



Tarīqah and Haqīqah are Subserviant to the Sharī`ah ¹

Imām al-Rabbāni Ahmad al-Farūqī al-Sirhindī ²

Translated by Shaykh Naeem Abdul-Wali © Gary Edwards 2007

Released by www.marifah.net 1428 H

May Allāh the Exalted allow us and you to realize the essence and reality of the *Mustafawiyya* Sacred Law, *upon its master be peace, blessings and greetings*. May Allāh ﷻ have mercy on the one who says, ‘*Amīn*’ to this invocation (*du`ā*).

Know, that the Sacred Law (*Sharī`ah*) consists of three parts: knowledge (*`ilm*), action (*`amal*) and sincerity in intention (*ikhlās*) and that when these three are not realized then the Sacred Law is not realized. However when the Sacred Law is realized then the Contentment (*ridā*) of Allāh ﷻ is realized, it being above all bliss whether earthly or heavenly, for the Good Pleasure of Allāh is the greatest good. The Sacred Law is a guarantor for all earthly and heavenly bliss, there being no need to search for them any where other than the Sacred Law.

The Spiritual journeying (*Tarīqah*) and realization (*Haqīqah*), which the Sufis speak of, are the two servants of the Sacred Law. They are a means to allow the third part, *ikhlās*, to be perfected. The only reason to seek to attain these two is simply to perfect the Sacred Law, nothing else being required beyond the Sacred Law. The states, ecstatic experiences, knowledge and gnosis the Sufi acquires during the course of his spiritual journeying are not in themselves goals. They are instead illusions and fantasies by which the children of spiritual journeying are nurtured

It is necessary for one to pass through all these and arrive to the degree of contentment (*maqam al-ridā*), which is the final arrival point of the degrees of spiritual journeying and attraction. The purpose of traversing the various stages of *Tarīqah* and *Haqīqah* is none other than attainment of true *ikhlās* which is necessary (if one is to) achieve the degree of contentment. Only one out of a thousand spiritual wayfarers ever attains to this type of *ikhlās* and degree of contentment after traversing the three theophanic stages (*tajalliyāt thālitha*) and spiritual vision of the Gnostics (*mushbadāt al-ārifīn*).

¹ Volume 1, Letter thirty-six; Shaykh Ahmad Sirhindī's *Maktubāt*. Addressed to al-Hājj Muhammad Lahorī explaining that the *Sharī`ah* is sufficient for attaining both earthly and heavenly bliss and that *Haqīqah* and *Tarīqah* are the two servants of the *Sharī`ah*.

² A master of the Naqshbandī Tarīqah, the Reviver of the Second Millennium, Sayyidinā and Mawlānā Imām al-Rabbāni Ahmad al-Farūqī al-Sirhindī. [d. 1034H]

The unfortunate ones are those who count states and ecstatic experiences as being among the goals of spiritual journeying, thinking that spiritual vision and theophanies are from among the sought. There is no doubt that such people are in a prison of illusion and fantasy, being bared from the perfections of the Sacred Law because of this prison.

Indeed difficult on the disbelievers is that which you call them to, Allāh lets stray whom He will and guides to Him those who are submissive.

Yes it is true that attaining to the degree of true *ikhlās* and arrival to the level of contentment are [both] conditioned by passing through these states and ecstatic experiences, and conditioned upon actualizing these [various types of] knowledge and gnosis, for these are all simply the gear required to attain to the Desired and stepping stones to the Goal. The reality of this was only given to this needy one³ after he had busied himself with the *Tariqah* for a period of ten years, this itself simply by the blessing of the beloved of Allāh Most High, *upon him and his family be peace and blessings*. Eventually the attestation of the Sacred Law became brilliantly manifest as was needed though I myself did not have any attachments to states and ecstatic experiences nor was there anything other than the realization of the reality of the Sacred Law before me, nevertheless it took a total of ten years to have this clear understanding. Praise be to Allāh the Exalted for this.



³ Imam Rabbānī referring to himself