is neither Zikr nor fear. Those who are sensible are alert in every way." (Ref: Hasilat-e-Tafseer Siddiqui, Chap-37).

❖ Kinds of Zikr

- (1) Zikr with loud voice (2) Zikr without voice (3) Linguistic Zikr
 (4) Zikr with heart (5) Breathless Zikr (6) Zikr with breath
 (7) Permanent Zikr or Constant Presence

Zikr with loud voice is Zikr-e-Jahri. With this, the body gets excited and laziness goes away. With Zikr-e-Jahri any possible dangers go away. Become passionate. There is strength in love and affections. Anxiety and lust arise. With Zikr-e-Jahri a sort of annihilation comes, As if someone has been bitten by a scorpion or burning in fire, and screaming, yelling and giving up his life.

Slowly and without sound Zikr is Zikr-e-Khafi. It generates absorption and a sort of annihilation, as if someone bitten by a snake or drowned in water. The poor fellow gave up his life, neither screaming nor crying. The poor man did not even breathe and expired.

Zikr-e-Jahri is usually done by Chishtiyah people. In the Qadriyah method, first excitement is created by Zikr-e-Jahri, and then through Zikr-e-Khafi, the teaching of concentration and tranquillity is given. Sheikh Bahauddin Naqshband RA used to refrain from doing Zikr-e-Jahri, that is, loud Zikr. His theory was "Outwardly benevolent and inwardly righteous" and he used to say "There is fame in solitude and disaster in fame".

Permanent Presence (دوامِ حضوری) can be understood in this way that when learning to drive a car, in the beginning, the driver's attention is always focused on the road, steering, clutch and brakes of the car. But with time, when a balance is established in all of them, then he talks, turns around and looks here and there as well. In this situation does he not care about road and car? No! It definitely stays, but it goes into the subconscious. When self-awareness is achieved, where is negligence then?

This is what “Permanent Presence” is. And the person who develops the Presence of God he is virtually in ample peace.

It is narrated by Hazrat Abu Hurairah RA that the Holy Prophet (PBUH) said: Allah Almighty says that as my bondman thinks for Me, I deal with him accordingly. When he remembers Me, then I remain with him. If he remembers Me in his heart does Zikr (Zikr-e-Khafi), I also (as per My Magnificence) remember him secretly. And if he remembers Me in group (does Zikr-e-Jahri), I also mention him in group better than his gathering. If he comes close to Me by the length of a span, I come close to him by the length of an arm. If he comes to Me closer to an arm, I come to him as close as two arms. And if he walks towards Me, I run towards him. (This hadith is agreed upon all).

❖ **Lataif, Zarabat and Muraqabah**

The place of light in the human body is called Latifah. Man is made up of ten components. Five of them {air, water, fire, soil and the refined self (ہوا، پانی، آگ، مٹی اور لطیف نفس)} are the constituents of the Universe, and five {Heart, Soul, Sir, Khafi and Ikhfa (قلب، روح، سر، مخفی اور انخفی)} are the components of the World of Commandment. These ten parts are called “Lataif-e-Ashra”. Here, the heart does not mean a piece of flesh, but it is “Latifah”, in which Allah grants His kindness. It is called the Real Heart. “Latifah-e-Qalb” is located in the human body at a distance of 2 fingers below the left breast nipple. The soul is also a Latifah granted by Allah. It is located in the human chest directly below the right breast nipple at a distance of 2 fingers. The place of Latifah-e-Sir is in the middle of the chest, at a distance of 2 fingers from the left breast in the human chest. The place of Latifah-e-Khafi is in the middle of the chest at a distance of 2 fingers from the right side of the breast, while the place of Latifah-e-Ikhfa is just in the middle of the chest.

For the reader's information, it will be appropriate to mention here that the current science of heart-brain communication states that the communication between heart and mind is actually a dynamic, ongoing, two-way dialogue, in which each organ constantly influences the function of the other. Modern research has shown that the heart communicates with the brain in four major ways:

- (1) **Neurologically** through the transmission of nerve impulses
- (2) **Biochemically** via hormones and neurotransmitters
- (3) **Biophysically** through pressure waves
- (4) **Energetically** through electromagnetic field interactions

Communication along all these conduits significantly affects the brain's activity. Moreover, the research shows that messages the heart sends to the brain also affect its performance.

*(Reference; Science of the Heart; Exploring the Role of the Heart in Human
An overview of Research conducted by the HeartMath Institute)*

<https://www.heartmath.org/research/science-of-the-heart/heart-brain-communication/>

There are manners of sitting in Zikr. If you are alone, sitting facing the Qiblah, sitting with folded knees, and pressing the vein of "Kimas" in the left thigh below the knee with the foot's thumb, are among the protocols. However, one can also sit on two knees as done in five times prayers. For congregational Zikr, all should sit in a circle.

Zarab (*Striking head on Latifah*) is usually given on the heart. Some people execute Zarabat on other Lataif as well. Zikr is performed in single, double, triple and four Zarabat (Strikes). This type of Zikr is done collectively, so that, after hearing the sound of Zikr, more and more people may come to the circle of Zikr. Zikr-e-Jahri with strikes is done by passing through four positions. If this Zikr is done with the idea that wherever you turn for strike, there is God, as a result, the state of absorption and concentration generates and the sound of Zikr starts to be heard from every object.

By uniting the spiritual power with the inner light and reaching a point, is called Muraqabah. Muraqabah requires the development of subtle awareness of Lataif and spiritual strength. Muraqabah is good for proficient people, whose soul has reached to its purity and heart has become pure. Ordinary people's Muraqabah is nothing but ignorance, even if it is done by any outward worship.

❖ Qadriah Chain

This Chain of Tareeqat is attributed to the name of Hazrat Abdul Qadir Jilani RA (1077-1166 AD). Abdul Qadir Jilani RA belonged to the Hanbali faith. He was the head of Islamic Institute and Religious Inn in Baghdad, and used to preach in both places. He used to teach different Islamic subjects especially, Tafseer, Hadith, Fiqh, and Hanbali Jurisprudence, Principles of Jurisprudence and Syntax. Sheikh Abdul Qadir RA was also responsible to look after Dar-ul-Ifta (Institute of Islamic Jurisprudence). He used to write Fatawa (orders as per Fiqh rules) according to both Hanbali and Shafi'i faiths. After the destruction of Baghdad, the Islamic Institute and the Religious Inn both ceased to exist.

After Sheikh Abdul Qadir RA, his sons Abdul Wahab RA and Abdul Razzaq RA succeeded him. And then, soon after, the chain of the Peer (Sheikh) and the Follower spread steadily through them. The Sheikh, whom he considered to be a perfect follower, would send him to spread Islam in other countries, by giving him the Kharqah (a garment that the Sheikh gives to his follower as his Caliphate). During the life of Sheikh Abdul Qadir Jilani RA, his various followers had started spreading Sheikh's preaching regarding Islam in different countries.

In the Indo-Pak Sub-continent, the Qadriyah Chain has great importance as compared to the other Chains of Tareeqat. This chain reached here through Hazrat Sheikh Muhammad Al-Hasani Jilani RA, Sheikh Abdul Qadir Thani (second) RA and Hazrat Shah Sikandar Mahboob Elahi RA. Many well-known scholars and Sufi of the Indo-Pak Sub-Continent have been related to this Chain.

In Sufism, the Qadriyah Chain is considered to be the oldest and the most famous and authentic chain of spirituality. Sheikh Abdul Qadir Jilani RA is one of the Imams of Islam who was the leader of Muslim scholars and nobles of his time. Sheikh Abdul Qadir Jilani RA, in his time, is considered to be one of those who adhere to the Islamic Sharee'ah and enjoin the good (امر بالمعروف) and not the evil (نهي عن المنكر). He prioritized Islamic Shariat over everything.

Many people used to repent from their sins in the assembly of Sheikh Abdul Qadir Jilani RA. Allah Ta'ala had given him a beauty and perfection in Zikr and spread its grace among people. Sheikh Abdul Qadir Jilani RA was against the invention of innovations in religion, and he used to follow the path of the Salaf-e-Saliheen, i.e., the distinguished elders (like Sahaba, Tabeeen and Taba-e-Tabeeen, etc.). And in his writings and speeches, he used to encourage people to follow the Salaf.

In one verse of Surah Al-Saaffat, Allah Almighty has described the number of multiples as مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (means, 100,000 or more). Therefore, if you read/recite/remember any name of Allah Ta'ala a million or one and a quarter million times, it is called "giving Zakat". In the Qadriyah Chain, Zakat is given for some Divine Names of Allah. With each divine name there is a charm. These are short prayers that are recited after every hundred or five hundred. These supplications are available in Tawajjuh Sharif, Kashkol Sharif and Fuyoozat Qadri.

❖ Chishtiyah Chain

Abu Ishaq Shami RA was one of the respected persons from the ninth generations of Hazrat Ali RA. According to some narrations, these elders came from Asia Minor and settled in a village named Chisht, which is in Khorasan region. According to some, he settled in Syria and was buried there after his death. Anyhow, the Chishtiyah Chain certainly started with Khwaja Abu Ishaq RA. After him, this Chain was upheld by Khwaja Maudood Chishti. During his time, the Chishtiyah Chain had extended from Balkh to Baghdad and India, that's why he is also called the Imam of the Chishtiyah Chain and Sheikh Al-Shayukh.

Some people consider Moinuddin Chishti RA to be the founder of this Chain, because he is the person who spread it in India. Apart from them, Abu Ahmad Abdal RA, Khwaja Qutubuddin Bakhtiar Kaki RA, Baba Fariduddin Ganj Shakar of Pak-Patan, Ali Ahmad Sabir Kaliri RA and the names of Nizamuddin Auliya RA of Delhi are also taken in the promotion of this Chain.

Hazrat Khwaja Moinuddin Chishti RA (1138-1235AD) was born in Sajistan. Khawja Moinuddin was Syed from parents. His lineage reaches to Hazrat Ali RA. His education and training was in Khorasan. Then he went to Samarkand. And when he left for Iraq, on the way he first stopped at the town of Harwon, Nishapur. Here he reached to Khawja Usman Harwi Chishti and pledged allegiance to him. He remained in his service for a long period of time and did great struggle and austerity. After which he got the Caliphate from him. Then he went around different areas and met many Saints. Through Baghdad, Herat,

Tabriz and Balkh, Hazrat Moinuddin RA came to India and first reached to Lahore. It is well-known that here he performed Chillah (a forty days stay for special prayers) at the shrine of Hazrat Data Ganj Baksh. Then he went to Multan from Lahore. Here, he stayed for some time and mastered Indian languages. After that he came to Delhi, and after a short stay, he moved to Ajmer. Rai Pathura, at that time the King of India, was staying in Ajmer. Thus the city of Ajmer was more important than Delhi. However, it is also known from a reference in Tabquat-e-Nasiri that when he reached Ajmer, this Hindu ruler had been eliminated due to the army attack of Sultan Moizuddin Ghori.

Khawja Sahib was a great chief of his era. Propagation of Islam in India is his greatest accomplishment. It was he who founded the Chishtiyah dynasty in India. Chisht is a village near Herat where Khwaja Abu Ishaq RA started this Chain. Moinuddin Chisti's Mentor got Caliphate in the same Chain.

Among the Caliphs of Moinuddin Chishti RA, Khwaja Qutubuddin Bakhtiar Kaki RA and Sheikh Hameeduddin Nagori RA gained great fame. Khwaja Qutubuddin Bakhtiar Kaki became the disciple of Moinuddin Chishti in Baghdad and he carried out the work of Chishti Chain in Delhi with great skill. Sheikh Hameeduddin Nagori came to Delhi from Bukhara but first he stayed in Nagor and hence became famous as Nagori.

❖ **Suharwardiyah Chain**

Suharwardiyah is one of the famous spiritual Chains. The followers of this Chain are called Suhrawardy, who are mostly in Iran, Pakistan, India and Bangladesh. The founder of this Chain was Shahabuddin Suhrawardy RA (1144-1235AD). Sheikh Sahib's Sufism is actually a combination of Shariat and Tareeqat as well as a junction of adoration

and worship. And the fact is that neither the Tareeqat can be separated from the Shariat nor the requirements of the Shariat are fulfilled without follow up on the Tareeqat.

Countless bondmen of God received refinement from Shahabuddin Suhrawardy RA. People would come to his service and eventually join the ranks of his servants. He had a great position and status in the eyes of the Government of the time. He travelled many times to other countries as an ambassador on behalf of Ameer Al-Nasir (Abbasid Caliph of Baghdad). According to the teachings of Sheikh Suhrawardi RA, "It is the duty of the people to seek cause and ask question. The bondman of Allah is powerless and unaware of anything other than Allah. And the one who sees the action of Allah and waits for His command. When this condition occurs, the door of Atta (the unmerited favour of God) opens to him. And Kashf (discoveries) begins to be revealed, which is a degree of closeness. After that it reaches to the manifestation of Attributes and then to the manifestation of Persona. In this way, first annihilation and then survival is achieved ---!

The Suharwardiyah Chain in India came after the Chishtiyah Chain. However, the foundation of this chain was laid by Sheikh Ziauddin Abul Najib Suhrawardi in Baghdad. He used to teach Shafi'i Jurisprudence at the Jamia Nizamiyyah in Baghdad. After the death of Sheikh Abdul Qadir Jilani RA in Baghdad, Sheikh Abul Najib Suhrawardi looked after for one year, and then Shahabuddin Suhrawardi carried out the spiritual leadership of Baghdad in a very auspicious manner for many years. The fame of his academic ability and devotions had reached not only in Iraq but also in Egypt, Syria, Hijaz and. There was a lot of respect for him in India and Pakistan as well.

In those days, Sheikh-ul-Islam Bahauddin Zakaria Multani left India travelled country to country around the Islamic world, in search of a perfect Mentor. He reached to Shahabuddin Suhrawardi in Baghdad and ultimately found his desire. The new Mentor granted him the Caliphate after only three weeks of his austerity, and ordered him to go to Multan and strengthen the foundations of the Suharwardiyah Chain in the Sub-Continent. In the true sense, the great struggle of Sheikh Bahauddin Zakaria Multani has been a successful role in the promotion and spreading of the Suharwardiyah Chain in India.

❖ Essence of the Subject

The result of all this discussion is this Verse of the Holy Quran:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ، أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

{Those who have believed and whose hearts are assured by the remembrance of Allah, unquestionably by the remembrance of Allah hearts find satisfaction. (13:28)}

And

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ

{Zikr of the Kalimah Tayyabah is the best.}

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