# A Guide for Wayfarers

*an English translation of*

# *Rahnumâ-e-Sâlikîn*

by

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بسم اللہ الرحمن الرحیم

# Translator's Note

All praise belongs to Allah Almighty, the Lord of all the Worlds, and may Allah Almighty shower His infinite peace, mercy and blessings on the Leader of the Messengers and the Seal of the Prophets—Muhammad—and on his descendants, companions, wives, the members of his family, servants, near ones, all those who sincerely follow him till the Day of Judgment, and on us along with them.

*A Guide for Wayfarers* is an English translation of *Rahnumâ-e-Sâlikîn* written in Urdu by Ĥadhrat Maulana Mufti Sayyid Mukhtaruddin Sahib of Karbogha Sharif [may he live long and his blessings be lasting]. This translation is based the edition of *Rahnumâ-e-Sâlikîn* published in 1423 AH/2002 AD. It follows certain conventions, as briefly explained below:

(a) Square brackets [] are used for honorifics, meanings and explanations of terms as well as any addition of words or phrases by the translator.

(b) A simplified transliteration scheme is followed for names and the Arabic and Urdu terms. However, Anglicized words are not transliterated; rather, their spellings have been retained as given in modern English dictionaries: for example, *Hadith(s)*, *halal*, *haram*, *imam(s)*, *Islam*, *madrassa*, *maulana*, *mufti*, *mujtahid, murshid*, *Quran*, *Shaheed*, *sharia*, *sheikh*, *Sufi(s), Sufism*, *Sunna, tawhid* and *ulema.* Also, the transliteration scheme is not applied to the names of contemporary personages and places.

(c) The translation is supplied with Transliteration Key.

(d) The source text has no footnotes. All footnotes are added by the translator; their numbers begin with 1 on each page.

May Allah Almighty graciously accept this effort, make it a source of guidance for the translator and all readers, and grant its best reward in this world and the Hereafter to the translator, his parents, his respected *mashâ'ikh* [spiritual guides], his family members, his well-wishers and the entire Ummah. Amen!

A Servant of Allah Almighty

# Transliteration Key

| Consonants | | | | Aspirated Consonants | | Vowels | |
|---|---|---|---|---|---|---|---|
| ب | b | ص | s̲ | بھ | $b^h$ | **Short Vowels** | |
| پ | p | ض | dh | پھ | $p^h$ | ◌َ | a |
| ة-ت | t | ط | ṭ | تھ | $t^h$ | ◌ُ | u |
| ٹ | t̲ | ظ | z̲ | ٹھ | $t̲^h$ | ◌ِ | i |
| ث | ŝ | ع | ‘ | جھ | $j̲^h$ | | |
| ج | j | غ | gh | چھ | $c̲^h$ | **Long Vowels** | |
| چ | c̲ | ف | f | دھ | $d^h$ | ◌َ ا۔آ | â |
| ح | ĥ | ق | q | ڈھ | $d̲^h$ | ◌ُ و | û |
| خ | kh | ك۔ک | k | ڑھ | $ṙ^h$ | ◌ِ ی | î |
| د | d | گ | g | کھ | $k^h$ | | |
| ڈ | d̲ | ل | l | گھ | $g^h$ | **Diphthongs** | |
| ذ | ž | م | m | | | ◌َ و | au |
| ر | r | ن | N | **Connective Syllables** | | ◌َ ی | ai |
| ڑ | ṙ | ں | ṇ | و | o | | |
| ز | z | و | w | ءِ | e | | |
| ژ | zh | ھ-ہ | h | | | | |
| س | s | ء | ’ | **Doubled** | | | |
| ش | sh | ے-ی | y | ّ | letter repetition | | |

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

# SOME GUIDELINES FOR *ṬÂLIBÎN* [SEEKERS] AND *SÂLIKÎN* [WAYFARERS]

At the time of taking *bay'at* [pledge], Ĥadhrat Sheikhul Hadith[1] [may Allah Almighty illuminate his grave] used to say, "*bay'at* [pledge] is made for doing something. It is like getting your name registered for admission to a school or madrassa. Now, after admission, if someone does not even go to the madrassa, or does not study anything at all, obviously, what will he know?" Therefore, a few things are written here by adopting which the real objective of *bay'at* [pledge] and its full benefit are achieved.

1. Keeping in touch with one's sheikh [spiritual guide]—by having his *suĥbat* [companionship] and visiting him, or through correspondence in case of an excuse—and strict observance of the *ma'mûlât* [routine devotional practices] prescribed by him are extremely essential for progress and success.

2. [A disciple] should have conviction about his sheikh [spiritual guide] and murshid that, within the realm of means, his goal will be achieved through this sheikh [spiritual guide] only; that it is through him that he will be able to reach the destination; and that even though there may be other contemporary *mashâ'ikh* [spiritual guides] who may be higher and superior too, but his sheikh [spiritual guide] is the most beneficial for him. Therefore, he should make his sheikh [spiritual guide] the focal point for his reformation, training and the receiving of *faidh* [spiritual emanations]. He should make himself like that suckling child who runs to his mother only, although there are thousands of nursing mothers in the gathering, but he does not take any notice of them. In the technical terms of Sufis, this is called *tawhid-e-maṭlab* [attachment to a single spiritual guide], that is, to have contact with and attach to only one sheikh [spiritual guide] to achieve one's purpose and quest.

3. The *ṭâlib* [seeker] and *sâlik* [wayfarer] should honour and respect all *ahlullâh* [the pious people of Allah Almighty] and all *mashâ'ikh-e-ĥaqqah* [righteous spiritual guides], but should not seek from anyone else except his murshid for success in achieving his goal.

4. It will not be against *tawhid-e-maṭlab* [attachment to a single spiritual guide] if the sheikh [spiritual guide] himself entrusts a *murîd* [disciple] of him to another sheikh [spiritual guide] or *khalîfah* [spiritual successor]; rather he [the disciple] should now consider him [the new sheikh] to be the substitute of his sheikh [spiritual guide] and establish relationship with him for education and training, and follow the principle of *tawhid-e-maṭlab* [attachment to a single spiritual guide] with respect to him.

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[1] That is, Barkatul 'Asr Sheikhul Hadith Ĥadhrat Aqdas Maulana Muhammad Zakariyya Muhâjir Madanî [may Allah Almighty have mercy on him].

5. There is no harm in joining for blessing the company of other *mashâ'ikh* [spiritual guides] who are of the same *maslak* [school of thought] and taste as that of one's sheikh [spiritual guide], and hold one's sheikh [spiritual guide] in high esteem, provided that one does not ask them about one's reformation, nor learns from them any *žikr-o-shughl* [spiritual exercises].

6. If the murshid is also your teacher, tell him openly your ambiguities for your own understanding. Similarly, if he asks for advice, do so openly, but sit quietly and respectfully in his *majlis* [assembly].

7. A *sâlik* [wayfarer] and *ṭâlib* [seeker] should not consider the *ažkâr-o-ashghâl* [spiritual exercises] of Sufis and the abundance of worship to be the sole reason for his inner reformation, nor should prescribe at his own the *ažkâr-o-ashghâl* [spiritual exercises] of Sufis for himself. Rather, completely entrust yourself to your murshid in matters concerning reformation and training. Have you not seen that sometimes even nutritious foods prove harmful to a patient, and even the most expensive medicine can cause death if it is not suitable to the disease?

8. Until one falls deeply in love with one's sheikh [spiritual guide], one should establish one's relationship with him on *pîrî-murîdî* [mentor-mentee] lines only, be concerned with matters and states that relate to this kind of relationship only, and try to remain ignorant about the rest of the affairs and his family matters because it is his human dimension. No matter how great the sheikh [spiritual guide] is, he is, after all, not *ma'ṣûm* [infallible]. Inevitably, according to his spiritual rank, there may be some impurities in him. Although most of such things are not actually objectionable, but look objectionable to a *murîd* [disciple] who has little understanding and a weak love. So, when someone would pay his attention to such things, it would often [lead him to] raise an objection, which, in turn, would cause his alienation and deprivation.

9. On the path of *sulûk* [spiritual wayfaring], there is a great need of *inqiyâd* [submission] because the sheikh [spiritual guide] is the medium for [receiving] divine favours and blessings. Even a slight disobedience and objection on the part of a *murîd* [disciple] becomes the reason for the discontinuation of the favours and rewards. *Inqiyâd-e-sheikh* [submission to the spiritual guide] arises from voluntary love, that is, the love in which there is a desire and need for the beloved in one's heart, and, for such a love, *inqiyâd* [submission] is one of the essentials. In short, four things are necessary for benefitting from the sheikh [spiritual guide]: *i'tiqâd* [to trust], *inqiyâd* [to submit], *iṭṭila'* [to inform], *ittiba'* [to obey].

10. The *sâlik* [wayfarer] and *murîd* [disciple] should not trust his spiritual happenings and *kashf* [clairvoyance or the unveiling of realities and secrets] without consulting the sheikh [spiritual guide], because maybe the *nafs* [self] partakes in the spiritual happenings and is mixed with them, and the *murîd* [disciple] cannot eradicate such hidden passion of the *nafs* [self] on his own.

11. In short, if the *sheikh-e-kâmil* [accomplished spiritual guide] is versatile in both sharia and *ṭarîqat* [the Sufi path to divine gnosis] and his piety and good morals are tried and tested,

the *murîd* [disciple] should follow the sheikh [spiritual guide] in matters of training and reformation, totally disregarding his own understanding and opinion; otherwise, a slight lack of *i'tiqâd* [trust] and objection becomes the reason for discontinuation of rewards and favours.

12. A *sheikh-e-kâmil* [accomplished spiritual guide] who is versatile in both sharia and *ṭarîqat* [the Sufi path to divine gnosis] and is also an *'alim-e-rabbânî* [divine scholar] will, in reality, neither ask [his disciples], nor want to [ask them], to do anything that is against sharia, even though it may not be understood by a *murîd* [disciple] who has little knowledge and is not aware of the path of *sulûk* [spiritual wayfaring]. Rather, even if something contrary to sharia is done by the *pîr-e-kâmil* [accomplished mentor], the *murîd* [disciple] should not object to it, but rather he should attribute it to some limitation, or to the state of *sukr* (intoxication), or to *majâz* [non-literal sense], or to his own ignorance. However, if he is such who is habitual of committing sins and vices, then such a person is not *walîullâh* [Allah Almighty's friend], and there is no need for *ta'wîl* [interpretation] of the actions and words of such a person; rather, it is necessary to end one's relationship with him.

13. If the sheikh [spiritual guide] and murshid is an expert in *ṭarîqat* [the Sufi path to divine gnosis] only and is not an erudite scholar of the outward [stipulations of] sharia, then [the disciple] should absolutely not follow him in matters that are contrary to sharia—but rather politely apologize for it—nor is there any need of *ta'wîl* [interpretation] for it. However, it is necessary too to follow him in matters that are purely related to training, provided that he is not indulged in consensual *bid'ât* [innovations] and *rusûmât* [rites], or clearly sinful acts and vices, or immoralities. If he commits agreed-upon *bid'ât* [innovations], or, is habitual of committing sins and vices, it is necessary to end one's relationship with him, too.

14. It is extremely ungrateful to turn away from the *mashâ'ikh* [spiritual guides] through whom *nisbat-e-ilâhî* [spiritual relation with God] and *ĥudhûrî* [the feeling of one's presence before Allah Almighty and perfect attentiveness to Him] are attained. If a child is brought up and enabled by the parents to directly benefit from the king's court, will he be allowed to sever ties with the parents? or will he have to be even more grateful to them?

15. Just as it is wrong and forbidden to lower or raise the status of elders, not to respect them, and find faults with them—like Christians who raised Ĥadhrat 'Îsâ and Jews who elevated Ĥadhrat 'Uzair and made them the sons of Allah Almighty—in the same way raising the status of the elders in such a way that—I take refuge with Allah Almighty—they are regarded as a part of Allah Almighty, or made superior to the Holy Prophet [may Allah Almighty's blessings and peace be on him] and other Prophets [peace be on them], or given superiority over the Companions [may Allah Almighty be pleased with them] and raised above them; or degrading and disrespecting one [elder] by giving superiority to the other, all these things are unlawful and forbidden.

16. After taking *bay'at* [pledge], try to follow in the best possible manner all the points given in *Ibtidâ'î Ma'mûlât*[1]. If there is free time available together with mental and physical strength, and passion as well, inform your sheikh [spiritual guide] so that he may suggest more *žikr-o-shughl* [spiritual exercises] for you.

17. Report all your *aĥwâl* [spiritual states], *kaifiyât* [spiritual arousal or mood] and *amrâdh-e-bâṭiniyyah* [inner maladies] to the sheikh [spiritual guide]. Do not hide anything from him and follow the treatment that he prescribes.

18. A *murîd* [disciple] and *sâlik* [wayfarer] should always keep in mind the principle of *taṣawwuf* [Sufism], that is: 'to think badly and be suspicious of one's own *nafs* [self] and think well of others'. However, a *mubtadî* [beginner] should abstain from the *suĥbat* [companionship] of the one who does not adhere to the Sunna of the Messenger of Allah Almighty [may Allah Almighty's blessings and peace be on him], nor should he have the *suĥbat* [companionship] of the one who talks frivolously about *ṭarîqat* [the Sufi path to divine gnosis], or has an attitude of opposition to or enmity with the sheikh [spiritual guide], or has a taste opposite to that of the sheikh [spiritual guide].

19. One should not read books, especially books on *taṣawwuf* [Sufism], without having asked one's sheikh [spiritual guide]. The restriction that is imposed on the reading of religious books or other periodicals—like newspapers etc.—is temporary, so as to arouse the concentration of the *sâlik* [wayfarer] and prevent his mind from being confused and distracted, even if the books and periodicals are authentic. It is just as some patients are advised by the doctor to avoid a number of nutritious foods and fruits, although those foods are best and most useful for healthy people.

20. After starting the *žikr-o-shughl* [spiritual exercises] of *sulûk* [spiritual wayfaring], do not give them up until asked by the sheikh [spiritual guide] to do so. If they are discontinued without a *shar'î* [legally valid] excuse, it proves to be extremely harmful for some *sâlikîn* [wayfarers] in terms of spiritual [progress] and *amrâdh-e-qalbî* [the ailments of the heart]. However, there is no harm if laziness is caused by illness etc.

21. Take care to eat a halal morsel and avoid a haram and *mushtabah* [doubtful] one, because the flesh made of a haram morsel will go to Hell; *ẓulmat* [darkness] is created from a harm morsel and *nurâniyyat* [light] from a halal one.

22. *Žikr-o-shughl* [spiritual exercises] should be done in the state of *wudhû* [ablution]. Rather, remaining in the state of *wudhû* [ablution] all the time is very beneficial and rewarding for one's spiritual progress.

23. Disinclination towards the world and what is in it and the filling of one's heart with the love of Allah Almighty and His Messenger [may Allah Almighty's blessings and peace be

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[1] *Ibtidâ'î Ma'mûlât* is written by Ĥadhrat Mufti Syed Mukhtaruddin Sahib [may he live long and his blessings be lasting]. Its new version is titled as *Ibtidâ'î Wa Dâ'imî Ma'mûlât,* which has been translated into English under the title *Preliminary and Perpetual Practices.*

on him] should be set as one's goal; one should not lose sight of it. Also, one should seek only Allah Almighty's pleasure in *žikr-o-shughl* [spiritual exercises], and not aim and aspire to gain any pleasure or fame and position.

24. One should set a time for *žikr* [remembrance]. Be it the *twelve tasbîĥ*[1] of the Chishti order or the *žikr-o-shughl* [spiritual exercises] of any other path of *sulûk* [spiritual wayfaring], the proper time for it is when a person is neither too full, nor too hungry, nor too sleepy.

25. When the time for *žikr* [remembrance] approaches, one should wait and make preparations with fervour and enthusiasm; if one cannot do it with all one's heart, let one pretend to do so. If convenient, one should wear some perfume, too.

26. One should perform *žikr* [remembrance] in the manner as it is done by *ahl-e-maĥabbat* [the lovers] and *ahl-e-'ishq* [those who passionately long for the beloved], not as a *waẕîfah* [litany].

27. Take care of all the supplications and practices of the Holy Prophet [may Allah Almighty's blessings and peace be on him] for different times and situations. Also, make supplications every day by reciting one *manzil* [part] of *Munâjâtul Faqîr*[2]. This is highly beneficial in creating *dawâm-e-žikr* [perpetuity in remembrance] and *yâd-e-ilâhî* [divine remembrance].

28. The *mujâhadah* [striving] of *qillat-e-ṭa'âm* [eating less], *qillat-e-manâm* [sleeping less], *qillat-e-kalâm* [speaking less] and *qillat-e-ikhtilâṭ ma'al anâm* [meeting less with people] is also necessary for *sâlikîn* [wayfarers] and *ṭâlibîn* [seekers]. But, [people's] physical strengths are weak nowadays; therefore, in *qillat-e-ṭa'âm* [eating less], there is no need of reducing food in terms of quantity and nutrients. However, one should cut down on useless items such as ice cream, a variety of sweetmeats and savoury food items; stop eating things unnecessarily and untimely for the sake of fun; and totally abstain from *mushtabah* [doubtful] food. Also, there is no need for the second *mujâhadah* [striving], that is, *qillat-e-manâm*. However, one should slightly decrease the habit of oversleeping and take some time out for *tahajjud* [voluntary night prayer]. This is enough of *mujâhadah* [striving] concerning sleep. The remaining two *mujâhadât* [strivings] are *qillat-e-kalâm* [speaking less] and *qillat-*

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[1] Briefly, *twelve tasbîĥ* involves *žikr-e-jahrî* [vocal remembrance] in this sequence: (i) لَآ اِلٰهَ اِلَّا اللّٰهُ = 200 times (ii) اِلَّا اللّٰهُ = 400 times (iii) اَللّٰهُ اَللّٰهُ = 600 times, and (iv) اَللّٰهُ = 100 times. Together, they make 1300 but *twelve tasbîĥ* is the famous term used for it because the final part, i.e. the 100-time recitation of اَللّٰهُ is *du'â'iyyâh* [invocative] in which the one who does this *žikr* [remembrance] also silently invokes in his heart any of Allah Almighty's attributive names—e.g. *Al-Raĥmân*, *Al-Karîm*, *Al-'Azîz*, *Al-Ghafûr* etc.—which is in harmony with his existing *kaifiyyat* [spiritual arousal or mood].

[2] Its complete title is *Munâjâtul Faqîr Ilâ Maulâhul Ghaniyyil Khabîr.* It is a compilation of daily supplications and prayers in Arabic with their Urdu translation by Ĥadhrat Mufti Syed Mukhtaruddin Sahib [may he live long and his blessings be lasting]. The work has been translated into English under the title *Supplications of the Needy to His Lord, the Self-Sufficient, the All-Aware*.

*e-ikhtilâṭ ma'al anâm* [meeting less with people], which also include newspapers, radio, TV, magazines, etc., that are either sinful acts, or interfere with the concentration of the *sâlik* [wayfarer] and *ṭâlib* [seeker]. In both of these *mujâhadât* [strivings], one should make one's best efforts. The best place to practice them is the centre of *Taĥrîk-e-Îmân-o-Taqwâ*; one should spend here a couple of days, or more or less time.

29. The acquisition of the essential knowledge of Islam is *fardh* [obligatory] for every Muslim, and it is even more essential for the *sâlik* [wayfarer] and *ṭâlib* [seeker]. It includes essential knowledge, beliefs, morals, righteous deeds and the people's rights etc. The teaching-learning of the essential knowledge about all the aspects of *dîn* [religion] is organized at the centre of *Taĥrîk-e-Îmân-o-Taqwâ*. This essential knowledge, along with *iṣlâhî a'mâl* [reformative practices], is taught in a *chillah* [forty-day devotional seclusion].

30. Following are useful books for a *ṭâlib* [seeker] and *sâlik* [wayfarer]. If Allah Almighty wills, a *ṭâlib* [seeker] will benefit from their reading:

> *(i) Ta'lîmul Islam (ii) Fadhâ'il-e-A'mâl (iii) Fadhâ'il-e-Ṣadaqât (iv) Shamâ'il-e-Tirmižî Ma'a Khaṣâ'il-e-Nabawî (v) Âyîna-e-Îmân*[1] *(vi) Zabân Kî Ĥifâẓat (vii) Maut Kî Yâd (viii) Âp Bîtî* (Complete) *(ix) Akâbir Kâ Taqwâ (x) Dâṙhî Kâ Wujûb (xi) Jazâ'ul A'mâl*, and the books of Ĥadhrat Muḥammad Manzoor Nomani [may Allah Almighty have mercy on him] titled *(xii) Ma'âriful Hadith* and *(xiii) Dîn-o-Sharî'at.*

31. Sometimes it happens to a *ṭâlib* [seeker] that his heart is agitated by the *ma'mûlât* [routine devotional practices], or is tired, or is choked and suffocated; so, do not worry, nor give up *a'mâl* [good deeds], and contact your sheikh [spiritual guide] immediately. Until the sheikh [spiritual guide] can be contacted, seek forgiveness from Allah Almighty abundantly, and do not despair. In the same way, if there is a state of excessive delight and happiness, report it too to the sheikh [spiritual guide], as *nafs* [self] also partakes in this state. The sheikh [spiritual guide] will tell the *âdâb* [etiquette] of this state. However, until the sheikh [spiritual guide] is met or can be contacted, thank Allah Almighty, save yourself from objecting to others, and abundantly recite لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ.

32. Abstain from all kinds of sins, big and small. Besides, take due care to avoid five things:

> (a) ***Ta'jîl*** [haste]. It means to wish for and make a haste in obtaining the fruits of *mujâhadah* [striving] by thinking that no result was achieved even after the lapse of such a long time.
>
> (b) ***Taṣannu'*** [pretence]. That is, despite being void and defective, showing oneself to be a pious person by pretentious actions and statements or behaviour.

[1] The book *Âyîna-e-Îmân* is written in Urdu by Ĥadhrat Mufti Syed Mukhtaruddin Sahib [may he live long and his blessings be lasting]. It has been translated into English with the title *The Mirror of Faith*.

(c) ***Husan Parastî*** [beauty-worshipping] and ***Bad Nazrî*** [casting evil glance]. This disease will deprive you of *ma'rifat-e-ilâhî* [divine gnosis] and *tazkiya-e-nafs* [self-purification]; abstain from it.

(d) ***Mukhâlifat-e-Sunnat*** [opposition to the Sunna]. Remember that if a person acts against the Sunna, prefers the love of other people to the love of the Holy Prophet [may Allah Almighty's blessings and peace be on him], and adopts any other way contrary to the way of the Holy Prophet [may Allah Almighty's blessings and peace be on him], all this is included in opposition to the Sunna, and, no one will be able to reach the destination while opposing the Sunna.

(e) ***Mukhâlifat-e-Sheikh*** [opposition to the spiritual guide]. It means to upset one's *'aqîdat* [faith] in sheikh, or even more than that, to annoy one's sheikh and hurt him. On this path, *'aqîdat* [faith] in the sheikh [spiritual guide] and his love, and *irtibâṭ* [attachment], *inqiyâd* [submission], and *ittiba'* [obedience] to the sheikh [spiritual guide] are necessary. This path cannot be travelled by displeasing the sheikh [spiritual guide]; rather, such a person is also perplexed in his quest of the worldly things.

33. *Adab* [propriety] is the cornerstone of *taṣawwuf* [Sufism], that is, to honour and venerate Allah Almighty and worship Him; to give due honour and respect to Allah Almighty's creatures for His sake—for example, to honour and respect the Holy Prophet [may Allah Almighty's blessings and peace be on him], his words and practices, his Companions [may Allah Almighty be pleased with them], the *tâbi'în* [Successors], the *tab' tabi'în* [Successors to the Successors], the mujtahid imams, the ulema and *mashâ'ikh* [spiritual guides], and all *sha'â'irullâh* [Allah Almighty's marks]; to take care of the *shar'î âdâb* [Islamic etiquette] in everything and in every matter; and to respect every respectable. The one who gives up *adab* [propriety] and respect will be far removed from Allah Almighty and deprived. Moreover, it is mentioned in *Imdâdus Sulûk*[1], "So, the one who holds fast to *adab* [propriety] has indeed attained the status of *mardân-e-khudâ* [the chivalrous men of God], and the one deprived of *adab* [propriety] will be far removed from even where *qurb* [nearness] is certain, and rejected even where acceptance is at hand. And, it is, in fact, the meaning of the saying*:* 'the one who is deprived of *adab* [propriety] is deprived of all good'. And, the path of *ahl-e-taṣawwuf* [Sufis] is extremely dangerous. If one loses even a little of *adab* [propriety], one will suffer a great loss." (*Imdâdus Sulûk,* p. 155)

34. Insult, humiliation and disgrace of none of the Muslims is allowed; especially, one should strictly abstain from insulting *ahlullâh* [the pious people of Allah Almighty].

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[1] Based on selections from *Risâlah Al-Makkiyyâh* of Ĥadhrat Sheikh Qutbuddin Dimashqi, *Imdâdus Sulûk* was originally compiled in Persian by Ĥadhrat Maulana Rashid Ahmad Gangohi at the behest of Ĥadhrat Hafiz Zamin Shaheed. It was later translated from Persian into Urdu by Ĥadhrat Maulana Ashiq Ilahi Merathi [may Allah Almighty have mercy on all of them].

35. Convey the reward [of good deeds] to the *mashâ'ikh* [spiritual guides] of your chain, for example, by daily reciting *Sûrah Yâsîn*[1]. Also, before commencing *žikr* [remembrance], convey the reward by reciting *Sûrah Fâtiĥah*[2] once, *Sûrah Ikhlâs*[3] thrice with *bismillâh*[4] and *durûd sharîf*[5] thrice, or alternatively, *durûd sharîf* eleven times and *Sûrah Ikhlâs* thirteen times with *bismillâh*.

If it comes to mind, pray for and convey the reward [of good deeds] to the servant Mukhtaruddin as well.

The Servant
**Mukhtaruddin**
Karbogha Sharif
(2 Žul Qa'dah 1421 AH)

[1] Chapter No 36 of the Holy Quran

[2] Chapter No 1 of the Holy Quran

[3] Chapter No 112 of the Holy Quran

[4] That is, بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

[5] Invocation of blessings and peace on the Holy Prophet [may Allah Almighty's blessings and peace be on him].