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# AQIM AL WUDDAH

TO ESTABLISH A CONNECTION OF LOVE

## Part 1

### Why Do We Need a Shaykh on the Spiritual Path?

*Bismillah Al Rahman Al Rahim*

In the Name of Allah, The One Who Acts with Mercy,  
The Source of Mercy

On the spiritual path, one of the first questions that arises is simple yet profound: Why do I need a *shaykh* [spiritual teacher]?

We know how easily the heart drifts into distraction and forgetfulness. *Aqim al Wuddah* calls the heart back. It is the steady movement toward Allah, the gradual effort to establish a relationship of love with Him. How, then, does this movement take root within us? It begins with the refinement of the heart. Allah is the Source of all love. This love becomes visible in hearts softened by purification and disciplined striving. The spiritual path develops maturity in the seeker. It is a steady process of embodying qualities such as mercy, patience and compassion and allowing this intimacy to deepen within the heart. Such refinement does not occur incidentally.

Human beings are described as *khalifatullah* [representative of Allah] entrusted with reflecting these Divine attributes in the world. The Prophet Muhammad (pbuh) carried these qualities fully, and *shaykhs* who guide others on the path serve as reminders of what is possible for every seeker. In this way, hearts are supported in recognizing and responding to the call toward love and closeness with Allah.

Love is not merely a feeling. It is something we build, nurture, and uphold. It is a bridge that needs presence and consistency. In a world that often measures success by wealth, position, or self-interest, *Aqim al Wuddah* [to establish a connection of love] invites us to pause, and to reconnect with the inner thread that joins all hearts to, and in,  
*Al Wadud*  
[The Loving One;  
The Source of Love].

- Shaykh Nishaat Ahmed Siddiqi



At the heart of this understanding is a central truth: Allah alone is the true Teacher, *Al Rashid* [The One Capable of Right Judgment] and *Al Hadi* [The Guide]. Guidance is from Allah. A *shaykh* does not replace our relationship with Allah. Rather, they help open a door where true learning happens. Through this process, the seeker's connection with Allah can deepen with clarity and steadiness.

Many spiritual experiences arise through reflection and contemplation. The heart opens, insights emerge, and moments of clarity appear. However, the *nafs* [self] is subtle. It can disguise pride as spiritual insight and self-will as inspiration. Without a mature *shaykh*, such experiences may lead to confusion, misinterpretation, or attachment to the self. Understanding something with the mind is different from living it with the heart. The deepest knowing, *Haqq al Yaqin* [truth received directly from Allah], is experiential and requires the quieting of the ego. When we remain occupied with ourselves, our perception of Allah remains veiled, and the intimacy of that loving connection remains distant.

For this reason, the spiritual journey often includes a conscious and daily commitment to learning. In Sufi language, this commitment is formalized through *bay'at* [initiation into a Sufi order], an entry into the sacred school of *tariqa* [path; Sufi order]. More universally understood, it represents the moment a seeker recognizes that growth is nurtured through relationship, consistency, and trust between the *shaykh* and student. Life continues as before, with responsibilities, relationships, and routines. The difference is inward. The same life becomes a space in which one learns Allah, where guidance, effort, and love begin to weave together, quietly strengthening the bond between the devotee and the Beloved. In this unfolding journey, the seeker gently learns what *Aqim al Wuddah* means: to live within a relationship of loving connection with Allah.

- MURSHIDA SHAYKHA MUZEYYEN VARGONEN ANSARI  
& MURSHID SHAYKH TANER VARGONEN ANSARI

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الرَّشِيدُ

AL RASHID

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Right Judgment



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