

WHAT IS THE KHANQAH?



EXPLANATION OF THE OBJECT AND ETIQUETTES OF THE KHANQAH

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FOREWORD

This booklet was prepared under the instruction of my Shaikh, Hadrat Moulana Abdul Hamid Saheb (Daamat barakaatuhu) to explain what the khanqah is, as well as some of the etiquettes one has to observe to gain full benefit whilst staying there. May Allâh ﷻ make this book beneficial for myself and others as well!

Âmîn

Moosa Kajee

WHAT IS THE KHANQAH?

Allâh ﷻ states,

Definitely successful is the one who purifies the nafs; and unsuccessful is the one who defiles it.

In another verse, Allâh ﷻ states,

The day, neither wealth nor children will benefit, except one who comes to Allâh with a sound heart.

Rasulullâh ﷺ said, “Understand well that in the body of man there is a piece of flesh. When it is healthy and correct, the entire body is in order; and when it is diseased the entire body becomes diseased. Listen, this is the heart.” (Bukhâri, Muslim)

From the above we understand that just as there are physical sicknesses, so too there are spiritual sicknesses. The correction of all beliefs and character traits is based on the correction of the heart.

If the physical heart is diseased, it results in many problems in a person’s life. He cannot sleep properly, he always feels lethargic, he feels chest pains, etc. Similarly, if the spiritual heart is diseased, it leads a person away from Allâh ﷻ. The following qualities become apparent in such a person to the extent of his sickness:

- a.) Vanity and pride, which results in malice, hatred, thinking low of others, desiring evil for others.
- b.) Uncontrolled usage of the tongue which leads to carrying tales, engaging in useless and impermissible speech, backbiting, lies, etc.
- c.) Jealousy
- d.) Excessive and uncontrollable anger
- e.) Excessive lust which leads to evil glancing, viewing of

pornography and illicit love affairs

f.) Love of the world and disinclination towards the Hereafter, which results in not paying zakat and not fulfilling the rights of fellow men

g.) Love for the ways of the disbelievers and abandoning the sunnah of Rasulullâh ﷺ

h.) Love for name and fame which manifests in jealousy, show and ostentation, etc.

Firstly, it is necessary to acquire knowledge of the evil and noble characteristics. If a person does not realize that he is sick, he will never take treatment. After realizing one's illness, one needs to remedy this sickness. It is the system of Allâh ﷻ in this world to utilize means. Just as a physically ill person needs to go to a doctor for treatment, a spiritually ill person also needs to proceed to a spiritual doctor called a Shaikh or Murshid for treatment. Actually there is a greater need for the following reasons:

1.) Physical illnesses are easily discerned, whereas spiritual illnesses are hidden and not recognized.

2.) It is not compulsory to take treatment for physical illnesses, but permissible. However, it is compulsory to take treatment for spiritual illnesses and rid oneself of these ailments.

3.) As long as a person has a physical illness, he is rewarded by Allâh ﷻ. Spiritual illnesses causes a person to be in the wrath of Allâh ﷻ at all times.

4.) Physical illnesses cause a person to become closer to Allâh ﷻ since they remind one of death. Spiritual illnesses causes a person to become distanced from Allâh ﷻ and the creation.

5.) Physical illnesses are not always curable, but the worst spiritual ailments can be cured. There is no loss of hope in this path.

Physical illnesses terminate with death, but the harmful effects of spiritual illnesses remain in the hereafter.

The khanqah is the spiritual hospital for the removal of these spiritual sicknesses. It is the name of that place where hearts are strengthened and made sound.

In the khanqah, the following qualities will be inculcated:

- a.) Repentance
- b.) Patience and forbearance
- c.) Gratitude, humility, mercy and compassion
- d.) Fear and hope in Allâh ﷻ
- e.) Trust in Allâh ﷻ (tawakkul)
- f.) Sincerity
- g.) Pondering over the creation of Allâh
- h.) Recognition of Allâh ﷻ which leads to the Love of Allâh ﷻ and the desire to meet Allâh ﷻ together with disinclination from the world
- i.) Yaqîn (conviction)
- j.) Being pleased with Allâh ﷻ's decision (Radhâ bil Qadha)

Hadrat Moulana Abdul Hamid Saheb (dâmat barakâtuh) has mentioned, "The path of Sulook/ Tasawwuf doesn't only make the giving up of sin easy and practical, but it makes it enjoyable.

This is what we call Tazkiyah. This department of Deen makes it easy for us to abandon our lifestyles of filth and dirt. Our spiritual progress depends on how sincerely we sit in Islaahi gatherings such as this gathering and how much initiative we are prepared to take in following the guidance of the Sheikh. We have to be ready to apply ourselves. One person's reformation is enough to bring a change in the whole world. Allâh ﷻ will bring about change, not only in one's own place, but in the world."

WHAT IS BAY'AT?

The example of bay'at is like that of a physically sick person who has a very old sickness or is afflicted by more than one sickness. You will delay all your worldly necessities and the first thing you will find out is that for my sicknesses, which expert doctor or Hakîm is more appropriate. You will investigate properly. After investigation if you feel that so-and-so medical expert is more appropriate then you will go to him and will make a pact to cure yourself by him. The medical expert will ask for time to cure. Whatever medication he prescribes, will have to be followed. Whatever he prohibits from, one will have to completely abstain from it. You, the sick person will have to promise to practise on these two conditions. Then the medical expert will say, "After every two weeks, you will have to report your condition and you will have to be examined." If you accept all these conditions, then it is as though a promise or bay'at has been taken. If you practise on this prescription with constancy then Allâh ﷻ will through His grace grant you cure.

Similarly, for the cure of spiritual sicknesses, one has to turn to an expert in internal sicknesses. One has to follow his prescribed medication and one will have to stay away from

those things which the expert prohibits (i.e. from harâm and some permissible things also). At times, the person will have to inform of his condition. This is called bay'at, irâdat or being a murîd. If the spiritually sick person or murîd practises on this pact with constancy, then Allâh ﷻ through His fadhî (grace) will grant cure to him from his spiritual and internal sickness and He will include this person amongst His accepted and close ones. An important part of cure for spiritual sicknesses is to stay for a considerable period in the company of one's Shaikh (guide). If due to living far away or for any other reason it is not possible to remain in his company, then one should with constancy keep in contact by means of correspondence. There is no time specified for this cure. As much care is kept of the conditions and etiquettes that is how fast the work will be done. As much negligence there is, that is how much delay will take place. For this, the companionship of the Shaikh is very necessary.

After purifying oneself of spiritual sicknesses, and imbibing within himself beautiful qualities, one is then blessed with nisbat or connection with the Greatest Beloved, the Creator of Perfection and Beauty, Allâh ﷻ. This is the greatest bounty in the world.

Generally, this road is regarded as very difficult. Most people think that to become the Walî and close one to Allâh ﷻ is not easy. Shaytân places a person in this thought and does not allow him to progress in this path, whereas it is compulsory for every Muslim to cure his spiritual sicknesses. How can that which is so necessary be difficult and impossible to attain? In the past eras, people were strong. Thus great mujâhadah (sacrificing) was taken from them. After great spiritual exercises and disciplining, one would reach one's destination. However since people have

become weak today, therefore Allâh ﷻ has made this path easy as it is to physically reach the House of Allâh ﷻ. In previous times, in order to reach Makkah Mukarramah, the pilgrims used to travel by foot or on camels for months and years. Nowadays, it only takes a few hours to complete the same journey from any corner of the world. The only requirement is that the passenger is in a condition to travel, has the fare, passport, etc. and also that the conveyance is moving in the same direction. Without satisfying these conditions or if facing in the opposite direction, the traveller will never reach the destination. Even if such a pilgrim is shouting “Mecca! Mecca!” at the top of his voice, he cannot reach Makkah Mukarramah. The ease of reaching Makkah Mukarramah means that a person will not have to undergo any ordeals and tasks beyond his capacity and endurance.

Khwajah Azizul Hasan Saheb Majzûb (rahimahullah) said, “When a person takes bay’at, he is actually pledging to the Shaikh that he wants his islah (reformation) to be done by him, and the Shaikh pledges that he will guide him on the path to reformation.”

In short the object of bay’at is that a person comes out of a life of negligence and sin, and begins living a life of taqwa and obedience. (Moulanâ Shah Rafiuddîn- Rûhki bîmaryâ aur un ka ilâj)

THE NECESSITY OF BAY'AT

Hadrat Hakîmul-Ummah (rahimahullah) writes, “Generally, to learn outward actions and their Masâil, one needs an Ustâdh. Without an Ustâdh, this will not be corrected. However, one is more in need of an Ustâdh or guide for internal actions (اعمال باطنية) in which some actions are fardh and wâjib whilst some things are makrûh, or harâm. In technical terms, the Ustâdh of these Masâil is called a Shaikh, Murshid or Pîr.

To understand and cure evil qualities cannot occur generally without a Shaikh. Thus, for the person who places his foot in this path, it is necessary for him to seek a Shaikh and Murshid. When he gets one, then he should turn towards him and should follow his instructions completely. He will start his actions with tawbah (repentance), then he will come to know that to complete it, he will be in need of a Shaikh. Without the guidance of a perfect Shaikh, complete tawbah is also difficult. (Tashîl Qasdus-Sabîl)

Faqîhul-Ummah Hadrat Muftî Mahmûd Hasan Sâhib Gangohi (rahimahullah) writes, regarding the necessity of bay'at.

“To attain correct beliefs, good actions and noble character, is necessary. To protect oneself from incorrect beliefs, evil character and bad actions is also necessary. This can be either by bay'at, by attainment of knowledge or by companionship of elders. However experience and observation is that generally without taking bay'at to an expert Shaikh, this object is not achieved.”

In another place, he writes, “Without striking a connection with a perfect (kâmil) Walî, firstly amal does not take place fully on all the laws of Sharî'ah, secondly, ikhlâs (sincerity) is not

created. For this reason, after the demise of Rasulullâh ﷺ, the Sahâbah ؓ established a connection and took bay'at to Hadrat Abu Bakr Siddique ؓ, then Hadrat Umar ؓ and this continued. This bay'at was not only in obedience in the matters of khilâfat, but also for firmness in internal purity. It is for this reason that the Akâbir-Ulamâ of every era, in spite of proficiency in knowledge, felt the necessity of bay'at, as is seen in the condition of Hadrat Shâh Walîyullâh Sâhib and the Ulamâ of his family. In the last era, Hadrat Maulânâ Rashîd Ahmad Muhaddith Gangohî, Hadrat Maulânâ Muhammad Qâsim Nânotwî, Hadrat Maulânâ Ashraf Alî Thânwî (rahimahumullâh) etc. understood the necessity of bay'at on the hands of Hadrat Hâjî Imdâdullâh Sâhib Muhâjir Makkî (rahimahumullâh). Through the blessings of this bay'at, they attained much spiritual benefit. (Fatâwâ Mahmûdiyyâ)

WHAT TO DO AFTER BAY'AT?

- 1.) The mâmulat prescribed by the Shaikh should be diligently followed.
- 2.) One should try his best to spend as much time as possible with his Shaikh. Our elders' state that in today's times, the bare minimum is that one should spend at least one full forty day period in the company of his Shaikh once in his lifetime. In the absence of the Shaikh, one should read the books prescribed by the Shaikh.
- 3.) The reality of Bay'at (pledging allegiance) is to have a strong conviction on one's teacher i.e. one has this conviction that he

is my well-wisher, and whatever mashwarah (consultation) he proffers, is very beneficial for me. In short, it is to have a full trust on him and not to enter one's opinion in his diagnosis and proposals.

4.) Merely becoming *Bay'at* is not sufficient. A doctor prepares a prescription, but the usage is in the choice of the sick person. Conferring health then is in the control of Allâh ﷻ. The doctor cannot specify the time when one will regain health. However, in this path of the *bâtin* (internal), there is always hope. On the other hand, with regards to physical and bodily sicknesses, sometimes one can reach the level of hopelessness, whereas here there is no such despondency. Here, health is definite, even if it be at the time of death. Generally, the grace of Allâh ﷻ descends by which quickly one attains cure.

THE ETIQUETTE OF THE KHANQAH?

Everything in life has certain etiquettes and rules which need to be followed. If followed correctly, a person will obtain maximum benefit. If a sick person follows all the rules and regulations of the hospital as well as the doctors, there is hope that he will recover quickly, Inshâ-Allâh.

1.) Abstain from all sins. If one sins in such a blessed place, then it will be extremely difficult to come out of sins in other environments. Hadrat Moulâna Abdul-Hamîd Saheb (dâmat barakâtuhum) said, "We should make our connection with a true Allâh Waala (a true friend of Allâh ﷻ) and forget ten lives, you will realise that ten days in their company are more than enough for a person's Islaah. The company of the Sheikh will

prove to be beneficial on the condition that you apply yourself correctly. You have to co-operate with the Sheikh and play your part. Don't hide and eat chocolates with the blanket pulled over yourself. Don't put on a false front. A person that puts a false front will not benefit from the Sheikh's company. Be sincere and Allâh ﷻ will change your life. Allâh ﷻ will bring enjoyment and contentment in your life.

One friend of mine who was an acute diabetic. His sugar levels were uncontrollably high. At one time his diabetes had reached such high levels that he had to be hospitalised. In hospital, he was strictly monitored by the staff so that the sugar levels could be controlled. He was given the necessary medication and insulin. However, contrary to all their theories and all their studies, his sugar levels were just going higher and higher all the time. They were baffled. His condition was defying the whole world's medical theories, until the nurse found chocolate and sweets and other confectionary wrappers, under his pillow. He was secretly eating chocolates under the blanket which was causing the sugar level to keep increasing."

2.) As far as possible, have as less contact with people as possible. Try to remain silent. Without necessity, neither should one go and sit with anyone, nor should one allow another to come and sit in one's company, nor should one develop any relationships or friendships with another. The object of one's stay in the khanqah is connection with Allâh ﷻ alone.

3.) Hand over your cell-phone to responsible brothers and try to abstain from using cell-phones during one's stay in the khanqah.

4.) If Allâh ﷻ has given a person monetary means, he should ensure that he finds out the price of the meals, laundry, transport, etc. and pay for his own expenses.

5.) Fulfil all one's mamulâts punctually as well as reading all the prescribed kitâbs. If there is any difficulty in doing so, inform Hadrat.

6.) If there is a need to go somewhere, permission should be taken before leaving.

7.) Cleanliness should be kept fully in mind. One's room should be kept tidy.

8.) Whilst staying in the khanqah, one must neither take a loan from anyone, nor give a loan to anyone.

9.) Take special precaution of one's possessions while in the khanqah, especially money. If one has excess money, it should be handed to the office for safe-keeping.

10.) One should never make tilâwat or dhikr at such times when others are resting or engaged in some other work.

ETIQUETTE OF THE PATH OF SULÛK

1.) The most important point is that a person should have a correct intention. If one's intention is incorrect, he will be deprived of the benefits of this path. The intention must be to attain closeness to Allâh ﷻ, purification and rectification of one's faults, and to beautify oneself with beautiful character.

Hadrat Thanwî (rahimahullah) said, “Nothing will happen by merely staying in the company of someone as long as one does not have concern for his reformation and moral upbringing.”

2.) Together with effort, one should make dua to Allâh ﷻ for purification of one’s nafs. Allâh ﷻ states, “If it is not for the grace and mercy of Allâh ﷻ upon you, none of you would have ever become purified, however Allâh ﷻ purifies whomsoever He wishes.”

3.) The first step in this path is to repent from all past sins. From the time of maturity, whatever salâh, fasts, zakat, Qurbani was not done will have to be discharged gradually, according to the guidance of the Shaikh. All rights of people must also be discharged. If physically some-one was harmed, forgiveness should be sought from him. If there was any monetary wrong, then one should attempt to fulfil their rights and seek pardon.

4.) When anyone remembers a spiritual sickness, then immediately he should note it down. For one week, see whether it has been removed or not. If not, then do not grant respite to the nafs, but inform the Shaikh.

5.) There is no end limit to one’s reformation. A person has to continue reforming himself till death. The moment a person is lax, he will begin slipping. Hadrat Moulana Shah Hakîm Akhtar Saheb (rahimahullah) used to say, “If even a shaikh is unmindful, then never mind remaining a muslih (guide), he will not even remain salih (pious.)”

6.) The most harmful thing in this path is to object against the guide. Always remember this.

7.) Spiritual taste (*dhauq*) is created in the company of Ahlullah and by straightening their shoes (being in their service) which is with conviction and obedience. Here, only *taqlid* (blind following) works. By objecting, no progress takes place. An example of this is a child who sits in front of the teacher. He tells the child, "Read alif bâ." The child asks, "Why is the form of ا like this, and why is ب in this shape?" The teacher will retort, "Go home." The fact of the matter is that in every matter, the beginning stage is mere *taqlid*.

8.) A point worthy of understanding is that acting contrary to the laws of Shariah, one will be punished in the hereafter and by acting contrary to the etiquettes of this path, there will be no sin, but worldly harms will occur. There will not be punishment in the hereafter, even though one will be deprived in the hereafter; since going contrary to these etiquettes, the first harm is that the enjoyment of taking Allâh ﷻ's name is removed. Thereafter, one stops making *dhikr*. This leads to abandoning Mustahab actions, then Sunnah actions, then Wâjib and at times Imân is even snatched away. If however with courage he practices on Shariah, then there will be no harm in the hereafter but he will not be blessed with ease, comfort and tranquility. This is incorrect that by displeasing the Shaikh, Allâh ﷻ will be displeased. No etiquette in this path is hidden. The Shaikh should not be displeased. There should be no objection and censure on him. If one advises the Shaikh of his error, it should be done with respect.

9.) The greatest thief of this path is pride e.g. to feel upset if corrected. Do not feel offended by the reprimanding of the Shaikh. Be patient for a short while. Perhaps he is examining

you. If it was your examination and he informed you before, then what examination remains?

10.) Affinity in this path will be created by staying in the company of the Shaikh, listening to his advices, discharging work assigned by him and continuously informing him of one's condition.

THE ETIQUETTES OF THE SHEIKH

By remaining in the company of a spiritual guide, many benefits will be derived, few are which:

- 1.) The qualities in the Shaikh will gradually come into one.
- 2.) A person will become aware of his own faults.
- 3.) A person will gain enthusiasm as well as courage to engage in more acts of worship and abstain from sin.
- 4.) The love of Allâh ﷻ will be created in the heart.
- 5.) A person will be cured by the Shaikh's spiritual treatments as there is blessings in his teachings.
- 6.) A person will attain his duas.
- 7.) The heart of the Shaikh is illuminated by the light of Allâh ﷻ.

By remaining in their company, one will attain this light. When light appears, darkness flees. Through this light, the reality of things become exposed and doubts disappear.

To attain these benefits, the etiquettes must be followed. The more one is particular with these etiquettes, the more he will benefit.

1.) The Shaikh is a spiritual physician. Just as it is necessary for a patient to present and explain his complete condition in the presence of a physician treating physical illnesses, so too it is

equally important and necessary to do so in the presence of one's spiritual physician. Hadrat Thanwî (rahimahullah) writes, "If one desires one's islâh, one must from time to time and in a concise manner reveal all one's faults. This revelation is of utmost importance, it is in fact wâjib. One must never shirk from this. Do not have this doubt that to reveal one's faults is forbidden. It is forbidden under circumstances where there is no need for revealing them. For the purpose of islâh, let alone being forbidden, it is in fact necessary. As is the case of exposing the private part which is generally forbidden, but is permissible before a doctor. In fact where the exposure of the disease is sufficient for the diagnosis of the spiritual ailment, there is no need to discuss the details of the sin, because to do so will be tantamount to an announcement of sin, which is in itself a sin and forbidden."

The murîd should inform the Shaikh constantly of his condition, whether good or bad. The Shaikh is the spiritual doctor and he will prescribe remedies after being informed of the murîd's condition. The murîd should not maintain silence about his condition, thinking that the Shaikh will come to know of his condition by divine inspiration. The murîd should systematically notify the Shaikh of his condition.

The spiritual guide has four rights – remember them:

A.) I'tiqâd (conviction in him) B.) Ittilâ (informing him of one's condition) C.) I'timâd (Trust in him) D.) Inqiyâd (obedience)

2.) Whatever the Shaikh mentions in relation to the islâh and reformation should be considered to be directed at oneself, even though the Shaikh is addressing another person.

3.) The murîd should believe that he will attain his goal through the agency of his Sheikh. If the murîd turns his attention

elsewhere (i.e. towards another Shaikh while being the murîd of one Shaikh), he will be deprived of the spiritual grace and benefit of his Shaikh.

4.) The murîd should in all ways be obedient to his Shaikh and render sincere and total service to him. In the absence of the love of the Shaikh, there is no real benefit. The sign of the love of the Shaikh is fulfilment of his orders. Never follow an act without his permission because sometimes the Shaikh resorts to an act which is appropriate for him in view of his rank and spiritual state, but the same act may be a fatal poison for the murîd. At times, due to age or some valid excuse, the shaikh may do a certain act of worship differently. Find out before practising.

5.) Recite the thikr and wazifahs the Shaikh instructs and refrain from all other forms of wazifahs.

6.) In the presence of the Shaikh, one should direct all one's attention to him. One should not sit with a *tasbih* in the presence of seniors or ones sheikh. This is contrary to *adab* (respect). It implies a claim of piety. One should not perform salâh in his presence without his permission.

7.) Do not speak with anyone in his presence, in fact; do not pay attention to anyone.

8.) Do not stretch your legs in the direction where the Shaikh is sitting, even if he is directly not in front.

9.) Never raise objections against the Shaikh. If the murîd is unable to understand any act of the Shaikh, he should not

entertain any misgiving, but should recall the episode of Mûsâ عليه السلام and Khidr عليه السلام, and realize that there must be some wisdom underlying the act. Objecting to one's shaikh's ta'lîm will deprive one of spiritual progress.

10.) If in any doubt, immediately discuss it with the Shaikh. Should the doubt still remain after having discussed it, consider it to be the result of your defective understanding. If the Shaikh does not respond when the murîd puts forward his doubt, he should consider that he is not yet capable of comprehending the explanation, hence the Shaikh's silence. He should await another opportunity for clarification.

11.) Inform the Shaikh of dreams as well as any interpretations which come to your mind.

12.) Never raise one's voice above that of the Shaikh, nor speak in loud tones.

13.) Narrate to others only that extent of the Shaikh's talks which is understandable to them.

14.) The murîd should not refute the words of the Shaikh even if it seems that the murîd is correct. The murîd should hold the belief that the error of the Shaikh is superior to the murîd's correct view or action.

15.) Whatever spiritual blessing one acquires, he should consider it to be the through the blessings of his Shaikh, even if it appears that the blessing is from somewhere or someone else.

16.) It is highly disrespectful to display any ability or rank in the presence of one's sheikh e.g. to demonstrate one's knowledge.

17.) While honouring and respecting all shaikhs, do not accept for practical adoption their teachings. Adopting the teachings of another sheikh while one's sheikh is living is detrimental.

18.) The less one's confidence in one's sheikh, the less the benefit.

19.) When someone speaks ill of those who you regard as your mashâikh, then immediately admonish him. Politely tell him, "Brother, your attitude grieves me. Do not speak in this way in my presence. Insha-Allâh, he won't have the courage to do so again. If one does not have the power, and after preventing him, he does not stop, then go away from there. One should not fight. By this action, the value of the Shaikh will increase – 'He imparts such pure teachings. Let us also go to such a place where he was instructed, since he abounds with patience and forbearance.'

20.) In the sphere of spiritual training, the Shaikh's concern and affection are similar to a father's affection in the sphere of worldly training. In fact, the spiritual mentor has greater affection than even a father. The spiritual mentor executes such tasks which a father is incapable of rendering. He unites man's soul with Allâh ﷻ. He transforms man into an ârif (one who possesses deep knowledge and insight of the spiritual realm) and a wâsil (one who has attained the goal of divine pleasure). Thus in the process of spiritual training, the bond between the sheikh and murîd can never be sufficient irrespective of any high degree the association may have attained.

21.) Just as it is necessary to make duâ for one's parents, so too should one continuously make duâ for his Shaikh.

22.) Together with making duâ, one should also express thanks to his Shaikh, as one can never fulfil rights due to him. Rasulullâh ﷺ said, "Whoever does good to you, then repay him. If you cannot find that with which you can repay him, then make duâ for him until you feel that you have recompensed him." (Abu Dâwud)

23.) We should have no interest in their personal or other affairs not related to our reformation, because they are also human beings and have human weaknesses. When one's attention falls on these weaknesses, evil thoughts and objections are created in the heart of the murîd, which will create a gap between the Shaikh and murîd.

24.) True service to the Shaikh is to grant him comfort. At times, murids in love force the Shaikh to go to their homes for an invite, or force him to conduct a program. Always keep the comfort of the Shaikh in front.

25.) The crux of the rights of the Shaikh is that his heart should not be hurt, neither by one's statements, actions or movements.

ETIQUETTES OF CORRESPONDENCE

1.) When writing, write clearly. The topic should not be expressed ambiguously.

- 2.) Do not encumber the Shaikh with requests to convey your salâms.
- 3.) When writing, keep the following in mind:
 - a.) Do not be too brief and do not unnecessarily write long letters. It becomes difficult to answer lengthy letters.
 - b.) Do not pose so many questions in a single letter, which poses an inconvenience to the addressee. After receiving a reply, write further questions.
 - c.) Think before writing a sentence.
 - d.) The letter should be written in the language of the addressee.
 - e.) Where there is a need to discuss more than one subject in a single letter, do not write confusingly. Number the subjects and write in different paragraphs.
- 4.) State your name if not mentioned in the email address.