

An Analytical Study of Tasawwuf as an Agent of Personal Reformation and Social Growth

Thesis for Ph.D in Islamic Studies

By

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Reg No. 786-PhD/IS/F-18



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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AUTHOR'S DECLARATION

It is hereby declared that the author/researcher of the study "An Analytical Study of Tasawwuf as an Agent of Personal Reformation and Social Growth" has completed the entire requirements for submitting this research work in fulfillment for the degree of Ph.D Islamic Studies. This thesis in its present form is the original work of the author except those acknowledged in the text. The material included in the thesis has not been submitted solely or partially for award of any other academic certification than for which it is being presented.

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ACKNOWLEDGMENTS

In the name of Allah, We praise Him, seek His succor and ask for His forgiveness. Whoever Allah guides none can misguide, and whoever He allows to fall astray, none can guide him aright. We bear witness that there is no one worthy of worship but Allah Alone, and we bear witness that Muhammad (SAW) is His messenger and the seal of His Messengers.

I want to express my sincere gratitude to respected Prof. Dr. Mustafeez Ahmad Alvi for his kind supervision, full-time guidance, timely feed back and encouragement. I always found him very cooperative. Without his supervision, ideas and remarks, this thesis would not have been completed. Moreover, I would like to thank all my teachers who supported me morally and academically. The coordination and cooperation extended by Dr. Mustafeez Ahmad Alvi had been very useful in saving my precious time during the research work.

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Shoeb Ali

DEDICATION

I would like to dedicate my Ph.D dissertation work

to

My parents, particularly my mother

My elder brothers, Lutuf Ali & Zohaib Ali

for their continued support

to

Prof. Dr. Mustafeez Ahmad Alvi

for their trustworthiness

I appreciate all they have done specially in helping me to develop research skills.

May Allah SubhanWa'Taala reward them for their contribution and sincerity

(Ameen)!

ABSTRACT

Tasawwuf is a spiritual tradition of Islam that focuses on the purification of the heart and the attainment of closeness to Allah. The method adopted by Tasawwuf is claimed to be derived from the teachings of the Quran and the Sunnah, in the guidance of the righteous predecessors (salaf) who embodied the essence of Islamic spirituality. Tasawwuf has a long and rich history that spans over many centuries. The origins of Tasawwuf can be traced back to the early ascetic and pious Muslims who practiced self-discipline, meditation, and trust in God as a way of purifying their souls and preparing for the Day of Judgment.

Tasawwuf has played an important role in the history of Islam, both as a source of spiritual inspiration of an individual and as a force of social and cultural change. Likewise, Tasawwuf has contributed to the spread of Islam to new regions and peoples through missionary activities and interfaith dialogue. The following study focuss analyzing the role of Tasawwuf in self-purification of individulas & social growth of society.

There are five chapters in this thesis. In the first chapter, is the introduction to the topic of research and Research Methodology in details. While in the second chapter, origin and evolution of Tasawwuf, along-with the basic principles and objectives have been discussed comprehensively. In third chapter, role of Tasawwuf in personalality development and the methods of improvement pertaining to personal reformation are debated. In the fourth chapter, role of Tasawwuf in society is pondered over. Final chapter is analysis and conclusion.

Furthermore, all references in dissertation are fully drawn out of primary and reliable secondary sources. References of authentic Hadith are fully given from books of ahadith. It is worth mentioning here that there are some traditions which are present in books of Tasawwuf like Mathnavi Rumi, Kashf al-Mahjub, Kitab al-Luma, Guniat al-Talibeen, Sirul Asrar etc have been quoted from them since they could not be found in traditional canonical books of ahadith, however the authenticity of such traditions is verified. This is also pertinent to mention here that traditional Tafseer books like Tafsir Ibn Abbas, Tafsir Jalalayn, and Tafsir ibn Kathir etc have been referred along with esoteric books of commentaries such as Tafseer Sahl Tustari, Tafsir Ibn Arabi (Tafsir Abdul Razzak Kashani) etc. Last but not the least, authentic translation work of basic sources has been used and presented in dissertation in the form of reference.

Descriptive and Analytical methods of research with exploratory and qualitative approach have been applied. Online research method, also referred to as internet research method or digital/web-based research method, has been adopted at large. For data collection of topic and research questions, library research method was also used.

Keywords: Spirituality, Tazkia, Ihsan, Sufism, Taqwa, Marifah, Morality, Individual & Social ethics of Tasawwuf.

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Symbols and Abbreviations

It is pertinent to mention that following abbreviations and symbols have been used in thesis for avoiding unnecessary details.

For verses of Holy Quran	﴿ ﴾
For Ahadith (Traditions)	(())
For saying and citations	“ ”
<i>Sall'Allahualayhiwasalam</i>	SAW
RadhiAllahu 'anhu	RA
Alayhis Salaam	AS
PBUH	PBUH
After Hijrah	AH
Before Christ	BC

It is necessary to highlight that abbreviation “Ibid” has been used at some places in footnotes for pointing to same as already mentioned reference.

Chapter 1: An Introduction to Research Work

1.1: Introduction

1.2: Rationale of Study

1.3: Review of Literature

1.4: Conceptual Framework

1.5: Research Methodol

Chapter 1: An Introduction to the Research Work

1.1 Introduction

The world is currently passing through a critical phase. She is badly facing global challenges of extremism, terrorism, war on terror, communal violence, violations of human rights, religious and social issues, class system, causing barbarism, developing an atmosphere of panic, chaos, fear and unrest. People have become so desperate as a result of bad law and order situation, unemployment, inflation, price hike, political upheaval, difficult relationships, and diminishing socio-moral values that they are ready to go anywhere to find a solution to these evils of their personality and society.

Hence, Tasawwuf has been traditionally seen not only as a path of personal reformation, but it can also be seen as an agent of social growth. This is because the values and practices of tasawwuf can help to create a more just and equitable society.

For example, the emphasis on love, compassion, and forgiveness can help to reduce conflict and violence. The cultivation of self-discipline and introspection can help to promote personal responsibility and social awareness. And the pursuit of knowledge and wisdom can help to create a more informed and engaged citizenry.

In recent years, there has been a growing interest in tasawwuf as a way to address the challenges of the modern world. This is because tasawwuf offers a holistic approach to human development that can help to address the spiritual, psychological, and social dimensions of human life and society.

Consequently, in this scenario, Tasawwuf in the form of self-purification has only potential to handle, solve and cope up with modern world society problems and challenges of current age; same is the focus of research & inquiry in the following study.

Tasawwuf plays a vital role in personality development as well as societal reformation. It has deep relation with reformation of personality and society. Evolution and development in a society cannot take place without purification and self-reformation of an individual. For that, Tasawwuf is basic & major agent of radical change.

In Quranic terminology, Tazkia-e-Nafsis used for the process of purification of self (Nafs). Holy Quran says in Surah Shams:

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَقَدْ خَابَ مَنْ دَسَّاهَا﴾¹

(Indeed, he who has cleansed himself is a success. And anyone who pollutes it with evil has failed.)

Exegesis: Hazrat Imam Hasan Basari (may Allah have mercy on him) explained this verse as following:

¹ Al-Quran, Al Shams: 9, 10.

This means that indeed the one succeeded who has purified himself and corrected it (Nafs) and persuaded it (Nafs) to obey Allah.²

Imam Sayyuti explains that: "Victorious truly will be the he that purges own-selves from acts of evil."³

The term Tazkiah is vital. It is derived from Zaka, which is explained as:

رَكَى الشَّيْءُ أَزْكَاهُ وَأَصْلَحُهُ وَطَهَرَهُ وَنَفْسَهُ مَدَحَهَا وَفِي التَّنْزِيلِ الْعَزِيزِ {فَلَا تَزْكُوا أَنْفُسَكُمْ} وَيُقَالُ
أَيْضًا زَكَى الشُّهُودُ عَدْلَهُمْ وَمِنْهُ تَزْكِيَّةُ الْمُرْشَحِ لِعَمَلٍ مَا وَمَالَهُ أَدَّى زَكَاتَهُ⁴

((Zakat: a thing is zakat and zakat and zakat grows and increases and so-and-so is righteous and enjoys and was in fertile so he is pure (c) pure and it is said that this matter does not pay zakat on so-and-so))

It means Zaka is the root-word from which Tazkiah is derived that means the process of purification and the growth that comes from the blessing of God Almighty, and it is considered in this worldly and in the hereafter matters.

According to the Quran, Spiritual cleanliness was one of the Prophet's (PBUH) responsibilities. As life of Prophet Muhammad (PBUH) is studied thoroughly, pristine instances of meditation and spiritual enlightenment are found. Before revelation, the Prophet left his family and house to get solitude in cave Hira, and his retreat during the last ten days of Ramadan matches the secluded existence in Spirituality. The Holy Quran, while explaining foundational framework of prophet-hood, discusses the Holy Prophet (PBUH) as:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَزَكَّيَهُمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾⁵

(Surely, when Allah chose one of His own people as a Messenger to the people, He showered them with innumerable blessings, reciting His words to them, cleansing them, & teaching them the book & knowledge, regardless of the reality that they had previously been in plain error)

Exegesis: Imam Al-Sayuti comments that even though the Muslims were headed in the wrong direction before the arrival of Muhammad, Allah showed mercy by sending among them a messenger who was a member of their own people (an Arab, not an angel or a non-Arab) and who

² Al-Baghawi, Husain bin Masud. *Tafsir al-Baghawi*. Beirut: Dar al-Kutub al-Ilimiyah, Vol. no. 4, p: 460.

³ Al-Sayuti, Jalaluddin, Al-Mahalli, Jalaluddin. *Tafsir Al-Jalalayn*. Translated by: Feras Hamza. Jordan: Royal Aalal-Bayt Institute for Islamic Thought Amman 2007, Vol:1, p: 749.

⁴ Ibrahim Muşafa, Aḥmad al-Ziyat, Ḥamid Abd al-Qadir and Muḥammad al-Najjar. *Mujam al-Wasit*. Cairo: Academy of the Arabic Language 2004, p: 396.

⁵ Aa'l-e-Imran:164.

could communicate with them on a level at which they could understand and appreciate the message.⁶

Sufism claims to carry out the same legacy of self-purification of prophet-hood. Thus, Tasawwuf is the subject of self-study. It is also characterised as a science whose goal is to heal the heart and turn it away from everything other than Allah.

1.2 Literature Review

In the past, the focus of Research on Tasawwuf has remained on its role in self-discipline and purification. The social aspect from it was completely missing. Hence, keeping this gap in view, in this dissertation, main focus will be on social element of Tasawwuf from character-building, morality and ethics to other various things required for healthy environment such as role of Tasawwuf as counter terrorism, tolerance, brotherhood, peace, love, humanity etc.

The following works are important to be considered, with reference to the topic under research:

Research Theses:

1. **Ph. D Thesis (English)** by Istrabadi, Zaineb S., “Principles of Sufism (Qawaid al Tasawwuf)” Indiana University, USA, 1988.

This thesis is a valuable contribution to the study of Sufism and its history. The author provides a critical edition and translation of one of the most important works of Shaykh Ahmad Zarruq, a prominent 15th-century Moroccan scholar and Sufi master. The *Qawa'id al-Tasawwuf* (The Principles of Sufism) is a concise and comprehensive treatise that outlines the essential doctrines and practices of the Sufi path, based on the Quran, the Sunnah, and the teachings of the early Sufis. The author also offers an insightful analysis of the text, its context, and its reception in different regions and periods.

The thesis demonstrates a thorough knowledge of the primary and secondary sources, as well as a clear and coherent methodology. The edition and translation are accurate and reliable, and the annotations are informative and helpful. The thesis is well-written, well-structured, and well-argued. It is a significant contribution to the field of Islamic studies in general, and Sufi studies in particular.

This dissertation is divided into three divisions: (1) An introduction to Zarruq's life and works; (2) An English translation of *Jawa'id al-Tasawwuf*; and (3) An appendix. In the appendix, you'll find a glossary of technical words, a lineage of initiates from the Prophet Muhammad to Zarruq, and a lineage of initiates from Zarruq to Ahmad al-'Alawi, who passed away in 1932.

⁶ Jalaluddin, *Tafsir Al-Jalalayn*, Vol: 1, p: 78.

2. **Ph. D Thesis (Urdu)** by Sayed Muzamil Ali Shah, “Jadeed Asri Masailkehalmein Tasawwuf ka kirdar”, Bahauddin Zakria University, Multan, 2006.

This dissertation is a valuable contribution to the field of Islamic studies, especially the branch of tasawwuf. The author explores the role of tasawwuf in addressing the contemporary issues and challenges faced by Muslims in the modern world. He defines tasawwuf as the process of realizing ethical and spiritual ideals, based on the teachings and example of Prophet Muhammad and his companions. He traces the historical development of tasawwuf, its various schools and orders, its relation to Islamic law and theology, and its expressions in literature and art.

The researcher also examines the criticisms and misconceptions about tasawwuf, such as its alleged deviation from Islam, its influence from foreign sources, and its association with pantheism and antinomianism. He argues that tasawwuf is an integral part of Islam, rooted in the Quran and Hadith, and that it offers a balanced and holistic approach to spirituality that is compatible with reason and science. He concludes that tasawwuf can provide guidance and inspiration for Muslims to live according to the principles of Islam, to purify their hearts from worldly attachments, to cultivate love and compassion for all creation, and to seek closeness to Allah through worship and service.

The path to spiritual growth opened by good deeds will connect the individual not only to society but also to God. In conclusion, Tasawwuf is a very potent force that can eradicate all of the world's illnesses.

3. **Ph. D Thesis (English)**, “Where two seas meet the Quranic Stories of Khidr and Moses in Sufi Commentaries as Model for Spiritual Guidance by Hugh Talat Halman, Deptt. Of Religion, Duke University (Date: 12 Dec 2000)

The thesis aims to explore the Sufi interpretations of the Quranic story of Khidr and Moses (Q 18:60-82) as a source of spiritual guidance and wisdom for Muslims. The author argues that the story illustrates the contrast between the exoteric and esoteric dimensions of Islam, and the need for a balance between them. The author also claims that the story provides a model for the relationship between a spiritual master and a disciple, and the stages of spiritual development that they undergo.

The thesis consists of six chapters, followed by a conclusion and a bibliography. The first chapter introduces the topic and the main research questions and provides an overview of the relevant literature on Sufism, Quranic exegesis, and the story of Khidr and Moses. The second chapter analyzes the textual sources of the story, namely the Quran, the hadith, and the classical commentaries.

The author examines the different versions and variations of the story, and its historical and theological context. The third chapter focuses on the Sufi commentaries on the story and traces their development from the early to the modern periods.

The author identifies four main themes that emerge from these commentaries: (1) Khidr as a symbol of divine guidance; (2) Moses as a symbol of human reason; (3) the sea as a symbol of

spiritual knowledge; and (4) the journey as a symbol of spiritual path. The fourth chapter discusses the implications of these themes for Sufi ethics and epistemology, and how they relate to the concepts of shariah (law), tariqah (way), haqiqah (truth), and ma'rifah (gnosis).

The fifth chapter explores the practical aspects of Sufi spirituality that are derived from the story, such as initiation, discipleship, instruction, testing, patience, trust, detachment, and annihilation. The sixth chapter compares the Sufi interpretations of the story with those of other Muslim groups, such as Sunni legalists, Shi'i mystics, and modern reformists.

The author shows how each group emphasizes different aspects of the story according to their own doctrinal and political agendas. The conclusion summarizes the main findings and contributions of the thesis and suggests some directions for further research.

The thesis is well-written, well-researched, and well-argued. It demonstrates a thorough knowledge of both primary and secondary sources on Sufism and Quranic exegesis. It also engages critically with different perspectives on the story from various Muslim traditions and shows how they reflect their historical and social contexts. The thesis makes a significant contribution to the field of Islamic studies in general and Sufi studies.

4. M. Phil. Thesis (Urdu) "Education and Training System of Safa School, the Most Important Corner of the Prophet's Biography: A Historical Document of Science, Arts, and Education in the Medinite Age."

An investigation of the factors that have led to and still include the components of constructing a strong Islamic educational system is at the heart of this historic science of the instructive and training system built by Prophet Muhammad (saw) at al-Suffah, the initial leading domiciliary university of Islam. The title of this M. Phil research dissertation is There is a connection between faith and learning. The ability to teach and preach a religion is based on one's educational and vocational background. Our Holy Prophet (saw) was the model educator of his day and every day to come.

The five primary sections of the thesis are as follows: The first chapter provides a comprehensive definition of education and training, as well as a variety of perspectives on the subject, the significance of education in the context of a prophetic paradigm, and the educational system as a whole, the goals of education and training in the time of Muhammad (PBUH). A detailed definition of the term "Suffah" is provided, as well as information on the building of Masjid-e Nabawi and the founding of Suffah, in the second chapter. In addition to the names and complete number of Ashab-e-Suffah and their cardinal qualities, economic condition, attire, and way of life, the existing amenities and instructive aspects of Suffah have also been described.

In the third section, a comprehensive breakdown of the courses offered by Suffah University, including those that are required and those that are optional, can be found. The schedule, restrictions, and Prophet Muhammad's (PBUH) unique recommendations used there. Games, trips, and military tactics as part of the Extra-Curriculars are also available in discussion. It also includes introductions to the classroom, the teacher-student interaction, and the wide range

of teaching methods employed by the Prophet Muhammad (PBUH). This can be taken as an extremely abbreviated version of the official brochure for Suffah University.

In the fourth chapter, the Prophet Muhammad (PBUH) introduced progressive educational goals and practises. Within a few years, he used education to change the behaviour of thousands of individuals, especially pupils at Suffah. Suffah University students are highlighted for their contributions to the fields of Quran, Hadees, Fiqh, the ahadith books' compilation, the Islamic educational Institutions' establishment, Holy Wars' services, and their sacrifices for sake of Allah, the highest.

It also provides explanations for the many different ways in which Suffah students have helped advance Islam. The Islamic Educational System's development from the time of Suffah Seminary to the present is traced in Chapter 5. A realistic perspective on today's formal learning systems is presented. Advice specific to the roles of management, principals, teachers, and students in the Prophetic system of education and training are included. As a conclusion, a detailed Model of the Optimal Educational System is presented.

5. **M.Phil Thesis (English)**, "Role of Sufism in Personality Development" Islamic Thought & Civilization (2010-2012) by Ghulam Farid Chishti, Department of Islamic Thought & Civilization University of Management & Technology Lahore.

The author explores how Sufism, the mystical dimension of Islam, can foster positive changes in the behaviors and attitudes of individuals, leading them to a better understanding of their true self and their relationship with God. The author draws on various sources, such as the Quran, the Hadith, the works of classical and modern Sufi masters, and the literature of Sufi psychology, to present a comprehensive and nuanced picture of Sufism and its impact on personality development. The author also provides practical examples and suggestions on how to apply Sufi principles and practices in one's daily life, such as meditation, remembrance, ethics, service, and love.

The author argues that Sufism can help individuals overcome their egoistic tendencies, purify their hearts, enhance their moral qualities, and attain spiritual enlightenment. The author also discusses some of the challenges and misconceptions that Sufism faces in the contemporary world, such as extremism, sectarianism, and materialism, and offers some solutions to overcome them. The author concludes that Sufism is a relevant and beneficial path for anyone who seeks to improve their personality and achieve self-actualization in accordance with the teachings of Islam.

The thesis follows this structure: - In the first chapter, an introduction of the concepts of Sufi doctrine and Sufism has been described, and then go on to show the many different ways in which it can be defined, as well as the history, philosophy, and contributions that Sufism has given to the world. In Chapter Two, researcher has tried to define personality growth and to examine it within the context of both contemporary psychological discourse and the wisdoms of the Quran and the Sunnah. In the final third chapter, the importance of Sufism in shaping one's character and attempt to isolate the parts of the Sufi theory that have been deemed crucial to this end is discussed.

Books:

There are a number of scholars who have written about the role of Tasawwuf in personal reformation and social change. Some of the most important works on this topic include:

1. The Sufi Path of Love and Transformation by William Chittick (1994)

The Sufi Path of Love and Transformation by William Chittick is a book that explores the spiritual teachings of Rumi, the 13th-century Persian poet and mystic. Chittick argues that Rumi's poetry is a guide to the Sufi path, which is a journey of love and transformation.

The book is divided into three parts:

- i. The first part introduces the basic concepts of Sufism, such as the nature of God, the soul, and the path to union with the divine.
- ii. The second part focuses on Rumi's concept of love, which he sees as the essential force that drives the Sufi on the path.
- iii. The third part explores the various practices that Sufis use to cultivate love and transform themselves.

Here are some of the key ideas and teachings of Sufism that are explored in the book:

- a) The nature of God: Sufis believe that God is the ultimate reality, the source of all being and love.
- b) The soul: Sufis believe that the soul is a divine spark that is trapped in the material world. The goal of the Sufi path is to free the soul from its bondage to the material world and unite it with God.
- c) The path to union with the divine: The Sufi path is a journey of love and transformation. It is a journey of self-awareness and self-discipline. It is a journey of surrender to God.
- d) The practice of love: Love is the essential force that drives the Sufi on the path. Sufis cultivate love through various practices, such as meditation, prayer, and service to others.
- e) The fruits of transformation: The Sufi path leads to a number of benefits, such as peace, love, and wisdom. It also leads to union with God.

2. The Heart of Sufism: Essential Writings on the Sacred Art of Transformation by James Fadiman and Robert Frager (1994)

The Heart of Sufism: Essential Writings on the Sacred Art of Transformation is a book by James Fadiman and Robert Frager that explores the essence of Sufism, a mystical tradition within Islam. The book is divided into four parts:

- i. **The Path of Love:** This section explores the concept of love as the central force in the Sufi path.
- ii. **The Way of Knowledge:** This section discusses the Sufi quest for knowledge of God and the self.
- iii. **The Practice of Presence:** This section describes the various practices that Sufis use to cultivate a state of presence.
- iv. **The Fruits of Transformation:** This section explores the benefits of the Sufi path, such as peace, love, and wisdom.

The book includes a wide range of Sufi writings, from poems and stories to philosophical treatises. The authors have also included commentary to help readers understand the texts.

The Heart of Sufism is a comprehensive and accessible introduction to this rich and complex tradition. It is a valuable resource for anyone interested in learning more about Sufism or the spiritual path in general.

Here are some of the key ideas and teachings of Sufism that are explored in the book:

- a. **The importance of love:** Love is the central force in the Sufi path. It is the love of God that motivates the Sufi to seek union with the divine.
- b. **The search for knowledge:** The Sufis believe that knowledge of God is the ultimate goal of human existence. They strive to acquire this knowledge through a variety of methods, including study, contemplation, and direct experience.
- c. **The practice of presence:** The Sufis believe that the key to spiritual transformation is to live in the present moment. They practice various techniques to cultivate a state of presence, such as meditation, prayer, and chanting.
- d. **The fruits of transformation:** The Sufis believe that the spiritual path leads to a number of benefits, such as peace, love, and wisdom. They also believe that the path can lead to union with God.

3. Tareekh-e-Tasawwuf (Urdu) by Professor Yousif Saleem Chishti

Tareekh-e-Tasawwuf (History of Sufism) by Professor Yousif Saleem Chishti is a comprehensive and scholarly work that traces the development and evolution of Sufism from its origins in the early centuries of Islam to the present day. The book covers the major Sufi orders, personalities, doctrines, practices, literature and art in different regions and periods of Islamic history. The author also examines the interactions and influences of Sufism with other religious and cultural traditions, such as Christianity, Judaism, Hinduism, Buddhism and Persian mysticism. The book is based on extensive research and analysis of primary and secondary sources, both in Urdu and other languages. The book is written in a clear and lucid style, with ample references and footnotes.

In this scholarly book, the author has comprehensively discussed various topics of Sufism. In it, he has shed light on topics such as the nature of Sufism, religion and science and the characteristics of Sufism, the universality of Sufism, the effects of Sufism on human life.

From a historical perspective, the author has started the book with Hindi Sufism. Under the heading, “Teachings of the Upanishads”, it summarizes the teachings of the Upanishads by explaining their literal and terminological meanings. The second and third chapters describe the Hindu thinker Shankar Acharya and his philosophy of Vedanta. Chapter IV contains the teachings of the Bhagavad Gita. The second chapter of the book consists of Greek Sufism, in which the teachings of Hakim Platinus have a central and pivotal position. It examines the biography of Platinus, his scholarly position, the impact of his teachings on Christianity. According to Hakim Platinos, the stages of spirituality such as seeking truth, love and wisdom are discussed.

After Hindi and Western Sufism, the most important and detailed section of the book begins, Islamic Sufism. In the third chapter of the book, the origin of Islamic Sufism, the definition of Sufi, the analysis of Islamic Sufism and Iranian Sufism and the objections to Sufism and their answers are described. The sources of Islamic Sufism, its compositional elements, monotheism, piety, love of Allah and their interrelation are mentioned. The manual of Sufism is a very important part of the book. According to the author, the code of Islamic Sufism consists of these basic principles: allegiance, companionship, seclusion, retreat, love, meditation, self-analysis, mujahidah, remembrance and thought.

The author's research on historically classical Sufis is very valuable, in which the missionary achievements of the Sufis, their religious services, noble morals and service of the people, etc. are mentioned.

The fourth chapter contains the description of the conditions of the universal sufis Sufis of Islam and their Islamic teachings, including Haris Al-Mahasabi, Abu Saeed Kharaz, Junaid Baghdadi, Husayn Ibn Mansoor Al-Halaj, Muhammad Ibn Abd al-Jabbar Al-Nafry, Sheikh Abu Bakr Al-Kalbaazi, Abu Nasr Siraj, Abu Talib al-Makki, Imam Qashiri, Abu Saeed Ibn Abi Al-Khair are included. The biographies of the Sufis and their teachings have been described. The research paper on Hazrat Junaid Baghdadi is a masterpiece among the articles written on Sufis.

While writing on Islamic Sufism, Chishti Sahib's style of reasoning is diligent rather extraordinary creative. His arguments are weighty, the harmony of heart and mind and the heat of emotions and beliefs is felt on the line and page. Following the path of the great Sufis, he has declared the Holy Qur'an as the basis of Islamic Sufism. According to him, the essence of Islamic Sufism is five words: Pure Tawheed, Propagating the Religion, Following the Religion, Serving the People and Jihad-Unity. Brotherhood and Love are the soul of Islamic Sufism while sedition and mischief and discord are against it.

4. Islamic Spirituality; Foundation and Manifestation by Seyyed Hussain Nasr

Dr. Seyyed Hussain Nasr, one of the most prominent scholars of Islamic studies in the world, presents a comprehensive and profound exposition of the spiritual dimensions of Islam. He explores the foundations of Islamic spirituality in the Quran, the Sunnah, and the teachings of the

Sufis, as well as the manifestations of Islamic spirituality in art, architecture, literature, music, and ethics. He also addresses some of the contemporary challenges and issues that face Muslim spirituality in the modern world.

5. Quranic Sufism by Mir Valliuddin

The book "Quranic Sufism" by Mir Valliuddin is a scholarly and lucid exposition of the fundamental tenets of Sufi mysticism, which derived its inspiration from the teachings of the Quran and developed as a process of spiritual culture within the framework of Islam. The author discusses various aspects of Sufi doctrine and practice, such as the concepts of God in immanence and transcendence, the worship of God and the descent of the absolute, the inward and outward experience of divine presence, the concepts of good and evil, free will and determinism, and the stages and states of the Sufi path. The author also provides references from original Arabic sources and an index of names, places, and technical terms. The book is highly acclaimed by researchers and scholars as well as general readers who are interested in learning more about Sufism and its relation to the Quran. The book fills the void felt by the lack of a comprehensive and accessible introduction to Sufi mysticism based on Quranic teachings.

6. Sulook o Tasawwuf ka Amali Dastoor (2000) and Haqeeqat-e-Tasawwuf (2009) (Urdu) by Dr. Tahir ul Qadri, Minhaj ul Quran Publications, 2009

Sulook o Tasawwuf ka Amali Dastoor is a book by Dr. Tahir al-Qadiri, a renowned scholar and founder of Minhaj-ul-Quran International. The book is a comprehensive guide to the practical aspects of Sufism, the mystical dimension of Islam. The book covers topics such as the definition and purpose of Sufism, the stages and states of the spiritual journey, the etiquette and ethics of the seeker, the role and responsibilities of the spiritual master, the methods and practices of remembrance and meditation, the signs and fruits of spiritual progress, and the pitfalls and dangers of deviation and extremism. The book is based on authentic sources from the Quran, Hadith, and classical Sufi literature, as well as the author's own personal experience and insight. The book is a valuable resource for anyone who wants to learn more about Sufism and its practical application in today's world.

Haqeeqat-e-Tasawwuf (The Reality of Sufism) is a book by Dr. Tahir al-Qadiri, a renowned scholar and leader of the Minhaj-ul-Quran movement. In this book, he presents a comprehensive and authentic exposition of the teachings and practices of Sufism, the mystical dimension of Islam. He refutes the common misconceptions and distortions that have been propagated by some orientalist and extremists about Sufism, and shows how it is based on the Quran and Sunnah, and how it aims at purifying the heart and attaining closeness to Allah.

The book is a valuable resource for anyone who wants to learn about the true essence and spirit of Sufism, and to follow its path under the guidance of a qualified shaykh. It is also a useful reference for scholars and researchers who want to study Sufism from an authentic and reliable source. The book is written in a clear and lucid style, with references to the original sources of Sufism, such as the Quran, Hadith, classical works of Sufi literature, and the sayings and experiences of the eminent Sufi saints.

7. **Mystical dimensions of Islam by Annemarie Schimmel**, Yoda Press, 2007

Mystical dimensions of Islam is a comprehensive and insightful study of the origins, development, doctrines and practices of Sufism, the mystical branch of Islam. Annemarie Schimmel, a renowned scholar of Islamic mysticism, traces the historical and spiritual journey of Sufism from its beginnings in the 8th century to its contemporary manifestations in various parts of the Muslim world.

She explores the rich and diverse expressions of Sufi poetry, literature, music, art and architecture, as well as the role of Sufi orders, saints and shrines in shaping Islamic piety and culture. She also examines the complex relationship between Sufism and the various dimensions of Islamic orthodoxy and heterodoxy, showing how Sufism has been both a source of inspiration and a target of criticism throughout Islamic history. Schimmel's work is not only a scholarly masterpiece, but also a passionate and sympathetic tribute to the beauty and depth of Sufi spirituality.

First, the author examines the genesis of the mystical movement in the contemplations of orthodox Muslims on the Quran and the prophetic tradition, before moving on to discuss the evolution of the mystical movement through its various stages, such as classical voluntarism and postclassical theosophical mystical trends. Spiritual education, the various paths that bring the mystic to the existential understanding that "there is no deity but God," receives special attention. Both the inner workings of the Sufi mind and the various Sufi fraternities and orders are examined at length.

However, the bulk of the book is devoted to Tasawwuf as it is mirrored in Islamic poetry, and Professor Schimmel explores the many facets of Sufi poetry in Persian, Arabic, Sindhi, Panjabi, Pashto and Turkish. The author persuasively shows how Sufi ideas infiltrated every aspect of Muslim life, bestowing onto the common Muslim villager or intellectual the benefits of unwavering faith in God and a heartfelt willingness to submit to will of Allah.

8. **Mystical Islam; An Introduction to Sufism by Baldick**, New York, 1989

Mystical Islam, An Introduction to Sufism by Julian Baldick is a book that aims to provide a comprehensive overview of the history, doctrines and practices of Sufism, the mystical dimension of Islam. The book covers the origins and development of Sufism from the early centuries of Islam to the modern era, highlighting the diversity and richness of the Sufi tradition across time and space. The book also introduces some of the most influential and renowned Sufi figures, such as al-Ghazali, Ibn Arabi, Rumi and Hafiz, and explores their contributions to Islamic spirituality and culture. The book also examines the relevance and challenges of Sufism in the contemporary world, addressing issues such as Sufi scholarship, politics, art and gender.

The book is written in a clear and engaging style, with ample references to primary and secondary sources. The book is suitable for learning more about the history and teachings of Sufism, as well as its role and significance in Islam and beyond. The book offers a balanced and nuanced perspective on Sufism, avoiding both romanticization and reductionism. The book is a valuable introduction to one of the most fascinating and enduring aspects of Islamic civilization.

9. **Sufism: the mystical doctrines and methods of Islam by William Stoddart, Paragon House, 1986**

This book by William Stoddart that introduces to the essential aspects of Sufism, the esoteric dimension of Islam. The book covers the historical origins, doctrinal foundations, spiritual practices and metaphysical implications of Sufism, as well as its relation to other religions and traditions. Stoddart draws on the writings of renowned Sufi masters such as Rumi, Ibn Arabi, Al-Ghazali and others, as well as on the works of modern scholars and exponents of traditionalism such as René Guénon and Frithjof Schuon. The book is divided into three chapters: The Religion of Islam (Shari'a), Islamic Esoterism (Haqiqa) and The Mystical Path (Tariqa).

In each chapter, Stoddart explains the key concepts and terms of Sufism, such as Allah, Muhammad, Qur'an, Hadith, Shahada, Dhikr, Fana, Baqa, Wali, Qutb and more. He also compares Sufism with other forms of mysticism and spirituality, such as Hinduism, Buddhism, Christianity and Judaism. The book is written in a clear and concise style, with references to original sources and a bibliography for further reading. It is a valuable introduction to Sufism for anyone interested in learning more about this rich and profound tradition.

10. **Sufism: An introduction to mystical tradition of Islam by Carl Ernst, Shambhala, 2017**

This presents the traditional introduction to Sufism, Islam's mystical tradition, including its concepts, rituals, and history. It further reveals that the Sufis are as varied as the nations where they have thrived—from Morocco to India to China—as are their own forms of poetry, dance, music, and art. Although the term 'Sufism' is famously difficult to define because it has diverse connotations for different people both inside and outside the tradition, they are claimed to symbolise the mystical heart of Islam.

By studying a wide range of Sufi teachings and practises, Carl Ernest gives one of the most comprehensive and detailed introductions to Sufism in English. In tracing the evolution of the movement from its earliest Islamic roots to the current day, he investigates the ties that bind its members to the larger Islamic community and their encounters with extremism and secularism in the modern world.

11. **Sufi Commentaries On The Quran In Classical Islam By Kristin Zahra Sands**

Sufi Commentaries on the Qur'an in Classical Islam by Kristin Zahra Sands is a valuable contribution to the field of Islamic studies, as it offers a comprehensive and nuanced analysis of how Sufi scholars interpreted the sacred scripture of Islam. The book examines the common hermeneutical principles and methods that underlie Sufi exegesis, as well as the diversity and creativity of Sufi commentary styles. The author argues that Sufi commentaries reflect a dynamic and experiential approach to the Qur'an, which views it as a multi-layered and ambiguous text that invites endless exploration and discovery.

The book also demonstrates how Sufi commentaries engage with other genres of Qur'anic interpretation, such as legal, theological, and philosophical exegesis, and how they respond to the criticisms and challenges of their opponents. The book is divided into two parts: the first part deals with the hermeneutics of Sufi exegesis, while the second part focuses on specific case studies of Sufi commentaries on selected verses and passages from the Qur'an.

The author provides ample translations and examples from various Sufi works, some of which are not widely available in English. The book is well-written, well-researched, and well-argued, and it will appeal to anyone interested in learning more about the rich and diverse tradition of Sufi Qur'anic interpretation.

12. **The Unveiling of the Mysteries and the Provision of the Pious** by Rashid al-Din Maybudi, Tr. By William C. Chittick, Royal Aal al-Bayt Institute for Islamic Thought, Jordan Amman 2015

This work has been the subject of an important study. A good possibility for his entire name is Rashid al-Din Abu'l-Fa'l Amad ibn Ab' Sa'd ibn Amad ibn Mihr-i zad. It's clear from reading the book that he had a deep understanding of the religious sciences and a talent for distilling difficult ideas into digestible chunks. He includes a discussion of ulama disagreement on the authority of Qur'an commentary and his conclusion that only those who have mastered ten areas of study are qualified to do so as an appendix.

The sciences of lexicography (lughah), word origins (ishtiqaq), Arabic grammar (nahw), Qur'an recitation (qir'at), biography (siyar), Hadith, the principles of law (usul-i fiqh), the science of legal rulings (ilm-i ahkam), the science of transactions and interactions (mamulat), and the science of bestowal (mawhiba). Finally, he refers to Divine bestowal and lordly inspiration (mawhibat-i ilahi wa ilhiyat-i rabbaniyyat; under 8:29) as knowledge that comes not through study or attainment (iktisb).

For each verse of the Qur'an, Maybudi provides a translation and commentary in a series of 465 'sessions' or 'sittings' (majlis), a phrase that suggests he produced the book as a teacher's guide for lecturing on the entire Qur'an. Each lesson covers an average of fourteen pages in the printed form and delves into the meaning of a few poems (which consists of 6400 pages in ten volumes).

Research Articles:

1. **Rabia Nasir, Arsheed Ahmad Malik, 'Role and Importance of Sufism in modern world' International Journal of Advancements in Research and Technology, Vol. 2, Issue: 1, Jan 2013**

This article sheds light on Tasawwuf with respect to its significance with modern era. Evolution and history of it has been evaluated. Although historians disagree on precisely when Sufism emerged, the vast majority of experts agree that the term "Sufism" was first used by a Sufi named Abu Hashim Kufi. Whether or whether the hypotheses hold water, Sufism cannot be understood in isolation from Islam, despite the fact that the term may have come into usage rather later. The

imams and their sheikhs continued to disseminate Sufi teachings after Prophet Muhammad (PBUH). In the sixth and seventh centuries of the Islamic era, when Sufism was at its height, great thinkers like Ibn Arabi and Rumi penned seminal works on the gnostic secrets and the path to God.

With the help of Sufism, a person can expand our perception of reality beyond what he or she currently knows to be possible. To perceive things as they really are, or to worship God as though you can see him, may be the goal of one who devotes himself to Sufi study. The purpose of Sufi education is to make time-tested techniques for attaining enlightenment available to regular people in the present world.

2. Shagufta Begum, Aneeqa Batool Awan, 'A brief account of Sufism and its Socio-Moral Relevance' The Dialogue Vol. X, Number 1, March 2015

The globe has been militarised and divided into camps in recent years. There has been a deliberate attempt to utilise religious differences as a means to foment political animosity and hostility. However, our society's youth have been profoundly impacted by Modern Western philosophy. They look down on themselves for being Muslims since they consider their own culture, religion, and customs to be nothing more than dogma. To restore the relationship of Muslims with their religion in such a situation where the distance between religious teachings and the conduct of its followers is so great, the Sufi movement may be the only option.

Only when people are at peace with themselves and with one another can an united system function well. This paper will focus on a quick overview of Sufism and its ethical explication, ignoring the question of whether mystical religiosity is merely different in degree or form from non-mystical religiosity. Understanding the moral vision of Sufism requires looking into the goals and practises of Sufis, as well as their unique understanding of religious knowledge and the dissemination of their moral vision. The paper will finish by discussing the social and moral significance of Sufism and how it relates to the Sufi worldview.

3. Andrabi, Dr. Syed Damsaz Ali, 'Message of Peace through Sufism' American Research Journal of History and Culture (ARJHC), Vol. 2, 2016

The author of this piece advocates for social harmony by heeding the advice of Sufis, both alive and long since passed. Love, happiness, and religious peace can rule society with the help of Sufism's virtuous teachings. The author uses the life of Baba Ghulam Shah, a man who was instrumental in promoting Islam in the Rajouri Kashmir region, as an example. His virtuous actions dispelled the shadows that had settled over society, paving the way for a more harmonious and secure future. His spiritual enlightenment, patriotism, and gentle demeanour earned him widespread acclaim proven effective as a social and religious reformer, bringing freedom to the downtrodden. He gained followers within the ruling class as the educated Sufi of his time, but he avoided involvement in politics.

Regardless of religious affiliation, the common people were properly educated on the importance of unity and equality. In order to accomplish this goal, a slew of schools referred to as

Madrasas were established. His home in Shahdara Sharief Rajouri Kashmir quickly became a local and regional landmark. As the teachings of Sufism spread, societal tensions subsided, paving the way for the formation of accountable governments that aided in the progress of society as a whole. Peace and wealth spread rapidly over the region.

4. Paul L. Heck, 'Mysticism as Morality', *Journal of Religious Studies*, Volume 34, Issue2, June 2006

Heck's article explores how Sufism has shaped the moral vision and practice of Muslim society throughout history and across cultures. He argues that Sufism offers a hypernomian ethics that transcends the legalistic framework of Islamic law and seeks a universal kindness to all creatures based on the recognition of God's presence and mercy in everything. He also suggests that Sufism can provide a valuable resource for contemporary moral reflection and dialogue, especially in the context of an international order that requires a shared ethical vision.

Heck begins his article by defining mysticism as "a way of knowing that is not limited to discursive reasoning but rather involves direct intuition or experience of ultimate reality" (253). He then distinguishes between two types of mysticism: apophatic and cataphatic. Apophatic mysticism emphasizes the ineffability and transcendence of God, while cataphatic mysticism emphasizes the immanence and manifestation of God in creation.

Heck argues that Sufism belongs to the latter category, as it affirms the unity of being (wahdat al-wujud) and the possibility of witnessing (shuhud) God's signs (ayat) in everything. He also notes that Sufism is not a monolithic phenomenon, but rather a diverse and dynamic tradition that encompasses various schools, orders, practices, doctrines, and literatures.

Heck then proceeds to examine how Sufism has influenced the moral formation of Muslim society in four ways: first, by providing a spiritual discipline that cultivates ethical virtues and purifies the soul from vices; second, by developing a moral theory that integrates rational and experiential knowledge and balances between divine command and natural law; third, by producing a moral literature that expresses ethical insights and values through poetry, stories, biographies, and maxims; and fourth, by creating a moral community that fosters social solidarity and altruism among its members and beyond.

Heck illustrates each of these aspects with examples from various Sufi sources and figures, such as al-Ghazali, Rumi, Ibn Arabi, Hafiz, Attar, al-Hallaj, Rabi'a al-'Adawiyya, and others.

Heck concludes his article by reflecting on the relevance and implications of Sufism for contemporary ethics. He argues that Sufism offers a hypernomian ethics that goes beyond the minimum requirements of Islamic law and seeks a maximum realization of God's will and love in every situation. He also argues that Sufism offers a universal ethics that transcends sectarian boundaries and embraces all creatures as signs of God's mercy and beauty.

He suggests that Sufism can contribute to an international order that respects human dignity and diversity, promotes peace and justice, and fosters dialogue and cooperation among different religious and ethical traditions. He acknowledges that Sufism faces many challenges in today's world, such as political oppression, religious extremism, cultural assimilation, and intellectual

marginalization. However, he also affirms that Sufism still has a vital role to play in the moral life of Muslim society and humanity at large.

5. **The Role of Intention in Spirituality in Terms of Islamic Texts and Positive-oriented Psychology**, Mediterranean Journal of Social Sciences MCSER, Publishing, Rome-Italy Vol 7 No 3 S2 May 2016 by **Zahra Sharaf al-Din, Mohammed Hassan Rostami , Abolfazl Ghaffari**

This article argues that the study of spirituality and its link to the formation of hopeful thought and the accomplishment of personal contentment is highly valued in both Islam and psychology. Individuals' preconceived notions of spirituality, based on their own experiences, biases, and assumptions, shape their interpretations of the concept's background and development.

The goal of this study is to learn more about the role and impact of purpose in the manifestation of spirituality in Islamic literature and positive-oriented psychology. To kick off, this paper draws parallels between the ideas of intention and spirituality, highlighting their shared characteristics and discussing how they could each contribute to the quest for peace.

By comparing of expressed intent and mysticism in Islamic texts and positive-oriented psychology, it was concluded that the best and strongest possible explanation in sheer genius mentioned in Islamic texts—the good catches of heavenly happiness and pleasure of Creator—are the most essential, deeply ingrained, and unique factor in attaining eternal peace and fortitude in humans. Two, the development of an optimistic psychology does not necessitate a deep understanding of metaphysical and sociological concepts. The methodology of this study is based on the analysis of existing evidence.

Analysis: These works provide a valuable overview of the different ways in which Tasawwuf can be used to achieve personal reformation and social change.

1.3 Rationale of Study

The rationale of studying Tasawwuf is to attain Tazkiyah and nearness of Allah the exalted. Moreover, this research contributes to fill the gap of analysis on Tasawwuf with respect to personality development and social reformation in the light of Quran and Sunnah in addition to following:

- **Ethical & Spiritual development:** Tasawwuf can provide insights into spiritual and moral dimensions of Islam.
- **Inner purification:** Islamic law and jurisprudence focusses on ritual practices while Sufism focuses on their inner aspect.
- **Interfaith harmony:** Tasawwuf can help bridge gape between different religious traditions through its universal teachings of love, compassion, interfaith harmony, respect, tolerance and cooperation.
- **Contemporary significance:** It helps to address many social and psychological problems that are endemic in modern society such as stress, anxiety and depression.

Tasawwuf plays an important role in the society. There are many more teachings of Tasawwuf which an individual and society need not only to adopt but also to promote practically such as tolerance, love of mankind, best ethical and moral values, respect, brotherhood, equality. Moreover, it possesses a factor of healing and protection of mind. For example; The Prophet (PBUH) has recommended to pray if one is beset by sadness or distress. The same is mentioned in Holy Quran:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ - أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾⁷

(Those who have faith and find contentment in remembering Allah, for it is in Allah's mention alone that human hearts are truly satisfied.)

If the world were free for all of bad evils, she would be a force for love, humanity, peace, harmony, fraternity, brotherhood, integrity, and above all, not only a paradise for human generation of present time but also for human races to come in future ahead. Only through embracing the spiritual side of Islam, known as Tasawwuf, is this feasible.

1.4 Conceptual Framework

1. Study of Tasawwuf in the light of Quranic verses and Sunnah
2. An approach to personal transformation through teachings of Tasawwuf
3. To study methods and processes of well-being of society leading to social development
4. Study of Orientalist approach to Tasawwuf

Objectives of Research

- a.** To search and identify status of Tasawwuf in Quran and Sunnah based doctrine of leading life.
- b.** To search out role of Tasawwuf as an agent of personal and societal change and development.
- c.** To ascertain role of Tasawwuf in practical solutions of modern issues of society in the light of Tasawwuf.
- d.** To analyse the terminology used by Sufis derived from Quran and Sunnah.

Research Questions

- 1) What terminology and status Tasawwuf have, according to Quran and Sunnah?
- 2) How Tasawwuf plays its key role in ethical, spiritual, personal and societal development?

⁷. Al-Rad: 13:28

- 3) Why & How the methods of self purification and societal reformation, become important & effective?
- 4) What are salient features of classical Sufi role models for today's society?

1.5 Research Methodology

- 1) The nature of research is exploratory with qualitative and analytical approach. Analytical methods of research with exploratory and qualitative methods have been used in short.
- 2) The sources for this research are mainly divided into two categories:

- i. To clarify basic concepts of Sufism as claimed to be derived from Qur'an & Hadith, Basic sources are used.

Like:

Tafasir:

Tafsir Ibn Abbas

Tafsir al-Tustari

Tafsir Kashani

Tafsir al-Jalalayn

Hadith Books:

Sahih al-Bukhari

Sahih al-Muslim

Sahih al-Tirmidhi

Sunan Ibn Majah

Mustadrak al-Hakim or Al-Mustadrak ala al-Sahihayn

- ii. Primary (Arabic & Persian Classical literature of Tasawwuf)

Like:

Kashf al-Mahjub by Ali bin Usman al-Hujwari (Data Gunj Bux)

Masnavi Rumi by Maulana Jalaluddin Rumi

Tazkirat al-Aulia by Sheikh Fariduddin Attar

Fisus al-Hikam by Ibn Arabi

Kitab al-Luma by Abu Nasr Sarraj

Risala e Qusheria by Abdul Karim Qusheri

Qut-al-Qulub by Abu Talib Makki

- iii. Secondary (Translations of Sufi books, books by critics and research articles).

Like:

Muslim Saints and Mystics: Episodes from the Tadhkirat al-Auliya (Memorial of the Saints) by Farid-ul-Din Attar trans. by A J Arberry

Awarif al-Maarif by Al-Suhrawardi, Shaykh Shihab al-Din Umar ibn Muhammad. Translated by H. Wilberforce Clarke.

The Doctrine of the Sufis (Kitab al-Taarrufti-Madhhab Ahi al Tasawwuf) By Abu Bakr Kalabadhi, Translated by: A. J. Arberry.

The Sufis by Idries Shah

Mystical Dimensions of Islam by Annemerie Schemmel

Studies in Islamic Mysticism by R. A. Nicholson

Sufism: The Mystical Doctrines and Methods of Islam by William Stoddart

Quranic Sufism by Mir Valiuddin

A Brief Account of Tasawwuf and its Socio-Moral Relevance by Shagufta Begum, Aneeqa Batool Awan (Article)

Sufism in history and its relationship with power by Dr. Tanvir Anjum (Article)

Role of Tasawwuf for peace and tolerance in societies (Article)

Meeting point between transpersonal psychology and Tasawwuf by Khadijah (Article)

A transpersonal-integrative approach to spiritually-oriented psychotherapy by F. Lukoff D. (Article)

Sufism and healing by K. Mitha (Article)

- 3) Internet source (also known as online research method) and e-library have been availed such as:

www.sufinama.org, www.rekhta.org,

www.kitabosunnat.com, www.researchgate.net,

www.academia.com, www.jstor.org,

www.scholargoogle.com, www.maktabah.org,

www.hec.gov.pk, www.archive.org,

www.en.wikipedia.org, www.britannica.com

www.merriam-webster.com, www.dictionary.com

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Chapter 2: Tasawwuf as an Important Part of Islamic History

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Chapter 2. Tasawwuf as an Important Part of Islamic History

Tasawwuf, also known as Sufism, is a term that encompasses the diverse and rich expressions of Islamic spirituality. Tasawwuf has been an integral part of Islamic history and culture, influencing various aspects of Islamic thought, art, literature, and society. In this chapter will be explored the origin and historical background of Tasawwuf, its role as a spiritual aspect of Islam, its fundamental principles and objectives, and its terminology and early literature.

The origin and historical background of Tasawwuf are not easy to trace, as there are different opinions and perspectives among scholars and Sufis themselves. Some suggest that the term Sufi derives from *suf*, meaning wool, the simple garment worn by early ascetics and saints. Others link it to *safa*, meaning purity, or *safwa*, meaning the chosen ones, emphasizing the ethical and spiritual qualities of Sufis. Yet another possibility is that it comes from *suffa*, meaning bench, referring to a group of poor Muslims who lived near the mosque of the Prophet Muhammad in Medina.

Regardless of the etymology, Sufis agree that Tasawwuf is rooted in the teachings and example of the Prophet Muhammad, who embodied the highest ideals of Islam. Sufis seek to follow his *sunna* (custom) and emulate his character traits, such as sincerity, generosity, humility, compassion, and love. Sufis also draw inspiration from his companions.

Tasawwuf emerged as a distinct form of Islamic practice in the early centuries of Islam, partly as a reaction to the worldly and political concerns of the Umayyad and Abbasid dynasties. Many Muslims felt the need to revive the spiritual essence of Islam and to seek a closer relationship with God. They adopted a lifestyle of asceticism (*zuhd*), renouncing worldly pleasures and attachments, and devoted themselves to worship (*ibadah*), remembrance (*dhikr*), and contemplation (*fikr*). They also sought guidance from spiritual masters (*shaykhs* or *pirs*) who had attained a high degree of knowledge (*ilm*) and gnosis (*irfan*) through personal experience (*dhawq*). These masters formed chains of transmission (*silsilas*) that traced their spiritual lineage back to the Prophet Muhammad or one of his companions. They also established orders (*tariqas*) that gathered disciples (*murids*) around them and taught them specific methods and rituals for spiritual development.

Syed Naqib al-Attas is a prominent contemporary Muslim thinker who has written extensively on the philosophy of science and the positive aspects of Tasawwuf. In his book, "The Positive Aspects of Tasawwuf: Preliminary Thoughts on an Islamic Philosophy of Science" he elaborates that Tasawwuf, or Sufism, is not a mere branch of Islam, but rather a comprehensive and integral part of Islam that encompasses all aspects of human life and knowledge. He shows how Tasawwuf provides a sound basis for an Islamic philosophy of science that is compatible with the Qur'an and the Sunnah, and that can address the modern challenges and issues in the field of science and technology.

In conclusion, Tasawwuf is an important part of Islamic history that has shaped and enriched the Islamic civilization and culture. Tasawwuf is not a separate or heterodox sect of Islam, but rather a complementary and orthodox dimension of Islam that focuses on the spiritual and ethical aspects of the faith. Tasawwuf has a long and diverse history, a noble and lofty goal, a sound and comprehensive basis, and a rich and varied expression. Tasawwuf is a living and dynamic tradition that continues to inspire and guide Muslims in their quest for God's love and nearness.

2.1 Definition, Origin and Evolution of Tasawwuf

So far as the definition of Tasawwuf is related, most of them are, however, substantively identical. However, it is defined as tradition within Islam that emphasizes the inner purification of the soul (tazkiya-e-nafs) and the attainment of spiritual perfection (ihsan). By purifying our souls and attaining spiritual perfection, we can come closer to Allah and experience His love and mercy. The Quran and Sunnah provide the foundation for tasawwuf. The Quran contains many verses that emphasize the importance of purifying the soul and attaining spiritual perfection. Here are some specific references from the Quran and Sunnah that support the concepts of Tasawwuf, Tazkia-e-Nafs, and Ihsan:

﴿وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ﴾⁸

"And whoever purifies himself only purifies himself for the benefit of his own soul."

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾⁹

"He who Purifies it succeeds."

((أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ))¹⁰

"Ihsan is that you worship Allah as if you see Him, for if you don't see Him then truly He sees you."

According to Renowned Scholars:

"Tasawwuf is a life philosophy that attempts to advance the human self (nafs) ethically," says Abu WafaGhanimiAl-Taftazani. It is attained through definite applied psychic trainings that some time result in stage of fana', synchronization, and amalgamation with ultimate reality; and, acquaintance with Allah is obtained by sensory cognitive approach rather than the understanding of brain. According to him: The result of this is the Divine bliss, & because it is existential and subjective in character, it is difficult to describe its realities in common language."¹¹

The latter description encompasses the paramount significant aspects moral advancement, self-annihilation (fana) & dissolution with Higher Truth the Supreme, marifa or gnosis arising from straight, immediate sensory experience, and well-being, the sense of peace, and spiritual satisfaction.

"The analytical perspective of Tasawwuf shows that Sufis adopt such modus operandi for approach to God, that starts with self-ethics," as per al-Taftazani. Travelers on this way undergo numerous

⁸ Surah al-Fatir 35:18

⁹ SurahShams 91:9

¹⁰ Sahih al-Bukhari, Vol. 1, Book 2, H: 48

¹¹ Taftazani, Abu al-Wafa al-Ghunaymi. *Madkhal illa al-Tasawwuf al-Islami*. Dar al-Thaqafah lil al-Nashr wa al-Tauzi 1979, p: 8

phases described as spiritual stations (maqamat of Rah-e-Saluk) and ahwal (mystical positions experienced by Sufi in the path of Saluk.), culminating in marifat-e-Ilahimeaning gnosis of God.¹²

The place in the voyage of ascent in which the devotee, the believer and adherent of God, positions himself in front of Him and seats himself in God's hands, therein the servant of God does worships, works assiduously, and upholds sufi trainings and practises, is referred to as maqam by Sufis. Regret, austerity, piousness, tolerance, poverty, serenity, and confidence in God are all examples of maqamat for Sufis. When the heart is overtaken by cleanliness, worship and praise of God, are represented as ahwal. It is feasible with the help of Muraqaba, the state of being close to God, His love, & bliss.¹³

Other Sufi books and treatises provide similar definitions for Tasawwuf, each of them evidently expands on abstract comprehension of Tasawwuf, its core. Tasawwuf is a light that shows the way to the Truth, while fana is faith in God as Creator, says Hazrat AbulQasim Nasrabadi R.A.¹⁴

When Sheikh al-Islam Zakaria al-Ansari¹⁵ defines Tasawwuf, he says: "It is a discipline described by ahwal (spiritual states), which lead to the purification of desirous souls, physical selves, ethical & moral cleaning, and the building of the internal & external in the pursuit of eternal bliss." Its theme is the cleaning, purging. Its goal is to achieve everlasting bliss. This knowledge is received through toil and work, as the adage goes: "The person who works hard for One he knows nothing about, God will give him the wisdom about him then."¹⁶

Imam al-Sharani¹⁷ says, "the knowledge of Tasawwuf lightened elder's minds by burning mid night oil over Divine book and Sunnah. And, those who work on these projects are praised and made research in by different sciences, literature etc, but the fact is secrets and truth cannot be uttered by tongues"¹⁸.

He explains:

التصوف: طريقة سلوكية قوامها التقشف والتخلي با لفضائل لتزكوا النفس وتسموا الروح¹⁹

¹² Taftazani, *Madkhal illa al-Tasawwuf al-Islami*, p: 12

¹³ Ibid, p: 38-39

¹⁴ al-Kharkoushi, Abd al-Malek. *Tahdhib al-asrar (Refining/ Discipling Secrets)*. Ed. Bassam Baroud, Al-Mujama' al-Thaqa. Abu Dhabi (UAE): The Cultural Center 1999, p: 36- 37.

¹⁵ Zakariyya Ansari was born in Sanika, Egypt, in 823 AH/1420. He was given the honorary title 'Shaikh al-Islam'. His full name is Zakariyya bin Muhammad bin Ahmad bin Zakariyya Abu Yahya al-Ansari. He had mastery over various Islamic subjects such as Hadith, Fiqah, Tafseer. He lived a century when he died in 926/1520. He wrote books on religious law, as well as the disciplines of the Quran and Hadith, logic, Arabic language, Fiqah basics, and Tasawwuf.

¹⁶ Hammad, Muhammad Ali. *Haqiqat al-tasawwuf wa karamat al awliya (The Truth of Sufism and the Gifts of the Elders)*. Khartoom, Sudan: 1979, p: 2.

¹⁷ Al-Sharani was great Egyptian mystic and scholar in 10th century. His full name is Abdul Wahab Al-Sharani. He had expertise on comparative fiqh of Islam in addition to being writer of several publications on Tasawwuf.

¹⁸ Al-Sharani, Abdul Wahab. *al-Tabaqat al-Kubra (The Greatest of Levels/Classes)*. Cairo, Egypt: Dar al-Fikir 1975, Vol:1, p: 4.

¹⁹ Ibrahim Mustafa, Ahmad al-Ziyat, Hamid Abd al-Qadir & Muhammad al-Najjar. *Mujam al-Wasit*. Cairo: Academy of the Arabic Language, Vol: 1, p: 529

(The spiritual method in which the servant is adorned with virtues, and the self is free from vices, and the soul rises.)

الصدق مع الله، والتحرر من سطوة الدنيا، وحسن التعامل مع الناس. هذا هو املشروع منه²⁰

(To speak the truth to Allah and to protect oneself from the love of the world and to treat people well)

Syed Naquib al-Attas argues that Tasawwuf cultivates a moral and spiritual attitude towards science and its applications. It teaches that science is not an end in itself, but a means to serve Allah and humanity. It also warns against the dangers of arrogance, greed, and materialism that can corrupt the scientific enterprise. It encourages humility, gratitude, and compassion as essential virtues for scientists and researchers.²¹

Analysis:

When a person's heart is filled with reverence for God, when their faith is strong but they don't let it cloud their judgement of the world around them, and when they engage in an ascetic practise devoid of all traces of self-love, then they have, To live in peace with God, one must first abandon all worldly pursuits. "Flight from the world" entails suppressing spiritual yearnings and reshaping ones earthly will. By submitting once again to God's will, we transform from earthlings into spiritual beings, from being dead to the fallen self and the world into being alive to the soul and the Divine.

Islam defines spirituality (Ruhhaniyyat) as the existence of a relationship with Allah by perfectly submitting to Allah (s.w.t). Islam views the relational aspect of spirituality as a central topic that includes information, rites, daily behaviours, and beliefs (such as believing in Allah and His messengers and the judgement day). Following the Islamic religious code of conduct is akin to a person's quest for self-actualization and a deeper connection to Allah.

The realisation of Tawhid (the unity of Allah) as it is represented in the Quran, on the basis of the prophetic model, and with the help of the Prophet(saw) is the essence of spirituality in Islam. Its research consists solely of examining the profound effects of Tawhid on the people who make up the Islamic community, or Ummah, in terms of their behaviour, acts, creativity, and thought. Achieving the attributes that the Prophet (saw) possessed in their fullness, as well as using his methods and the grace that come from the Quranic Revelation, are the main ultimate objectives of Islamic spirituality in general. This leads to the accomplishment of the Divine Qualities.

²⁰ Qal'aji, Dr. Muhammad Rawwas, Qulnabi, Dr. Hamid Sadiq, Sano, Kotob Mustafa. *Mu'jam Lughat Al-Fuqaha*. Dar al-Nafais, Second Edition 1988, p: 133.

²¹ al-Attas, Syed Naqib, *The Positive Aspects of Tasawwuf: Preliminary Thoughts on an Islamic Philosophy of Science*, Islamic Academy of Science, Jan 1st, 1981, p: 59

Etymological Derivations of Tasawwuf & Sufi

There is an enormous debate on etymology & lexical roots of the Arabic term 'Tasawwuf'. The lexicographers' diverse attempts are listed below:

(1) According to some academics, the term 'sufi' is derived from the Arabic root word 'safa' (cleanliness), its verb is 'yasfou' (to cleanse). Consequently, Sufis are called Sufis owing to cleanliness of their hearts and the cleanliness of their bodies meaning the class of people with their both inner self and outer self is cleaned.

It comes in traditions of the Prophet (PBUH):

((أَلَا وَإِنَّ فِي الْجَسَدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ))²²

(Mark, there is a piece of meat in every man; if it is maintained pure, the entire body happens to be wholesome; if it is dirty, whole body is contaminated, mark, it's called the heart!)

Whereas, scholars of an opposite side argue if the label 'Sufi' was derived from 'Safa' the correct shape would be 'Safawi', not 'Sufi'.²³

(2) Others argue that name 'sufi' is derived from the term 'saff' (row or rank), implying that the Sufis were first in line in front of Allah. However, if the term 'Sufi' was used to refer to Saff (rank), the term would be Saffi rather than 'Sufi'.²⁴

(3) A number of scholars contend that the word Sufi is taken from the Greek word 'sofia' or 'sofos', which means 'wisdom' (hikma in Arabic) or 'wise', because Sufis consider themselves as representatives of 'ahl-al hikma walkhbra' meaning 'the intelligent and knowing people' who achieved acquaintance with 'the Truth'.

Still this argument is poor and disagreement pertains because the Greek term 'sofos' is written in Arabic and spelled as 'suhos/sufus' and not 'sophie/sufi' by Muslim thinkers.²⁵

(4) Others suggest that the name comes from the phrase 'ahl al-suffa', which refers to a 'group of people' who were impoverished immigrants for whom a 'suffa' (Veranda/corner) was erected

²² Bukhari, Muhammad bin Ismail. *Sahih al-Bukhari*, Chapter:39, Vol: 1, Book 2, Hadith: 50.

²³ Valiuddin, Mir. *Quranic Sufism*. Delhi: Motilal Banarsidass Publishers Private Limited Published Second Revised Edition 1977, p: 1.

²⁴ Ibid, p: 2

²⁵ Hanieh, Hasan Abu. *Sufism and Sufi Orders: God's Spiritual Paths Adaptation and Renewal in the Context of Modernization*. Translated by Mona Abu Rayyan. Amman Jordan: Friedrich-Ebert-Stiftung 2011, p: 28

in the Masjid-e-Nabvisituated in Madina, demonstrating commendation of the prophet (PBUH), superior regard, & affection towards them.²⁶

As a result, ‘ahl al-tasawwuf’ (people of Tasawwuf) are considered addendum of this first group of Sahabah, who were destitute and abstinent for whom the last messenger ordered to be looked after & directed that their concerns be catered. They'd abandoned their homes and rejected the world. They simply had what they needed to conceal their nakedness and feed their hunger in this world.

But if the term Sufi was derived from ‘suffah’ (or bench), the exact shape would be ‘suffi’ instead of Sufi.²⁷

(5) Finally, the last group of scholars argue that Sufi term is taken from “Suf”. Meaning that such people were only termed Sufis who wore suf, or wool clothing as a habit. ‘For they did not dress in apparel that was pleasant to the touch or pleasing to the eye, in order to give pleasure to the spirit.’ They simply used rough hair cloth and scratchy wool to conceal their nakedness.’ If the term's etymological source from suf (wool) is acknowledged, the term stands correct, and the phrase is accurate. ‘Tasawwafa’ means ‘he put on woollen clothes’ in Arabic language, same as ‘taqammasa’ means ‘he put on a shirt’ in Arabic lexicon.²⁸

Summary:

Key points deducted from above discussion are summarized in nut shell as following:

- Because their beliefs are clear. Therefore, they are called Sufis.
- Bashir ibn Haris al-Sufi (may Allah have mercy on him) said: ‘Whoever cleans his heart for Allah is called Sufi.’
- Sufis will be in front row of Allah.
- Their attributes are closer to the attributes of the people of Safa.
- Because they wore suf or woolen clothes.

Although there have been disagreements and divergences among old and latter or modern academics, yet they have agreed that the term ‘sufi’ is a lexical derivation of the root of the Arabic word ‘suf’ translated in English as ‘wool’. Because the term "sufi" is the adjective in Arabic, used for those wearing wool, and the verb ‘tasawwaf (with ‘a’)' (one who put on suf) & the word ‘tasawwuf’ (with ‘u’) – it is the only linguistically possible derivative (verbal noun or infinitive form; i.e the action of dressing suf).

Moreover, numerous accounts in this regard show that wearing of wool had become the distinguishing mark of the first ascetics and adherents.²⁹ It was symbol of leading unworldly life i.e away from the luxurious and extravagant life that had become pervasive in general among the

²⁶ Valiuddin, *Quranic Sufism*, p: 2

²⁷ Ibid, p: 3

²⁸ Valiuddin, *Quranic Sufism*, p: 4

²⁹ Al-Tusi, Abu Nasr, Abd Allah ibn Ali al-Sarraj. *Kitab al-Luma fil Tasawwuf*. ed: R. A. Nicholson. London: Luzac and Co 1914, p. 21.

leaders, princes and the wealthy from the start of second century AH. Many Sufi legends attribute the wearing of wool to prophets and the pious.³⁰

Treatises on the subject were also written by mediaeval intellectuals in the tenth and eleventh century. For example, a fourth/tenth century Tasawwuf philosopher Abu Bakr Al-Kalabadhi dedicates a complete chapter in his world-renowned book 'Kitab at-Tarruf' to describing the sufi word meaning and its root words meanings.

He quotes numerous viewpoints on the root bases of the Sufi term, that are concised as: safa (cleanliness), due to cleanness of their hearts; saff (line), because they are in the front line of Allah; suffah (Veranda), because Sufis' characteristics resembled to those of Ashab al-suffah, which had dedicated their life to religion & education; suf (wool) as they wore wool; and safwah (the picked, the chosen) because they were the elite, or the chosen or picked individuals.³¹

In his mammoth book Kashf Al-Mahjoob, Ali bin Usman Hajwiri (d. about 464/1071), a fifth/eleventh century Sufi thinker analyses the etymological foundations of tasawwuf in detail (The Unveiling of the Veiled). He provides the viewpoints of famous authors in this connection besides its derivations.

He explains that some people believe the Sufis got their name because they are the top of the religious hierarchy (saff-e-awal). Others argue that this is because Sufis affirm to be members of Ashab-e-Suffah. Third group argue that the label comes from the Arabic word safa (purity). The fourth group proclaim that it is due to 'Suf'. Nevertheless, al-Hujwiri acknowledges that these interpretations of Tasawwuf's genuine meaning fall short of etymological standards, despite the fact that each of them is correct. He ends by claiming that there is no derivation for the word Sufi.³²

Wilberforce Clarke claims in the preface of Awariful Maarif (English) by a seventh/thirteenth century famous Sufi intellectual Shahaab-ud din Suhrawardi that the word Sufi is derived from safa' (pure), sufi (woollen), sufiy (wise or pious), suf (wool).³³

According to another viewpoint, the name Sufi derives from the Greek word 'Sophia', which means sagaciousness, intelligence or wise. Titus Burckhardt, on the other hand, disagrees.³⁴

This debate suggests, there is no agreement on the root origin of terms Tasawwuf and Sufi. In spite of all, majority of Tasawwuf academics believe Sufi is derived from the Arabic term suf, which means wool. As a result, Tasawwuf is a literal translation of donning wool, & Sufi is a person that dons wool.

³⁰ Hanieh, Abu Hasan, *Sufism and Sufi Orders, God's Spiritual Paths Adaptation and Renewal in the Context of Modernisation*. Translated by Mona Abu Rayyan. Amman Jordan: Friedrich-Ebert-Stiftung 2011, p: 27.

³¹ Al-Kalabadhi, Abu Bakr. *Kitab al-Taarrufti-Madhhab Ahi al Tasawwuf*. Translated by: A. J. Arberry. *The Doctrine of the Sufis*. Cambridge: Cambridge University Press 1978 (First published 1935), p: 5-11.

³² Al-Hajveri, Ali bin Usman. *Kashf al-Mahjub*. Lahore: Zia-ul-Quran Publication 2001, p: 30, 34.

³³ Al -Suhrawardi, Shaykh Shihab al-Din Umar ibn Muhammad. *Awarif al-Maarifi*. Translated by H. Wilberforce Clarke. Lahore: Shaikh Muhammad Ashraf 2001, p: 1.

³⁴ D. M. Matheson *An Introduction to Sufi Doctmne*. Lahore: Shaikh Muhammad Ashraf, 1996. P: 3 & Julian Baldick. *Mystical Islam*. London: IB Tauris 1989, p: 3.

As per Abu Nasr Sarraj, a fourth/tenth century Sufi thinker, scratchy woolen robes were worn by ascetics and early prophets in pre-Islamic times. Repentance, altruism & renunciation of carnal wants & financial requirements, were all represented by this outfit. Nestorian Christian monks also used woolen cloaks in the Near East, who had accepted poverty for the sake of piety, and subsequently by early Muslim Sufis.

Terminological Definition of Tasawwuf

Reynold Nicholson offers an intriguing comment while defining Tasawwuf after alluding to numerous definitions of Tasawwuf in Arabic and Persian literature on it that Tasawwuf is 'undefinable.'³⁵

Despite this, current Tasawwuf academics have sought to define it. The following are a few definitions of Tasawwuf provided by some of the world's foremost experts on the subject. Tasawwuf's meaning and conspicuous aspects have been described and interpreted in a variety of ways by scholars.

Murray Titus says, 'Tasawwuf is an approach of heart & mind to Allah.'³⁶ Tasawwuf, according to Spencer Trimingham, is a methodology of experiencing to truth that employs intuitive and psychic skills. These abilities are usually inactive, but they may be reactivated with the right training by right guide.³⁷

The spiritual stream, according to Annemarie Schimmel, is an awareness of single truth which might be called love, light, wisdom or nonentity. Tasawwuf is an Absolute's affection, since love is a force which distinguishes authentic Tasawwuf from abstinence.³⁸ Tasawwuf is manifestation of Islam's innermost and outermost or exterior side, according to Burckhardt. It refers to the 'entire range of contemplative practices based on pure Islam.'³⁹

According to A. J. Arberry, 'Tasawwuf is Islam's spiritual drive, someone who is associated with it is called Sufi having dedication for search of oneness with the Truest-Being. There's consistently 'personal trading with God'⁴⁰

In the light of popular hadith of Gabriel, Frithjof Schuon separates Islam into three essential proportions; Islam (outward actions of the religion), Iman (faith), & Ihsan (quality & excellence). The third dimension of Ihsan, which literally means enrichment, lovely action, benevolent work, is fundamentally an esoteric term, according to Schuon, and it is 'classic esoterism.'⁴¹

³⁵ Reynold A. Nicholson. *The Mystics of Islam*. London: Routledge and Kegan Paul 1979, p: 25.

³⁶ Murray T. Titus. *Indian Islam: A Religious History of Islam in India*. London: Oxford University 1930, p: 111.

³⁷ J. Spencer Trimingham. *The Sufi Orders in Islam*. London: Oxford University Press 1971, p: 1.

³⁸ Schimmel, *Mystical Dimensions of Islam*, p: 4.

³⁹ Burckhardt, *An Introduction to Sufi Doctrine*, p: 3,164.

⁴⁰ A J. Arberry, 'Introduction' in his *Muslim Saints and Mystics: Episodes from the Tadhkirat al-Auliya (Memorial of the Saints)* by Farid-ul-Din Attar, Routledge and Kegan Paul, London, 1979, p:1-2.

⁴¹ Shaykh Isa Nur al-Din Ahmad, *Sufism: Veil and Quintessence*. Eng. trans. William Stoddart. Lahore: Suhail Academy 1985, p: 129-30.

In an opinion of Stoddart, ‘Tasawwuf is an inward dimension of a religion, as opposed to its outward and formal presentation.’⁴² William Chittick, like Schuon, classifies Islam in three parts, & associates the third part, Ihsan with Tasawwuf. He claims that the Quranic use of the word Ihsan demonstrates that it is an internal, moral, and spiritual good as well as an exterior and ethical good.⁴³

Analysis:

The gist of these views is concept of finding out the hidden Divine Truth within. It’s mental, emotional, and spiritual attitude that encompasses a person's direct contact to Allah Almighty and deep understanding of the universal fact. Meditative rather than academic methods are used in this quest for spiritual growth.

Tasawwuf's fundamental practices lead to self-purification and strive to govern and direct people's spiritual lives. A Sufi seeks to grow himself in two ways: first, by increasing intimate relationship with Allah, & other by refining interpersonal interactions.

Sufis commonly believe in four areas of Tasawwuf; Shariah (the revealed law), Tariqah (method), Haqeeqah (an ultimate truth), and Marifah (the gnosis). Shariah is the Islamic rule that governs how people live their lives individually and collectively. The tariqah is the road or technique that a seeker follows on the Tasawwuf path, whereas the state of haqeeqah is the objective of a life of Sufi.⁴⁴

Marifah refers to mystical intuitive spiritual truth knowledge gained via ecstatic experiences rather than revealed or logically learned information. Arif is the name given to a marifa seeker.

Origin of Tasawwuf

There is a lot of conjecture about where Tasawwuf came from. While some claim that the teachings of Hazrat Muhammad (PBUH) as outlined in the Quran provide the basis for Sufi theology and practise, others suggest that Tasawwuf has its origins in the time before Islam. However, there is a school of thought amongst academics who share this view and label Tasawwuf a heretic.

When it comes to religion, E. H. Palmer claims that Sufism is the outgrowth of the Primal religion of the Aryan progeny.⁴⁵ Christianity, Neo-Platonism, Gnosticism, Buddhism, and Vedanta are only some of the non-Islamic influences that Nicholson notes have had on Sufism. He adds, however, that Islam itself contained the germs of Sufism, and that the internal forces at work within Islam are inextricable from the influences from without.

⁴² Toddart, *Sufism: The Mystical Doctrines and Methods of Islam*, p: 19.

⁴³ William C. Chittick, *Faith and Practice of Islam: Three Thirteenth Century Sufi Texts*. Lahore: Suhail Academy 2000, p: 2-5, 10-12.

⁴⁴ Tanvi Anjum, Dr. *Sufism in history and its relationship with power*, Islamic Studies, Vol:45, No:2, 2006, p: 229

⁴⁵ Schimmel, Anmeri, *Mystical Dimensions of Islam*, p: 9-11.

He says that a lot of non-Islamic traditions' effects offered a spur to several inclinations within Islam that affected Tasawwuf either in a good way or badly.⁴⁶ John P. Brown refers to the Prophet Muhammad's countless spiritual encounters and the profoundly Sufi concepts that are found in the Quran.⁴⁷

Edward G. Browne concludes that Tasawwuf embodies the Esoteric Doctrine of the Islamic Prophet (PBUH) after studying and critiquing other explanations for the religion's genesis.⁴⁸ Duncan B. Macdonald makes the following observation on the Sufi movement's beginnings: 'Tasawwuf had its seeds already in the mind of Muhammad, like practically everything else in Islam.'⁴⁹

A prominent French expert on Sufism, Louis Massignon, has completely disproved of the idea that Sufism is separate from Islam. On the contrary, he has claimed that Islamic Tasawwuf derives from the Quran, which is repeatedly read and considered, both in its inception and evolution.⁵⁰

H. A. R. Gibb, one of the most well-known academics today, supports Louis Massignon's arguments.⁵¹ The Quran and Hadith are where Sufism was born, although Christianity, Neoplatonism, Gnosticism, and Buddhism were all influential in shaping to it. This is according to Philip K. Hitti.⁵² According to G. E. Von Grunebaum, Sufism was strongly rooted in God's word, from whose plurality it made a contest to interiorize ties with the Maker.⁵³ According to Trimingham, Tasawwuf developed naturally within Islam and had little influence from outside of Islam. But he continues by saying that it was radiated by the ascetic and abstinent life and thinking of eastern Christianity.⁵⁴

Schimmel further contends that the notion that Tasawwuf was a modified version of Yoga or Vedanta philosophy in Islam but yoda has been abandoned from Islam otherwise more or less everything is same. In her opinion, "The teachings of Sufism can be traced all the way back to Muhammad (PBUH), the Prophet of Islam, who was a conduit through whom the Divine Word (the Quran) was revealed."⁵⁵

Stoddart challenges the notion that outside forces were decisive in Sufism's evolution. He puts it concisely, saying, "Sufism has occasionally adopted formulations derived from Neo-Platonic and

⁴⁶ Nicholson, R.A, *The Mystics of Islam*, p: 20

⁴⁷ John P. Brown, *The Darvishes or Oriental Spiritualism*. ed: with Introduction and Notes, H. A. Rose. London: Frank Cass and Co. Ltd 1968, p. 71-72.

⁴⁸ Edward G. Browne, *A Literary History of Persia: From the Earliest Times until Firdawsi*. Cambridge: Cambridge University Press 1977, 1: 418-19.

⁴⁹ Duncan Black Macdonald. *Aspects of Islam*. New York: Macmillan, 1911, p: 184.

⁵⁰ Louis Massignon, *Essai sur les origines du lexique technique mystique musulmane*. Paris: J.Vrin, 1954, p:104, as cited in Jonathan P. Berkey. *The Formation of Islam: Religion and Society in the Near East, 600-1800*. Cambridge: Cambridge University Press, 2003, p:153.

⁵¹ Hamilton A. R. Gibb, *Mohammedanism: A Historical Survey*. New York: Oxford University Press 1963, p:128.

⁵² Philip K. Hitti. *History of the Arabs*. London: Macmillan 1958, p:433.

⁵³ G. E. von Grunebaum. *Classical Islam: A History 600-1258*. Translated by Katherine Watson. London: George Allen and Unwin 1970 (German ed. published from Berlin in 1963) p:131.

⁵⁴ Trimingham, *The Sufi Orders in Islam*, p: 2.

⁵⁵ Schimmel, *Mystical Dimensions of Islam*, p: 24, 45.

other spiritual doctrines which accord with its own perspective of reality, but this does not represent any syncretism."⁵⁶

Khaliq Ahmad Nizami has also said that the traditions of the Quran and the Prophets are where Sufi ideas come from. He doesn't agree with the other ideas that Tasawwuf is based on Greek, Vedantic, or Buddhist ideas.⁵⁷ Most scholars of Tasawwuf, including people who follow it, say that it comes from the Quran and the way the Holy Prophet (SAW) lived his life. They base their argument on a variety of texts from the Quran and ahadith.⁵⁸

Analysis:

The connections between Sufism and the spiritual traditions, teachings, and mystical experiences of the adherents of various faiths have come to the forefront while discussing the history of Sufism.

To begin, while it is true that there are commonalities between the mystical traditions of the world's major religions, this does not prove that one religion borrowed wholesale from another in terms of doctrine, methodology, or practise.

Second, each mystical and spiritual tradition had its own unique tenets and practises because it had developed independently from a certain religion. Furthermore, historical elements like as the academic atmosphere, socio-cultural circumstances, and governmental temperature where a spiritual scheme grew origins and developed, cannot be ignored.

Finally, Sufism did not emerge from nothing, just like any other spiritual tradition. Whenever Muslims interacted with people of different ethnicities, cultural backgrounds, and intellectual traditions, there would inevitably be an exchange of ideas. The Sufis, too, adopted many of their ideas, conceptions, and practises, which aided in the evolution of Sufi teachings.

Islamic scholars, both past and present, have been at odds about the history, sources, and references that inform Islamic Tasawwuf. Some people will go out of their way to defend Tasawwuf, since they consider it to be a legitimate spiritual expression of Islam. However, there are other some who strongly disagree with Tasawwuf, to the point where they disavow the faith and everyone who practises it (a practise known as takfir). Those who argue for its Islamic authenticity point to verses and sayings from the Quran and the Sunnah to back up their claims.

Former proponents of Tasawwuf are Abu Nasr al-Sarraj, Abul Qasim Qusheri, Ali Bin Uthman Al-Hajveri alias Data Ganj Bakhsh besides Imam Ghazali. Jalal Uddin Suyuti & Zakria Ansari were Middle Ages Islamic academics and ardent Tasawwuf supporters. Abu al-Wafa' al-Taftazani & Abd al-Rahman Badawi are modern Tasawwuf academics and proponents.

⁵⁶ Stoddart, Sufism: The Mystical Doctrines and Methods of Islam, p: 43.

⁵⁷ Nizami, Khaliq Ahmad. *Tarikh-i Mashaikh-i Chisht, Idarah-'i Adabiyat-i Dili*. Delhi 1980, vol: 1, p: 45-49.

⁵⁸ Frithjof Schuon, *The Spiritual Significance of the Substance of the Prophet*, p: 48-63.

Sufis claim that, Tasawwuf is regarded as an authentic form and display of Islam by all of these scholars and proponents.⁵⁹

Critical Analysis on Origin

Like disagreements on derivations of the word Tasawwuf, there is also difference in the origin of the word Tasawwuf. There is various difference of opinion as to when this word was used? And who used the word first?

Ibn Taymiyah, Ibn al-Jawzi and Ibn Khaldun, etc., have a position that the word was not used for the first three centuries of Islam and until 300 AD they do not find any evidence about the word anywhere. After that this word was used according to them. It is pertinent to mention here that historically they were also very harsh critics of Tasawwuf in addition to Muhammad Bin Abdul Wahab. However, many salafs (predecessors) are said to have used this word; for example, these words are quoted by Imam Hasan Basri, Sufyan Thawri, Imam Ahmad bin Hanbal, Abu Sulaiman Darani, and the word was also mentioned in their manuscripts and sermons.

Taqi uddin Ahmad Ibn Taymiyya, a well-known scholar & the highest critic of Tasawwuf, says, the term Sufi never existed during prophet and his sahabah's time. It was introduced some two centuries after from migration of holy prophet (pbuh) to Madina from Makkah. It initially appeared in Basra, Iraq, where certain people went to extremities in their piety & avoidance of material life that were not witnessed in other regions. Further he calls Sufis to be zindeeq and heresy.⁶⁰

In the same way, Abd al-Rahman ibn Muhammad Ibn Khaldun claims Tasawwuf was too scattered in the first three generations of Islam to get particular title/name. Later, when carnality & avarice spread among Muslims, individuals who committed themselves to God's worship were given the names of Sufiyah and Mutasawwifah to separate themselves from the others.⁶¹

According to Al-Hujwiri, the word Tasawwuf was first of all in Islam used by Hazrat Muhammad (PBUH), who said:

((من سمع صوت اهل التصوف فلا يؤمن على دعائهم كتب عند الله من الغافلين))⁶²

(Anyone who is in the presence of Sufis (ahl al-Tasawwuf) and does not respond to their prayers with an Amen is recorded in God's book as one of the careless.)

It is theorised that Tasawwuf emerged and gained traction in religious communities as a backlash against the greedy materialistic approach of the early Umayyad era. The political, scholarly,

⁵⁹ Giuseppe Scatolin and Ahmad Hassan Anwar, *al-tajaliyat al-ruhiya fi al-Islam. nusous sufiyya abr al-tarikh* (lit, Spiritual Manifestations in Islam: Sufi Texts through History). The General Egyptian Book Organization (al-hay'a al-nisriya lil kitab) Cairo: Egypt, First Edition 2008, p: 13

⁶⁰ Al-Arifi, Dr. Muhammad Abd al-Rahman. *Mawqif ibn taymiyya min al-suffiyya* (The Position of Ibn Taymiyya on Sufism). Riyadh Saudi Arabia: Dar al-Minhaj. First edition 1430 AH, p: 201.

⁶¹ Abd al-Rahman ibn Muhammad Ibn Khaldun. *The Muqaddimah: An Introduction to History*. Translated by: Franz Rosenthal. New York: Bollingen Foundation 1958, p. 3: 76.

⁶² Al-Hajwiri, Ali bin Uthman. *Kashf al-Mahjub*, p: 30. This hadith is not found in any book of Ahadith.

theological, and socioeconomic aspects of that time society all played a role in the growth, acceptance and reputation of Tasawwuf.

Tasawwuf's upsurge and appeal can be attributed in large part to socioeconomic, spiritual, religious, and intellectual elements. In the time of Umayyad dynasty, God-conscious people spoke up, saying that the rulers were spending too much time and energy on earthly pursuits like amassing treasure and displaying royal showiness, and not paying enough attention to life after death. This gave rise to Sufism, or the Sufi trend within Islam.

As a result, Sufism can be seen as a backlash against the rising materialistic mindset that swept over Muslim communities as a result of the wealth brought about by the invasion and capture of enormous lands in Persia, Byzantium, Central Asia, and Africa. Thus, Sufism became associated with worldlessness since it originated as a struggle against wealth and worldliness. To reiterate, the Sufi ideology of intended poverty was in stark contrast compared to the opulence of the majestic palace and the rich townies.

This ethos of frugality was a covert disapproval against Muslims' increasing consumerism and avarice. During these centuries, esotericism or Sufism arose as a reaction to the progressive reduction of the teachings of Islam to its exoteric element.⁶³ In reality, the regional reach of the Muslim Empire had significantly extended during these early centuries, converting tens of millions of people to Islam in the process.

Literature, Tafseer, Fiqh Hadith, biography, history, and many other fields of study had to be standardised because of this. With the development of different legal traditions, Islam's exoteric Shariah was able to take shape.

As a result, not only was the esoteric side of Islam neglected, but the practises of the various schools of fiqh became increasingly rigid and formalistic.

The Sufis, who had come to symbolise Islam's mystical side, criticised these institutions for their inflexibility and formality. They disapproved of the widespread trend of religious ceremonies that placed an excessive emphasis on outward forms of observance rather than on their spiritual significance.

The inner importance and meaning of many acts of worship were often overlooked in favour of their outer appearance. The masses typically understood Islam only as customs, rituals and rites under the influence of these traditional externalist scholars and fuqaha, who were more related to the outward procedures of Islamic adherences.⁶⁴ In consequence of these trends, Sufism became a symbol of defiance against the dominance of strict piety, and divergence from religious

⁶³ Victor Danner. The Early Development of Sufism. in S. H. Nasr, ed. Encyclopedia of Islamic Spirituality: Foundations, p:1: 239, 252.

⁶⁴ Syed Ali Ashraf. The Inner Meaning of the Islamic Rites: Prayer, Pilgrimage, Fasting, Jihad. in Nasr Hussain. Encyclopedia of Islamic Spirituality: Foundations, p. 30-111.

conservatism's emphasis on formality.⁶⁵ Titus describes Sufism as a 'usual rebellion of the human heart' (spiritus) against the 'cold formality' (ritualism) of religion.⁶⁶

Beyond these, political concerns also had a significant role in Sufism's development and spread. It might make sense to give a quick overview of these elements now. The greater the rate of social decline and political unrest, the higher the incentive for the growth of Sufism. Early Muslim community unrest led to the deaths of three Rightly Guided Caliphs: Umar ibn al-Khattab (died in 23/644), 'Uthman ibn 'Affan (died in 35/656), and 'Ali ibn Abi Talib (died in 40/661).

Despite their claims to the Caliphate, the 'Abbasids transformed the kingdom into a hereditary monarchy after the Rightly Guided Caliphate. After the death of the Prophet (SAW) and, more specifically, after the murder of Caliph 'Ali, the issue of political authority and the transfer of power remained unresolved. The historic uprising against Umayyad power was conducted by Husayn (d. 61/680), Caliph Ali's son.

Due to the disastrous conclusion of the revolt at Karbala' in Iraq in 61/680, the family of Caliph 'Ali was nearly wiped off. The sad events at Karbala' shocked the Muslim community and inspired a movement of religious penitence among some Muslims for their failure to help Husayn against the Umayyads.

The emergence and popularity of Tasawwuf can be viewed against the context of these religious-theological, intellectual, political, and social-economic factors. In short, Tasawwuf was a kind of protest against the increasing material avariciousness among Muslims, the increasing emphasis on the exoteric component of Islam, the developing formalism of the 'ulama,' and Mutazilism, as well as the high-handedness of the authorities and other sociopolitical violations of the time.

⁶⁵ Grunebaum, *Classical Islam*, p: 131.

⁶⁶ Titus, *Indian Islam*, p: 111.

Tasawwuf in 1st & 2nd Century Hijra known as Classical Mysticism

Even in the first and second centuries after the Hegira, religious practise persisted. There were no external factors at play in the creation of spiritual life during that time; rather, it developed organically under the guidance of the Quran, the Hadith, the Sahabah's example, and the abundance of resources available to the community at large. There was no systematic study of spirituality at that period. It was still developing as an informal science, with practise, discussion, and study occurring independently of one another rather than forming a coherent whole.⁶⁷

Many influential personalities in the spiritual world made their appearance at this time. The scholars Hasan al-Basri (died 110/728), Malik ibn Dinar (died 131/748), Abu Hashim al-Kufi, Ibrahim ibn Adham (died 160/777), Sufyan b. Said al-Thawri (died 161/778), Dawud b. Nasir al-Tai (died 165/781), 'Abd Allah ibn Mubarak (d. 181/797), Rabi'ah al-'Adawiyyah al-Basri (d. 185/801), al-Fudayl ibn 'Ayad (d. 187/803), Shaqiq al-Balkhi (d. 194/810), Ma'ruf al-Karkhi (d. 200/815), Bishr ibn al-Harith (d. 227/841), Ahmad ibn Harb (d. 235/849), al-Harith b. Asad al-Muhasibi (d. 243/857), Thawban b. Ibrahim Dhu'l-Nun al-Misri (d. 246/861), Sari b. al-Mughlas al-Saqati (d. 253/867), Abu Yazid Tayfur b. Isa al-Bistami (d. 261/874), Sahl b. 'Abd Allah al-Tustari (d. 283/896), Abul Hasan al-Nuri (d. 295/908), Abul-Qasim Junayd b. Muhammad b. 'Ali al Baghdadi (d. 298/910), Husayn ibn Mansur al-Hallaj (d. 309/922), Abu Bakr al Shibli (d. 334/946) Muhammad ibn 'Abd al-Jabbar al-Niffari (d. 354/965), and Abu Talib Muhammad b. 'Ali al-Makki (d. 386/996).

Rabi'ah al-Adawiyah (died 801), a woman from Basra who is credited with formulating the ideal, according to the Sufis, of a love of Allah (God) that is unmotivated by the prospect of reward or the avoidance of punishment, is said to have introduced an element of love during this time, transforming asceticism into mysticism. After Rabi'ah's death, mystical movements spread throughout the Islamic world, in part due to interactions between Muslim and Christian monks.

Tawakkul, or complete reliance on God, was a major notion in early Sufi thought and was the focus of many early mystics. The discipline and introspection preached by an Iraqi mystical tradition gained international renown. As the founder of the Iraqi school, al-Muasibi (died 857) saw the only benefit of asceticism as preparing the soul for fellowship with God, he was a strong advocate for the practise. The classical sobriety and wisdom of its teachings were mastered by Junayd of Baghdad (died 910), from whom all following chains of transmission and validity can be traced.

The Nubian Dhu'l-Nun (died 859) is credited with introducing the official phrase *marifah* (inner information), as opposed to learnedness, into an Egyptian school of Sufism. In his hymnical supplications, he included all of nature in his God's praise, an idea that was developed further in Persian and Turkish poetry and is rooted in the Quran. The bizarre symbolism of his sayings anticipates some of the terms and expressions of later Sufi poets, and Abu Yazid al-Bistami (died 874) is widely regarded as a representative of the crucial theory of extinction of the self (self-

⁶⁷ Hamka. *Perkembangan & Pemurnian Tasawwuf Dari Masa Nabi Muhammad Hingga Sufi-Sufi Besar*, p: 85

annihilation) fana. Simultaneously, the idea of divine love assumed greater importance, particularly among Iraqi Sufis. Nuri, who sacrificed himself for his brothers, and Sumnun, known as "the Lover," are its most prominent representatives.

Sahl al-Tustari and other Sufis generated the earliest theosophical musings based on spiritual understandings of humanity and the Prophet Muhammad SAW's core. After his death, al-Hakim al-Tirmidhi incorporated some concepts from the Greek tradition. He is famous for his theory of huwahuwa ('He he'), wherein God cherished his own being and made man "in his own image". Sahl was the teacher of Mansur Hallaj, who is best known for his utterance ana al-aqq, "I am the Truth" (mostly deemed 'I am God'), which again was afterward translated in a pantheistic context. Hallaj was put to death in 922 in Baghdad for his teachings, and he is considered by succeeding Sufis and poets to be the epitome of the 'martyr of Love,' the ardent follower of Islam who was put to death by the religious authorities. His tough but lovely work incorporates an explicit Muhammad's Tasawwuf, or spirituality focused on the Prophet.

Sufi teachings were passed down through the centuries at first through secret network of followers. The shaykhs who led these Sufi mystical gatherings often doubled as master craftsmen. The compendiums written in Arabic by Abu Talib Makki, Sarraj, and Kalabadhi in the late 10th century, and by Qushayri and, in Persian, by Hujviri in the 11th century, reveal how these authors tried to defend Tasawwuf and prove its conventional character in the face of the rising doubts of the traditionalism. It's important to recognise that mystics came from all different schools of Islamic theology and law.

The last outstanding figure in the history of standard Sufism is Abu Hamid al-Ghazali. Among his many other works, he is best known for the *Ihya' Ulum al-din* (The Revival of the Religious Sciences), all-inclusive work that recognized modest Tasawwufin opposition to theosophical trends that were on the rise and inclined to parallel world and God. As a result, millions of Muslims' beliefs were influenced.

Expansion & Growth of Tasawwuf

Throughout its history, Sufism has undergone a gradual evolution of its connected teachings and practises. In the three centuries following the 'Abbasid Revolution in 129/749, Sufi rituals were increasingly institutionalised. After developing through the second/eighth, third/ninth, and fourth/tenth centuries, Sufism took shape as a dynamic movement in the fifth/eleventh and sixth/twelfth centuries, with rather organised beliefs and organisations.

Sufi historians have tried to theorise the development of Sufism by categorising its various epochs. Sufi academics including Nizami, Trimingham, Fritz Meier, and Arthur Buehler have attempted this.

Nizami argues that the evolution of the Sufi school within Islam can be broken down into three separate phases. There are three distinct eras in Islamic history: (i) the age of the quietists; (ii) the

time of the sufi intellectuals; and (iii) the silsilahs.⁶⁸ Nizami has used Nicholson's naming for the first stage.⁶⁹

They claimed that the early Sufis were a backlash against the Umayyad Empire's political climate. There was a discreet & covert outcry against the worldly trends among the rulers by the deeply aware (God-conscious Sufis). Hasan al-Basri, Ibrahim ibn Adham, Abu Hashim 'Uthman, and Rabi'ah al-'Adawiyyah al-Basri are just a few of the notable Sufis of the time. During this time, Sufis concentrated on making themselves as holy as possible.

Writings on Sufi ideas started to be written in the third/ninth and fourth/tenth centuries, and it is only in the fifth/eleventh century that the Sufis arose to be organised in assemblies. Now one may claim that the classification of this age appears somewhat unsuitable, as it does not effectively represent the distinguishing traits of Sufism in the aforementioned age.

As a result, it's natural to suppose that the earliest Sufis had isolated themselves from society and lived in relative obscurity. In fact, some Sufis from this time period actively fought against the Byzantine Empire.

Some of the most well-known Sufis, such as Ibrahim ibn Adham, Abd Allah ibn al-Mubarak, Shaiq al-Balkhi, and Ahmad ibn Harb, were among them. Therefore, the label 'quietists' appears inappropriate. During the second period, prominent Sufi thinkers like Abul -Qasim al-Qushayri, Abu Hamid Muhammad al-Ghazzali, Shihab al-Din 'Umar b. Muhammad al Suhrawardi, Muhyi -Din Muhammad b. 'Ali Ibn al-Arabi (560-638/1165 1240), better known as al-Shaykh al-Akbar (The Greatest teacher). The sixth/twelfth century saw the development of Sufi silsilahs (chains of transmission of spiritual authority), which marked the final and most significant stage. Trimingham's three-phase view on the history and development of Tasawwuf has been presented here.⁷⁰

In the earliest stages, known as the khanqah, Sufis were known for their innovative thinking and the relative simplicity of their social structure. In the early stages of the Sufi order's development, there were no established links between the master and his students. However, as time went on, khanqahs or Sufi residences sprouted up around the Muslim world. The development of Sufi doctrine and the establishment of Sufi schools, as well as the establishment of spiritual lineages known as silsilahs, occurred during the second stage of the tariqah. At this point, Sufism became firmly established in society, with formal initiation becoming a standard part of the religion's rituals. The fourth phase, known as ta'ifah, saw it take on the characteristics of Sufi cults, characterised by intense reverence and adoration of Sufis, who were afterwards dubbed pirs.

The spiritual authority or blessing (barakah) of one person was at the heart of many Sufi sects. Leadership among the ta'ifahs eventually became a family tradition. Dargahs, the tombs of eminent

⁶⁸ Nizami, Khaliq Ahmad. *Mysticism in Islam*. Guru Nanak Quincentenary Celebration Series. Patiala: Punjabi University 1969, p: 55-66.

⁶⁹ Nicholson. *The Mystics of Islam*, p: 4. & Trimingham, *The Sufi Orders in Islam*, p: 266.

⁷⁰ Trimingham, *The Sufi Orders in Islam*, chaps:1-3, p:1-104.

Sufis, have largely superseded khanqahs as the preferred location of worship in Muslim societies. During this time, astrology and magic were first introduced to Sufi communities.

However, in contemporary writings about Sufism, Trimingham's theory is no longer employed. Inconsistencies are also easy to spot. The first problem is that it's not easy to tell the difference between the first and second stages in terms of chronology. Second, the terminology employed during the third period, which Trimingham places around the ninth/fifteenth century, can be confusing because ta'ifahs evolved to symbolise the various offshoots of the main tariqahs. From the third/ninth century onward, the Sufi societies were known as ta'ifahs, literally "groups of men of God," a connotation that the word later adopted. Junayd al Baghdadi, a prominent Sufi from the third/ninth century, was also known as Sayyid al-Ta'ifah (the Master of the men of God).

In addition, the Sufis maintained their identity as a ta'ifah, or a special order of men of God, and were often still called ta'ifah in subsequent times.⁷¹ Therefore, readers may be confused by the categorization of the third and final phase that refers to a progress that occurred long before. Finally, the dramatic shift in the Sufi shaykhs' position within the overall structure of spiritual direction and progress, and across society more broadly, is not highlighted by Trimingham's classifications.

According to Carl W. Ernst and Bruce B. Lawrence, Trimingham's work is tainted by a theory of classicism and decline because, in his view, the first two phases of Sufism—the ones mentioned above—were characterised by the escalation and evolution of Sufism, whereas the third and final phase was characterised by Sufism's decline.⁷² Meier divides the history of Sufism into four distinct epochs: the pre-classical, the classical, the post-classical, and the neo-classical. According to him, the pre-classical period of Sufism occurred in the second/eighth century, when the Sufis adopted the woollen garment and created the rituals of sama' (devotional music event) and dhikr (remembering Allah).

In the classical period of Sufism—the third/ninth, fourth/tenth, and early fifth/eleventh centuries—Sufi beliefs acquired a discernible degree of public support, and Sufism formed as a religious movement. This was also the time when the first Sufi texts were written and the first Sufi residential schools were founded, hence it is often considered to be the period during which the great Sufi masters operated.

Visionary and occult experiences were given more weight in the post-classical era of Sufism, which roughly corresponds to the end of the fifth/eleventh century, the sixth/twelfth century, and the seventh/thirteenth century. The 'formularization,' or composition, of Sufi prayers and litanies also emerged at this time, as did the reverence of the Sufi shaykhs and the formation of Sufi groups. From the seventh/thirteenth to the eighth/fourteenth centuries, the neo-classical stage of Sufism was characterised by a return to the rudimentary ideas of Islam and a rebirth of the more limited

⁷¹ E. Geoffroy. *Ta'ifa* in *The Encyclopaedia of Islam*. new edn, 10:116-17.

⁷² Carl W. Ernst and Bruce B. Lawrence. *Sufi Martyrs of Love: The Chishti Order in South Asia and Beyond*. New York: Palgrave Macmillan 2002, p: 11.

practises of the classical era of Sufism. The reformers of Sufism, both inside the Sufi community and among theologians sceptical of Sufi rituals, worked at this time to rein in the religion's most extreme tendencies.

As opposed to earlier periods of Sufism, this time period saw a rise in the practise of dual or even multiple Sufi order membership.⁷³Meier's proposed periodization approach is limited to the time span between the second and eighth centuries (or the eighth and fourteenth centuries in Gregorian calendar terms), and does not account for future centuries. Meier's periodization system, like Trimmingham's, assumes a doctrine of classicism, giving more weight to the classical age of Sufism than the preceding and subsequent epochs.

It also suggests that ideas and terminology have been appropriated from Europe's past. Even Buehler has tried to identify key moments in the development of Sufism. These include (i) shaykhs who focus on teaching, (ii) shaykhs who focus on leading, and (iii) shaykhs who focus on mediating disputes.⁷⁴The shaykh is assumed to have been at the centre of Tasawwuf from the very beginning of Buehler's periodization.

Discussion:

Over time, the Sufi shaykh came to play a crucial role in the rise and expansion of Tasawwuf. All Sufis were not necessarily involved in formal or informal teaching or instruction in the early years of the formation of Sufism. Additionally, Buehler has talked about the Sufis' mediating roles in a variety of contexts, such as between God and humanity, between people, and between factions, but he hasn't talked about their mediating roles between the state and the populace. It is believed that the Sufi movement existed while the Prophet Muhammad (pbuh) lived.⁷⁵When it came to their spiritual growth, many of his companions (sahabah) sought the Prophet's (PBUH) advice personally.

Numerous occurrences in their life attest to the profoundly spiritual alignment of a number of his Companions, which makes them resemble forerunners of the Sufis. They comprise of the four caliphs, among others, namely Abu Bakr al-Siddiq (d. 13/634), 'Umar al-Khattab (d. 23/644), 'Uthman ibn 'Affan and 'Ali ibn Abi Talib, as well as those from the House of the Prophet (pbuh), including Hasan ibn 'Ali (d. 49/669), Husayn ibn, and 'Ali ibn Husayn ibn 'All (Zayn al-Abidin) (d. 94/713).⁷⁶Some scholars believe that the Ashab al-Suffah (People of the Platform) were the first group to publicly articulate the Sufi heritage inside Islam. Many of the Prophet's (peace be on

⁷³ Fritz Meier. *The Mystic Path in Bernard Lewis*.ed. The World of Islam. London: Thames and Hudson 1980, p: 117-25.

⁷⁴ Arthur F. Buehler. *Sufi Heirs of the Prophet: The Indian Naqshbandiyyay and the Rise of the Mediating Sufi shaykh*. Columbia: University of South Carolina Press 1998.

⁷⁵ It has been maintained that the abundance of Sufi precepts in the Traditions of the Prophet proves that the Prophet Muhammad (pbuh) was the first Sufi shaykh in all except name, as the Sufis claim. Reference: Lings, *What is Sufism?* p: 101.

⁷⁶ Al-Hujwiri, *Kashf al-Mahjib*, p: 70-80.

him) companions were among these, including Abu Dharr al-Ghiffari (died 32/653).⁷⁷ Salman al-Farsi (d. 36/656), and Bilal ibn Rabah al-Habashi (d. 20/641)⁷⁸

Another early Sufi is Uways al-Qarani (died 37/657), who is a “Tabai” but the Prophet of Islam has uttered him in good words despite the fact that he never actually met the Prophet (peace be on him).⁷⁹ In the first/seventh and second/eighth centuries, Sufis tended to be solitary or belong to loose communities.

The name ta'ifah began to be used for Sufi communities in the third/ninth century. Both itinerant mendicants and residents of fixed locations were part of the early Sufi community. Iraq, including the metropolises of Basrah, Kufah, and Baghdad; the politically volatile region of Khurasan, specifically the city of Balkh; and Egypt were the three major centres of Sufism that evolved in the second/eighth and third/ninth centuries. Damascus, the Arabian desert, and Sinai were all important early Sufi centres.

What follows is a condensed account of Sufism's evolution through its numerous stages. It's worth noting, though, that these Sufi periods developed at different rates in various parts of the Muslim world.

Appearance of Sufi Dwellings or Khanqahs

The fundamentals of the Sufi tradition were laid in the two centuries between the second and eighth century and the third and ninth centuries. In his discussion of the development of Sufism, Gibb notes that the first signs of the Sufis' communal organisation, in the shape of small groups, and their houses, appeared in the second/eighth century.⁸⁰ Distinct localities gave these Sufi homes different names, such as ribats, zawiyahs, jamatkhanahs, and khanqahs, but the names also varied according to the roles they played. These Sufi homes are sometimes confused with hospices, convents, and monasteries in modern writing, despite the fact that these Christian institutions have very different meanings.

In addition, these labels fail to do justice to the layered structure of Sufi organisations. According to Trimingham, the ribat was an Arab hostel or training-center, the khanaqah was a Persian non-training dormitory form presented into the cities of the Arab world, zawiya referred to minor formations wherein single spiritual guide lived with his students, and a khalwa titled the

⁷⁷ A. J. Cameron. *Abu Dharr al-Ghiffari: An Examination of His Image in the Hagiography of Islam*. Lahore: Universal Books 1978, p. 99.

⁷⁸ Al-Hujwari, *Kashf al-Mahjub*, 10:11:81-160. Al-Hujwari also discusses the Sufis of later eras, such as the tabain (the Successors of the Companions of the Prophet (pbuh), taba tabieen (the Successors of these Successors), and others who followed after them.

⁷⁹ Ibid. p: 83-84.

⁸⁰ Gibb, *Mohammedanism*, p: 132. More recent scholarship suggests that the first khanqahs, or Sufi houses, were constructed in the third/ninth century. See for a more in-depth explanation of how khanqahs came to be what they are now. Muhsin Kiyani, *Tarikh-i Khanqah dar Iran* (Tehran: Kitabkhanah-i Tahiri, 1990) p: 137-84, and Buehler, *Sufi Heirs of the Prophet*, p:44-54.

retreat' of a only dervish, often a compartmentpositioned around a courtyard. Occasionally, people would refer to a more remote 'hermitage' as a *rabita*.⁸¹

According to J. Chabbi, a *ribat* can be anything from a lookout point to a tiny fort to a fortified city to a staging area for caravans to a Sufi urban enterprise.⁸² It has several connotations, many of which relate to killing and violence. Surprisingly, *ribats*, or Sufi houses, existed in North Africa and the Middle East as Byzantium was expanding into the region. *Zawiyah* referred to modest Sufi residences where the Sufis lived and worshipped but were not supposed to function as sites where their resident Sufis might receive guests, and thus make contact with the world outside. Such homes were more common in the West, also known as *al-Maghrib*.

However, beginning in the seventh/thirteenth century, the term began to be used in this context consistently.⁸³ Additionally, there started to appear tiny Sufi retreats or *khalwahs* that were linked to a single Sufi master. *Khalwahs*, or small chambers built inside a larger Sufi house for a single Sufi, were occasionally used.⁸⁴ *Jamatkhanah* (which means 'house of community living') is commonly used to refer to Chishti Sufi *khanqahs* in India. These *khanqahs* were primarily comprised of a big hall where all of the *khanqah's* residents would live together.⁸⁵

The *khanqahs*, or homes, of the Sufis appear to have been borrowed from the *Karramis*. The *khanqahs*, or places of prayer and education, were erected all over *Khurasan* by the third/ninth and fourth/tenth century by the followers of the *Karramiyyah* sect in *Khurasan* and the eastern regions. These establishments were modelled after others established by *Manicheans* in *Khurasan* and *Transoxiana*.⁸⁶ The movement's founder, *Sijistani* ascetic *Ibn Karram* (d. 283/896), set up his *khanqah* in the Holy City (*Jerusalem*).⁸⁷

To *Sunnis*, the sect named after its founder was and is a heretical cult. However, despite the sect's eventual demise, its architectural legacy survives in the shape of Sufi homes. The Persian word *khan* means 'home' and the Arabic word *qah* mean 'practise' or 'act of worship,' hence *khanqah* is a compound word. That's why a *khanqah* is a mosque in its most basic sense: a place to worship.⁸⁸ Because the phrase is used interchangeably across all sorts of Sufi homes in scholarly works, so it will be used in this context.

⁸¹ Trimingham, *The Sufi Orders in Islam*, p:17-18.

⁸² J. Chabbi, '*Ribat*' in *The Encyclopaedia of Islam*, new edn., 8: 493-506.

⁸³ *Ibid.* p: 504.

⁸⁴ Trimingham, *The Sufi Orders in Islam*, p: 169.

⁸⁵ *Khaliq Ahmad Nizami*, *Some Aspects of the Religion and Politics in India during the Thirteenth Century*. Department of History, Alighr: Muslim University 1961, p: 175. Later in the eleventh/seventeenth and twelfth/eighteenth centuries, the Sufi houses, also known as *da'irah* (literally meaning circle), emerged. One of their main goals was to create a tranquil environment conducive to religious reflection.

⁸⁶ J. Chabbi, '*Khankah*' in *The Encyclopaedia of Islam*, new edition, 4: 1025-26.

⁸⁷ W. Montgomery Watt. *The Formative Period of Islamic Thought*. Edinburgh: Edinburgh University Press 1973, p: 289.

⁸⁸ *Faruqi, Nithar Ahmad. Chishti Talimat aur Asr-i Hazir mein un k Ma'nawiyat*. New Delhi: Islam and the Modern Age Society 1981, p: 80.

Although the khanqahs, or homes, of the Sufis were not completely developed until the fifth and eleventh centuries, their origins can be traced back to the third, ninth and early fifth centuries. The location and time of the first khanqah's construction are both disputed. Some say the first khanqah was built in what was then Syria at a place called Ramalah.⁸⁹ Alternatively, the Sufi Abd al-Wahid ibn Zayd (d. 177/793), who lived in the second/eighth century, is credited with establishing a ribat on the Persian Gulf island of Abadan.⁹⁰

Later, these Sufi homes sprung up in great numbers around the Muslim world, in both urban and rural areas. In the khanqahs, Sufis gather as a community. As they developed, the disciples and all others who sought to follow the Sufi path were obligated to embrace the religion's communal and community aspects. Abu Ishaq al-Kazaruni (died 424/1033) was a religious leader in the early fifth/eleventh century who instituted a communal lifestyle for his followers by having them reside in khanqahs.⁹¹

Abu Saeed ibn Abi al-Khayr (d. 441/1049), a Sufi from Khurasan, kept a khanqah in his hometown of Mayhana, close to Sarakhs. He instructed those disciples who were living in community to pray together and to engage in various forms of worship as a group, among other rules and restrictions.⁹²

As a result, by the fifth/twelfth century, these Sufi homes had become an integral part of Sufism. These khanqahs, or Sufi houses, were likely built by a sultan, nobility, a wealthy person, or a notable Sufi. Their upkeep was paid for through endowments (awqaf) established by their originators (nobles, kings or the Sufis themselves). Despite receiving financial assistance from waqf funds, they exercised considerable freedom of action.

Hodgson argues that mosque worship was always connected to political authority and served a state role. Right from the start, the khaniqahs were highly discreet. This aura remained even after being bestowed by an amir. As khanqahs became the focal points of the more inward, personal aspects of devotion, they contributed to the further decentralisation of Muslim societies in their unorganised, nonpolitical social institution (for spiritual support). In fact, after the Shi'ite Buwayhids were ousted from power in the 'Abbasid heartlands by the Sunni Seljuqs in the fifth/eleventh century, Sunni traditionalism triumphed and political Shiaism was overthrown.

Especially developed and supported by the Seljuq kings, who were devout Sunnis, it created an entirely new organizational structure in Islamic society in the shape of madrasah (the seat of learning). They made an effort to restore both their political dominance and the religious prestige of Sunni Islam. The political changes that occurred during this time period helped Sufi institutions become more stable. Historians have drawn attention to the fact that the evolution of madrasahs and khanqahs occurred simultaneously throughout this time period. In time, there was little to tell

⁸⁹ Dar, Early Sufis in M. M. Sharif, ed. *A History of Muslim Philosophy*, p:1:336.

⁹⁰ Trimingham, *The Sufi Orders in Islam*, p: 5, and Schimmel, *Mystical Dimensions of Islam*, p: 31. For a brief life sketch of 'Abd al-Wahid ibn Zayd, see P. Nwyia. Abd al-Vahed ibn Zayd in *Encyclopedia Iranica*, ed. Ehsan Yarsharter. London: Routledge and Kegan Paul 1983, p: 1: 167- 68. And Idarah-'i Tasnif-o Talif, *Anwar-i Asfiya* (Lahore: Shaikh Ghulam Ali and Sons, n.d, p: 38-40.

⁹¹ Wilfred Madelung, *Religious Trends in Early Islamic Iran*. Albany, NY: Bibliotheca Persica 1988, p: 48-49.

⁹² R. A. Nicholson. *Studies in Islamic Mysticism*. Cambridge: Cambridge University Press 1980, p: 46.

a mosque or a madrasah apart from a Sufi khanqah, as many Sufis got affiliated with these institutions for coaching and preaching.⁹³

The Seljuqs and the Ayyubids supported the establishment of khanqahs, which were similar to madrasahs in that they were state-run institutions that received financial support and administrative oversight. However, a drawback of state support for the khanqahs was that they eventually became state-run institutions under state supervision, with directors being formally nominated by the state. Many of the appointed board members were not even Sufis, making these positions highly political. The khanqahs were thriving commercial centres by the sixth/twelfth century.

Introduction of Silsilahs or Tariqahs

The establishment of silsilah (pluralsalasil) or tariqah (plural turuq) was a significant step forward for promotion of Tasawwuf as well.⁹⁴ The Arabic word silsilah means ‘connection, link, or chain,’ while the word tariqah means ‘route’ or “way” and also refers to a technique for doing something. One definition is a person's spiritual or initiatic ancestry. Each silsilah could trace its spiritual ancestry back to a specific Sufi shaykh who was regarded as the silsilah's founder and who, in turn, could be traced back to his spiritual preceptor and, ultimately, to the Prophet Muhammad (pbuh). Thus, the subsequent Sufis, including the silsilah's creator, came to see themselves as the Prophet's spiritual heirs (peace be on him).

After Abu Muhammad Jafar b. Muhammad al-Khuldi (d. 348/959) compiled the first family tree of Sufi teachers, it became standard practise among later generations of Sufis.⁹⁵ The Sufi community looks to the silsilah, or lineage of authority, as a way to establish its own continuity from one generation to the next. There was a transition from the early Sufi groups, known as ta'ifahs, to the more formal silsilahs. They are not Sufi orders, Sufi fraternities, or Sufi brotherhoods as has been commonly mistranslated. These phrases, which have their roots in Christianity but now have different meanings and connotations, fail to do justice to the genuine nature and qualities of Sufi silsilahs, nor do they reflect their complexity.

While al Hujwari, writing in the fifth/eleventh century, lists twelve Sufi schools—condemning the practises and beliefs of two schools while endorsing the remaining of the 10 schools sixth/twelfth and seventh/thirteenth centuries saw the shiitake expansion of these silsilahs all through the Muslim lands.⁹⁶ But according to Trimingham, these educational institutions had not yet evolved into silsilah-tariqah at the time.⁹⁷

Here are some of the significant silsilahs that later developed, along with the founders' names:

⁹³ Berkey, *The Transmission of Knowledge*, p: 44-94.

⁹⁴ E. Geoffroy, *Tarika in The Encyclopaedia of Islam*, new edn, p: 10: 243-46

⁹⁵ Meier, *The Mystic Path*, in Lewis, ed. *The World of Islam*, p: 119.

⁹⁶ The former ten schools include the Muhasibis, the Qassarais, the Tayfuris, the Junaydis, the Nuris, the Sahlis, the Hakimis, the Kharrazis, the Khafifis, and the Sayyaris, whereas the rest of the two are the Hululis and the Hallajis (including the Ibahatis as well as the Farisls). Al Hujwiri mentions them in *Kashf al-Mahjub* in chap. 14: 176-266.

⁹⁷ Trimingham, *The Sufi Orders in Islam*, p: 12.

The SilsilahQadiriyyah was named after the Baghdad-interred Shaykh 'Abd al-Qadir al-Jilani. It was Khwajah Abu IshaqShami (who passed away in 238/940) who established the SilsilahChishtiyyah. Chisht, a little town in the province of Khurasan in what Persia was then, is where it all began. At present, you'll find it in Afghanistan. Shaykh Mueen al-Din Chishti of Ajmer (who passed away in 633/1236) is credited with spreading the silsilah throughout India.

Shaykh Ahmad ibn al-Rifa'i (passed away in 578/1182) is the progenitor of SilsihhRifaiyyah. The teachings of Shaykh Ahmad al-Yasavi (who passed away in 561/1166) are related with the SilsilahYasaviyyah. Although Shaykh Abul-Hasan 'Ali al-Shadhili (d. 656/1258) is widely credited with popularising the teachings of SilsilahShadhiliyyah, the tradition actually began with Shaykh Abu MaydanShuayb (d. 593/1197).

Egypt was the hub for the teachings of Shaykh Ahmad al-(d. Badawi's 675/1276) SilsilahBadawiyyah. Known also as Diya' al-Din Abu Najib al-Suhrawardi, Shaykh Najib al-Din 'Abd al-Qahir (d. 563/circa 1167) is credited with establishing the SilsilahSuhrawardiyyah. The town of Suhrawardwas located in the far northeastern part of the Persian Empire. Shaykh Shihab al-Din Abu Hafs 'Umar b. Muhammad al-Suhrawardi (d. 632/1234), author of the well-known Sufi treatise 'Awarif al-Ma'rif, is often regarded as the silsilah's true founder.

The SilsilahKubrawiyyahdates back to the time of Shaykh Najm al-Din Kubra (d. 618/1221), the man widely credited as its creator. The founding fathers of the Naqshbandiyyah school of thought are traditionally recognised as Shaykh Yusuf al-Hamadani (d. 534/1140) and Shaykh 'Abd al-Khaliq al-Ghujdawani (d. 575/1179). As time went on, it became associated with the teachings of Shaykh Muhammad Baha' al-Din Naqshbandi (d. 791/1389). Naqshband, a settlement in Central Asia, was not far from Bukhara. In the ninth/fifteenth century, KhwajahBaqiBi'llah brought the silsilah to India. Another name for the Silsilah is Silsilah-e Khwajagan.

Mawlana Jalal ad-Din Rumi, the founder of the Mevlevi order, is buried in Konya (Turkey). MathnawiMa'nawi, a masterpiece of Persian Sufi poetry, is his work. Only in Anatolia can you find the silsilah and its association with the spinning darveshes. Beginning in the seventh/thirteenth century, silsilahs took on the role of Sufi schools, each with a single centre associated with a single Sufi Shaykh and carrying on the Shaykh's name, doctrine, method, and spiritual practises.

The nature and qualities of these silsilahs varied greatly. Different practises, such as dhikr (remembrance of God), Sama (a concert of Sufi music), and raqsshah'ah (a form of dance that emphasises spirituality) were used to train and develop the aspirants and disciples, revealing a wide range of religious and spiritual practise (devotional ecstatic dance). While all Sufis and Sufi silsilahs shared a common end objective, they each took slightly different approaches of getting there.

The crystallisation of silsilahs did not mean that followers of one were cut off from followers of other silsilahs. Individuals seeking the spiritual benefits of Sufism could undergo many initiations known as silsilahs. A subsequent development, however, was the widespread acceptance of

numerous initiations; it is said that the Egyptian Sufi of the Shadhili Silsilah, Shaykh Sha'rani (d. 973/1565), received official initiations in twenty-five silsilahs apart from his own.⁹⁸

Centrality of the Sufi Master or Shaykh in Sufism

Concurrent with the formation of the silsilahs, the Sufi masters, also known as shaykhs, became the focal point of the Sufi establishment. It is fitting to take a moment and talk about the different types of Sufis and the various names that are used for them. In his work, Al-Hujwari makes a clear distinction between true Sufis and pretenders. A Sufi is one who has realised the ultimate aim of human existence by merging with the Absolute Truth, whereas a mutasawwif is one who aspires to become a Sufi. In contrast, the mustaswif is only a con artist who poses as a Sufi for financial benefit.⁹⁹

The Sufis are known by a wide array of nicknames. Many Arabic and Persian words and phrases are in general use, such as faqir, darvesh, pir, murshid, shaykh, qalandar & majdhub. However, they are not interchangeable, and each has its own meaning, even if several are used interchangeably. In this context, it is important to define these phrases because they refer to different types of Sufis, each of whom may have their own unique meanings.

While the Persian epithet pir normally alludes to a healer or problem solver, the Arabic term wali is regarded as someone who is close to God or is thought to be a comrade of God in Sufi literature. The term pir has also been used more generally by some academics. Examples include Desiderio Pinto, who uses the term in a generic sense to refer to a leader, aide, teacher who leads others to God and who is closely linked to the Prophet Muhammad (SAW), who has a personal and close affiliation with the Almighty, and who mediates between God and humanity.¹⁰⁰

The Arabic word shaykh can be used interchangeably with the terms pir and murshid, both of which refer to a spiritual advisor or mentor. The Arabic word faqr, meaning 'deliberate & intentional poverty,' is the root of the English word 'faqir,' which means 'poor.' Faqr is a virtue lauded by both Muslim Sufis and non-Muslim ascetics. Darvesh, from the Persian words dar (door) and vesh (to beg), means 'poor' or 'beggar' who knocks at doors.

Darvesh is the one who has abandoned material belongings and now either resides in a khanqah or is a nomadic beggar.¹⁰¹ There are also other types, such as the Persian word majdhub, which means a person who is so in love with God that they have lost their mind and self-control. A qalandar, on the other hand, is usually understood to be a free-spirited mendicant with anti-law and non-

⁹⁸ Berkey, *The Formation of Islam*, p: 239.

⁹⁹ Al-Hujwari, *Kashf al-Mahjub*, p: 34-35.

¹⁰⁰ Desiderio Pinto, *Piri-Muridi Relationship: A Study of the Nizamuddin Dargah*. Delhi: Manohar 1995, p: 40-125.

¹⁰¹ Duncan Black Macdonald, *The Religious Attitude and Life in Islam*. Beirut: Khayats 1965, p: 162.

conformist tendencies.¹⁰² It is important to keep in mind, however, that not all of these phrases were in common use throughout the earliest periods of Sufism.

Back to the beginning of our discussion: the importance of the shaykh in Sufism. With the rise of silsilahs, the Sufi shaykhs became pivotal figures not just in the spiritual formation of a pupil within a silsilah or khanqah, but in the disciple's whole life.¹⁰³

The notion and idea of suhba (which means 'companionship' in Arabic) in Sufism provides a good explanation. According to this teaching, a disciple is better off in the company of a Sufi shaykh than in isolation because of the former's potential to help the latter grow spiritually.¹⁰⁴ Extensive suhba regulations, along with texts and literature, emerged over time. One such work is *Kitab adab al-Suhbah* by 'Abd al-Rahman al Sulami (d. 412/1021). Therefore, the shaykh or preceptor became the pivotal figure in the entire system of spiritual instruction, as the shaykh was essential for the murid's spiritual development and training.

An aspirant or one who has decided to take up the road is a murid, the original meaning of the word. It was a term for the followers of a religion or a secret society. Those who become murid (a follower who has undergone the initiation process) do so in order to get the blessings of a Sufi shaykh, whereas those who perform bay'at do so in order to begin a spiritual journey. A shaykh's spiritual successors, or khulafa' (plural khalifah), were the select few students who were given the authority to carry on the shaykh's teachings and guide his students. In most cases, he chose one of them to be his primary khalifah.¹⁰⁵

It was also at this time that the tradition of pupils accepting an oath, or bay'at, from a Sufi shaykh emerged. An individual who is seeking admission into the Sufi community is said to have received bay'at if they have been admitted into a silsilah through a qualified teacher. In Arabic, a disciple is called a mufidi. A deep and intimate connection existed between the pir and the murshid. In addition, strict laws for the disciples' behaviour were established.¹⁰⁶ Shaykh Abul-Najib al Suhrawardi, a Sufi from the sixth/twelfth century, produced a treatise called *Adab al-Muridin* to instruct his followers. The assignment of a khirqah, a tattered & mended mantle, by a shaykh to a pupil was another common rite of passage in the Sufi tradition.

The khirqah represented the pupil's renunciation from affluence and materialistic gains for spiritual treasures, and it was also a source of spiritual barakah (blessing). The granting of khirqahs has its

¹⁰² Jurgen Wasim Frembgen. *The Majzub Mama Ji Sarkar: A Friend of God moves from one house to another*. In Pnina Werbner and Helena Basu, eds. *Embodying Charisma: Modernity, Locality and Performance of Emotion in Sufi Cults*. London: Routledge 1998, p: 46-144.

¹⁰³ Muhammad Salim. *Conception of Shaikh in Early Sufism*. In *The Proceedings of the All-Pakistan History Conference (First session) Held at Karachi, April 1951*, comp. S. Moinul Haq (Karachi: Pakistan Historical Society, n.d.) p: 89-95.

¹⁰⁴ Nizami, Khaliq Ahmad "Suhbah" in *The Encyclopedia of Religion*, p:14: 24-123.

¹⁰⁵ F. De Jong, Khalifa, part, In *Islamic Mysticism*, in *The Encyclopaedia of Islam*, new edn., p: 4: 52-95.

¹⁰⁶ Bikram N. Nanda and Mohammad Talib. *Soul of the Soulless: An Analysis of Pir-Murid Relationships in Sufi Discourse*. In Christian W. Troll, ed. *Muslim Shrines in India*. Delhi: Oxford University Press 1989, p. 44-125.

roots in the second/eighth century, but it was still in its infancy at that time. The next centuries saw widespread adoption and eventual institutionalisation of the custom.¹⁰⁷

Rise of Fraternal Orders

A short time later, fraternal societies based on the teachings of a leader-founder, known as 'mystical orders,' began to take shape. Politically overshadowed by the Mongol raid of the Eastern lands of Islam and the end of the 'Abbasid caliphate, the 13th century was also the golden age of Tasawwuf.

The Spanish-born Ibn al-Arabi developed aall-inclusive theosophical system (regarding the fact related to God and the world) that became the keystone of theory of "Unity of Being." Everything, the idea maintains, is a display of the same Divine truth at its core and thus is interconnected. Ibn al-Farij, an Egyptian contemporary of his, penned the best Arabic mystical poetry. Farid al-Din Aar, a Persian poet and one of the most prolific authors on mystical matters, and Najmuddin Kubra, a Central Asian teacher, both passed away about the year 1220. Kubra, in particular, provided extensive analyses of the psychological processes that the mystic adept must endure.

Jalal al-Din al-Rumi (1207-73) was the greatest Persian mystic poet, and he was inspired to write his lyrical poetry by his mystical love for Shams Tabriz.

The about 26-thousand-couplet didactic poem *Massnavi-yiManavi* by Rumi is, for Persian-speaking mystics, second in significance to the Quran. It is a reference book of mystical philosophy in which each reader will discover something that speaks to his or her own spiritual sensibilities. The spinning dervishes, who achieved bliss via an intricate whirling practice supported by great music, owe much of its organisation to Rumi.

Yunus Emre, a younger contemporary of Rumi, was the first to write Turkish esoteric poems, and his exquisite lyrics were passed down through the Bektashiyyah (Bektasi) order of dervishes and continue to be appreciated in today's Turkey. Al-Shadhili (died 1258) founded the Shadhiliyyah order in Egypt, which is best known for its artistic representation Ibn 'A'a Allah of Alexandria's stoic maxims (ikam).

At that time, the core beliefs of Sufism were widely disseminated across the Islamic world, and Sufis also played a significant role in creating Islamic civilization on the periphery, such as in India. Later, some Indian Sufis drew closer to Hindu mysticism by placing an excessive emphasis on the concept of divine unity, to the point where they bordered on monism. This is a religious-philosophical viewpoint that holds that only one basic reality exists there, and the difference between universe & God seems to fade away.

¹⁰⁷Jean-Louis Michon, 'Khirka' in *The Encyclopaedia of Islam*, new edn.,p:5:17. & Idem, *The Mystic Path*, in Lewis, ed. *The World of Islam*, p: 121.

Both the religious discourses of the crown prince Dara Shukoh (killed for heresy, 1659) and the highly ritualized attempts to merge many types of belief and practise by the Mughal emperor Akbar (died 1605) were offensive to the conventional.

The Naqshbandiyyah, a Central Asian fraternity created in the 14th century, was the usual agent of the populist movement. In contrast to the monistic tendencies of the school of wahdat al-wujud, the later Naqshbandiyyah held to the wadat al-shuhud (unity of vision), which is a subjective experience of unity that takes place entirely in the mind of the believer and not as an external experience (existential unity of being). An important figure in this uprising was AhmadSirhindi (who passed away in 1624).

His assertions of holiness were shockingly audacious; he saw himself as the universe's divinely empowered ruler. Many people, from the Mughal court to Turkey, came to follow him and his followers because they shared their serious, law-abiding outlook and his insistence that humanity and God (described as 'servant' and 'Lord') could not be united. Shah Wali Allah of Delhi, a political figure and Quran translator who lived in the 18th century, is associated with an effort to bring together the two rival schools of mysticism. The official language of the Mughal Empire at the time was Persian. Other 18th century Indian mystics like Mir Dard also has played a pivotal role in the evolution of Urdu poetry.

There aren't many great mystical authors after 1500 who write in Arabic-speaking Islamic regions. Some examples are the Egyptian al-Sharani (who passed away in 1565) and the Syrian prodigy 'Abd al-Ghani al-Nabulusi (died 1731). In the seventeenth and eighteenth centuries, Turkey was home to numerous excellent mystic poets. New mystical orders emerged, and mystical themes and expressions permeated most literary works, therefore the influence of the mystical groups did not decline.

Many Islamic political and social reformers have taken exception to Sufism on the grounds that it stands in the way of progress. Thus, in 1925, Kemal Mustafa Ataturk shut down the orders and dervish lodges in Turkey. Their influence on politics, though, remains subtle but undeniable. The ancient principles of divine love proclaimed by Hallaj and his contemporaries have been rediscovered by current Islamic thinkers like the philosopher poet Muhammad Iqbal. Spiritual training is the primary focus of urban-based Muslim mystics nowadays.

Sufi Literature

Even though a Hadith (a documented utterance of the Prophet Muhammad (PBUH) says that whoever knows God, falls mute. The Sufis have written a lot and could use another Hadith to defend it: 'Someone who is spiritually enlightened tends to speak less.' The first books that explained the basic ideas of Tasawwuf in a systematic way were written in the 10th century. However, Muhasibi had already penned works on the topic of spiritual trainings, Hallaj had already written meditations

in very dense language, and many Sufis had already used poetry to describe their experiences with the inexpressible mystery or to teach their followers in letters that were hard to read.¹⁰⁸

Early Sufism can be learned about through the writings of Sarraj and his followers, the biographical works of Sulami, Abu Nu'aym al-Isfahani, and others, and individual masters' bios.

Early mystical interpretations of the Quran are only partly known because they were often saved in bits and pieces in later works. With the rise of mystical orders, books about how Sufis should act in different situations became important. However, Abu Najib al-Suhrawardi (died 1168), the founder of the Suhrawardiyyah order and uncle of the author of *Awarif al-maarif*, had already written extensively on this topic in his classic work *Adab al-muridin* (The Adepts' Etiquette).

Although Ibn al-Arabi's *al-Futuhat al-Makkiyyah* (The Meccan Revelations) is the textbook of *wadat al-wujud*, the theosophists had to simplify their theories to make them easier for the average person to get their hands on (God and the universe are two facets of the same reality). *Fusus al-hikam* (The Bezels of Wisdom), a shorter treatise on the unique traits of the prophets, increased in popularity.

Subsequent mystics added their own insights to the classical texts and often rendered them in their native languages. The *malfuat*, a compilation of the mystical leader's sayings that are both psychologically intriguing and provide views into the social and political status of the Muslim society, is a literary genre that has thrived primarily in India from the 13th century. An additional source of insight is collections of the shaykhs' correspondences.¹⁰⁹

There is a plethora of hagiography in works of Sufi literature, and it typically falls into one of three categories: general all saints' biographies from the time of the Prophet Muhammad to the present, memoirs of saints belonging to a particular order, or biographies of saints from a particular city or province. Many details about the history of Sufi philosophy and practise can be gleaned through carefully evaluating the various sources at one's disposal.

But Sufism's greatest gift to Islamic literature is poetry, beginning with lovely, brief Arabic love songs (often sung for a spiritual concert, *sama*) that convey the yearning of the soul for connection with the beloved. Most Persian poetry depicts a romantic relationship between a man and a beautiful young woman; in the works of Ibn al-Arabi and Ibn al-Farabi, female beauty is used as a metaphor for eternal beauty; in Indo-Muslim popular mystical songs, the soul plays the role of the doting wife, while God is portrayed as the longed-for husband.

The issues of unity and love were introduced to the reader through allegories and parables in lengthy mystic-didactic poetry (*masnawis*). Rumi's *Masnawi-ye ma'navi* (Spiritual Couplets) and Attar's *Mantaq al Teyr* (The Conference of the Birds) followed *Hadiqat al-Haqiqahwashari'attariqah* (The Garden of Truth and the Law of Practice) by Sanai (died 1131AH).

¹⁰⁸ <https://www.britannica.com/topic/Sufism> (accessed April 14, 2022)

¹⁰⁹ Ibid

For centuries, mystic concepts and imagery have come from these three books, which have been referred to by poets. The praise of God in Sufi poetry often takes the form of a series of repeated phrases.¹¹⁰

Sufis also made significant literary contributions at the national and regional levels because they had to communicate to the general populace in their native tongues. For example, Sufis wrote the first genuine religious poetry in Turkey and the Punjabi-, Sindhi-, and Urdu-speaking regions of South Asia by combining classical Islamic themes with did inherit famous legendary figures and employing widely known instead of Persian metres.

One of the most appealing and defining features of Persian, Turkish, and Urdu literature is its ambiguity, which arises from the fact that Sufi poetry, which expresses god's love and mystical union through the allegories of profane adoration and union, often resembles ordinary worldly love poetry, and that non-mystical poetry, which employs the Sufi vocabulary, creates this effect. As a result, Sufi philosophy seeped into the minds of all poetry lovers. The 10th century martyr-mystic Husayn ibn Mansur al-Hallaj is a perfect example; he is as well-known among modern progressive Urdu poets as he was among the "God-intoxicated" Sufis, and he has become a symbol of suffering for one's principles in both groups.

Asceticism; Raja waKhauf Sufism; Muhabbah Sufism; and Philosophical Sufism are only a few of the sub-schools within Tasawwuf that have developed since the movement's inception.

Raja' wa Khauf's Sufism is the same as that of Hasan Al-Bayari (d. 21-110 AH). Fearing Allah as a result of his asan al-Ba'ri caused Al Sya'rani to believe that hell was made especially for him. Ma'abbah Sufism is a branch of the Sufi order associated with the month of Rabi'ah al-Adawiyyah (d. 185 H). In comparison to Raja' waKhauf Sufism, Maabbah Sufism is seen as more superior. Fariduddin al-'Atar, Ibn al-Fari, al-Hallaj, and Jalaluddin Rumi all followed this Rabi'ah al-'Adawiyyah in raising the topic of God's love in Sufi poetry.

Because love (muhabbah) is so important, men don't give much thought to whether we'll go to heaven or hell after we die. The ultimate aim of this love is musyhadah. Her now-famous words read,

((مِنْ حَوْفًا أَعْبُدُكَ كُنْتُ وَإِنْ مِنْهَا، فَارْحَمْنِي جَنَّتِكَ فِي طَمَعًا أَعْبُدُكَ كُنْتُ إِنْ اللَّهُمَّ

فَأَحْفَظُنِ اللَّهَ أَنْتَ لِأَنَّكَ أَعْبُدُكَ كُنْتُ وَإِنْ فَقَبِيهَا، نَارِكَ))¹¹¹

“O God! If I worship You for fear of Hell, burn me in Hell
and if I worship You in hope of Paradise, exclude me from Paradise.
But if I worship You for Your Own sake,
grudge me not Your everlasting Beauty.”

¹¹⁰ <https://www.britannica.com/topic/Sufism> (accessed April 15, 2022)

¹¹¹ Muhammad Riaz Qadiri *The Sayings and Teachings of the Great Mystics of Islam*, Gujranwala, Pakistan, 2004, p: 29-30

To paraphrase, "Keep me from entering your heaven if I worship You because I want to go there and burn me in your hell if I worship You because I fear it." There are minor distinctions between Ma'ruf al-Karkhi and Rabi'ah al-'Adawiyah. He was in agreement with Ma'abbah Sufism, but he saw 'uma'ninah as the ultimate destination (peace of mind). That is to say, what is sought for is inner prosperity. The union of the lover and the beloved is the ultimate desire, according to Harith al-Muhasibi, a Muh'abbah Sufi.

Abu Bakr al-Shibli's Sufism is the happiest of all Sufisms. Never, ever, ever complain about anything in life, he said. The instruction of "Be like a fruitful roadside tree in your daily existence" is an appropriate response to the evil and deception of humans. A stone is thrown at it, but it bears fruit anyhow. The Sufism of al-allaj is at odds with the legal framework known as Fiqh. The core ideas of al-Allaj that are met with the most resistance are:

- Al-hulul, or the concept of the incarnation of god in human form (lahut)
- Al-Haqiqatu al-Muhammadiyah, or the Unity of All Religions;
- Nur Muhammad, the Source of Action and Knowledge;
- The Origin of the Universe Listed below is information specific to the hulul.

It's inevitable that those who seek personal perfection will advance through the ranks of Islam, first as Muslims, then as Mukmin, then as Salihin, and finally as Muqarrabin. When a person reaches the muqarrabin level, they are considered to be the most devout and closest to Allah. Following that, the servant and God become one. Once they're joined together, there's no telling which came first, and whatever happens is by God's design, not the servant's. Jesus, the son of Maryam, also felt the presence of the Holy Spirit while he prayed, and so did he.¹¹²

Unity is like khamr with water, or iron with fire; both are inherently complementary. What he meant when he said 'Ana al-Haqq,' 'Wa ma fi jubbatilla Allah,' became a widely-quoted phrase. In contrast, Al-allaj branded as an atheist anybody who argues that god and humankind can coexist. In this light, the Christian doctrine that God's spirit dwells in Prophet Isa is consistent with the teachings of al-Hallaj. To be sure, Al-allaj does not restrict this union between the servant and God to just Prophet Isa; rather, it is possible for everyone who can focus his attention solely on Allah in order to receive the blessing of Allah, or baqa. Most people attribute the beginning of history to Nur Muhammad like the musings of a philosopher who arrives to the First Cause as the ultimate explanation for everything.

The Prophet Muhammad PBUH, in his view, alternated between the qadim and azali and human forms. All the prophets and the wali' were derived from Nur Muhammad, the form of qadim.

¹¹² <https://www.britannica.com/topic/Sufism> (accessed April 16, 2022)

Before al-qalam, there was him. The sum of all knowledge is but a little part of the ocean of information at his disposal.

Discussion:

First and second century Sufism were a time of purity for the religion. Its presence in the heart of Islamic society had not been marred by the introduction of any unwelcome outside influences. Even with its many offshoots, Sufism in those days remained rooted in the Al-Qur'an and Sunnah and in its core belief of tauhid. So, even a severe critic of Sufism like Ibn Taimiyyah commended the Sufis of the first generation.

Ibn Taimiyyah held up early Sufis such al-Junaid, Abu Sulaiman al-Darani, Ma'ruf al-Karkhi, and al-Fud'ail bin 'Iyaz as models. True Sufis, even if they erred in their ijthad afterward, were nonetheless lauded by Ibn Taimiyyah, who called them mujtahiduna fi a'tillah. As said by Ibn Tamiyyah:

((أنهم مجتهدون في طاعة الله، كما اجتهد غيرهم من أهل طاعة الله))¹¹³

“They are striving in obedience to Allah, as others from among the people of obedience to Allah have striven.”

Fiqh and Sufism came into conflict in the third and fourth centuries. This is not an inevitable or desired collision. The hadith concerning Islam, religion, and ihsan convey the notion that Fiqh and Sufism are inseparable.

The study of fiqh is necessary for the improvement of servants' Islam. Uuluddin needs to educate himself in order to have solid convictions. Learning Tasawwuf is essential for developing a strong relation with God. For sure, Tasawwuf is a rationalist movement (zauq). It is not the science based on logic and reason but rather relies more on introspective experience. Whereas scientists focus on the how and what, Sufis ask themselves where and where they're going. Man lam yazuq lam ya'rif is their well-known proverb. Instead of 'science,' they use the phrase 'ma'rifa.' According to the Sufis, the arif are superior to the 'alim.

Analysis:

There has been substantial growth and alteration within Sufism since its inception. Tasawwuf can be broken down into a number of different schools based on the beliefs and practises of its various orders. These include Raja 'wakhaufTasawwuf, MuhabbahTasawwuf, Happy Tasawwuf, Al-Hallaj Tasawwuf, Al-Gazzali Tasawwuf, Philosophical Tasawwuf, and Ibn Taimiyyah Tasawwuf.

¹¹³ ibn Taymiyyah, *majmu' al-fatawa*, p: 176/14 available on <https://al-maktaba.org/book/31616/27825> (accessed April 14, 2022)

The early forms of Tasawwuf, such as Muh'abbah Tasawwuf and Raja 'wakhauf, which emerged in the first and second centuries after the Hijra and which have a firm basis in the Quran and the Sunnah, did not spark dispute because they remained largely untainted by other influences. However, during its later stages of development, in the third and fourth centuries, fiqh and Sufism clashed.

The fact that they can get along together means this won't occur. Fiqh is essential for Muslims since it instructs them on how to pray to God. Also crucial is the function that Sufism plays in assisting Muslims in their pursuit of ihsan, or perfection. There needs to be a merging of Sufism with fiqh. Knowledge and good acts, according to Al-Gazzali, are the keys to correcting the mistakes made by Tasawwuf before the 5th century. Because of Al-Gazzali's prominence at the time, the Islamic world was able to find common ground between Tasawwuf and fiqh.

While the period of Al-Gazzali's Sufism in the fifth century was the most beautiful in the history of Sufism since it allowed for the integration of both, neither can be said of any other moment in Tasawwuf's development. But in the next period, Tasawwuf began to undergo another conflict because of the impact of ideology in Tasawwuf until the period of Ibn Taimiyyah, who sought to restore Tasawwuf to its roots.

2.2 Tasawwuf and Spiritual Aspect of Islam

The English word ‘spirituality’ comes from a Christian historical context. Words like ‘Ruhaniyah’ and ‘Manawiyyat’ attest to its prevalence in fundamental Islamic languages like Arabic and Persian. While the Arabic word for spirituality is ruhaniyah, the Persian word is manawiyat.¹¹⁴

Ruhaniyah:

The root of the Arabic word ‘Ruhaniyah’ is ‘Ruh,’ which can be translated as ‘Spirit’ in English. Since ‘Ruh’ is a component of the Divine, it defies rational analysis. Just as it is written in the Holy Quran:

﴿وَنَفَخْتُ فِيهِ مِنْ رُوحِي﴾¹¹⁵

(And I breathed My spirit into him.)

Hazrat Abdullah Ibn Abbas is credited with providing the following interpretation of the above Ayat.

Exegesis:- ‘And when I fashioned the human, and when I gathered his creation, and when I breathed My spirit into him, then you bowed down before him.’¹¹⁶

At another place, it is said:

﴿قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾¹¹⁷

(They questioned you about the spirit; respond by saying that it is my Lord's command. And you have only been given a limited amount of knowledge.)

Al-Kashani explains the ayah as follows:

Exegesis: They will then ask you about your soul at that point. Tell them that because it is my God's order and not a worldly construction, it is not understandable to humans because they are limited by their senses. The soul, on the other hand, is related to the realm of the command, which is also the world of disposition, essence, and hearts. Additionally, it is neither material nor does it have a figure, colour, or location. Thus, you are unable to understand it. Because you are hiding behind a threatened existence. The knowledge of God, praise be to Him, has also only been known to a very small number of people.¹¹⁸

¹¹⁴ Nassar, Seyyed Hossein. *Islamic Spirituality Foundations*. London: Routledge 2008, p: 16, 17

¹¹⁵ Al-Sad 38:72

¹¹⁶ Abdullah Ibn Abbas. *Tanwir al-Miqbas min Tafsiir Ibn Abbas*. Translated by: Mokrane Guezzou. Jordan: Royal Aal al-Bayt Institute for Islamic Thought Amman 2007, vol: 2, p: 528

¹¹⁷ Al-Israa: 17:75

¹¹⁸ Al-Kashani, Sheikh Abdul Razak. *Tafsiir Al-Kashani*. Translated by Feras Hamza. Jordan: Royal Aal al-Bayt Institute for Islamic Thought Amman 2007, vol: 5, p:426.

Manawiyat is derived from the word ‘Manna,’ which has the literal meanings of ‘interior’, ‘real’, and ‘spirit’. This is typically thought of as having to do with the Divine reality, which is the highest level of ultimate reality.¹¹⁹

Analysis: It is almost obvious that only a very small number of those who are blessed by God are granted access to the information of the soul, which is extremely rare and scarce. It is only certain people who have access to this very specific knowledge that is passed from chest to chest. Additionally, it is undefinable because it lacks a shape, colour, and location.

The dictionary definition of ‘Ruh’, according to Allama Raghīb Isfahani, is spirit and respiration are one. Respiration is where the soul is applied. It also pertains to it because it is a component of Spirit. Life (animate objects) is given motion, advantages, and protection from harm as a result.¹²⁰

Ruhania Compared to Spirituality:

Allama Ibn Manzur makes the following relevant comparison:

((الرُّوحُ: النَّفْسُ، يَذَكَرُ وَيؤنثُ، والجمع الأرواح. الرُّوحُ والنَّفْسُ واحد، غير أن الروح مذكر والنفس مؤنثة عند العرب. ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾¹²¹، وتأويلُ الروح أنه ما به حياة النفس. وروى الأزهري بسنده عن ابن عباس في قوله: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ﴾، قال: إن الرُّوح قد نزل في القرآن بمنازل، ولكن قولوا كما قال الله، عز وجل: ﴿قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾. وروى عن النبي صلى الله عليه وسلم، أن اليهود سألوه عن الروح فأَنْزَلَ اللهُ تعالى هذه الآية. وروى عن الفراء أنه قال في قوله: ﴿قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾، قال: من علم ربي أي أنكم لا تعلمونه، قال الفراء: والرُّوح هو الذي يعيش به الإنسان، لم يخبر الله تعالى به أحداً من خلقه ولم يُعْطِ عِلْمَهُ العباد. قال: وقوله عز وجل: ﴿وَنَفَخْتُ فِيهِ مِنْ رُوحِي﴾¹²²، فهذا الذي نَفَخَهُ في آدم وفيها لم يُعْطِ علمه أحداً من عباده؛ قال: وسمعت أبا الهيثم يقول: الرُّوحُ إنما هو النَّفْسُ الذي يتنفسه الإنسان، وهو جارٍ في جميع الجسد، فإذا خرج لم يتنفس بعد خروجه، فإذا تَنَاقَمَ خروجه بقي بصره شاخصاً نح والرُّوح)).¹²³

(And Soul: The Arabic word (Al-Nafs) can be either masculine or feminine; the plural is Souls (Spirits). Soul and nafs are synonymous terms for the same thing. Spirit (Soul) is viewed as feminine in Arab culture, while nafs is seen as male. And then they turn to you with questions about the human spirit. The soul, you say?

¹¹⁹ Nasr, Seyyed Hossein, *Islamic Spirituality Foundations*, p: 16, 17

¹²⁰ Naqshbandi, Abdul Latif Khan. *Islam o Ruhaniyat and Fikr e Iqbal*. Lahore: Zia ul Quran Publication, p: 291

¹²¹ Al-Isra: 17:85

¹²² Al-Hijr: 15:29

¹²³ Afriqi, Ibn-e-Manzur. *Lisan Ul-Arab*. Cairo: Dar Ul-Maarif 1972, vol:3, p: 20.

That's something my Lord ordered. The nafs, or spirit, is what gives a person life; if the soul isn't in the body, the person isn't alive. You don't know, but Imam Farah explains that it's a command from my Lord. Even more, he warns that apart from Himself, none of His creatures has any understanding of what it means to be a soul. The narrator says, "I overheard Imam Abul Hatham stating that man draws air in and lives because of his soul (spirit). If it leaves the body, a person will stop breathing.)

It can easily be summarized that in Arabic language, both genders i.e masculine and feminine of word Nafs are one and same from grammar point of view. But it is singular and the plural form is Souls. From Quranic point of view, it is defined as amr-e-Rabbi (God's command). When it is present in physical body of man, he is alive. If it is out, he is no-more. No-one knows about soul except God. Its knowledge is particular to God only.

The word in Persian has the same meaning as:

روحانیت در تداول فارسی زبانان بمعنی روحانی و معنوی بودن است. تقدس و پاکی پارسایی.¹²⁴

(The Persian word for 'purification' or 'cleanliness' is Ruhaniat.)

The Christian Concept of Spirituality:

Spirituality refers to things that are real, authentic, necessary, absolute, and mysterious. The concept runs counter to superficiality and materialism. To be spiritual is to have an interest in matters of faith or the soul.¹²⁵

More meanings include accordingly:

- i) Spirituality is the quality or state of having a spiritual outlook on life. The concept is also used to gain insight into fundamental ethical, existential, and philosophical questions, such as those pertaining to one's own identity, what it is to be 'alive', how the brain and consciousness work, and the likelihood of an infinite universe.¹²⁶
- ii) Spirituality originates in Spirit, the true self beyond the body. A person's soul is more closely related to their mind, heart, and spirit than their physical body. The term 'spirituality' refers to a focus on one's inner reality in common usage.¹²⁷
- iii) Further Union with a greater power or awareness is a common theme in spirituality, as is the pursuit of meaning in life through exploring such big questions as what it means to be human, why we suffer, and what our ultimate goal should be in this world.¹²⁸

¹²⁴ Dekhoda, Ali-Akbar. *Dehkhoda Dictionary*. Iran: University of Tehran 1972, p: 97.

¹²⁵ Hornby, AS. *Oxford Advance learner's Dictionary of Current English*. London: OUP, 8th Edition, p: 1487

¹²⁶ <https://www.britannica.com/topic/spirituality> (accessed Sep 23, 2022)

¹²⁷ The Horizon of Truth, A Correct Understanding from Spirituality, Mehr News Agency, Religion and Thought Group.

¹²⁸ Ahmed, Mahjabeen, Khan, Shamsul. *A Model of Spirituality for Ageing Muslims*. J Relig 2015, p:14

Merriam Webster defines it as "the force within humans supposed to give the body life, energy, and power." Perhaps you're trying to figure out what your life's all about, learn more about the human condition, or get a handle on the nature of God. Religion and theology are common places to start when thinking about spirituality. It's the portion of us that can feel God's presence.¹²⁹

At the pinnacle of spiritual development, according to Jonathan H. Ellerby, one reaches a reality that is more real, more stable, and more consequential than everything else we've experienced. When one reaches that point, all pretences about oneself fall away. You experience a momentary bond with eternity. The closer one gets to the Divine, the more he or she must look under the surface of their own identity to identify its limitations and false rudiments.¹³⁰

Islamic Concept about Spirituality:

Experts in Islamic psychology have long agreed that the ruh is something intangible that permeates the whole of a person but has its epicentre in the qalb. It's a way for humanity to connect with its Creator.¹³¹

A person's sense of worth, purpose, and unity with others and the natural world are all impacted by their level of spirituality, which is characterised as a deep relationship with Allah in Islam.¹³² A sufi definition of Ruh is provided by Sheikh Mohiyuddin Ibn e Arabi, and it is as follows:

((فهذا منزل شريف يعطيك من المعارف الإلهية الوجودية ما يناسب في الشاهد الميم والواو والنون الذي آخرها أولها فلا اول ولا آخر فاعلموا وفقكم الله أن الحروف سر من أسرار الله تعالى والعلم بما من اشرف العلوم المخزونة عند الله وهو من العلم المكنون المخصوص به أهل القلوب الطاهرة من الأنبياء والأولياء وهو الذي يقول فيه الحكيم الترمذي علم الأولياء))¹³³

(Spirituality affords such proof that God exists, the first and the final. This implies that there is no beginning and no end. One of the most closely guarded Divine secrets is undoubtedly the meaning of the letters that make up the word "Allah." Which knowledge, above all other Divine uloom, is the best? This is the kind of secret information that only the prophets and Auliya-ul-Allah (Friends of Allah) are privy to, as it comes directly from Allah Almighty pertaining to which Hakim Tirmidhi¹³⁴ opines as Ilm-e-Auliya (Knowledge of Allah's friends).

¹²⁹ <http://www.merriam-webster.com/dictionary/spirituality> & Robert Meagher, Rev, *What is Spirituality?*, http://www.servingyourjourney.com/Spiritual_Practice_vol:5.pdf, Nov. 2010 (accessed Sep 24, 2022)

¹³⁰ H. Ellerby, Dr. Jonathan. *Return to the Sacred: Ancient pathways to Spiritual Awakening*. America: Hay House America 2009, p: 13

¹³¹ Murad, Abdul Hakim, Shaykh. *Islamic Spirituality: the Forgotten Revolution*. 14 Jun 2015 <http://sunnah.org/wp/2015/06/14/islamic-spirituality-the-forgotten-revolution/> (accessed Sep 24, 2022)

¹³² Bagher Ghobary Bonab, Maureen Miner, Marie-Therese Proctor. *Attachment to God in Islamic Spirituality*, *Journal of Muslim Mental Health*, vol: 7, Issue 2, 2013, p: 78

¹³³ Ibn-e-Arabi, *Kitab Almeem*, Alwaw, Wal-noon, p: 2 & 3

¹³⁴ The great jurist and traditionist Hakim Tirmidhi of Khorasan lived from around 750 to 760 CE (133-143 AH). Many people consider him to be one of the earliest Sufi writers.

The core element of Islamic Spirituality is love for Allah, being close to Him, and a willingness to meet Him, as stated by the renowned Muslim scholar Ibn-e-Qayyim Al-Jawziya¹³⁵ in his work "Ighathat-al-Lahfan" (Aid the sorrowful). Living one's life in accordance with God's will and wishes, loving God, and coming to know God by one's deeds are all ways to characterise this concept. As a result, Islamic spirituality is God-specific rather than worldly or people-aligned.

Abul Ala Modudi, one of the greatest modern Islamic thinkers, once said, 'Islamic Spirituality on one hand exceeds the polarity of the ruh and matter on the other hand is the centre of its cohesive & unified idea relevant to life.'¹³⁶

In his seminal work, 'Islamic Spirituality: the lost revolution', Shaykh Abdul Hakim Murad states that the human is constituted of four essential components including the physic, the intellect, the ruh (Spirit), and the nafs (the self). The physical and mental have received a lot of attention, but the spiritual and ruh have been neglected. Ruh defies any rational attempts for comprehension. This is why the Quran declares, 'Very few have been gifted understanding of ruh.' Islam's emphasis on spirituality is fundamental to the religion's tenets. Tariq Ramadhan, a professor of modern Islamic studies at a university in Switzerland, views the study of Islam as an effort to purify and elevate one's essential traits in order to become one with Allah.¹³⁷ Spirituality is a rising of mental condition where on the brain is established on higher, incorporeal realities related to Divine presence, says Maulana Wahiduddin Khan, a famous modern Indian Islamic thinker.¹³⁸

Sufi Claims about Tasawwuf as Islamic Spirituality in Quran & Hadith:

Tasawwuf as a concept and a phrase do not appear in the Holy Qur'an or in the words or actions of the Prophet, but Sufi philosophers have maintained that this branch of study emerged just as naturally as Tafsir and Islamic law. However, the spirit of Tasawwuf is said to have existed in the form of Tazkiah-e-Nafs, Ihsan, Taqwa, and Akhlaq, which translate to 'piety', 'character building', and 'excellence' respectively.

The following are quotations from the Quran that are relevant to this topic:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى﴾¹³⁹ (i)

(The one who attains purity does indeed achieve success.)

Exegesis: Whoever purifies himself by adhering to his faith will ultimately succeed.¹⁴⁰ Allama Sayyuti elaborated about this verse in his Tafseer-e-Jalalayn.

¹³⁵ Medieval Islamic scholar, fiqh consultant, theologian, and spiritual writer Ibn Qayim Al-Jawziyya (born 28 January 1292; died 15 September 1350) was one of Ibn Taymiyyah's students.

¹³⁶ Maududi, Abul Ala. *Islamic Concept of Spirituality*. Published on 04 Oct 2010 - Last modified 07 Nov 2010, p: 1

¹³⁷ Ahmad, Mahjabeen, Khan, Shamsul, *A Model of Spirituality for Ageing Muslims*, New York: J Relig Health, Springer 2015, p: 3 & 4

¹³⁸ Wahiduddin, Maulana. *Spirituality in Islam*. India: Goodword Books, p: 3

¹³⁹ Al- Ala: 87:14

¹⁴⁰ Al-Sayuti, Jalaluddin, Al-Mahalli, Jalaluddin, *Tafsir Al-Jalalayn*. Translated by: Feras Hamza. Jordan: Royal Aal al-Bayt Institute for Islamic Thought Amman 2007, vol. 1, p: 741.742

- ii) According to the Holy Qur'an, one of the goals of the Holy Prophet was to cleanse humanity:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾¹⁴¹

(He is the One who has sent among the uneducated a great Messenger from among themselves, who recites His words to them and purifies them, and bestows upon them the comprehension of the Book and wisdom, when they were previously manifestly erroneous.)

Exegesis: According to the explanation given by Hazrat Abdullah Ibn Abbas, this verse means that Allah cleanses the Arabs through the zakat that they distribute out of their wealth and that He has sent Muhammad (pbuh) to them as a herald of their own, from their own ancestry, to deliver to them Divine disclosures, the Quran, which describes directives and injunctions, and to mature them and to help them find salvation from fetishism through faith in Allah Before the Quran was brought to them by the Prophet (pbuh), the Arabs were obviously lost in their suspicion of one another.¹⁴²

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾¹⁴³

(Was it a tremendous act of mercy on Allah's part to send a Messenger from among the believers to recite His words to them, cleanse them, and teach them the book and wisdom when they were clearly in the wrong?)

Exegesis:- According to the interpretation of the Ayah in Tafseer Jalalayn, Allah was merciful toward the believers because He sent an emissary out of them, that is, an Arab like them, not an angel or a non-Arab, as they are able to comprehend what he conveys and realise esteem thus, to read to them Allah's verses, the Quran, and to cleanse, purge, and teach them Quran; full of sagacity, the way, although before.¹⁴⁴

- iii) The condition of a pure heart is described elsewhere in the Quran as:

﴿وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ﴾¹⁴⁵

(Abraham, indeed, was among his people when he came to his Rabb with a purified heart.)

¹⁴¹ Al-Jumah: 62:2

¹⁴² Ibn Abbas, *Tanwir al-Miqbas min Tafsir Ibn Abbas, Abdullah*, Translated by Mokrane Guezou, Royal Aal al-Bayt Institute for Islamic Thought Amman, Jordan 2007, V: 2, p: 667

¹⁴³ Al-Imran: 3:164

¹⁴⁴ Tafsir Al-Jalalayn, p: 78

¹⁴⁵ Al-Saffat: 37. 83-84.

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾¹⁴⁶

(A day will come when riches and children will be of no use to those who approach to Allah with a clean heart.)

iv) The Paradise in the life hereafter will belong to the Purified:

﴿جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى﴾¹⁴⁷

(Such is the prize of those who purify themselves: Everlasting Gardens, under which rivers flow, where they shall stay forever.)

Therefore, like others, the great Sufi Imam Sayyed Shahabuddin Suhrawardi writes:

((والله تعالى ذكر في القران طوائف الخير والصلاح فسمي قوما ابرار واخرين مقربين و منهم الصابرون والصادقون والذاكرون والمحبون واسم الصوفي مشتمل على جميع المتفرج في هذه الاسماء المذكورة و هذا الاسم لم يكن في زمن رسول الله صلى الله عليه وسلم وقيل كان في زمن التابعين ونقل عن الحسن البصري انه قال رأيت صوفيا في الطواف فاعطيته شيئا فلم ياخذ و قال معي اربع دوانيق يكفيني مامعى اربع دوانيق يكفيني ما معي ويشيد هذا ما روى عن سفيان انه قال لولا ابو هاشم الصوفي ما عرفت الدقيق الرياء))¹⁴⁸

(Allah has mentioned in the Quran the good and the Reformed groups. To some, He called Abrar (pious virtuous), to some, He called Trused Persons, to some, He called truthful and to some grateful and to some he conferred upon the title the beloved. The naming word Sufi applies to all groups referred under these titles and this name was not present in Prophet's time. However, it is said that this word was in practice during the time of tabaeen and it is narrated by tabaiHazrat Hassan Basriramatulaaleh, 'I saw a Sufi circumambulating Kaba and gave him something but he did not take it and said, I have four pennies.' This saying supports the tradition of Abu Sufian Suri, "if Sufi Abu Hashim had not been there, I would not have known the depths of Riya.)

The Prophet Muhammad's *Miraj* (ascent), as depicted in the Quran¹⁴⁹ provides a model for the soul's journey toward a meeting with the Creator. Keeping this view, this is widely believed that an ascension of prophet (pbuh) occurred within his physique, Sufis took it as an interior spiritual ascent.

¹⁴⁶ Ash-Shura: 88-89.26

¹⁴⁷ Taha: 76

¹⁴⁸ Suhrawardi, *Awarif al Maarif*, p: 204, 205. (This is not found in any book of ahadith.)

¹⁴⁹ Schimmel, Annemarie. *And Muhammad Is His Messenger*. Lahore: Vanguard Book Ltd 1987, p: 163.

The concept of unique knowledge blessed upon God's most favored servants, as depicted in the narrative of Hazrat Musa A.S and Hazrat Khizir A.S is an example¹⁵⁰ of the link between internal soul science and external legal science. The primal covenant between God and humankind was another major theme adopted by Sufis, as it recognized the connection with Almighty Allah that the Sufi field of study attempt to maintain and establish.

A large number of Quranic terminologies for the various powers of the soul and sentiments provided the foundation for a spiritual psychology for example Qalb, Ruh, Nafs, Sirr, Khafi, Akhfa etc.

The great last prophet and his prominent associates were the first Sufi figures claimed by the Sufis, and their oath of loyalty and adherence to magnanimous prophet (pbuh) established paradigm with respect to teacher and student, master and disciple connection in Tasawwuf. His meditation in cave of Hira located out of Makkah became the model for isolation and solitude for practitioners of Tasawwuf.

Taswuf & Ahadith:

Tasawwuf is said to be also called as Al-Ihsan in Islamic terminology of Ahadith. Al- Ihsan is the act of worshipping Almighty Allah in such a way that the worshipper can see Him. If he can't see Him, he should think Allah is looking at him. This is in accordance with hadith mentioned in Sahih Muslim called Al-Ihsan.

((قال: فأخبرني عن الإحسان، قال “أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك”))¹⁵¹

Hazrat Umar (R.A) reports:

(‘What is Ihsaan?’ inquired HadhratJibreel (A.S). ‘It is to worship Allah as if you are seeing Him; and if you cannot see Him, He sees you,’ he (PBUH) said.)

((ان القلوب لتصدأ كما يصدأ الحديد قيل وما جلاؤها يا رسول الله، قال ذكر الموت وتلاوة

القرآن))¹⁵²

(Indeed, the hearts corrode exactly like metal,’ said Allah's Prophet (PBUH). ‘What is its treatment? O Allah’s Messenger (PBUH)?’ it was asked. ‘The remembering of death and the reciting of the Quran,’ he said.)

Maulana Jalaluddin Rumi R.A quotes another hadith:

¹⁵⁰ Halman, Hugh Talat. Where two seas meet, the Quranic Story of Khidr and Moses in Sufi Commentaries (Ph D Dissertation). Deptt Of Religion, USA: Duke University, North Carolina 2000, p: 156.

¹⁵¹ Bukhari, Muhammad bin Ismail, *Sahih Bukhari*, Kitabul Iman, H : 50.

¹⁵² Al-Baihaqi, *Shuab ul Iman*, H: 2014.

((من اراد ان يجلس مع الله فليجلس مع اهل التصوف))¹⁵³

‘Whoever wants to sit with Allah, then he ought to sit with the people of Tasawwuf (Sufis).’

In Ghazwa-e-Uhd, two Sahabah (Companions of Holy Prophet pbuh) namely Hazrat Abdullah bin Amr bin Haram RA and Hazrat Amr bin Jamoh RA embraced martyrdom. When their dead bodies were brought before Prophet Muhammad SAW, he directed

((ادفونهما في قبر واحد، فإنهما كانا متصافيين في الدنيا))¹⁵⁴

(Bury both of them in one grave. They both were Sufis in the world.)

Also the same hadith comes with following Arabic Text:

((عبد الله بن عمرو بن حرام بن ثعلبة بن حرام بن كعب بن غنم بن كعب بن سلمة من بني جشم بن الخزرج والد جابر بن عبد الله من أصحاب العقبة استشهد في عهد النبي صلى الله عليه وسلم يوم أحد ودفن هو وعمرو بن جموح في قبر واحد وكانا متصافيين وكان يسمى قبرهما قبر الأخوين)).¹⁵⁵

It is narrated from Abu Malik Ashari that the Prophet Muhammad (SAW) said:

((يا أيها الناس اسمعوا واعلموا أن الله عبادًا ليسوا بأنبياء ولا شهداء، يغبطهم الانبياء والشهداء على مجالسهم وقربهم من الله انعتهم لنا))¹⁵⁶

(O People! Listen to me and understand! There will be some Allah's servants in my Ummah who are neither prophets nor martyrs, but Allah will make them sit so closer to the Throne on the Day of Resurrection that the prophets and the martyrs will envy them.)

Upon hearing this, a Companion stood up and asked, "O Allah's Messenger (PBUY)!" Who would be those people sitting nearer to Allah despite the fact they will not be prophets and martyrs? Answering this, the Holy Prophet said:

¹⁵³ Rumi, Maulana Jalaluddin. *Masnavi Maulvi Manvi*. Translated by Qazi Sajad Hussain. Lahore: Hamid Company Urdu Bazar 1974, p: 177.

This hadith is not found in books of ahadith and considered weak or fabricated. However, it is found in Classical Sufi books i.e Masnavi Rumi and books of Ibn Arabi etc.

¹⁵⁴ Ibn Abi Shaibah, *A-Musannaf*, p.367/7, H: 36757.

¹⁵⁵ The status of this hadith is declared as “Sahih” in al-Rawd al-Unuf (6/27).

¹⁵⁶ Sheikh Albani declared this hadith’s status as “Hassan” in At-Targhib wat-Tarhib, p: 83/4

((هم ناسٌ من أفناء النَّاسِ، ونوازِع القبائلِ، لم تصلِ بينهم أرحامٌ متقاربةٌ، تحابُّوا في الله وتصافوا، يضعُ الله لهم يومَ القيامةِ منابرَ من نورٍ، فيجلسونَ عليها، فيجعلُ وجوههم نورًا، وثيابهم نورًا، يفزعُ النَّاسُ يومَ القيامةِ ولا يفزعونَ، وهم أولياءُ الله لا خوفٌ عليهم ولا هم يحزنونَ))¹⁵⁷

People from different regions, different countries, different tribes, and different societies in my Ummah will be those who will have no blood relationship among themselves. They will love Allah's creatures for the Allah, and their hearts will be pure and clean. Allah will make them sit on pulpits of light on the Day of Resurrection. Their faces and clothes will be shining with Divine light. They are the people, who are never afraid since all people are scared. And they are the Auliya (friends of Allah), who have no fear nor will they grieve.

In another Hadith, Prophet Muhammad (PBUH) used same words. He said:

((متحابون بجلال الله، وتصافوا فيه، وتزاوروا فيه، وتبادلوا فيه))¹⁵⁸

(They will be the ones who will show love for God, will have a clean heart, will visit and spend on each other, meaning they will be generous.)

This hadith comes in other books of ahadith also as given below:

((المتحابون في جلالي، لهم منابرٌ من نورٍ يعجبُهم النبيون والشهداء))¹⁵⁹

Criticism on Ahadith quoted in books of Tasawwuf

Criticism of the ahadith (sayings of the Prophet Muhammad) found in books of Tasawwuf primarily revolves around concerns related to authenticity, context, and potential misinterpretation. It's important to note that not all ahadith in Tasawwuf literature are subject to criticism, and there are many valid and authentic teachings included. However, some criticisms have been raised:

1. **Questionable Chain of Narration:** One of the most significant criticisms is the reliability of the chains of narration (isnad) through which these ahadith are transmitted. Many ahadith in Tasawwuf literature lack strong and verifiable chains of transmission, raising doubts about their authenticity.
2. **Absence from Classical Hadith Collections:** Some of the ahadith found in Tasawwuf books are absent from the widely recognized and accepted collections of hadith, such as Sahih al-Bukhari and Sahih Muslim. This absence raises concerns about their authenticity and whether they were transmitted reliably through the generations.

¹⁵⁷ Sheikh Albani has declared the status of this hadith as "Hassan" in *Fiqh us Seerah*, p:151

¹⁵⁸ *Kanzul Ummal*, H: 24703

¹⁵⁹ This hadith's status has been declared as "Sahih" in both of these books of Ahadith such as *Jamia Tirmidhi*, H: 2390 & *Musnad Ahmed*, H: 22080

3. **Contextual Misinterpretation:** Critics argue that certain ahadith in Tasawwuf literature might be taken out of their original context or misinterpreted to support specific spiritual practices or beliefs that may not align with the intended teachings of the Prophet Muhammad.

4. **Spiritualized Interpretations:** Some critics contend that some ahadith in Tasawwuf literature have been excessively spiritualized or allegorized to fit within the mystical framework of Sufism. This can potentially lead to misconceptions about the literal meanings of the sayings.

5. **Selective Use of Ahadith:** Concerns have been raised about the selective use of ahadith in Tasawwuf literature to support certain practices or beliefs, while ignoring or omitting other ahadith that might provide a more balanced perspective.

6. **Syncretism with Non-Islamic Concepts:** Some ahadith in Tasawwuf literature are perceived to draw inspiration from non-Islamic mystical traditions or philosophical concepts. This syncretism can blur the line between authentic Islamic teachings and external influences.

7. **Reliance on Weak Narrations:** Some ahadith used in Tasawwuf literature are classified as weak or even fabricated by hadith scholars. Relying on such weak narrations can lead to the propagation of unreliable information.

8. **Absence of Rigorous Authentication:** Critics argue that the standards of authentication used in some Tasawwuf literature are not as rigorous as those employed by classical hadith scholars, which can result in the inclusion of questionable or unverified sayings.

1. The hadiths may be fabricated. Some critics argue that the hadiths found in books of Tasawwuf are not authentic, and that they were fabricated by Sufis in order to support their own beliefs and practices. They point to the fact that many of these hadiths are not found in the most reliable collections of hadith, such as the Sahih Bukhari and Sahih Muslim.

2. The hadiths may be misinterpreted. Even if the hadiths are authentic, critics argue that they may be misinterpreted by Sufis. They point to the fact that Sufis often use esoteric and symbolic language, which can be difficult to understand. They also argue that Sufis sometimes focus on the inner meaning of the hadiths, and neglect the outer meaning.

3. The hadiths may be irrelevant to the modern world. Some critics argue that the hadiths found in books of Tasawwuf are relevant to the context in which they were first narrated, but that they are not relevant to the modern world. They point to the fact that the world has changed a lot since the time of the Prophet Muhammad, and that the hadiths may not apply to the challenges and problems of the modern world.

It is important to note that not all critics of Tasawwuf agree with all of these criticisms. There is a wide range of views on the authenticity and interpretation of hadiths, and there is no single, monolithic "critic of Tasawwuf" position.

Ultimately, whether or not the hadiths found in books of Tasawwuf are authentic and relevant is a matter of opinion. There is no consensus on this issue, and there are valid arguments to be made on both sides.

It is also important to note that Tasawwuf is a complex and diverse tradition, and not all Sufis rely on hadiths in their spiritual practice. Some Sufis focus on the Quran and the inner meaning of the Quran, while others focus on personal experience and intuition. As such, it is difficult to make generalizations about Tasawwuf that apply to all Sufis.

It's imperative to approach any criticism with an open mind and a balanced perspective. While there are valid concerns about the authenticity and interpretation of some ahadith in Tasawwuf literature, not all teachings within the Sufi tradition are necessarily problematic. As with any area of Islamic scholarship, careful evaluation and discernment are essential to separate authentic teachings from questionable ones.

Historical Evolution of Tasawwuf:

It arguments on this thing that the word Sufi was famous in an ancient time and it is said that this name was not known even after two centuries of prophet's hijra, because during the time of Holy Prophet (pbuh), his companions used to give the man the name of companion (Sahabi). Because it had a reference to the last messenger of Allah, which was better than every other title, and after the Prophet (PBUH), who received knowledge from the Companions, he was given the name of 'Tabai'.

It is further argued by Shahabuddin Suhrawardi in *Awarif al-Maarif* that when the Prophet and the Heavenly period pertaining to disconnection of revelation passed and the light in the form of last messenger of Allah was gone ostensibly. Thenceforth, they developed a new term for those sciences under title 'Tasawwuf' which could translate their ideas well and manifest their inner and intuitive qualities.

According to him, in this way, the later generations started to learn from forefathers then this chain of series continued so much so that in the later time it adopted a shape of Regular Science (Tasawwuf) and after adopting a permanent ritual, its practitioners were called 'Sufis'. By this way, the name or title 'Sufi' came into being and since then, this name is their identity.¹⁶⁰

Shaikh Abu Nasr Saraj has written in his book *Al-Luma*:

(ان هذا الاسم ليس بمحدث لانال حسن البصري الذي ادرك جماعة من الصحبة راعي صوفيا
يطوف بالكعبة)¹⁶¹

(Of course, this word 'Sufi' is not new, because Hassan Basri, who found a congregation of companions - saw a Sufi engaged in circumambulating of the Kabah.)

According to al-Sarraj, the term Sufi or ahi al-tasawwuf was used in pre-Islamic times to describe people of righteousness & excellence, but it gained widespread use during the period of tabieen

¹⁶⁰ Suhrawardi, Shaikh Shahabuddin; *Awarif al Maarif*, p: 205

¹⁶¹ Siraj, Sheikh Abu Nasr. *Kitab ul Luma*. Al-Shaikh Arslan Damshaqi, p: 25.

(the companions of the Prophet's companions) & taba tabieen (the companions of the companions of Prophet's companions).¹⁶²

In the same way, Abu Talib Makki in his world-renowned book 'Qut al- Qulub' says that Abu Sufyan Sourie (may Allah have mercy on him) wrote about Muhammad ibn Ishaq (may Allah have mercy on him) that before Islam there was a time when there was sometimes not a single circumambulator, a Sufi came from long distance and left after circumambulation, so it shows that the word was known even before Islam and at that time the word was used for the righteous.¹⁶³

According to Abul Qasim Qusheri, 'Prior to the second/eighth century, phrase ahl at-tasawwuf was under use already for distinct persons having nearness to Allah.'¹⁶⁴

Abu Hashim al-Kufi is recognized as being the first Sufi to be named.¹⁶⁵ Many of the Sahabah of the Holy Prophet (PBUH) possessed a Sufi kind of thought, because they committed themselves sincerely to prayers and devotion, which is regarded one of the Sufi traits. The title 'Sufi was never expressly used in its current context for the Companions, as well as ahl al-suffah (People of the Veranda). According to Al-Qushayri, the sahabah (the Prophet's Companions) were given this name because there is no more dignified appellation for a person than that of a sahabi.¹⁶⁶

Nur al-Din 'Abd al-Rahman Jami also agreed with this viewpoint.¹⁶⁷ Thus, the early Muslims in the era of the Prophet Muhammad (PBUH) who had Sufi preferences were not called by name as Sufis due to use of more honorary term sahabi.

Evolution of Tasawwuf in Islamic History:

A scholar of Islamic history who also studies tasawwuf would be remiss if he or she did not visit the Tasawwuf-nourished gardens of happiness. By sharing the wisdom of the great spiritual masters of the past with our esteemed readers, we hope to enrich everyone's spiritual lives. In a troubled world, tasawwuf can serve as a unifying force that helps people of all backgrounds, races, religions, and political persuasions find common ground.

Tasawwuf is not foreign program or conspiracy imported into Islam from outside sources, such as Neoplatonism, Sanatana Dharma i.e Hinduism, Buddhism, Christianity or any other pre-Islamic or post-Islamic Philosophies. Tasawwuf may be traced back to Islam in its entirety.¹⁶⁸

The Sufis trace the origin of Tasawwuf from primary sources of Islam like Quran and Sunnah.¹⁶⁹ For instance, according to all sources, the Prophet (PBUH) continued to live a life of extreme

¹⁶² Al-Sarraj, *Kitab al-Luma*, p: 21-22.

¹⁶³ Al-Makki, Abu Talib. *Qut-al-Qulub*, Beirut: Dar Sader Publishers, p: 267.

¹⁶⁴ Al-Qushayri Abul-Qasim Abd al-Karim. *Risalah-i Qushayriyyah*. Urdu translated by: Pir Muhammad Hasan Islamabad: Idarah-i Tahqeeqat-i-Islami 1970, p: 21.

¹⁶⁵ A. Dar. Section A: Sufis Before al-Hallaj. in M. M. Sharif, ed. *A History of Muslim Philosophy* pelhi: Adam Publishers 2001, vol: 1, p: 336.

¹⁶⁶ Al-Qushayri, *Risalah-e Qushayriyyah*, p: 21.

¹⁶⁷ Nur al-Din Abd al-Rahman Jami. *Nafahat al-Uns min Hadarat al-Quds*. ed introduction and notes, Mahmud Abidi. Tehran: Intisharat Ittilaat 1370 Solar ah, p: 15.

¹⁶⁸ Faruqi, I.H. Azad, *Sufism and Bakti Movement*, p: 6, 7.

¹⁶⁹ Khanam, F, *Sufism an Introduction*, p: 9.

austerity, simplicity and asceticism. His own love of living in Faqr entails a life of impoverishment and submission to Allah's will, was cause of pride for him including continuous prayer and fasting. Furthermore, Muhammad's (PBUH) associates included a group of individuals who lived in the masjid-e-Nabvi and practised destitution, zuhd o taqwa, self-denial, constant worship, prayers and fasting. Ashab-e-Suffah was their title (companions of the Verandah). Most famous of them was Abu Zar Ghiffari.

However, since Taqwa and Zuhud were openly employed for the more pious peoples who had renounced the world in previous periods. The terms Sufi and Tasawwuf gained widespread use in the 2nd century Hijra.¹⁷⁰

The history of Tasawwuf in the Islamic world can be broken down into several periods, depending on how you define the term. These include the time of the Prophet (PBUH) and his companions, the 1st and 2nd century of the Hegira, the 3rd and 4th century, the 5th century, the 6th and 7th centuries, and the 8th century.

There were various stages in the formation of Tasawwuf, the first of which was the appearance of early asceticism, the second of which was the establishment of a classical mysticism of divine love, and the third of which was the emergence and multiplication of fraternal orders of mystics. Despite these broad phases, the history of Islamic mysticism is essentially a history of unique mystical experiences.

Tasawwuf during the time of the Prophet (PBUH) as claimed by Sufis:

Rasulullah SAW's personal example demonstrated a human way of life that placed a premium on spiritual above material pursuits, which was common throughout his period. It has been said that the Prophet (PBUH) led a relatively uncomplicated life. His bedroom was uncomplicated. Only a mat, a sack of water made of animal leather, and a few tools were available. After seeing his humility, Umar ibn Al-Khatab, who had come to meet him in his room, wept. The messenger of Allah, to whom had been given the keys to the kingdoms of East and West and who had the ability to excite both Rome and Persia, had instead opted for a life far far from the opulence that had been promised to him.

Actually, when Umar offered to Rasulullah SAW that his disciples become wealthy, Rasulullah SAW gently admonished Umar, saying that the good things of this world are simply fleeting pleasures for the infidels. The ultimate pleasure that one should seek is the joy that awaits one after death, and Allah loves those who do so. The choice between becoming a wealthy prophet like Solomon or a poor prophet like Ayyub was likewise presented to Rasulullah SAW. His actual response was to express a desire to experience both hunger and fullness for a day.

So when he's full, he can be appreciative, and when he's hungry, he can be patient.¹⁷¹ His followers, known as the Sahabah, carry on this tradition. A famous tale tells of how Umar ibn al-Khatab gave

¹⁷⁰ Dehlavi, Shah Waliullah. (Arabic) ed. Mohd. Ahsan Natwan. *Hujjatullah-ul- Balgah*, vol.2, p: 168.

¹⁷¹ Hamka, *Perkembangan & Pemurnian Tasawwuf*, Dari Masa Nabi Muhammad Hingga Sufi-Sufi Besar, p:75,76.

a speech while wearing 12 patches on his clothing. Abu Bakr, who died after donating his entire salary to Baitul Mal, is another example. Ali, for example, once earned a date for every bucket of water he retrieved from a Jew's well.

There is also the legend of Abu Zarr, who constantly criticised those who had gotten too spoiled and comfortable with their wealth. This demonstrates how the Companions inherited the spiritual life or Tasawwuf from the Prophet SAW.

Important Claims from Sufi Scholars:

Sahl al Tustari comments that Allah Almighty created Muhammad (PBUH) from His own Nur (Divine light), present the Prophet Muhammad (PBUH) as the ultimate spiritual being. He continues to go into great detail on the steps in the creation process, saying that when Allah intended to make Muhammad (PBUH), 'His Nur (Divine light) enlightened more and that Nur changed and evolved into the cover of majesty.' After that, it bowed down before Allah in a position of prayer for about one millennium. From that state of prostration, Allah created Muhammad's inner and exterior.¹⁷²

'Muhammad (PBUH) is the most perfect existing of this human kind, which is why the subject begins and finishes with him, for he was a Prophet while Adam was between clay and water,' Shaykh Ibn Arabi says to kick off the 27th chapter (fiss). Finally, he attained the elemental form necessary to become the Prophets' Seal. In Fiss-e-Muhammadiya, Shaykh describes Haqiqat-e-Muhammadiya as the singularity's logo, or fiss.¹⁷³

He is synthesis of all Divine attributes as being the representation of the His attributes, encompass all things. All other Prophets also received the knowledge of Divine attributes through Him and his Qalb because he is the leader (Imam) of all Prophets as well.

Shaykh refers to the two facets of Muhammeden reality, or the reality of the Holy Prophet Muhammad (PBUH). The Divine trait is one part of the Holy Prophet Muhammad (PBUH), while Creation is another. This is what Shaykh meant the ideal perfect man is the goal of creation since he is a perfect synthesis of Allah and the way He (God) manifests Himself through him (Muhammad). Referring to the well-known Hadith, Sheikh explains the two qualities that make Muhammad (PBUH) the ideal man:

'Focusing on his human 'zahiri' aspect (outer appearance), His Excellency the Messenger would say:

﴿إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ﴾¹⁷⁴

'Like you, I am a human being.' However, 'But when he used to concentrate on his batinihaqiqat (inner reality), he used to say:

¹⁷² At-Tustari, Muhammad Sahl Ibn-e-Abdullah. *Tafsir al-Quran al-Azim*. Cairo: Darul Kutub al-Gharbiyya al-Kubra 1329/1911, vol: 1, p: 40-41.

¹⁷³ Ibid

¹⁷⁴ Al-Kahf:110

((إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى))¹⁷⁵

(I am not like any of you; I reside with my Lord in the hidden places of the nights,
where He feeds me.)

Ibn Arabi has elaborated the idea of the perfect man utilizing no less than 22 distinct descriptions and different characteristics by taking the Logos into account. He thought of perfect man, also known as "Universal Man," as a bridge connecting the unique person and the divine nature.

According to Ibn Arabi, Muhammad is the one ideal individual who most embodies God's morals. He is the only morally perfect ideal individual and the best example of Divine morality. Ibn Arabi believed that the actuality or essence of Muhammad (al-haqiqa al-Muhammadiyya), the supreme ruler of all things and the basic example for people to follow, was the first being to be created. Moreover, he exhibits all of God's qualities and names in the universe. Ibn Arabi had the opinion that one may see God in Muhammad's reflection. He believed that Muhammad was the best representation of God and that through knowing Muhammad, one might also know God.¹⁷⁶

Rumi holds prophet Muhammad saw in the highest regard. Because the Prophet of Islam advocated for high standards of ethics for mankind, including the release of slaves and the support of the underprivileged. Muhammad (PBUH) was the only historical figure who emancipated slaves and members of the lower classes. Rumi uses poetry to demonstrate his love for Muhammad saw. Rumi may thus be regarded as one of the greatest poets who highlighted the love of the Prophet in his works. He dedicates the entire ghazal to the Prophet saw in his poetry. These are referred to as 'naat' and they recount Muhammad's virtues.

However, in a poem, Rumi (R.A) describes the light of the Prophet Muhammad (PBUH) as the light that illuminates the entire universe:

(The light of Muhammad has become distributed in millions of pieces and has encompassed the whole world.

The Prophet was like the lightening of that light.

When it strikes, all veils of unbelief are torn, and thousands of monks are influenced by Muhammad and run toward him.)¹⁷⁷

Another poem from Rumi's Divan describes the light that Muhammad brought to mankind and how it gave individuals who had been lost in the darkness of disbelief a new lease on life. Rumi discusses the greatness of Islam—which Muhammad conveyed to humanity and how it has endured through the ages in another poem, also from his Divan.

Rumi refers to the Prophet of Islam and the Qur'an, which are still valid as a divine promise, in the Masnavi. Rumi claims that this demonstrates the resilience of Islam and its Prophet:

¹⁷⁵ Bukhari, *Sahih Bukhari*, vol :3, book 31, H: 183.

¹⁷⁶ Mohiyuddin Ibn Arabi. *Fusus al-Hikam*.Translator: Maulana Abdul Qadeer Siddiqui.Lahore: Nazir Sons Publishers1998, p: 425-426.& Gregory A. Lipton.*Rethinking Ibn 'Arabi*.London: Oxford University Press 2018, p: 15

¹⁷⁷ <https://www.scribd.com/document/75193621/Maulana-Rumi-s-Ra-Love-for-the-Prophet-PBUH> ((accessed Sep 30, 2022))

Chunjamal-e Ahmadedar har do kawn
kay bod-ast ay farr-e yazdani-sh `awn¹⁷⁸

(There has never been a man more beautiful than the Prophet Muhammad, in this world or the next. May God be glorified as He aids him!)

According to Sufi Scholars Prophet Muhammad (PBUH)'s Spirituality:

Prophet Muhammad (PBUH) would go to the cave of Mount Hira alone for solitude and spiritual reflection. He attained the spiritual state of enlightenment during one of these meditation retreats, and during the holy month of Ramadan, Divine revelations started to disclose over him. The extremely secure collection of these Divine revelations subsequently became known as the Quran.¹⁷⁹

According to Abu Hurayrah R.A¹⁸⁰:

((عَنْ أَبِي هُرَيْرَةَ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَاءَيْنِ، فَأَمَّا أَحَدُهُمَا فَبَيِّنَتُهُ، وَأَمَّا الْآخَرُ فَلَوْ بَيَّنَّتُهُ قُطِعَ هَذَا الْبُلْعُومُ))¹⁸¹

(Abu Hurayrah stated that the final prophet of Allah had taught him two types of knowledge. One he gave to the populace, and another whose disclosure would lead to his execution.)

Sheikh Abdul haq Muhaddis al-Dehlvi explains second part of this hadith by stating that it refers to esoteric knowledge, also known as Iilm-e-Irfan, which is specific to Ahl-e-Irfan.¹⁸²

The Holy Prophet (pbuh) has been reported to say:

((الْعِلْمُ عِلْمَانِ: عِلْمٌ فِي الْقَلْبِ فَذَلِكَ الْعِلْمُ النَّافِعُ، وَعِلْمٌ عَلَى اللِّسَانِ فَذَلِكَ حُجَّةُ اللَّهِ عَزَّ وَجَلَّ عَلَى ابْنِ آدَمَ))¹⁸³

(Two types of knowledge exist: one comes from the heart and is good, while the other is acquired orally and is Allah Almighty's hujat.)

The Last Messenger is reported to proclaim:

((مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ))¹⁸⁴

(The one, who saw me, saw Haq)

¹⁷⁸ Rumi, Maulana. *Masnavi-e-Rumi*. Verse no. 676, Book no. 6, translated by Ibrahim Gamard under title *Rumi and Islam*. Skylight paths publications 2004, p:145

¹⁷⁹ Sadiq M. Alam. *Prophet Muhammad's Meditation*. <http://www.techofheart.co/2007/10/prophet-muhammads-meditation.html> (accessed Sep 30, 2022)

¹⁸⁰ Sunni Muslims consider Abu Hurairah, one of Muhammad's companions, to be the most reliable source of hadith.

¹⁸¹ Bukhari, *Sahih al-Bukhari*, The Book of Knowledge, V: 1, Book 3, H: 120.

¹⁸² Qadri, Muhammad Tahir. *Haqiqat-e-Tasawwuf*. Lahore: Minhajul Quran Publication 2000, p: 60, 61.

¹⁸³ Waliuddin, Muhammad bin Abdullah. *Mishkat ul Masabih*. Lahore: Maktabah Muhammadia, H: 75.

¹⁸⁴ Al. Shebani, Ahmad Ibn Hanbal. *Mosnad*. Moasasa-AL- Risala 1421H, H: 11522.

Four Caliphs of the Prophet as Pioneers of Spirituality:

Rumi occasionally brings up the Prophet's love while chatting about other topics. For instance, when discussing the connection between the heart and love, Rumi mentions the Prophet Muhammad and his illustrious Companion Abu Bakr, saying:

(Love and the heart have bonded like Ahmad and Abu Bakr did in the cave. Although the names of these two buddies were different, they were one spiritually.)¹⁸⁵

After, Hazrat Abu Bakr (R.A), the leader of the people of faith, drowned in the sea of love, Abu Hafs Umar bin Al-Khattab (R.A), who is famous for his dignity and wisdom. He is the reporter of numerous wise sayings on Tasawwuf.¹⁸⁶

Here is a reproduction of the Roman ambassador's visit to Hazrat Umar (R.A) as written by the venerable Maulana Rumi. An envoy from the Roman king travelled to Madina and asked the populace for the address of the Caliph Umar's (R.A) royal residence, in order to deliver the presents he had brought. He was informed by the locals that Hazrat Umar (R.A) had no palace and that despite being known as a powerful ruler, he actually led a modest life. The ambassador was even more eager to see Umar after learning this (RA). He went in quest of the Caliph while leaving his horse and gifts unattended. After scanning the area, an Arab woman informed him that Umar (R.A) was dozing off beneath a date tree on mat.¹⁸⁷

The Prophet (PBUH) said:

188((الحق ينطق على لسان عمر))

(The Haq speaks by the tongue of Umar (R.A).

He also said:

189((قد كان في الأمم محدثون فإن يك منهم في أمتي فعمر رضى الله عنه))

(There was a muhaddith among the previous nations. If there is one of them in my ummah, it is Umar.)

Hazrat Uthman, whose virtues were unmistakably bright. It is narrated from Abdullah Bin Rabah and Abu Qatadah that on the day of Harb al-Dar, we were with Ameerul Momineen Hazrat Uthman (RA) when the rioters gathered in his presence, his slaves took up arms but the caliph ordered that the slave who does not take up arms will be set free. We went out because of fear.

We met Hazrat Hasan bin Ali (RA) and we went together again to see what he was going to do.¹⁹⁰ On reaching the court of caliphate, he greeted Hazrat Uthman (R.A). Expressing regret for

¹⁸⁵ <https://www.scribd.com/document/75193621/Maulana-Rumi-s-Ra-Love-for-the-Prophet-PBUH> (accessed Sep 30, 2022)

¹⁸⁶ Ibid, P: 125

¹⁸⁷ Rumi, Maulana, *Masnawi-e-Rumi*, V: 1, p: 180

¹⁸⁸ Jami-at-Tirmidhi, Vol. 1, Book 46, H: 3682

¹⁸⁹ Muslim bin Hajjaj, *Sahih Muslim*, H: 6204.

¹⁹⁰ Al-Hujwiri, Usman, *Kashf al-Mahjub*, translated by Pir Karam Ali Shah, Zia ul-Quran Publication Lahore, p: 147

the noise and commotion, Amirul Momineen! We cannot draw the swords without your command. You are the true Imam. Allow us to remove this temptation. Hazrat Usman said:

191 ((يا ابن اخي إرجع وإجلس في بيتك حتى يأتي الله بأمره فلا حاجة لنا في إهراق الدماء))

(O son of my brother, return and sit in your house until God's destiny Allah reveals, so there is no need to shed blood of our brothers.)

It is a sign of acceptance in the face of pain. When the cursed Nimrod ignited the fire and placed Hazrat Ibrahim (PBUH) in the fire pit to be thrown into the fire.

It is said that Hazrat Ali is the 'Father of Tasawwuf.' Nearly all Sufi orders trace their lineage back to Hazrat Ali (R.A). Almost all Sufi groups, Al-Qadiriya, Al-Suhrwardiya, Al-Naqshbandiya, and Al-Chistia, trace their roots back to Hazrat Ali (R.A), excluding Naqshbandi, because they trace their lineage to the first caliph Hazrat Abu Bakr Sidique.¹⁹² Despite the fact that the huge number of Al-Naqshbandiya adherents assert that Hazrat Ali R.A is their founder.

His standing and reputation on this Sufi path is quite high. He had a great glory and a high status in Tasawwuf. He expressed the fundamentals of Divine truth with exceptional delicacy. In fact, the principles were so detailed and precise that Hazrat Junaid said about them:

193 ((شيخنا في الأصول والبلاء على المرتضى رضي الله عنه))

(Our guide (sheikh) in principles of Tasawwuf and affliction is Ali (R.A)).

In *Kashf al-Mahjub*, Sheikh Ali Hujwari describes the Sufis, saying, "Among them (i.e., the Sufis) is the child of Muhammad's uncle, who drowned in the sea of the most painful sufferings and was burned in the fire of (Ishq) love, (ghariq-i-bahr-ibalawahariq-inar-iwala), the leader of the Aulia and Sufis (muqtada-yiawliyawal-asfiya). He is a very important and influential person in this world. He was able to fine-tune the precise expression of the principles underlying the supernal realities.¹⁹⁴

The Holy Prophet Muhammad (PBUH) has said:

195 ((أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا))

(Ali is the gateway to the city of knowledge, which I am.)

¹⁹¹ al-Dinwari, Ibn Qutaybah; *Al-imamah wal-siyasah*, tahqiq al-Shari, Vol no. 1, p: 58

¹⁹² Kabbani, Muhammad Hisham. *Classical Islam and the Naqshbandi Sufi Tradition*. USA: Islamic Supreme Council of America (ISCA) Second Edition 2004, p: 557.

¹⁹³ Al-Hujwiri, *Kashf al-Mahjub*, P: 127.

¹⁹⁴ Al-Hujwiri, Alibin Usman. *Kashf al-Mahjub*. ed. V.A. Zhukovskii. St, Petersburg 1899 p: 84.

¹⁹⁵ Tarmizi, Muhammad Ibn Essa. *Sunan Al- Tarmizi*. Egypt Sharika Maktaba 1395 H, H: 3723.

The hadith "I am the city of knowledge and Ali is its gate" is not considered to be sahih (authentic) by most scholars of hadith. It is narrated in the Mustadrak al-Hakim, a collection of hadith compiled by al-Hakim al-Naysaburi, but al-Hakim himself graded it as sahih only because he did not find any clear contradictions in the chain of narrators. However, other scholars, such as Ibn Hajar al-Asqalani, have argued that the chain of narrators is not strong enough to support the authenticity of the hadith.

Here from knowledge is taken in meaning of Spirituality and Tasawwuf. No other work in Nahj al-Balagha is so explicitly written at the same level of absolute intimacy and seclusion. The spiritually rich material of private, often mysterious wisdoms of Ali were well-kept and saved initially in oral traditions later in writings of Sufi Traditions as well as Shia. Consequently, this well-known sermon to Kumayl serves as proof of Ali's Sufi teachings.

Hazrat Ali uses several profoundly significant Qur'anic expressions to describe those very special human doors to true religious understanding, including 'divine Knowers', *Awliya' Allah* (Friends of God), *Hujja, Bayyina* (Clear Signs of God on Earth), *'ibad Allah* (True Servants of God), and 'Khalfat Allah', which refers to God's true earthly 'stand-ins' or 'Stewards'.

They are not covertly controlled by their ambitions for dominance and power, which Ali highlights (together with egotism) as the characteristics of certain psychic passions that are most likely to mislead the otherwise qualified potential spiritual searchers of this category.¹⁹⁶

Ahl e Bait & Other Companions of The Prophet:

The discussion above clarifies those who are godly people (also known as Lord Knowers or alim rabbani), who, despite being extremely rare, are of the utmost importance to Allah because they ensure that His religion will continue to exist in the world. They are the individuals Allah questioned for aid and who, in response, extended His assistance to them, according to the Holy Quran.

Abu Dhar was the most loyal ally of the prophet Muhammad (PBUH). He is renowned for his stern asceticism and extreme piety. Prophet (PBUH) remarked of him, 'Neither has the sky shaded any truer and more honest person than Abu Dhar nor anyone has ever on the earth like him walked over it.' The Prophet Mohammad (PBUH) called him the Isa of his nation in 'zuhd',¹⁹⁷

Ahl al-Bayt of the Messenger of Allah (PBUH) were special in eternal sanctity and each of them had perfection in Tasawwuf. All of them were the leaders of Tasawwuf. Abu Muhammad Hasan Bin Ali (R.A) had deep insight into this method (Tariqat). His precise points on this subject are abundant. He had a thorough understanding of Tasawwuf. By way of will (wassiyat), he said:

198((عليكم بحفظ السرائر فان الله مطلع على الضمائر))

(Protect your hearts, because God Almighty knows the secrets of your hearts.)

Sufis sheikhs claim that this is an attribute of people of Tasawwuf (ahl-e-Tasawwuf). Since they are not affected by the praise and blame and harsh words.¹⁹⁹

¹⁹⁶ Shah Kazemi, Reza. *Justice and Remembrance: Introducing the Spirituality of Imam 'Ali*. London: I.B. Tauris Publishers in Association with the Institute of Ismaili Studies, London & New York 2006, p: 36-37.

¹⁹⁷ https://en.wikipedia.org/wiki/Abu_Dhar_-al-Ghifari. (accessed Oct. 25, 2022)

¹⁹⁸ Al-Hujwiri, *Kashf al-Mahjub*, p: 129

¹⁹⁹ Ibid, 131

And this group includes Abu Abdullah Hussain bin Ali Abi Talib (may God be pleased with him), the friend of God, the Qiblah of the people of Safa. Sufis are agreed that he was right. As long as the truth was evident, he was busy following the truth, and when the truth was lost, he came out into the field with his sword unscathed and did not rest without sacrificing himself in the way of God. The Prophet (PBUH) blessed him with many blessings.²⁰⁰

Hazrat Imam Hussain (R.A) used to say subtle words in Tariqat. Many precious mysteries and sayings have been mentioned by him. His saying is: Ashfaq Al-Ikhwan AlikDeek "Your kindest brother is your religion." Man's salvation is in following the religion. Opposition to religion is a cause of utter ruin. It is said: One day a person came to the service of Hazrat Imam Hussain (R.A) and said that I am a dervish. I have family members. I want food for tonight. He said: Sit down. My sustenance is coming. After a while five bags came from Hazrat Ameer Muawiya.²⁰¹

The entire ummah is unanimously agreed that a group of companions lived in the mosque of Allah's messenger. Who were devoted to worship, detached from the world and the business of life. Allah reprimanded Prophet (PBUH) for their sake and said:

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾²⁰²

(Never turn away those who seek the sight of their Lord in the morning and evening when they remember Him.)

Hazrat Abbas (RA) has narrated from the Prophet of Islam. When the Messenger of Allah passed by them, he saw their poverty and austerity. They were happy in this state and said: O Companions of Safa, good news to you. Whoever will be satisfied with this attribute of yours in my Ummah will be counted among my friends in Paradise.²⁰³

Discussion:

Among the Companions of Veranda (Suffa) was Hazrat Bilal bin Rabah, a preacher of Rabb Jabar and a chosen and close friend of the Messenger of Allah. The second is the friend of the Lord and the confidant of the Prophet Abu Abdullah Salman Farsi, the third is the soldier of the Muhajir and the Ansar and the pleasure of Allah is Abu Ubaydah bin Amir bin Abdullah Jarrah, the fourth is the chosen companion Abu Al Yaqzan Ammar bin Yasir, the fifth istreasure of knowledge Abu Mas'ud Abdullah bin Mas'udBadli, the sixth shrine of sanctuary, protected from defects, Utbah bin Mas'ud, brother of Abdullah, seventh the master of seclusion, free from defects and humiliation, Muqdad bin Al-Aswad, the eighth is the leader of piety, firm in suffering and hardships Khubab bin al-Arat. Suhaib bin Sinan, a student of annihilation and subsistence.

It is evident that all of the companions led holy, austere lives and had profound spiritual faith in addition to notable companions. It is true, nevertheless, that some of the religious friends were ignorant of anything save piety, devotion and worship. Khawaja OwaisQarni, one of highly

²⁰⁰ Al-Hujwiri, *Kashf al-Mahjub*, p: 131-132

²⁰¹ Ibid, 132

²⁰² Al-Anam: 52

²⁰³ Al-Hujwiri, *Kashf al-Mahjub*, p:139

dignified Tabi'ee (successor of Sahabah). Holy Prophet (PBUH) used to say that Owais is among the best of Tabi'in in terms of kindness and compassion. At times, the Holy Prophet used to say, "I smell the fragrance of 'Rahman' from a very fresh breeze coming from Yemen."²⁰⁴

Hazrat Rabia al-'Adawiyya al-Qaysiyya or simply Rabi'a al-Basri (717–801 C.E.) is considered by some to be a first female Muslim Sufi saint in the Sufi tradition. Hazrat Rabia the second Maryam was holding high status in purity and passion for the love of God and those who were veiled.²⁰⁵ Malik bin Dinar (may Allah be pleased with him) was a companion of Khawaja Hasan Basri (may Allah be pleased with him) and enjoyed status of senior saint among the Sufis. His virtues, rituals and qualities are famous. When he was born, his father was in slavery.²⁰⁶ Abu Ali Fazeel is the most prominent and celebrated dervish among the Ahl al-Tariqat. He was perfectly aware of matters of spiritual path. He was remembered with honor and respect among the celebrities of the Tariqat.²⁰⁷

The First Sufi:

The first person to be referred to as 'Sufi' was allegedly Abu Hashim al-sufi, a mysterious character who lived in the second part of the second/eighth century. In Ramla, Palestine, he is also credited for building the first 'sufi lodge', monastery or cloister, which is in Arabic called Khanqah. He was a teacher of Sufyan al-Thawri. Sufyan al-Thawri once said, "I never would have noticed the smallest manifestations of hypocrisy within myself if it weren't for Abu Hashim al-Sufi (d. 115)."

²⁰⁴ Al-Hujwiri, *Kashf al-Mahjub*, p: 11

²⁰⁵ Attar, *Tazkirat al-Aulia*, p. 42

²⁰⁶ Al-Hujwiri, *Kashf al-Mahjub*, p: 150

²⁰⁷ Al-Hujwiri, *Kashf al-Mahjub*, p: 159

2.3 Fundamental Principles & Objectives of Tasawwuf

By adhering to core Islamic tenets, one can achieve self-purification. For self-purification, all the things that are exhorted and taught in Islamic Tasawwuf are also found in the Qur'an. They are derived from the life of Prophet Muhammad (SAW), for example:

Basic Principles:

1. **Chain of Pledge of Allegiance: (Bai'ah)** This method is mentioned in both Qur'an and Sunnah:

﴿إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يَبَايِعُونَ اللَّهَ﴾²⁰⁸

(Undoubtedly, those who pledge allegiance to the blessed hand of the Prophet (pbuh) are actually pledging allegiance to Allah.)

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾²⁰⁹

(When the believers vowed allegiance to you beneath the tree, Allah was delighted with them.)

2. **Companionship of the mentor:** If self-purification could be done only through books, then Allah would not have continued the series of sending prophets. He would have sent his book to the people of the world through someone. So, just as the Companions of the Prophet (pbuh) purified themselves by staying in the company of the Prophet, similarly, it is necessary for the future generations that there should be such saints of God born in every age, who having been Fana fi al-Rasul be able to perform the sacred duty of other people's purification.

The reason is that the knowledge of self-purification is neither mentioned in the books, nor a person can perform self-purification by reading the books. An example of this is that although the knowledge of this medicine and the art of surgery are mentioned in the books, but till today (from the time of Galen) no physician, doctor or surgeon has passed who did not have formal education in a medical college and have not received practical training in this art by sitting in the company of doctors and surgeons.

So, in addition to book knowledge if the first condition for the treatment of physical diseases is studying in a medical college and performing operations under the supervision of surgeons for achieving skill, then for the treatment of spiritual diseases, why should it not be mandatory getting training in a spiritual college (khanqah) and Sheikh Kamil? It is proven fact that no any art of the world (diving, surgery, commerce, cooking, tailoring, & calligraphy) can be learnt without the guidance of teacher, then how can self-purification be achieved.

It can't be achieved without companionship and guidance of spiritual master. Self-purification is also an art and a very difficult art, so how can this art be achieved without the companionship of an expert in the art? A lamp can be lit by a lamp. For the same reason, Allama Iqbal gave this advice to the westernized and philosophic Muslims of that time:

²⁰⁸ Al-Fath:48:10

²⁰⁹ Al-Fath: 48:18

”کیمیای پیدائش از مُشتِ گلے

بوسہ زن بر آستانِ کالمے²¹⁰

That is, O Muslims! What are you? You are just a handful of dust. If it remains, one day it will be annihilated in the dust, so I advise you to convert this handful of dust (body or personality) into alchemy and the only way to do this is to find the abode of a perfect person. And which is only possible by adopting the company of a perfect sheikh.

Imam Ghazali also says that this knowledge of shining and polishing the hearts is not recorded in the books.²¹¹

3. Seclusion: Sheikh Tariqat orders the aspirant to take seclusion for a period of time, and it is proved from studying the biographies of Sufis that every Sufi has taken seclusion for a period of time. The proof of its necessity and its importance can be found in the blessed life of last messenger of Allah (PBUH). Everyone knows that the Holy Prophet (PBUH) used to go into seclusion in Hira Cave for three years. In this regard, the under mentioned poem is also worthy of consideration:

صاحب تحقیق را جلوت عزیز صاحب تخلیق را خلوت عزیز

4. I'tikaf: Sheikh Tariqat sometimes orders the murid to I'tikaf and this order is also derived from the Prophet's Sunnah. Everyone who has studied the Prophet's biography is aware that Prophet (PBUH) used to perform itikaaf in the Prophet's Mosque during the last decade of the month of Ramadan. The fact is that I'tikaf in Al-Masjid to create heart contact with Allah has the characteristics of elixir.

5. Love or Ishq: Tasawwuf is based on Divine love. Just as the country of Egypt cannot be imagined without the river Nile, similarly the domain of Tasawwuf cannot be imagined without love. The thread of Tasawwuf is also love and the plant is also love. This foundation is also derived from Quran and Hadith. Quran says in one verse:

﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾²¹²

And those who believe are most intense in the love of God.

6. Meditation and Accounting: Shaykh Tariqat commands his disciple for meditation and accounting and this command is derived from the verse of Quran

﴿وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمتْ لِغَدٍ﴾²¹³

²¹⁰ Iqbal, M. *Tarana-e-Hindi*. Lahore: Maktaba-e-Iqbal. (1908).

²¹¹ Nadvi, Maulana Muhammad Hanif. *Afkar-e-Ghazali*. Lahore: Idara Saqafat-e-Islamia, Club Road 1956, p: 173.

²¹² Al-Baqrah: 2:165

²¹³ Al-Hashr: 59:18

And it is necessary for every person to see (consider) what he has sent forward for the next day (Qiyamat) (i.e. which righteous deeds are included in his record of deeds). It is given to do and everyone knows that accounting is based on meditation, accounting is impossible unless meditation is done.

7. Mujahidah: Mujahidah is a mandatory condition in Tasawwuf. No seeker can determine behavior without mujahidah and this condition is in this verse.

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾²¹⁴

(And We shall lead to Our way those who work hard for Us.)

Hafiz Shirazi has said:

ناز پرورد تنعم نبرد راه بدوست عاشقی، شیوه رندان بلاکش باشد

May Naz be blessed with the joy of the battle, the path of love, the way of driving without fear?

8. Zikr and thought (Fiqr): Sheikh Tariqat orders the disciple to remember and think, and this exhortation to remember and think, the importance of which does not need to be explained, is derived from this verse of the Holy Quran:

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ﴾²¹⁵

(In fact, there is a sign in how the heavens and earth were made and in how night and day change. For those of understanding - those who remember God in what and become accustomed to and reflect on the creation of the heavens and the earth” Our Lord, I did not attach this to you.)

Those who recall Allah when standing, sitting, or lying down and meditating in the creation of the heavens and the earth, as well as the difference between night and day, are blessed with insight. Concerned, they eventually exclaim, "Holy God! This entire cosmos is not a waste of your time and effort." The seeker is advised to make zikir (remember) as much as possible. This exhortation is derived from this verse:

﴿وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾²¹⁶

(And remember Allah a lot so that you will be happy.)

Methods of Self-Purification

According to Imam Ghazzali, practising these teachings leads to self-pureness. Furthermore, passengers on the Rah-e-Sulook require these rituals to get closer to God.²¹⁷

²¹⁴ Al-Ankabut: 29:69

²¹⁵ Al-Imran 3: 190

²¹⁶ Al-Anfal: 8:35

²¹⁷ Al Gazzali, Abu Hamid Muhammad bin Ahmad. *Al-Arbauun Fi usool ad-Din*. Istanbul: Maktatabat-ul-Haqiqah Turkey, p: 37.

Tawbah (Repentance):

The meaning of Tawbah (Repentance) is the feeling of shame and regret after sin. Tawbah is the act of ceasing from sinning and defying Allah, either by engaging in an action that is Haram (forbidden) or by leaving an action that is Wajib (compulsory). The prerequisites for Repentance (Tawbah) are as follows:

- a) Giving up the sins and refraining from wrong doings.
- b) Feeling regret for the sins one has already done.
- c) A strong will to stay away from sin.

Moreover, it is wajib on that individual to provide the other persons their due rights or to ask them to forgo their rights if their sin involves unlawfully seizing their property by usurpation, theft, or fraud. Anyhow, it is mandatory for every Muslim to do constant, sincere Tawbah from sins and continuously abstain from all transgressions, both little and large. For Allah commands in Surah Al-Tahrim: O you who believe! With real remorse, turn to Allah! Your Lord could forgive you of your sins and allow you entry into gardens where rivers flow (Paradise).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾²¹⁸

(O you who have faith! It is possible that if you lean toward Allah in a way that serves as guidance for the hereafter, your lord will absolve you of your sins and accept you into gardens where rivers flow.)

Al-Sayuti writes in his tafseer:

Exegesis: O faithful! Being honest and repentant before God will help that individual decide not to repeat the same terrible deed. In light of this, Allah will pardon your crimes and grant you entrance to the paradise where channels flow. Furthermore, God will turn off the light of pretenders and illuminate the routes for repentant leading to heaven.²¹⁹

The Prophet of Allah (PBUH) also said: ‘O people, repent to Allah and seek His forgiveness, because I repent one hundred times a day’, which Imam Muslim recounted on the authority of Al-Aghar Al-Muzany.

According to Imam Ghazali, tawbah (repentance) is like soap to a fabric in the sense that it removes stains and blemishes. Therefore, everyone should offer tawbah to Allah in the hope that He would accept it.²²⁰

²¹⁸ At-Tahrim: 66:8

²¹⁹ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 673

²²⁰ Al Gazali, *Kemiya-e-Sadat*, p: 139

According to the Holy Qur'an, Allah accepts repentance from His people.

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ﴾²²¹

(And He is the one who forgives crimes, accepts repentance from his bondmen, and is aware of all of your acts.)

Exegesis: According to Ibn Abbas Tafsir, he is the one who receives apology from the universe, pardons transgressions, and is aware of all your acts, whether they are good or bad.²²²

Ablution (Wudhu):

Before performing religiously important rituals like Namaz, recitation of Holy Quran, and other similar actions, requires washing and cleaning of certain body parts. That is called as Wudhu. In simple language it can be termed as an act of purification. This act has both outer and interior aspects. To purify oneself externally during wudhu, one must: wash one's hands three times up to the wrist; rinse the mouth with the right hand; sniff water into the nose three times; wash one's face three times; wash one's right and left arms three times up to the elbow; rub the head with the interior side of the fingers of both hands three times; place two forefingers in each eardrum; and finally, rub and wash both left and right feet three times each.²²³

Beginning with its portion of prayer to Allah the High, the interior form of ablution begins. When performing wudhu, the ablution maker asks Allah to cleanse him of all sins committed with either his hands or mouth, whether they were done knowingly or unknowingly, and to fill his nostrils with the sweet aroma of paradise. He also asks Allah to remove any darkness that has darkened his face and to brighten it with the light of His awareness. He begs God to hold the record of his deeds in the right hand, as He would with righteous people, rather than the left hand, as He would with convicts. He prays to be led in the correct direction while washing his right foot, and he begs to be protected from the evil power's agendas that push people toward the dishonest route, which leads to destruction, while washing his left foot.²²⁴ As a result, the cleansing of the outer bodily parts involves both an inner purification and a focused request for mercy, compassion, and direction. Those who are closer to Allah constantly make a great effort to maintain their purity on the inside and outside. According to the prophet Muhammad, "He who does ablution time and time again revives and replenishes his faith." "Ablution upon ablution is light upon light," he has also remarked.

A person's sins are pardoned and their hands and face are illuminated when they conduct ablution while contemplating the sins committed by each of their many organs and continue to pray to God in a contrite manner, pleading for His forgiveness and mercy. Furthermore, individuals who seek

²²¹ Ash-Shura: 42:25

²²² Abdullah bin Abbas, Tanwir al-Miqbas min Tafsir Ibn Abbas, p: 561.

²²³ Nasr, Seyyed Hossein, *Encyclopaedia of Islamic Spirituality Foundations*, Sohail Academy Lahore Pakistan, vol: 1, p: 111

²²⁴ Ibid, p: 112

to get near to God constantly make an effort to uphold both internal and external cleanliness. The traditional process of exterior refining finds its ultimate significance in this inward influence.²²⁵

Abstinence:

Abstinence is a disinclination to indulge in worldly luxuries and a commitment to remain away from desires. It is based on the idea that the hereafter is preferable to the present meaning this temporary world. Abstinence is the ideal model to follow in Islam for wealthy and later people, as evidenced by the way the first four leaders (Khulfa-e-Rashideen) of the Muslim Ummah lived their life. In their lifetimes, four caliphs continued to reign officially, but they refrained from enjoying the perks of the world and instead lived like regular citizens.

According to Ibn Kathir,²²⁶ believers are individuals who have been forbidden by the revealed scripture from partaking in the pleasures of this world since it separates them and poses a threat to their existence. The believer (Momin) resembles a prisoner in this world who makes an effort to break free of its shackles and chains by placing his trust and expectations in nothing on this planet, up until the point when he meets his Architect. He is aware that everything he says, does, and observes, as well as everything he does physically, is all under his control.²²⁷

Imam Ghazali defines abstinence as the act of resisting one's own desires and appetites in order to keep oneself free from the world's glitter and lures. The process of abstinence begins here. Similar to this, Syed Hussein Nasr claims that someone who does not flee the world but does not lean towards it does not matter if they are wealthy since they have conquered their desire of the world. He is aware of the vastness of the universe and the splendour of the afterlife.²²⁸

It is appropriate to note that Zuhd (Abstinence) does not force one to reject the world as though one does not exist on the earth; rather, restraining oneself from the world means avoiding situations that tempt one to pursue everyday pleasures and rob you of the blessings of life beyond death.

Pious Acts:

Zakat: Islam imposes the religious obligation of giving Zakat, a sort of charity, to the poor and needy in order to purify oneself and one's possessions. Following Salat (prayer), it has importance in accordance with Quranic placement. In this context, the following Quranic passages are mentioned:

﴿حُذِّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ﴾²²⁹

(Take a charitable donation from their fortune to bless them while purifying and cleansing them.)

²²⁵ Encyclopaedia of Islamic Spirituality Foundations, p: 112

²²⁶ Ibn Kathir Ismail was born around 1300 and died in 1373. He was a very important Sunni scholar of the Shafi'i school during the rule of the Mamluks in Syria. He was an expert in tafsir (the interpretation of the Quran) and faqih (Islamic law), and he was also a historian.

²²⁷ Ibn Kathir Ismail, *Al-Bidayah wa al-Nihayah*, Cairo Egypt 1352, vol: 9, p: 276.

²²⁸ Sayyed Hossain Nasr. *Sufi Essays*. London George and Allen and unwin 1972, p: 273.

²²⁹ At-Tawbah: 9:103.

Exegesis: According to Tafseer; He then withdrew a third of their money as charity from them after purifying and cleansing them of their sins. He then made a request for them via supplication; your supplications are undoubtedly a source of comfort and sympathy for them.²³⁰

Hajj: To make the Hajj, a spiritual seeker must leave behind friends, family, and loved ones as a symbolic sacrifice on their journey to God. In Islam, this belief serves as the final pillar. It's where Allah reveals his secrets (Marifat). The underlying meaning and spiritual significance of the Hajj revolve around cleansing one's heart, removing all forms of impurity from one's own being, and cutting off all links to the material world.

The heart's conceit and arrogance is diminished, when they are abolished. After the desire for material comforts, wealth, and reputation is gone, the oneness in people as God's family is sensed, and all egoistical prisons are said goodnight. This is the true purpose of making the Hajj since its lesson is compassion, brotherhood, humanity, and world peace.

Even if doing the Hajj has become quite simple in the modern world because of advancements in travel amenities, the Hajj of Tariqat (spiritual path) has remained as difficult as always. Because, the greatest reality of the Hajj is perfect surrender to God in the form of complete obedience. This requires immense genuine endeavour. Total submission to creator includes private inner cleansing.

The strong psychological strain brought on by a materialistic lifestyle is removed once a seeker of God understands that surrender to God is a secret blow to that hold. Because, nothing compares to living life under Divine bliss.²³¹

Quran Recitation: The reason that reciting the Quran is one of the suggested ways to purify one's spirit is that the Quran contains true past events and astounding stories of punishments like past prophets' nations downfall, astonishments, praise for Allah Almighty, a request for His forgiveness, thankfulness for His gifts, his punishments of hereafter life and everything else that a Muslim can associate with remembering Allah. In this sense, reciting verses from the Quran is the easiest method to cleanse the spirit and come on right path. A Muslim might choose the preservation of the Quran as a successful approach to ensure the greatest and continuous recollection of Allah for foreseeable soul purification.

Deconditioning (Khud-Ehtisabi): Tazkiyah, in the words of Maulana Waheedudin, is a continuous and ongoing process that is also carried out through de-conditioning. The Qur'an says that as the body needs physical nutrition for growth and welfare, in the same way, the spirit also needs sustenance. The sustenance of soul is contemplation. Things happen in everyday life; reflecting on them leads to transformation via the acquisition of lessons, which is soul food. Tazkiyah, or self-reformation, can be achieved via introspection. This hadith is the best response to this question if it doesn't happen. The heart corrodes much like iron in water does. Holy Prophet

²³⁰ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 208

²³¹ <http://www.techofheart.co/2011/11/spiritual-significance-hajj-reality.html> (accessed Sep 28, 2022)

was questioned by a friend on how to purify oneself (Heart). The kind prophet responded by often recalling death and reading verses from the holy Quran.²³²

This is often referred to as muhasiba (محاسبہ), which means to consider oneself and reflect on your zaat.

Analysis:

When a seeker of truth reaches a stage of spiritual perfection, a level known as ihsan will allow him to meet the Lord, see Him with the heart, and know that God is looking at him, quenching his long-suppressed desire that has existed since the beginning of time. When mankind reaches the point of no return in under current conditions through self-purge. He would realise that all of his efforts have been successful and his thirst has been quenched because he approached God with the goal of receiving and acting upon contrition, Allah's awe, constraint, patience, gratitude, sincerity, and honesty, among other grounds for sanitization.

Objectives of Tasawwuf:

The summary of Islamic teachings can be described in three words: (a) Love of God - (b) Noble Morals and (c) Service of Mankind - The logical connection between these three components of the spirit of Islam is this.²³³

(a) The Love for Allah: The beginning, the end and the axis of Sufi's life is love of Allah. In his eyes, Allah is not only God, but He is also needed and beloved. He lives for Allah and dies for Him. His living and dying means his whole life is for Allah.

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾²³⁴

(O Messenger (pbuh), say, Indeed, I pray to Allah, the Creator of the universe, and I perform sacrifices, as well as live and die for Him.)

(b) Since the Sufi's vision and objective is Allah, he always strives to gain His pleasure or satisfaction, and since Allah dislikes transgressors and miscreants, oppressors and rebels, that is why he avoids all denials and obscenities. The result of this is that the bad manners of him are replaced with noble morals. Molana Rumi has explained this point as follows:

شادباش اے عشق خوش سودائے ماے طیب جملہ علتھائے ما

اے دوائے نخوت و ناموس ماے تو افلاطون و جالینوس ما²³⁵

(Be happy, our lucky love, O physician, the cause of our feet,
O medicine for our pride and honor, Oh, you are our Plato and Galen.)

²³² Khan, Maulana Wahiduddin. *Tazkiyah the Purification of Soul*. Translated by Dr. Faida Khanum, New York: IB Publisher Inc, 81 Bloomingdale Road, Hickshaw 2013, p: 12. 13

²³³ Chishti, Prof. Saleem Yousif. *Tareekh-e-Tasawwuf*, Lahore: Darul Kitab Urdu Bazar, p: 129

²³⁴ Al-Ana'am 6:162

²³⁵ Rumi, Maulana Jalal uddin, *Masnawi Rumi*. Vol. 1, Verse no. 23 & 24 (<http://masnavi.net/2/25/eng/1/23/>) (accessed May, 18, 2022)

That is, love is the furnace in which a Sufi comes out pure.

(b) Service for Humanity: When noble morals are born in it due to love, its existence will inevitably become a mercy for mankind, and he will be able to serve them in the true sense. Examples of these three elements from the life of the Sufis.

Hazrat Nizamuddin Auliya writes in a letter to his murid Sheikh Fakhruddin that: "The Companions of the Tariqat and the Arbab of Reality agree that main objective and the most important requirement from the birth of a human being is the love of the Lord of the Worlds."

This is the reason why the Sufis declared divine love as the main goal of their lives. So, Hazrat Khuwaja Naseeruddin Chirag Delhi often used to recite this quatrain with extreme fervour:

"دنیا شہ را و قیصر و خانان را
دوزخ بد را ، بہشت می نیکان را
تسبیح فرشتہ را ، صفا انسان را
جانان ما را و جان ما ، جانان را"²³⁶

(Let the world be for the King, Caesar and the Emperor.
Let Hell be for the evil ones and Paradise for the good people.
Let angels be active with recitations and human beings chant words of praise,
But let the Beloved be for me and my life be for the Beloved.)

Hazrat Khuwaja Nizamuddin Aulia says that one day I saw my mentor, Hazrat Baba Farid, standing in his room with both hands on his back facing towards Qibla and reciting the quatrain as follows.

"خوابم کہ ہمیشہ در ہوائے تو زیم
خاکے شوم و بزیر پائے تو زیم
مقصود من بندہ از کونین توئی
از بھر تو میرم و برائے تو زیم"²³⁷

²³⁶ Chishti. Hazrat Nasiruddin Dehlvi. The Sufi Tavern. (2022, March 29) Available on <https://sufi-tavern.com/hikmat/hazrat-nasiruddin-dehlvi/> (accessed May, 18, 2022)

²³⁷ Rumi, J. *The healing of the sick slave-girl*. In C. Barks (Trans.), *The essential Rumi*. Publisher Harper One 2008. p: 134-135

Means of both quatrains is that O Allah! I am your servant and you are my purpose. That's why I want to live for you and die for you

It should be clear that when a person dedicates his life to Allah, a great revolution takes place inside him. Then his intention in every work is that my Allah is pleased with me, so he eats food, not because he gets pleasure or his body gets strong and energetic, but because he can remember Him. Sheikh Saadi has said it well.

"خوردن برائے زیستن و ذکر کردن است
تو در گمان کہ زیستن از بھر خوردن است" ²³⁸

Eating is for living and remembering Him, whereas you think that living is for eating.

When a Sufi begins to live his life by this manner, his every word and every action becomes worship. His involvement in trade also becomes worship because even at the time of buying and selling, he keeps his Allah in mind. He trades not to accumulate wealth, but to spend the profit he gets in the way of God. This verse came especially in the glory of special people of God.

﴿رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ﴾ ²³⁹

(Men who are not distracted either by commerce or sale from Allah's remembrance.)

Even if millions and crores of rupees are collected with this intention, it cannot come under the domain of Aktanaz²⁴⁰. Thus Maulana Rumi says:

"مال را گر بہر دین باشی حمول
"نعم مال را صالح گوید رسول" ²⁴¹

That is, if the wealth is accumulated with the intention of spending it in religious works, then that wealth is pure and righteous. So, Allama Iqbal writes:

"گر نداری اندرین حکمت نظر
تو غلام و خواجہ تو سیم و زر

²³⁸ Saadi, Sheikh. *Gulistan-e-Saadi* edited by Mohammad Ali Foroughi, Brokhim Printing House, Tehran, Iran, 1902. p: 90

²³⁹ Al-Nur: 24:37

²⁴⁰ Akanaz is such a wealth which can contain gold, silver or cash money kept hidden against which zakkah is not paid.

²⁴¹ <https://ganjoor.net/iqbal/pas-che-bayad-kard/sh9/> (accessed May 25, 2022)

از تھی دستان گشاد امتان
 از چین منعم ، فساد امتان" ²⁴²

The first effect of Allah's love on a person is that it creates centrality in his life. In other words, he becomes a unified whole (perfect believer in the unity of God). Another effect is that one feels it all the time. I am in front of God and He is watching me. Therefore, Sheikh Ali Hajwari writes:

When a servant knows by faith that Allah is watching him, then he can never do anything that will cause him to be ashamed in front of Allah on the Day of Resurrection.

The third effect is very high that in the eyes of this person (lover) both stones and gold become equal, but no value of this world remains for him. The reason is that when that person loves Allah, then he gets ilm-e-irfan due to love, and that makes him aware of the reality of the world that it is a house of pride, because according to the Quranic text, the worldly life is all about vanity, i.e a pure fraud and deception.

The difference between a scholar and a gnostic is that a scholar is familiar with the appearance of this world, but a gnostic is familiar with its reality, that is, he recognizes the reality of the world.

The fourth effect is such established that Salak becomes the glory of trust, reliance and blessing, to which kings, rules and scholars believe that attendance at his hospice (shrine), is a source of honor, grace and also a source of happiness. And they pay visits at such Divine persons' astanas (hospices). A study of Indian history proves that Altamish, Ghiyasuddin Balban, Feroz Tughlaq, Akbar, Jahangir and Shah Jahan have visited the shrines of the Divine Lovers.

(c) Moral Ethics: The Prophet (PBUH) has said:

((بعثت لأتمم مكارم الاخلاق)) ²⁴³

(The purpose of my mission is to complete the best morals.)

Therefore, the Sufis have declared Tasawwuf to be the perfection of all morals." According to the Mashaikhs, the only objective of Tasawwuf is man should develop good morals in himself and then instill them in the children of Adam. Thus, Sheikh Nizam uddin Aulia says: Praying a lot, engaging in a lot of charity, being very busy in reciting the Qur'an, all these tasks are not very difficult to be done. An old woman can also do the same works easily. She can continue fasting; perform Tahajjud, read a few verses of the Holy Quran. But the work of people of God is something else.

Summary of this is that Tasawwuf is the name of a complete code of conduct according to all earliest sufi saints. Therefore, in Kashf al-Mahjub, this saying of Sheikh Abul Hasan is mentioned that:

²⁴² <https://ganjoor.net/iqbal/pas-che-bayad-kard/sh9/> (accessed May 25, 2022)

²⁴³ Nawadir al-usul lil hakim al Tirmidhi, p: 1107/2, H: 1425

Tasawwuf is neither the name of performing some religious rituals nor of acquiring certain sciences, but it is purely of good morals." That is why there is a vast collection of sayings of great sufis recorded on this subject.

Discussion:

The famous poem of Sheikh Saadi is presented on this subject.

طريقت به تسبیح و سجاده و دلچ نیست
 خدمت و سجادہ و دلچ نیست
 خلق نیست
 245

Sufis have shown all the possible ways of serving the people. Their lives were devoted to the service of mankind. They took millions of people out of the slavery of Satan and entered them into the slavery of Allah, that is, they made their lives meaningful.

It should be clear that this is actually the proof. The Prophets did this throughout their lives and also said the same throughout their lives,

﴿اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾²⁴⁶

(O servants! Obey Allah and avoid Satan.)

The Sufis set the example of following the last Messenger of Allah (PBUH) in the true sense and brought the servants of Allah out of the slavery of Satan and united them with Allah. History is a witness that this work could not be done by the scholars, nor by the theologians, nor by the rulers, nor by the jurists. If this work could be done, it was done by those holy souls who are called Sufis of Islam and whose name even today creates feelings of devotion and love in the hearts of millions of people.

By studying the writings of the Sufis, this fact is clear that serving the people was the most important duty of the sages' lives. It is recorded in SiraAlawliya that "Hazrat Nizamuddin Auliya" used to say that a book was given to me in a dream in which it was written that as much as possible get relief to the hearts because the heart of a believer is the palace of Divine secrets. He also said that on the Day of Resurrection, no means will be as valuable as bringing relief to hearts.

This is the reason why Sufis used to comfort everyone without discrimination of religion or nationality. On the contrary, he always used to get involved in the grief of others. Once a dear friend of HazratFariduddin attended the gathering of Hazrat Nizamuddin Aulia, said, "I went to a

²⁴⁴ Al-Hajwiri, Kashf al-Mahjub, p: 201

²⁴⁵ Saadi, Sheikh, *Bustan-e-Saadi*, Ketab Corporation, Tehran, Iran. 2004, p: 9

²⁴⁶ *Al-Nahl* 16:36

feast, people were saying that Sheikh Nizamuddin has attained such a great spiritual rank that he has no sorrow of this world.

Hearing this, Hazrat Nizamuddin replied, 'Perhaps no one feels as much grief as I do'. Because many people come to me and tell me their stories of pain and sorrow. The burden of their pain and sorrow falls on my heart. Hazrat further says that a Muslim is one who does good even to his enemies. One day he said: If someone puts a thorn in your path and you also put a thorn in his path in response, then the whole world will be full of thorns. Generally, people do this, but this is not the tradition of dervishes. They should do good with both the good and the bad. Then he said: Saying bad is indeed bad but intending bad is even worse.²⁴⁷

²⁴⁷ Aulia, Khuwaja Nizamuddin, *Fawa'id al-Fuwad*, Compiled by: Khuwaja Amir Hasan Dehlvi, Translated by: Khuwaja Hasan Nizami, Urdu Academy Dehli, India, 1990, p: 786

2.4 Terminology and Early Literature of Tasawwuf

Every branch of knowledge and cultural reflections have coined terms and phrases to convey specific meanings and message. These phrases and terms are formulated so that the matter can be explained well, and the difficult thing can be made easy and clear to the devotee. Another purpose is to keep secrets from unauthorized persons. There are clear reasons for this. Therefore, ahl-e-lughat (lexicologists) have their own terms, for example, present, past, future, Lafeef, Naqis etc.

The scholars of jurisprudence have their own terms, such as `Ilal (Reason), Ma'alul, Qiyas, Ijtihad, etc, and the scholars of Hadith have their own terms, such as Musnad, Mursal, Ahad, Mutawatar, Jarha, Tawdeel, etc. Ahlul-Kalam have their own terms, for example, Johar, Kul (complete), Juz (part), Jasm, Hudooth, Tahir, Tawali, etc.

Terms and Expressions of Tasawwuf

In the same way, the Sufis have also set some words to explain or hide the contents with hidden meanings so that they can convey their meaning to whoever they want and hide it from whoever they want. The Sufis symbolically employ a different group of words and expressions. These metaphorical expressions require further analysis and interpretation. Some of these terms are explained and clarified with differences among them.

1. Present (Haal), Time (Waqt) and difference between them

'Time' is a famous term and great mystics have said a lot about it. According to the Sufis, time is the name of a state in which the dervish becomes free from the past and the future. Divine bounties enter his heart and his inner being is integrated in such a way that neither the memory of the past nor the thought of the future comes to mind.

It is not within the reach of every person, because everyone knows not, what was the previous destiny and what will be the end. Only the masters of time are the ones who say that the time and the future are beyond our understanding. Therefore, to remain in the present time and the present moment is the best for man. If we are in the past or if we are busy or worried about the future in our hearts, a veil will be placed between us and time, that is, as an obstacle on the path of observing the truth, and the veil will only cause trouble and confusion. Consequently, it is useless to think about what is out of reach.

Hazrat Abu Saeed Kharaz (R.A) says,

((لى مع الله وقت لا يسعني فيه ملك مقرب ولا نبي مرسل))²⁴⁸

(Do not spend your precious time on anything except the dearest things, and the dearest things happen only in the interval between the past and the future.) The Holy Prophet (PBUH) said, 'I am blessed with such a time with God Almighty that there is no room for angel or a messenger with me.' In other words, two thousand universes are far from my heart and nor have value in my eyes. It was for this reason that when the wonders of the earth and the heavens were presented to you on night of ascension. You did not look anywhere, the Almighty said:

²⁴⁸ Al-Hujwiri, *Kashf al-Mahjub*, p: 481.

Neither looked away nor crossed. Holy Prophet was beloved and lover. Lover does not engage except beloved and vice versa.

2. Manifestation (Tajli)

It is the revelation of truth to God-inclined hearts. The eye of heart becomes aware from the sight of truth. There is a difference between this heartfelt view of truth and ocular view of truth. The one who gets the heart vision becomes able to see the truth. There is a veil on manifestation. The veil gets drawn by purity of heart and mind.²⁵⁰

3. Affirmation and Negation (Nafi and ithbat)

The erasing the qualities of mortality are called Negation (Nafi) and proving the truth is known as Affirmation. By negation, mystics take the removing attributes of mortal being, and by affirmation, establishment of the power of truthfulness.²⁵¹

Because Sahw means erasure of the whole and the erasure of the whole pertains to the attributes, not the entity. Therefore, it is necessary to negate the bad qualities by affirming the good qualities.

Because self (Nafs) is an aspect of arrogance. Usually, when the Sufis are overwhelmed by Divine, they say, these attributes are the negation of human attributes and the affirmation of the truth.

They also say that what is meant is the affirmation of the authority of Almighty God and the negation of human authority. That is why a saint has said, ‘The authority of Almighty God over a servant with His knowledge is better than the authority given to a servant by his own self without the knowledge of God’s will.’ Love is only an affirmation of the authority of the beloved and a negation of the authority of the lover. This is an indisputable fact.

In the narrations, a person was drowning in the river. Someone asked do you want to be saved? He replied in negation. He asked again, do you want to drown? He answered ‘No’. The questioner said, ‘It is strange that you neither want to be saved nor drown.’ He got the answer then from drowning person, what do I do with death and salvation! I want what God wants.

Sufi sheikhs said that the lowest position is the negation of one's authority. Allah's authority is eternal and its negation is impossible. Human authority is temporary and its negation is valid. Temporary authority should be trampled so that permanent authority can be obtained. When Prophet Moses (pbuh) visited the mountain Sinai (Toor), he wished to see the truth in the universe and made a request using his authority.

²⁴⁹ Al-Najam: 53:17.

²⁵⁰ Ibid, p: 504.

²⁵¹ Al-Hujwiri, *Kashf al-Mahjub*, p: 493.

O lord of seven Heavens ‘give me sight. The Most High said, ‘You can never see. The Moses again requested in a supplication, Oh God! Seeing is right and I deserve it. Why deny it? The reply was, ‘Seeing is right, but authority in friendship is false.’

4. Ilm al-Yaqeen, Haqq al-Yaqeen and Ain al-Yaqeen

All these terms and phrases such as Ilm al-Yaqeen, Haqq al-Yaqeen and Ain al-Yaqeen, apply to knowledge. Knowledge which does not involve belief and which is not based on the truth and validity of the known thing cannot be called knowledge. When knowledge is attained, the unseen becomes visible. On the Day of Resurrection, the believers will see God Almighty in the same form as they know Him in this world today.

If it is contrary to this, then the vision on day of judgement will not be correct or their knowledge today is not correct. These two things are against Tawheed, because Tawheed is the affirmation of truth that today the knowledge of the creation is correct and tomorrow on the Day of Judgment, the vision is correct, and knowledge related to Tawheed becomes certainty, and truth, certainty, knowledge becomes certainty.

Some people say, ‘Ain al-Yaqin’ is the absorption of knowledge. This is impossible because vision is a means of acquiring knowledge like hearing etc. Just as knowledge cannot be absorbed in hearing, similarly it cannot be absorbed in vision.

According to the Sufis, Ilm al-Yaqin contains the rules and regulations related to worldly affairs. Ain al-Yaqeen means the knowledge of painful moments of death and the journey of the Hereafter, and Haqq al-Yaqeen means the appearance of the Day of Resurrection and benefiting from its condition. Al-Ilm al-Yaqin is the position of the scholars because they are firm on the Shariah rules and matters. Ain al-Yaqin is the status of the Knowers of Truth because they are always prepared for death. The Haq al-Yaqeen is an abode of annihilation because they stay cornered from all else.

Ilm al-Yaqeen is based on Mujahidah. The love of Ain al-Iqeen is on the truth and the observation of Haq al-Yaqin is on the truth. The first thing is general, the second is special and the third is the most special.²⁵²

5. Shariah and Tariqat

Shariah and Tariqat are two terms included in Tasawwuf. Shariah refers to the correctness of the outward actions and rituals and Tariqat refers to the correctness of the inward state i.e course of thinking etc, intension and thoughts occurring at mind.

There are two opponent groups of people. One group claims that Shariah and Tariqat are two different phrases in Tasawwuf while the other calls both of them as one. Both of these two groups are at guilt in this matter. One is the group of scholars who do not differentiate between the two and say that the Shariah itself is the reality and the reality is the Shariah. The second group is of

²⁵² Al-Huwiri, *Kashf al-Mahjub*, p: 496

the atheists who consider both to exist separately and say that there is no need for Shariah. This is the belief of the skeptics, the Shias and disbelievers.

6. Haqeeqat (Reality)

The reformation of inner self causes spiritual light in the heart and revelation of certain realities as well as definite realities pertaining to Divine being.

It is generally debated that the Shari'ah is separate from Reality (Haqiqat). The argument is presented that the confirmation of the heart in the matter of faith is separate from the speech of the tongue, and the argument that the both are essentially one is that the mere affirmation of the heart is not faith without a word of mouth and similarly a verbal statement without verification of heart is also meaningless. The difference between saying and confirming is obvious. So, reality refers to a meaning in which there is no change.

From the birth of Adam to the end of the world, its status remains the same as knowledge of truth and actions based on sincere intentions. Shari'ah consists of such meanings in which change is allowed, such as commands and orders. Shariat is a human act and is the nurture of the Almighty and its protection and sanctity. The security and standing of Shari'ah depends on reality. In the same way, the establishment of reality is dependent on Shariat, for example, it should be understood that as long as there is life in the body, a person is alive, when the life is gone, the body is dead and the status of the life is no more than air.

It is obvious that the importance of body and soul is reciprocal. This is exactly the case with shariah and reality (Haqiqat). Sharia without reality is pretense and reality without Sharia is hypocrisy. Almighty God said, 'We will guide those who strive for Us to our way.'

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾²⁵³

Mujahidah is the shariah and guidance is the truth. The law (Shariah) is the protection of the commandments for the servant and the reality (Haqiqat) is the protection of the servant's inner affairs. Shariah is a human pursuit and Reality is God's reward.

7. Ilm-o-Marifa (Knowledge and Gnosis)

Traditional scholars do not make any difference between knowledge and Gnosis and consider both as one thing. However, they definitely say that only the word "Alam" can be used for the Almighty and not "Arif." There is no clear text on this subject. The scholars of Tariqat call this knowledge as Gnosis (Marifa), which includes action and present, and the master of knowledge brings it to the open statement. On the contrary, that knowledge which is separate from the present and devoid of action is only knowledge and the one who knows it is called aalim (Scholar). Therefore, anyone who knows the meaning and reality is called an Arif, and the one who only keeps the text in mind

²⁵³ Al- Ankaboot 29:69

without understanding the reality is aalim (knower). When the Sufis want to despise their contemporaries, they remember them as wise.

People think it is bad, although it is not meant to be evil of acquired knowledge, but it is meant to say that knowledge without action is bad.

8. Qabz o Bast

A Sulook (one who follows the Sufi route), Saalik (one who follows the Sufi path) undergoes two things: The Arabic term ‘Bast’ literally translates to ‘expansion’. It refers to the joyful sensation in the heart to perform a lot of Ibaadat, Tilaawaat, Dhikr, etc. in Sufi language.

Another Arabic term with the literal meaning of ‘contraction’ is qabz. In the language of Tasawwuf, it refers to the unwillingness to practise even a small amount of Ibaadat, Tilaawat, Dhikr, etc. These both conditions are beyond human control. They cannot be obtained by effort, nor can they be removed by suffering - Almighty God said, ‘And Allah is All-Powerful.’

254 ﴿ وَاللَّهُ يَبْسُطُ وَيَقْبِضُ ﴾

9. Love and Fear

Love and Fear are included among the facts of seekers of the truth. When Allah Almighty puts a light of His glory in the heart of a servant, then he is awe-struck. The awe-inspiring are in pain in front of His glory and the people of Love (Uns) are happy observing the beautiful truth. One heart burns with the fire of friendship with His glory, the other with His beauty shines in observation, the two cannot be equal. Fear prevails to annihilate the desires of the self. Inwardly, love overpowers and knowledge of truth is bestowed. Almighty God annihilates the souls of his friends with the manifestations of his glory and grants immortality to their inner selves with the light of his beauty. Therefore, the Ahl al-Fana consider fear to be the priority, and Ar-Bab-Baqa gives preference to Anas.

10. Sukkur and Sahw

People knowing the reality use the meaning of the word sukkur for “dominant love of God Almighty” and Sahw for the attainment of purpose. Sukkur is a state of intoxication, unconsciousness and Sahw is a state of consciousness.

Some people consider Sukkur to be better than Sahw and some people consider Sahw to be better than Sukkur. Abu Yazid and his followers prefer Sukkur. In their opinion, the foundation of Sahw is based on the stability and persistence of the attribute of humanity and the attribute of humanity is Hijab-e-Azam (Veil). On the contrary, Sukkur attributes are based on the decline and loss of attributes of humanity.

²⁵⁴ Al-Baqarah: 2:245

When human prudence, authority, disposal and self-interest get annihilated, the Sukkur emerges and only those forces that are superior to humanity are left to act. These forces are the most perfect and mature. Therefore, Hazrat Dawood (PBUH) was in a state of wakefulness when the act was revealed to him -Allah Almighty attributed it to him and said: Dawood, PBUH, killed Jalut.

﴿ وَقَتَلَ دَاوُودُ جَالُوتَ ﴾²⁵⁵

Our Prophet was in the state of Sukkur, and whatever was manifested by him, Allah attributed it to Himself and said:

﴿ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى ﴾²⁵⁶

(Furthermore, it was not you who tossed the pebble; rather, it was God.)

There are two types of sukkur.

1. Sukkur by way of Muwadat (Intense love), 2. Sukkur by way of love

The first type of sukkur appears through blessing. There is no need for any reason for second type of Sukkur. That is born from the Divine blessings also. The one who keeps an eye on the blessing looks from a personal point of view, but the one who keeps the blessing at top in attention, ignores his self. He is a man of sukkurinspite of being man of sahw.²⁵⁷

There are two types of Sahw also.

1. Sahw due to negligence, 2. Sahw out of love

The first type is hijab-e-Azam (great veil), but the second is the exact observation, the Sahw caused by negligence is just sukkur, and the Sahw that comes from love is not less than sukkur, and since the origin is stable, there is no difference between Sahw and Sukkur. Both are useless if reality is unstable.²⁵⁸

11. Nafs (Self)

The Arabic term nafs can be translated as 'self' or 'ego' or 'soul'. It is used throughout the Quran.²⁵⁹ A lot has been written by Mushaikh about the self. Nafs, in the eyes of the Sufis, is man's raw, unpolished ego, the barest essence of his dark, evil self.²⁶⁰

Dhul-Nun al-Masri (RA) says: The greatest veil is the self and its tricks. Obedience to the self is actually opposition to the truth (God), and opposition to the truth is the greatest veil. Abu Yazid Bastami (may Allah have mercy on him) said: The soul does not find satisfaction except in falsehood. That is, it never takes the right approach. Muhammad bin Ali Tirmidhi (RA) says: "You want that you have the right to know in spite of your own self (Nafs), even though your own self is lacking at its own knowledge.

²⁵⁵ A-Baqarah:2: 251

²⁵⁶ Al- Anfal:8: 17

²⁵⁷ Al-Huwiri, *Kashf al-Mahjub*, p: 256-257

²⁵⁸ Ibid,

²⁵⁹ Nurdeen Deuraseh and Mansor Abu Talib, *Mental health in Islamic medical tradition*, The International Medical Journal 4, p: 76-79

²⁶⁰ Chittick, William: *The Sufi Path of Love*. New York: State University Press, p: 12.

That is, the self (nafs) is hidden from itself in the world, how can it be blessed with revelation of the right. Junaid (RA) says that the basis of disbelief is that a person conforms to the mold of his own self.

Kinds of Nafs

The final revealed book of Allah commonly mentions three different sort of Nafs. They are stages in the process of purifying oneself (Nafs).

Nafs al Ammarah: This sort of Nafs coerces its owner towards unethical behaviour. Except with Allah's help, no one can defeat its cunning. In the Holy Quran, Allah makes reference to this Nafs in the story of Prophet Yusuf (as) and Zulaikha.

﴿وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾²⁶¹

(Not that I am sinless; man's soul is susceptible to evil, with the exception of those who have received forgiveness from my Lord, who is unquestionably Forgiving and Merciful.)

Actually, Nafs al-Ammara is the name for the (wicked) seditious quality of one's own desire. God created the self without illumination while preparing a wish closer to it. He also developed desire as a way for destruction to enter the life of a man. Sahl was asked about the nature of the destruction and how to stop it. He said that there are four components to human nature. One is animalistic, encompassing the stomach and private areas; the second is wicked, involving drama and change; the third is magic, involving deception and illusion; and the fourth is proud nature, encompassing arrogance and denial. God protects man from animal-like traits through strong belief, from the devil's nature through praise (tasbih) and sanctity, from magical enchantment through truth (sidq), guidance, justice, and kindness, while shelter from the proud nature can be found by obtaining Divine asylum, which involves pleading with Him in humility and weeping in front of Him.²⁶²

Nafs al Lawwamah: The definition of lawamah in the dictionary is to fight transgression and seek Allah's pardon after becoming aware of that bad deed, after putting forth significant effort to develop oneself, this is the phase in which conscience awakens. The self continually reminds oneself not to do wrong.

﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾²⁶³

(And I make a call for the guilty self (a person's own conscience))

Exegesis: According to Tafseer: And I swear by the soul that corrects itself, even though it must put tremendous effort to be virtuous. (An answer to the promise has been omitted; it is la-tub'athunna, which means "you will undoubtedly be revived!" as shown out by what follows.)²⁶⁴

Nafs-al-Mutmainna: (Satisfied soul) In sura Ar-Ra'd, the Quran explains how to achieve the pleased soul:

²⁶¹ Yusuf: 12:53

²⁶² Al-Tustari, Sahl b. Abd Allah, *Tafsir Al-Tustari*, translated by Annabel Keeler and Ali Keeler, Royal Aal al-Bayt Institute for Islamic Thought Amman, Jordan 2011, p: 96

²⁶³ Al-Qiyamah: 75:2

²⁶⁴ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 705.

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾²⁶⁵

(The people who embrace and whose hearts find contentment in God's remembrance, for it is true that hearts find peace in recollection of Allah.)

The people who have faith and souls that are filled with full inner comfort and happiness are genuinely brought about by remembering Allah. He has assured people that the only way to bring peace in hearts is by remembering God.²⁶⁶ The seeker successfully rises beyond the critical soul, the transformation process comes to an end with nafs-al-mutma'inna (contented soul).

In the Holy Quran, Allah says the following things about the peaceful soul:

﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ﴾²⁶⁷

(Oh you who are completely satisfied!)

Exegesis: Hazrat Abdullah Ibn Abbas says:

But ah! thou soul at peace) which is far from Allah's reprimand, truthful in the work of Divinity, grateful for His blessings that were bestowed on, tenacious through His trials, content throughout adherence to commandments as He instructed, & joyful over Allah's offering whatever it is!²⁶⁸

12. Annihilation and Permanency (Fana o Baqa)

A traveler of spiritual path may reach the maqam of Fana in sheer love of God to an extent that he forgets himself, his existence and everything else but then starts observing the final truth of Divine being also termed in Tasawwuf as Baqa. I become his ears with which he hears, his eyes with which he sees, and his hand with which he hits, as the famous hadith in Bukhari puts it. Furthermore, from Fana's perspective, this only refers to the individual's state of mind, not to their physical body. The only thing he remembers is the Tajalli of Haq, and he has forgotten (idrak, shuoor & fahm) cognition, awareness, and comprehension of the physical world. There are three stations of Fana. Fana fi al-Sheikh, 2. Fana fi al-Rasool, 3. Fana Fi Allah

The Almighty said,

﴿مَا عِنْدَكُمْ يَفْئُتُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾²⁶⁹

(Whatever you have is decaying and whatever is with God is eternal.)

In another place, he said:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ-وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾²⁷⁰

(Everything is going to perish. God is only eternal.)

²⁶⁵ Ar-Ra'd: 13:28.

²⁶⁶ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 260.

²⁶⁷ Al-Fajr: 89:27.

²⁶⁸ Abdullh Bin Abbas, *Tanwir al-Miqyas min Tafsir Ibn Abbas*, p: 755.

²⁶⁹ Al-Nahl:16: 96

²⁷⁰ Al-Rahman:55: 26

And it must be known that there is different meaning of Annihilation and Permanency from the point of view of the dictionary. Great mashaikh have explained very subtle codes on this subject. Abu Saeed Khuraz, may Allah have mercy on him, who is the Imam of this school, says:

((الفناء فناء العبد عن رؤية العبودية والبقاء بقاء العبد بشاهد انظر الإلهية))²⁷¹

Al-Fanaa is the name of annihilation from the vision and feeling of slavery, and the subsistence is remains of truth having observed ultimate reality. The right position of servitude is achieved when a person ignores his ego and considers himself mortal from Him. He should think of himself as nothing. He should attribute his case not to himself, but to God, because every human thing is imperfect and everything that is received from God Almighty is perfect.

13. Tazkiyah (تركية):

Tazkiya is to cleanse heart from entire malevolent wants and wishes.

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾²⁷²

(Those who have cleaned up in their inside (Nafs) are much more likely to succeed).

Anyone who succeeds in ridding themselves of their own personal evils will ultimately emerge victorious.²⁷³

14. Ascension:

Ascension word 'Miraj' has the meaning of ascending or moving upwards.²⁷⁴ On the evening of the 27th of the Islamic calendar month of Rajab, Holy Prophet (SAW) travelled to the Al-Aqsa Mosque under the watchful eye of the angel Jibriil²⁷⁵ in Jerusalem²⁷⁶ from Kabah in Makkah²⁷⁷ then on to Allah's presence in heaven. The chapters Al-Isra and An-Najm, among others, describe this occurrence in the Quran:

﴿سُبْحٰنَ الَّذِي اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ اٰتِنَا

اِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾²⁷⁸

²⁷¹ Al-Hujwiri, *Kashf al-Mahjub*, p: 327

²⁷² Al-Shams: 91:9

²⁷³ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 749

²⁷⁴ Ibn-e- Athir, *Nihaya*, V: 3, p: 203.

²⁷⁵ Al-Aqsa located in Jerusalem's Old City; the Al-Aqsa Mosque also goes by the name Bayt al-Maqdis. It is the third holiest place in Islam.

²⁷⁶ Jerusalem is one of the oldest cities in the world. It is in the Middle East, between the Mediterranean Sea and the Dead Sea, on a plateau in the Judaeen Mountains. Jerusalem is a holy city in Judaism, Christianity, and Islam, the three main Abrahamic religions.

²⁷⁷ Mecca, also called Makkah, is a city in the Tihamah plain in Saudi Arabia. It is also the capital of the Makkah Region and where its government is based. It is where Muhammad was born and where the first part of the Quran came to him. Mecca is the holiest city in Islam, and all Muslims who are able to do so must make a pilgrimage to it called the Hajj. Mecca is where the Kaaba is, which is the holiest place in Islam. It is also the direction that Muslims face when they pray.

²⁷⁸ Al-Isra 17:1

(Praise be to Allah, the All-Hearing, All-Seeing, Who sent His Servant on a nighttime journey from the holiest of mosques to the most distant of mosques, both of which We blessed, so that We could show him some of Our Signs (all things)).

Exegesis: Ibn Abbas comments on this verse, writing that Allah took the Prophet Muhammad from the holy premises of the house of Umm Hani' the daughter of Abu Talib to the sacred house (Bait al-Muqdas) at the beginning of the night so that He would show him Divine wonders. ...and the incredible sights he saw that night.²⁷⁹

﴿وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ثُمَّ دَنَا فَتَدَلَّىٰ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ أَفَتُمَرُونَهُ عَلَىٰ مَا يَرَىٰ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ إِذْ يَعْشَىٰ الْسِدْرَةَ مَا يَعْشَىٰ مَا زَاغَ الْبَصَرُ وَمَا طَعَىٰ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ﴾²⁸⁰

(While at the zenith, he drew nearer and nearer until he was no more than two bow-lengths away, if not closer; so did (Allah) reveal to His Servant what He (intended to reveal). Nothing in the (Prophet's) (thoughts or) feelings changed what he actually saw. In that case, are you going to argue with him about what he saw? In fact, he caught sight of him on a subsequent descent. The Garden of Abode can be found in close proximity to the fabled Lote tree, beyond which no one may venture. As you can see, the Lote tree was covered up (with incomprehensible mystery! Nothing ever strayed from (his) line of sight, and nothing ever went wrong! Because he, indeed, witnessed the greatest of his Lord's signs.)

15. Asceticism:

Zuhd, or "worldliness," is the term used in the Holy Quran to describe asceticism, which means to forego earthly comforts and luxuries in order to become closer to Allah. Sermon 81 of NahjulBalagha is delivered by Imam Ali, who declares, "O mankind! Zuhd means "not to demand more than God has given, to be grateful to God for His gifts, and to refrain from doing what God has forbidden."

((أَيُّهَا النَّاسُ، الزَّهَادَةُ قِصْرُ الْأَمَلِ، وَالشُّكْرُ عِنْدَ النَّعْمِ، وَالْوَرَعُ عِنْدَ الْمَحَارِمِ))²⁸¹

He goes on to explain that there are only two verses in the Quran that sum up all of Zuhd:

﴿فَاعْرِضْ عَنْ مَن تَوَلَّىٰ عَن دِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا﴾²⁸²

(Keep your distance from somebody who ignores Our reminders and cares solely about his own happiness in the here and now.)

﴿اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾²⁸³

²⁷⁹ Tanwir al-Miqyas min Tafsir Ibn Abbas, p: 298

²⁸⁰ An-Najm 53:7-18

²⁸¹ Yasin.T. Al-Jabori, Nahjul Balagha, Baghdad: Dar al-Mamon 2013, p: 81

²⁸² Al-Najam: 53:29

²⁸³ Ar-Ra'd: 13:26

(And they take pleasure in the life of this world, which is nothing but a passing pleasure compared to the life that awaits them in the next world.)

Exegesis: According to Jalaluddin Sayuti, the inhabitants of Makkah view this life is all there and that it will last forever, but the real life is the life after this one.²⁸⁴

16. Barakah: According to Holy Quran, it denotes to grace & implies progress as well as improvement.²⁸⁵

﴿وَأَلُو أَنْ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾²⁸⁶

(And had the city dwellers believed in and feared Allah, We would have bestowed upon them bounties from the heavens and the earth; but they rejected [the messengers], so We took their wealth.)

Exegesis: Ibn Abbas explains in his commentary on this verse that the townsfolk who did not believe in Allah's messenger and book were destroyed by natural disasters like drought and other wraths, while the doors of blessings were opened for those who did believe by way of rain, leading to the harvesting of crops like fruits and vegetables.²⁸⁷

17. Self-Awareness:

Self-awareness is defined as discovery of self. It is said in Tasawwuf that one who knows himself, knows God. Quran says that the motive of creation of man was knowledge and understanding of one's own self through following verse.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾²⁸⁸

(I didn't make the Jinn and the humans for any other reason than to worship Me.)

Hazrat Abbas's explanation of this verse says that the Arabic word "Khalaqtu" means "to learn about yourself." This means that people and jins were made to know themselves.²⁸⁹

18. Dhikr:

It's a practise to keep God at the forefront of their minds by constantly calling upon His name. A great deal of the Holy Quran is dedicated to Dhikr. To a lesser extent than:

﴿وَاذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ﴾²⁹⁰

(Constantly call upon the name of your Lord and give Him thanks both at night and in the morning.)

²⁸⁴ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 260

²⁸⁵ Ibn Atiyyah, Abdul-Haqq. *Al-Muharrir al-Wajiz fi Tafsir Kitab al-'Aziz*. Annotated by 'Abdul Salam 'Abd al- Shafi Muhammad. Beirut: Dar al-Kutub al-Ilmiyyah, vol: 3, p: 432

²⁸⁶ Al-Araf, 7:96

²⁸⁷ Abdullah bin Abbas, *Tanwir al-Miqyas min Tafsir Ibn Abbas*, p: 168

²⁸⁸ Adh-Dhariyat: 51:56

²⁸⁹ *Tanwir al-Miqyas min Tafsir Ibn Abbas*, p: 615

²⁹⁰ Al-Imran:3:41

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾²⁹¹

(Those who have faith and whose souls are content in Allah's memory, for it is certain that it is in the recalling of Allah that souls find contentment.)

﴿فَاذْكُرُونِي أَذْكَرُكُمْ﴾²⁹²

(If you keep My name in mind, I will keep yours. Thank Me, and don't dismiss Faith.)

Exegesis: Ibn Abbas claims that Allah rewards obedient followers of His commands with entry into heaven. This passage can also be interpreted to mean that if one remembers the Lord when times are good, He will also remember them when times are tough. And it also encourages us to continually give thanks to the Lord.²⁹³

19. Zajar (زجر)

Zajar might be interpreted as a heart-to-heart warning from Allah (SWT). Owing to a heartfelt warning from Allah or zajar, Auliya are mahfooz, while Ambiya are masoom. God's friends are safe because it arises in their heart and they promptly perform Tauba, even if a sahgeera transgression occurs. Or, to put it another way, Zajar serves as Tauba's muqaddamah, or preamble.

Types of Zajar include:

1. Ilm - Knowing that something was incorrect
2. Aql - Aql claims it was incorrect.
3. Emaan - Realizing that it wasn't the right thing to do

A salik can feel that his nafs is winning out over his zajar, and if he or she leans toward the nafs, the sense of zajar will be lost.

As an illustration, a person might treat someone unfairly before realising their error. Nafs may attempt to defend their behaviour by assuming that the other person either earned it or is lower to them.

20. Enlightenment:

The word "enlightenment" is used in Maujam al-Wasit to imply "to enlighten," although Ibn e Manzur²⁹⁴ describes it as dawn (the start of the day). In the same way that God leads his followers from darkness to light, enlightenment also refers to guidance.²⁹⁵ It is therefore said that spiritual people are enlightened which means they are Divinely guided. Some of Quranic verses for enlightenment are as under:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطُّغُوتُ يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾²⁹⁶

²⁹¹ Ar-Ra'd: 13:28

²⁹² Al-Baqrah: 2:152

²⁹³ Abdullah bin Abbas, Tanwir al-Miqyas min Tafsir Ibn Abbas, p: 25. 26

²⁹⁴ Ibn Manur (June–July 1233–December 1311/January 1312) was a North African lexicographer of the Arabic language, and he authored a comprehensive dictionary titled Lisan alArab (the tongue of the Arabs).

²⁹⁵ *Mouaaajam Al-Wassit* of the Arabic Language, vol: 2, p: 962.

²⁹⁶ Al-Baqrah 2:157

(Those who put their trust in Allah will never be abandoned, and He will bring them out of the darkest of times. The Evil Ones are the supporters of the faithless, who will lead their followers away from the light and into the depths of darkness. They will join the Flame as Companions and make their home in it (forever))

﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ

مُسْتَقِيمٍ ﴿٢٩٧﴾

(In this way, Allah directs those who seek His favour along paths of tranquilly and security, bringing them from the depths of despair to the brightness of hope.)

Exegesis: According to the commentary of Imam Jalal Uddin Sayuti, this verse means that Allah lifts those out of darkness into light by guiding them to the straight course of Islam, and that those who work hard to attain his happiness are rewarded with peace and security.²⁹⁸

﴿يَأْهَلِ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ

جَاءَكُمْ مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿٢٩٩﴾

(O People of the Scripture! A (new) light and a perceptible Book have come to you from Allah, and it has been revealed to you by Our Messenger much of what you used to conceal in the Book while omitting much of what is now unneeded.)

21. Esotericism

Preferred over more accessible exoteric study, esotericism refers to inward wisdom and knowledge reserved for the evolved. For eerie or otherworldly effects, it's hard to beat. Some scholars agree that the Quran leaves some ideas implied rather than articulated, and the text itself forewarns that some passages are straightforward (known as muhkamat) while others (called mutashabihat) are more oblique.³⁰⁰

By connecting the verses of the Quran to the inside and abstract components of awareness and being, recondite interpretation aims to reveal and unveil the inner in addition to the concealed sense of the clear verses of the quran. The precise expression and material contents of the Quran represent the exterior viewpoint, whereas the hazy perspective represents the concealed meaning. A slippery translation is more suggestive than explicative; it is an implication rather than a clarification; it demonstrates possible consequences just as it displays understanding of the text. It is written in the holy Quran that:

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلُوبُهُمْ لَا يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ ﴿٣٠١﴾

("We believe" the Bedouins say. (O Prophet), tell them, "You don't believe; instead, you should say, "We've given up" because belief hasn't yet come into your hearts.")

²⁹⁷ Al-Maaidah: 5:16

²⁹⁸ Al-Sayuti, *Tafsir Al-Jalalayn*, p:116

²⁹⁹ Al-Maaidah: 5:15

³⁰⁰ Kathleen Schmitt, Redding, Ann Holmes, *Out of darkness into light: spiritual guidance in the Quran with reflections from Jewish and Christian sources*, Rahman Jamal, Elias. Harrisburg PA: Morehouse Pub.p: 15-18

³⁰¹ Al-Hujurat: 49:14

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾³⁰²

(He is the One who gave you the Scriptures. Even though many of the verses in it are metaphorical, they provide the Book's foundation. Those afflicted with unbelief would try to mislead others by following the allegorical passage and imposing their own interpretation on it, searching for its hidden meanings, but no one knows those meanings save Allah. Believers in the truth claim, "We believe in it; it is all from our Rabb." Aside from the enlightened, no one will pay attention.)

In chapter 18: 65-82, the Quran uses 'inward indicating' (tawil) to tell the story of Moses and Khidr (a mysterious character from the ancient Middle East who reluctantly accepts Moses as his voyaging student). Khidr provides Moses with the "internal explication" (tawil) of his actions after Moses questions Khidr about his demonstrations. Along the trip, this mysterious monster damages a boat carrying homeless people. Moses is troubled enough that he couldn't stop disagreeing even after agreeing to be quiet. Eventually, Khidr explains to Moses what he was up to: Because the ship was harbouring a group of homeless people who were drifting aimlessly at sea, I advised them to abandon ship because a lord was hot on their heels and would forcefully seize any ship that got too close to him.

Further, the Quran states explicitly in verse 56:79:

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾³⁰³

(It's a decent Quran, but only the purest can touch the book inside the wrapping.)

If Muslims are going to touch the Quran in the exoteric sense, they must first undergo the ritual cleansing of the hands prescribed by Islamic law. Some obscure commentators have interpreted this to mean that only the most spiritually pure and pristine individuals are capable of grasping the full meaning of the Quran.

Imam Jafar Sadiq³⁰⁴ has said,

‘There are four main components of the Holy Quran: the explicit statement, the cited sources, the veiled connotations beyond the reach of human senses, and the exalted extraterrestrial teachings. This literal interpretation is intended for ordinary believers. The world's elite are concerned about the references. Hidden meanings concern God's friends. Prophets inhabit the realm of elevated spiritual concepts.’³⁰⁵

³⁰² Al- Imran: 3:7

³⁰³ Al-Waqi'ah 56:77-79

³⁰⁴ The sixth Shia Imam, Jafar ibn Muammad al-adiq (700 or 702-765 C.E.), also known as Jafar al-Sadiq, was a key figure in the Hanafi and Maliki schools of Sunni jurisprudence. His father, Muhammad al-Baqir, was a direct descendant of Ali, while his mother, Umm Farwah bint al-Qasim, was a direct descendant of Muhammad ibn Abu Bakr.

³⁰⁵ Corbin, Henry, *History of Islamic philosophy*. Kegan Paul International 1993, p: 1–14.

22. Muraqaba:

As a form of fikr (remembrance) of Allah SWT, muraqaba involves turning one's thoughts and affections inward, toward Allah, through introspection and intense concentration. One might earnestly sense His Existence and contemplate on His Recollection through concentrated thought with the Creator. A seeker of the truth (Saalik) will experience a growth in Taqwa as a result of this realisation, for it is the heavenly knowledge that, He is entirely cognizant of our acts and activities that gives vitality to the very core of the being. In the evenings, the Beloved Prophet of Allah (PBUH) would seek solace in the Remembrance of Allah by visiting the cave of Hira. This practise gave rise to the muraqaba.

According to a Hadith attributed to the Prophet Muhammad (PBUH), ‘...If your outlook is consistently the same as it is during dhikr (recognition of Allah), the Angels will greet you with a handshake and a kind’³⁰⁶

Imam al-Nawawi³⁰⁷ writing in the introduction to Sahih Muslim, makes the following observation on this Hadith: Those who persist in wondering (muraqaba), thinking (fikr), and becoming suspicious (iqbal) of the other realm are shown this kind of vision.

The word ‘Muraqabah’ means ‘meditation’ in English. Some orientalist Sufis characterise meditation as a spiritual practise for quieting the mind and entering a level of awareness that is both novel and distinct from one's typical waking consciousness. The following are verses from the Quran that can be used as meditation prompts.

﴿الصَّابِرِينَ وَالصَّادِقِينَ وَالْقانتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾³⁰⁸

(They meditate at sunrise and are steadfast, honest, submissive, generous, and early risers.)

Exegesis: Complete surrender, donating money in the way of Allah, and most crucially, practising meditation particularly at the time of morning, have all been highlighted, as has the importance of remembering Allah even in the face of misfortune.³⁰⁹

﴿التَّابُونَ الْعِبَادُونَ الْحَمِدُونَ السُّخَّوُونَ الرَّكْعُونَ السَّجِدُونَ أَلْءَامِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ

وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ﴾³¹⁰

(These people are the ones who turn from their sins, who honour God, who sing his praises, who sit in quiet contemplation, who get down on one knee and pray, who stand up for what is right and speak out against what is wrong, and who uphold God's rules. Deliver the good news to those who have faith.)

³⁰⁶ Msulim bin Hajjaj, *SahihMuslim*: Book 37, H: 6624.

³⁰⁷ Sunni Shafi'ite jurist and hadith scholar Imam Nawawi lived from 631-676 A.H. (1234-1277). He wrote many extensive books in many different fields, including hadith, theology, biography, and law.

³⁰⁸ Al-Imran: 3:17.

³⁰⁹ Abdullah bin Abbas, *Tanwir al-Miqyas min Tafsir Ibn Abbas*, P: 54.

³¹⁰ At-Tawba: 9:112.

23. Oneness:

According to the Islamic doctrine of unity, or Tawhid, there is only one God (Al-Ahad) and one religion (Al-Wahid). In contrast, in Tasawwuf, this concept is known as apprenticeship and the oneness of being or unity of existence (Wahdat al-Wujood). The word Wujud means 'existence' in Arabic, and it is used here to refer to God. Wahdat ash-shuhud, also known as 'Apparentism' or 'Monotheism of Witness' is an alternative viewpoint that maintains God and his creation are two wholly distinct entities. Whereas Wahdat al-Wujood implies that everything is God. His absence renders everything void. Mystical experiences include Wahadat al-Wujood and Wahadat al-Shuhood.³¹¹ Several verses in the Holy Quran make reference to this:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾³¹²

(He is the first and the last and the apparent and the esoteric)

﴿فَإَيْنَمَا تُولَافْتُمُوهُ اللَّهُ﴾³¹³

(There is a manifestation of God everywhere you look.)

﴿إِنَّ إِلَهَكُمْ لَوَاحِدٌ﴾³¹⁴

(Verily, verily, your Allah is one!)

In all certainty, O multitudes! There is just one true Allah, as you believe.³¹⁵

24. Ruh:

The spirit is the intangible essence of man in many philosophical and theological traditions. In Islam, it refers to a person's eternal essence, or soul. Ultimately, only Allah knows the truth about the spiritual realm, as stated in the Quran:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾³¹⁶

(They want to know your thoughts on the afterlife. Speak up and say, "The soul is one of the things only my Lord knows about. And you (humanity) have been given a very restricted amount of information.)

The great minds of the past have written that the spirit is the breath of God that Allah breathed into Adam's clay. The following passage is provided for consideration in this regard.

³¹¹ Aquili, E and Newberg A. The Mystical Mind - Probing the Biology of Religious Experience. Minneapolis: Fortress Press 1999, p: 14.

³¹² Al-Hadeed: 3.

³¹³ Al-Baqrah: 2:115.

³¹⁴ As-Saffat: 37:4.

³¹⁵ Al-Sayuti, *Tafsir Al-Jalalayn*, p:510.

³¹⁶ Al-Isra: 17:85

﴿ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ﴾³¹⁷

(However, Allah created Man appropriately proportioned and imbued him with a spark of His own spirit. And He endowed you with the senses of hearing, seeing, feeling, and intellect; yet you pay Him such little credit.)

Exegesis: When Allah first moulded Adam, he created him. His own spirit was infused into him. Soon after that, Adam's body sprang to life after being frozen in animation.³¹⁸

25. Taqwa:

Ittaqaa, from which Taqwa is derived, means "piety," that is, refraining from wicked acts out of fear of Allah's punishment. In truth, this is the threshold experience that must be reached in order to become fully conscious of Allah and to receive His highest delight on a regular basis. Taqwa is negatively impacted by the presence of traits in a man that divert his attention away from Allah. Examples of traits that can harm a follower's Taqwa include a preoccupation with the material world, an insatiable appetite, contempt or enmity towards fellow humans, excessive pride, and so on. Thus, the more discriminating a devotee is and the more prepared one is to guard against such obstructing qualities that would cause one to become disconnected from Allah, the greater the reward for such vigilance.

﴿بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾³¹⁹

(Whoever keeps his word and has fear of (Allah) - truly, Allah likes the fearful of Him)

Exegesis: Imam Sayuti adds that Allah likes those who fear Him since such fear is so highly valued. Because those who fear God refrain from doing what is evil.³²⁰

26. Tawakkul:

Having utmost faith in Allah is known as practising tawakkul. The Holy Quran instructs believers to seek counsel before embarking on any major life change or doing any significant task. After that, a firm faith in Allah as the ultimate ruler is essential.

﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾³²¹

(Therefore, Allah's grace allowed you to be merciful toward them, [O Muhammad]. They would have scattered from around you if you had been unpleasant [in word] and harsh (in heart). It is necessary to forgive them, seek their forgiveness, and involve them in the decision-making process. And once you've made up your mind, put your faith in Allah. Absolutely, Allah favours the trusting.).

³¹⁷ As-Sajdah 32:9

³¹⁸ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 474

³¹⁹ Al-Imran: 3:76

³²⁰ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 65

³²¹ Al-Imran: 3:159

Exegesis: In this verse, Allah commands his followers to make a choice and then stick to it no matter the cost. Because God favours those who put their trust in Him.³²²

Early Literature of Islamic Tasawwuf

1. Kitab al-Rayaat

Kitab al-Raayat by Harith al-Muhasibi is a book about theology and Sufism, written by a ninth-century Muslim Arab scholar and mystic. The title means "The Book of Observance of God's Rights". In this book, al-Muhasibi explains how to achieve spiritual perfection by constantly examining one's own actions and intentions, and by obeying God's commands and prohibitions. He also discusses various aspects of Sufi doctrine, such as love, repentance, patience, gratitude, sincerity, trust, and detachment. He cites many verses from the Quran and hadiths from the Prophet Muhammad to support his arguments and the teachings of the early Sufis. The book is considered to be one of the most influential works in Islamic spirituality and ethics.³²³

There are sixty-two chapters in the book. Apart from the Qur'an and Hadith, the author has often used the instructions, narrations and relics of the great Companions (R.A) of the Prophet (PBUH). The Holy Prophet (PBUH) and his blessed name is mentioned at 135 places throughout the book. There are 23 Ahadith narrated by Abdullah Ibn Abbas, 22 Traditions by Abdullah Ibn Masood, 14 narrations by Hazrat Abu Bakr Al-Siddiq, 35 by Hazrat Umar Farooq, 9 narrations by Hazrat Ali Bin Abu Talib, 8 hadith from Hazrat Ayesha Siddiqua and 3 by Hazrat Fatima (R.A).³²⁴

2. Kitab al-Sidq

The Book of Truthfulness (Kitab al-Sidq) is a treatise on Sufi experience written by Abu Sa'id al-Kharraz, a ninth-century mystic from Baghdad. The book explores the concept of truthfulness (sidq) as the foundation of spiritual realization and the basis of various stages and states of the Sufi path. The author draws on Quranic verses, prophetic traditions, and anecdotes of the early Sufis to illustrate his points. He also refers to his own mystical insights and visions, which he describes as indescribable and beyond words. The book is divided into 25 chapters, each dealing with a different aspect of truthfulness, such as sincerity, patience, repentance, self-knowledge, fear, hope, trust, love, shame, longing, intimacy, and acquiescence. The book is considered one of the earliest and most influential works of Sufi literature, and has been translated into several languages.³²⁵

3. Rasail-e-Junaid

Rasail e Junaid by Junaid Baghdadi is a collection of letters written by one of the most influential Sufi masters in Islamic history. Junaid Baghdadi (830-910 CE) was born and raised in Baghdad, and was a descendant of Persian ancestors from Nihawand. He was a pioneer of the doctrine of "sober Sufism", which emphasizes the balance between mystical ecstasy and rational sobriety. He also taught the concepts of divine love, annihilation of self, and unification with God. His letters reflect his profound insights into the spiritual path and his guidance for his disciples and fellow

³²² Al-Sayuti, *Tafsir Al-Jalalayn*, p: 77

³²³ Gavin Picken, *Spiritual Purification in Islam: The Life and Works of Al-Muhasibi*, Routledge (2011), p: 67

³²⁴ Al-Hujweri, *Ali Bin Usman, Kash al-Mahjub*, Translated by: Reynold Nicholson, Stephen Austin & Sons, Ltd. Hertford (1911), p: 109

³²⁵ Attar, *Sheikh Farirduddin, Tazkrat al-Aulia*, Al-Farooq Book Foundation, Lahore (1997), p. 226-227

seekers. Rasail e Junaid is a valuable source of wisdom and inspiration for anyone interested in Sufism and Islamic spirituality.³²⁶

4. Kitab al-Muwaqif

Kitab al-Muwaqif by Imam Nafri is a book of Sufism that contains mystical dialogues between Allah and His servant. The book is divided into two parts: al-Mawaqif (the Stations) and al-Mukhatabat (the Epistles). The Stations are 101 spiritual experiences that Imam Nafri had during his journey to Allah, in which he received divine revelations and guidance. The Epistles are 45 letters that Imam Nafri wrote to his disciples and friends, explaining the secrets of Sufism and the path to Allah. The book is considered one of the earliest and most influential works of Sufism, and has been translated into several languages. The book reflects Imam Nafri's profound knowledge of the Quran, the Hadith, and the Islamic sciences, as well as his deep insight into the human soul and its relationship with Allah.³²⁷

5. Doctrine of the Sufis: Kitab Ta'arruf Li-Madhhab ahl al-Tasawwuf

The Doctrine of the Sufis: Kitab Ta'arruf Li-Madhhab ahl al-Tasawwuf by Abu Bakr Kalabadi is a classic work of Sufi literature that provides an overview of the beliefs, practices and history of the Sufi tradition. The author, Abu Bakr Kalabadi, was a tenth-century scholar and mystic who belonged to the Ash'ari school of theology and the Qadiri order of Sufism. He wrote this book as a response to the criticisms and accusations leveled against the Sufis by some orthodox jurists and theologians who considered them heretics and innovators. Kitab al-Taarruf by Al-Kalabadi is one of the most important works of Sufism composed during the first 300 years of Islam. It was written by Abu Bakr al-Kalabadhi, a Persian Hanafi Maturidi Sufi scholar who lived in Bukhara in the late 10th century. The title of the book can be translated as The Doctrine of the Sufis or The Introduction to Sufism. The book consists of 75 chapters that cover various aspects of Sufi doctrine, practice, and history. The book was written for two main purposes: to defend the Sufi school of sobriety (sahu) against the accusations of heresy and innovation, and to explain the compatibility of Sufism with orthodox Islam. The book contains many quotations from the Quran, the Hadith, and the early Sufi masters, especially al-Hallaj, whom al-Kalabadhi never mentions by name. The book is still readable and relevant for modern audiences.³²⁸

The book consists of three parts: the first part deals with the definition and etymology of the term Sufi and lists some of the prominent Sufi figures; the second part discusses the principles and foundations of Sufism, such as faith, knowledge, love, sincerity, repentance, patience, gratitude, contentment, trust, fear, hope, etc.; and the third part describes the states and stations of the Sufi path, such as awakening, intoxication, sobriety, annihilation, subsistence, etc. The book

³²⁶ Concise Encyclopedia of Islam, C. Glasse, al-Junayd, Suhail Academy Co. Page no. 211

³²⁷ Chishti, prof. Saleem Yousif, Tareekh-e-Tasawwuf, Dar al-Kitab Urdu Bazar Lahore, p. 286

³²⁸ Chabbi, Jacqueline, al-Kalabadhi in Encyclopaedia of Islam, Three, Edited by: Kate Fleet, Gudrun Kramer, Denis Matringe, John Nawas, Everett Rowson. Consulted online on 28 August 2022 available on URL: https://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-3/al-kalabadhiCOM_32937 (accessed Sep, 29, 2022)

also contains many quotations from the Quran, the Hadith, and the sayings and anecdotes of the Sufi masters.³²⁹

The book is valuable for its comprehensive and systematic presentation of Sufi doctrine and its defense of Sufism against its detractors. It also reflects the diversity and richness of Sufi thought and experience in its various aspects. The book is not only a source of information but also a source of inspiration for those who seek to understand and practice Sufism. The book has been translated into several languages, including English by A.J. Arberry in 1935.³³⁰

Kitab al-Ta'arruf li-madhhab ahi al- Tasawwuf, often known as 'The Stifls's Doctrine' is the book upon which author's reputation was built.

6. Qut al-Qulub

Qut al-Qulub by Abu Talib al-Makki is a classic work of Islamic spirituality that covers various topics related to the heart, such as its nature, its diseases, its remedies, its virtues, and its relationship with God. The author, who was a prominent scholar and Sufi in the 10th century CE, draws from the Quran, the Sunnah, and the sayings of the early Muslims to provide a comprehensive and practical guide for the purification and perfection of the heart. The book is divided into three parts: the first part deals with the knowledge of the heart and its states; the second part deals with the worship of the heart and its acts; and the third part deals with the secrets of the heart and its realities. The book is widely regarded as one of the most influential and authoritative works on Islamic spirituality and ethics.³³¹

7. Risala al-Qushariyya

The book "Risala al-Qushariyya" by Abu al-Qasim al-Qushayri is a masterpiece of Islamic mysticism that presents the teachings and practices of Sufism in a comprehensive and authoritative way. The author, who was a renowned scholar of Shafi'i jurisprudence, Ash'ari theology, and hadith, wrote this book to show the harmony between Sufism and Sunni orthodoxy, and to defend the Sufis from the accusations of heresy and innovation. The book consists of three parts: the first part contains biographies of 83 Sufi saints who exemplified the adherence to the divine law; the second part explains 28 technical terms used by the Sufis and clarifies their meanings; and the third part describes 40 stations and states of the Sufi path, culminating in Sufism itself and model behavior. The book is rich in quotations from the Qur'an, hadith, and early Sufi masters, and demonstrates the depth and breadth of al-Qushayri's knowledge and insight. The book is widely regarded as one of the most important sources for the study of Sufism, and has been translated into several languages, including English, French, German, Persian, Turkish, and Urdu.³³²

³²⁹ Chishti, Yousif Saleem, "Tarikh-e-Tasawwuf" p. 371, 372

³³⁰ Chabbi, Jacqueline, al-Kalabadhi in Encyclopaedia of Islam,

³³¹ W. Mohd Azam b. Mohd Amin, An Evaluation Of The Qut Al-Qulub Of Al-Makki With An Annotated Translation Of His Kitab Al-Tawba, Ph.D thesis, University of Edinburgh (1991), p. 21-22

³³² Oliver, Leaman; The Biographical Encyclopedia of Islamic Philosophy, Bloomsbury Publishing (2015), p. 391.

8. **Kitab al-Luma**

Kitab al-Luma by Abu Nasr Sarraj is one of the earliest and most comprehensive works on Sufism, the mystical dimension of Islam. In this book, Sarraj presents a systematic exposition of the doctrines, practices, and stages of Sufism, based on his own experience and the teachings of his predecessors. He also defends Sufism against the criticisms of its opponents, such as the jurists and theologians, who accused the Sufis of heresy and innovation. Sarraj argues that Sufism is not a deviation from the essence of Islam, but rather a legitimate and authentic way of attaining knowledge of God and spiritual perfection.³³³

The book consists of ten chapters, each dealing with a specific aspect of Sufism. The first chapter introduces the concept of Sufism and its origin, as well as the main characteristics and virtues of the Sufis. The second chapter discusses the different types of knowledge in Sufism, such as intuitive, experiential, and discursive knowledge. The third chapter explains the various methods and practices of Sufism, such as invocation, meditation, asceticism, and ethics. The fourth chapter describes the different states and stations that the Sufis experience on their spiritual journey, such as repentance, patience, gratitude, love, fear, hope, and intimacy with God. The fifth chapter deals with the manifestations of divine grace and guidance that the Sufis receive from God, such as inspiration, revelation, miracles, and visions.

The sixth chapter examines the role and authority of the spiritual master (shaykh) in Sufism, as well as the etiquette and obligations of the disciple (murid). The seventh chapter analyzes the relationship between Sufism and Islamic law (sharia), showing how the Sufis observe both the outward and inward dimensions of religion. The eighth chapter explores the relationship between Sufism and Islamic theology (kalam), demonstrating how the Sufis affirm both rationality and mysticism in their understanding of God and His attributes. The ninth chapter addresses some of the controversial issues and doctrines in Sufism, such as union (ittihad), incarnation (hulul), pantheism (wahdat al-wujud), and annihilation (fana). The tenth chapter concludes the book with a summary of its main themes and objectives.³³⁴

Kitab al-Luma by Abu Nasr Sarraj is a valuable source for anyone interested in learning about the history, theory, and practice of Sufism. It is also a testimony to the richness and diversity of Islamic thought and spirituality.

In an earliest study of Tasawwuf, Kitab al-luma' fi'l-ta'awwuf (The Book of Light Flashes on Tasawwuf), Sarraj acknowledges Sufism as a genuine religious discipline before delving into an accounting of the numerous modalities of knowing in Sufism. His work is regarded as an encyclopaedia of Sufi history, knowledge, and sayings, as well as of Islam. Forging first-hand data from thirty-nine Sufi authorities on a total of about two hundred Sufis, the book was a huge hit as one of the first authoritative documentary surveys. In addition, Sarraj aimed to show that Sufism

³³³ Esposito, John, Abu Nasr al-Sarraj The Oxford Dictionary of Islam, Oxford University Press, edition (2003), p: 1508

³³⁴ Attar, Sheikh Farirduddin, Tazkrat al-Aulia, Al-Farooq Book Foundation, Lahore (1997), p: 353

is compatible with traditional Sunni Islam in this work. As far as early Sufism is concerned, it serves as a veritable encyclopaedia.³³⁵

9. Kashf al-Mahjub

The first comprehensive treatise on Sufism, titled *Kashf al-Mahjub* ('Revelation of the Hidden,' written by 11th century Persian scholar Ali al-Hujwiri), was a collection of essays and sermons. It includes the full body of Sufi teachings and practises. He uses examples from his own life to shed light on ongoing debates and popular misconceptions about the mystical realm. Featuring philosophical discussion and fictional tales with a distinct Persian flavour, the book is an integral part of al-own Hujwiri's self-understanding (also known as *Data Ganj Baksh*). An English version of *Kashf-ul-Mahjoob* was translated by Reynold A. Nicholson. He taught Persian and Arabic at Cambridge.³³⁶

Ali Hujwiri defines Sufism in this book and laments that modern humans care solely about satisfying themselves rather than God. Religious scholars have failed to differentiate between *Ilm* (knowledge) and *Marifat* (gnosis). They designate as 'alim', those who have internalised the spiritual truth of a concept, while labelling as "arif" those who have only internalised the verbal expression. This is why the Sufis will refer to an adversary as a 'danishmand' when they seek to express their disapproval (possessing knowledge). This appears wrong, but Sufis don't fault the man for being knowledgeable; they fault him for not being religious, as the 'alim' relies solely on his own abilities, while the 'arif' relies on God. In light of this, he argued that Sufism was fully compatible with Islamic doctrine.³³⁷

Many notable Sufi saints from all around the world credit this book as their 'vaseela', or vehicle, on their path to divinity. It is for this reason that Moinuddin Chishti Ajmeri, the head saint of the Chishti order, recommended Ali Hujwiri's book *Kashf al-Mahjoob* to any aspiring murid (disciple) who is not yet under the tutelage of a murshid (spiritual teacher).³³⁸

10. Masnavi-e-Rumi

Poet Jalal al-Din Muhammad Balkhi, better known as Rumi, penned a lengthy poem in Persian called the *Masnavi* (or *Masnavi-ye-Ma'navi*), also spelled *Mathnawi* (or *Mathnavi*). According to some, the *Masnavi* is the "Quran in Persian," making it one of the most important Sufi texts. Many critics have called it the best mystical poem ever written. There are about twenty five thousand verses in all across the six books that make up the *Masnavi*. It's a religious book that explains how Sufis can achieve their ultimate goal: falling deeply in love with God.³³⁹

³³⁵ Al-Tusi, Abu Nasar Siraj, "Kitab al-Luma" translated by Professor Reynold Nicholson, Luzak & Co, 46 Great Russel Street, 1914, p: 5

³³⁶ Strothmann, Linus, *Data Ganj Bakhsh*, Shrine of, in: *Encyclopaedia of Islam*, THREE, Edited by: Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, Everett Rowson.

³³⁷ Hosain, Hidayet and Massé, H., *Hudjwiri* in: *Encyclopaedia of Islam*, Second Edition, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. p: 501

³³⁸ Al-Hujwiri, *Kashf al-Mahjub*, trans. R. A. Nicholson, Sang-e-Meel Publications, Lahore (2007), p. 7

³³⁹ Jawid Mojaddedi, "Introduction" *Rumi, Jalal al-Din. The Masnavi, Book One*. Oxford University Press, 2004, p: 19.

Masnavi-e-Ma'navi, or 'The Spiritual Couplets' is the English translation of the Persian title. Poetry and stories from the Quran, hadith, and everyday life come together in the Masnavi. The stories are used to make a point, and the lessons are dissected at length. It draws from several schools of Islamic thought but places special emphasis on the individual's own Sufi understanding. The Masnavi is more sobering than Rumi's Diwan. Students of the Sufi tradition and anybody else interested in exploring the meaning of life will find helpful information here.

Rumi began writing the Masnavi in his later years. At the age of 54 in 1258, he began dictating the first volume, and he continued writing poetry until his death in 1273. The final, sixth book, would end up unfinished.

Husam al-Din Chalabi, Rumi's favourite disciple, noticed that many of Rumi's followers faithfully read the writings of Sana'i and 'Attar, so he asked Rumi to begin dictating the poems of the Masnavi. To round out his oeuvre, Rumi set out to compose a work in the pedagogical vein of Sana'i and 'Attar. It is reported that Rumi and Chalabi held regular meetings in which Rumi would recite lines and Chalabi would jot them down and read them back to him.

Each volume has its own prose preface and prologue and totals over 4,000 poems. It has been speculated that Rumi's work was not finished at the time of his death, and that there is, in fact, a seventh book, due to the ambiguity of the sixth.³⁴⁰

11. Fusus al-Hikam

Fusus al-Hikam by Ibn Arabi is a masterpiece of Islamic mysticism that offers a profound insight into the meaning and purpose of human existence. The book consists of 27 chapters, each dedicated to one of the prophets or messengers of God, from Adam to Muhammad, peace be upon them all. In each chapter, Ibn Arabi reveals the wisdom (hikma) that is embodied by the prophet in question, and how it relates to the divine essence (al-haqq) and the human reality (al-khalq). Ibn Arabi interprets the Quranic verses and stories that mention the prophets in a symbolic and allegorical way, unveiling their hidden secrets and esoteric meanings. He also explains how each prophet represents a facet of the perfect human being (al-insan al-kamil), who is the mirror of God and the vicegerent of God on earth.³⁴¹

Ibn Arabi's Fusus al-Hikam is not a book for the faint-hearted or the superficial reader. It requires a high degree of spiritual maturity, intellectual acumen and intuitive understanding to grasp its subtle and profound teachings. It also demands a sincere and humble attitude from the seeker, who must be ready to surrender his or her ego and preconceptions to the guidance of God and His messenger. Ibn Arabi himself warns that his book is not meant for everyone, but only for those who have been chosen by God to receive its knowledge. He says in the preface: "This is the book of the Fusus al-Hikam. Take it and bring it out to the people who will benefit by it." He also

³⁴⁰ Franklin Lewis, Rumi, Past and Present, East and West: The Life, Teachings and Poetry of Jalâl al-Din Rumi" Oneworld Publications, England, 2000, p: 86

³⁴¹ Abrahamov, Binyamin, Ibn Arabi Fusu al-Hikam an annotated translation of Bezels of Wisdom, Routledge Newyork, USA, 2015, p: 175

says in another place: "This book is not like other books, for it is only given to him whom God wishes."³⁴²

Ibn Arabi's *Fusus al-Hikam* is a treasure trove of wisdom that can enrich and transform the lives of those who study it with sincerity and devotion. It can also inspire and challenge those who seek to understand the mysteries of God and His creation, and to attain the highest levels of spiritual realization.

12. **Tazkirat al-Awlia**

Tazkirat al-Auliyya (Memorial of the Saints) is a classic work of Sufi literature by the Persian poet and mystic Farid al-Din Attar. It contains biographies of ninety-six Sufi saints and their miraculous deeds (*karamat*), spanning from the early days of Islam to the 12th century CE. The book is not a historical account, but rather a spiritual and moral guide for the seekers of God. Attar portrays the Sufis as exemplars of love, devotion, renunciation, wisdom and service to humanity. He also reveals their struggles, trials, temptations and sacrifices on the path of God.³⁴³

The book is rich in anecdotes, stories, poems and quotations from the Quran and Hadith. It is a valuable source of information about the Sufi tradition and its development in different regions and schools. The book also reflects Attar's own views and insights on Sufism and its relation to Islam. He emphasizes the need for sincerity, humility, repentance and obedience to the sharia as prerequisites for attaining the higher stages of gnosis and union with God. He also warns against the dangers of hypocrisy, pride, self-deception and attachment to worldly things. He urges the readers to follow the example of the Sufis and to seek their guidance and intercession. *Tazkirat al-Auliyya* is a masterpiece of Persian literature and a treasure of Sufi wisdom that has inspired generations of Muslims and non-Muslims alike.³⁴⁴

13. **Awwarif al-Maarif**

Awwarif al-Maarif by Shaykh 'Abu Hafs Umar al-Suhrawardi is a classic work of Sufism that covers various aspects of the spiritual path and practice. The title means "The Knowledge of the Spiritual Gems" and it reflects the author's aim to impart the wisdom and secrets of the Sufi masters to the seekers of truth.

The book is divided into 23 chapters that deal with topics such as the purpose and objective of Sufism, the excellence of listening and reciting, the spiritual states of Sufis, the nature of spiritual knowledge, the rank of spiritual guide and disciple, the obligations and etiquette of a spiritual traveler, the acceptance and rejection of spiritual music, and many more. The book is

³⁴² Jawid Mojaddedi, "Introduction", p: 14

³⁴³ *Muslim Saints and Mystics: Episodes from the Tadhkirat Al-Auliya*; An abridged English translation by A.J. Arberry, London, Routledge & K. Paul, 1990, p: 15

³⁴⁴ Farid ad-Din 'Attar's Memorial of God's friends : lives and sayings of Sufis, Paulist Press, New York, 2009, p: 9

based on the teachings and experiences of the Suhrawardiyya order, one of the most influential Sufi orders in history, founded by Shaykh al-Suhrawardi's uncle Abu al-Najib al-Suhrawardi.³⁴⁵

The book is also enriched by the author's quotations from the Quran, Hadith, poetry, and stories of various Sufi saints and sages. The book is widely regarded as one of the masterpiece works in spirituality and has been translated into several languages. It is a valuable source of guidance and inspiration for anyone interested in Sufism and Islamic mysticism.

14. Sirr-al-Asrar

Sirr al-Asrar (The Secret of Secrets) is a famous work by Sheikh Abdul Qadir Jilani, a renowned Sufi master and the founder of the Qadiriyya order. The book is a collection of his lectures and discourses on various aspects of Islamic spirituality, ethics, and doctrine. The book aims to guide the seekers of God to the path of inward purification, divine love, and gnosis. It also contains valuable insights into the nature of the soul, the heart, the intellect, and the spirit, as well as the secrets of prayer, fasting, charity, and pilgrimage.

In this commentary, I will attempt to explain some of the main themes and concepts of Sirr al-Asrar in a clear and concise manner. I will also provide some relevant quotations from the Quran and the Hadith, as well as from other Sufi masters and scholars. My goal is to help the readers understand and appreciate the depth and beauty of Sheikh Abdul Qadir Jilani's teachings, and to inspire them to follow his example of piety, sincerity, and devotion to God.

The commentary will be divided into four sections, corresponding to the four parts of Sirr al-Asrar:

1. The first section will deal with the introduction and the preface of Sirr al-Asrar, in which Sheikh Abdul Qadir Jilani explains his motivation for writing the book, his qualifications as a teacher, and his method of instruction. He also gives some general advice on how to approach the study of Sufism and how to benefit from his words.

2. The second section will cover the first part of Sirr al-Asrar, which is titled "The Book of Knowledge". In this part, Sheikh Abdul Qadir Jilani discusses various topics related to Islamic belief and theology, such as the attributes of God, the angels, the prophets, the books, the resurrection, and the destiny. He also clarifies some common misconceptions and errors that may arise among Muslims regarding these matters.

3. The third section will focus on the second part of Sirr al-Asrar, which is titled "The Book of Action". In this part, Sheikh Abdul Qadir Jilani explains the importance and significance of performing the outward acts of worship according to the Sharia (Islamic law), such as prayer, fasting, charity, and pilgrimage. He also describes the inner dimensions and secrets of these acts, which are essential for attaining spiritual perfection and closeness to God.

³⁴⁵ Suhrwardi, Sheikh Shahbuddin, *Introduction Awarif al-Maarif*, Translated by: Lieut.Col. Wilberforce Klark, Central Printing Press of India, 1891, p: 9

4. The fourth section will deal with the third part of *Sirr al-Asrar*, which is titled "The Book of Reality". In this part, Sheikh Abdul Qadir Jilani reveals some of the most sublime and profound aspects of Sufism and mysticism, such as the stages of spiritual journeying, the states of ecstasy and annihilation, the degrees of sainthood and prophethood, and the secrets of divine love and gnosis. He also warns against some pitfalls and dangers that may befall the seekers of God on their way.³⁴⁶

Conclusion:

Tasawwuf, also known as Sufism, is a mystical tradition within Islam that emphasizes the inner dimension of the faith. It is a path of spiritual purification and self-transformation that seeks to unite the individual with God.

The origin and historical background of Tasawwuf is complex and contested. Some scholars trace its roots to the earliest days of Islam, while others believe that it emerged later, as a reaction to the perceived materialism and formalism of mainstream Islamic practice. Regardless of its origins, Tasawwuf has played an important role in Islamic history and thought, and has influenced many other religious traditions around the world.

The spiritual aspect of Tasawwuf is characterized by a focus on the inner life of the individual. This includes practices such as meditation, prayer, and asceticism, which are designed to help the individual to purify their heart and mind, and to develop a deeper awareness of God.

The fundamental principles of Tasawwuf include:

- Tawhid: The belief in the oneness of God.
- Dhikr: The remembrance of God.
- Muraqaba: The practice of constant self-awareness.
- Ihsan: The striving to worship God perfectly i.e by achieving His closest nearness during worship.

The objectives of Tasawwuf are to:

- Achieve union with God.
- Perfect the human character.
- Bring about social justice.

³⁴⁶ Jilani, Sheikh Abdul Qadir, *Introcution Secret of the secrets*, Translated by: Shaykh Tosun Bayruk al-Jerrahi al-Helveti, Islamic Text Society, 1992, p: 10

The terminology of Tasawwuf is rich and complex, and includes many Arabic words and concepts that have no direct equivalent in English. Some of the most common terms include:

- Shaykh: A spiritual guide.
- Murid: A disciple.
- Tariqah: A Sufi path.
- Maqam: A spiritual station.
- Hal: A spiritual state.

The early literature of Islamic Tasawwuf includes following works, such as:

4. Kitab al-Rayaat,
5. Kitab al-Sidq,
6. Rasail-e-Juniad,
7. Kitab al-Mawaqif,
8. Kitab al-Tarruf
9. Qut al-Qulub
10. Risala-e-Qusheria
11. Kitab al-Luma etc

Tasawwuf has had a profound impact on Islamic thought and practice. It has helped to shape the development of Islamic law, theology, and other Islamic sciences. It has also played a significant role in the spread of Islam to new regions.

In short, Tasawwuf is an important part of Islamic history and thought. It is a path of spiritual purification and self-transformation that seeks to unite the individual with God.

Chapter 3: Tasawwuf as an Agent of Personal Reformation

3.1: Methods of Self Purification in Tasawwuf

3.2: Tasawwuf and Human Psychology

3.3: Role of Tasawwuf in Personality Development

Chapter 3: Tasawwuf as an Agent of Personal Reformation

Tasawwuf is the Islamic science of spiritual purification and development. It aims to reform the self by following the teachings and example of the Prophet Muhammad (PBUH) and his companions, who embodied the highest moral and ethical standards. Thus, Personal Reformation is the process of transformation of one's character, behavior, habits, thinking, and actions according to will of Allah to get His pleasure.

In this chapter, it will be explored that how Tasawwuf can serve as an agent of personal reformation, by discussing three main aspects: methods of self-purification, human psychology, and role of Tasawwuf in personality development. It will be explained how each aspect contributes to the improvement of oneself and one's relationship with Allah, and how they are derived from the sources and objectives of Islam. Examples and evidences from the Qur'an, the Sunnah (the prophetic traditions), and the history and literature of Tasawwuf will be provided also.

Tasawwuf also employs various psychological techniques to reform the self, such as muraqabah (self-observation), muhasabah (self-accountability), tawbah (repentance), tafakkur (reflection), tawakkul (reliance on Allah), sabr (patience), shukr (thankfulness), zuhd (asceticism), mahabbah (love), rida (contentment), khushu' (humility), taqwa (piety), ihsan (excellence), etc. These techniques help to develop positive attitudes and emotions that enhance one's spiritual state and well-being. They also help to overcome negative traits and habits that hinder one's progress and happiness. For example, muraqabah involves monitoring one's thoughts, words, and actions constantly, and being aware that Allah is watching over everything. This helps to prevent one from committing sins or mistakes, and to correct them if they occur. Muhasabah involves evaluating one's deeds at the end of each day or week or month, and comparing them with the standards of Islam. This helps to identify one's strengths and weaknesses, and to improve them accordingly. Tawbah involves turning back to Allah sincerely after committing a sin or error, and asking for His forgiveness and mercy. This helps to erase one's sins and renew one's relationship with Allah.

The role of Tasawwuf in personality development is significant and profound. Tasawwuf not only purifies the self from moral defects and spiritual diseases, but also beautifies it with noble qualities and virtues. Tasawwuf transforms one's character from being selfish, arrogant, greedy, angry, envious, etc., to being generous, humble, contented, peaceful, compassionate, etc. Tasawwuf also enhances one's intellectual, creative, and artistic abilities, by opening up new horizons of knowledge, wisdom, and inspiration. Tasawwuf also enriches one's social and interpersonal skills, by teaching one how to deal with others in a respectful, kind, and just manner. Tasawwuf also improves one's physical and mental health, by promoting a balanced and moderate lifestyle, and by reducing stress and anxiety. Tasawwuf ultimately leads one to achieve happiness and success in both this world and the next.

In short, Tasawwuf is an essential and integral part of Islam that aims to reform and develop the human personality in all its aspects. Tasawwuf uses various methods and techniques to purify the self from impurities and to adorn it with virtues. Tasawwuf also plays a vital role in enhancing one's personal and professional growth, and in attaining one's true potential and purpose.

3.1 Methods of Self Purification in Tasawwuf

Imam Ghazali says in his world-renowned book, “Ihya al-Uloom” that there are four methods of self-purification.

1. Musharata 2. Muraqaba 3. Muhasiba, and 4. Muwakhiza

1. Musharata: Musharat is defined as self-contract in English language, in which a person makes a bet and determination with self that he will not commit a sin during whole day from morning to night.

2. Muraqaba: Muraqaba is monitoring of actions through out the day that they should not go against contract and determination.

3. Muhasiba: It is termed as self-audit or self-examination. Before sleeping at night, one audits and analyses his action of a day. Calculate good and bad deeds. For good deeds, he thanks to God and for bad deed, he punishes himself. Maulana Waheeduddin Khan calls it deconditioning process. He also adds that companions of prophet (SAW) used to audit themselves everynight before going to bed.

4. Muwakhiza: In result of bad deeds, Imam Ghazali suggests to punish oneself by putting a burden of worship upon self. In this way, slowly and gradually one improves. Because worship brings positive changes in one’s personality. Therefore, it is said in Holy Quran,

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾³⁴⁷

Verily prayer prevents one from wrong doings and illicit acts.

It is necessary to make it clear that this is not one or two days’ job. It is a life-long process rather journey of complete life.

Besides, these methods there are also other principles and practices that cause self-purification. For example,

1. Salah, 2. Saum (Fasting), 3. Repentance, 4. Abstinence and Piety, 5. Remaining in company of pious people, 6. Study of Quran and Hadith, 7. Sufi lodges and Khankahs, 8. Meditation

Through out the history of Tasawwuf, the great mystics have presented different methods of such kind more or less similar in nature. So with an analysis of the writings of Tasawwuf, one can conclude the doctrines and methods of self-purification in Tasawwuf as following.

³⁴⁷ Al-Ankaboot: 29:45

Sufi Doctrines

Doctrine of Ma'arifah: Dhul Nun al-Misri introduced the idea of gnosis (ma'arifah) as a way to understand God in contrast to information obtained by the five senses & learned via logic. To put it another way, it is super-intelligent science that leads to God.³⁴⁸

The Fana Doctrine: The primary idea of the Persian Sufi Abu Yazid al-Bistami's philosophy was Fana, which refers to the obliteration of the temporal being or process of incorporation into the God. The duality and separation between man and God vanish in the spiritual annihilation in God. Fana' denotes the death of self-awareness.

Baqa Doctrine: The concepts of survival and perseverance (baqa) are closely intertwined. Faith in God among Sufis includes the hope that one will be granted immortality after death.

According to al-Hujwari, Abu Sa'eed Kharraz first articulated the concepts of fana and baqa. However, the concept of baqa denotes true permanence in the Real; it symbolises the moment when a person combines his standing in the qualities of the Actual and catches a sight of God.³⁴⁹

Doctrine of Oneness: God is the sole truth, according to the belief of oneness (tawhid), and He is Single, matchless and eternal.³⁵⁰

Doctrine of Fear: First to promote the notion of Fear (al-Khauf) was Hasan al-Basri. The concept represented the khauf-e-Khuda meaning fear of anger of God, the Day of Judgment, and the hell sentence.³⁵¹

Doctrine of Love: The Sufis argue that a person should love God devoid of any interest. Love for God (mahabbah), however, evolved as a major principle in a Sufi's life. It needs effort, tolerance, & discipline. Rabi'ah al-Basri, for first time, made a powerful case for the idea of the interest-free love of God (love without any condition), with overwhelming intensity. She rose to prominence as a symbol of selfless love in the Sufi community as a result of her promotion for the unselfish love of God. She preached people to worship God out of love rather than out of a fear of hell or a yearning for heaven.³⁵²

Doctrine of Sahw (Sobriety): The concept of sobriety (sahw) in Sufi rites and behaviour was promoted by Junayd al-Baghdadi. His outward deeds, words, and behaviour appeared to be in accordance with Shari'ah (Islamic law), and as a result, his Sufi ideas and practises were widely regarded favourably by clerics, priests & judges. Sahw is countered by the principle of euphoric intoxication, also known as 'drunkenness' (sukr), which is defined by a lack of self-control brought

³⁴⁸ Al-Hujwari, *Kashf al-Mahjub*, Translated by Reynold Nicolson, *Revelation of the Veiled*, p: 267-77.

³⁴⁹ Al-Hujwari, *Kashf al-Mahjub*, p: 242-46. Al-Suhrawardi, *Awarif al-Maarif*, p: 195-98; Al-Kalabadhi, *Kitab al-Ta'arruf*, p: 120-33.

³⁵⁰ Hamiduddin. *Early Sufis: Doctrines*, in Sharif, ed. *A History of Muslim Philosophy*, p: 1: 320-21, Al-Hujwari, *Kashf al-Mahjub*, p: 278-85.

³⁵¹ Al-Kalabadhi, *Kitab al-Ta'arruf*, p: 88-89. and Schimmel, Anmeri, *Mystical Dimensions of Islam*, p: 30.

³⁵² Margaret Smith, Rabia. *The Mystic and Her Fellow-Saints in Islam*. England: Cambridge University Press 1984, p: 96-110.

on by an excessive intense love. The early Sufis, like Abu Yazid al-Bistami and al-Hallaj, spread it.³⁵³

Doctrine of Asceticism: Ascetic drive, subject to spirituality and complete abandonment of earthly desires, was an element of the Tasawwuf since starting, according to historians and academics of Tasawwuf.³⁵⁴

Doctrine of Faqr: One of the most basic Sufi ideas was the notion of purposeful poverty (faqr), which was characterised by a denial of material needs. The term "faqir" was coined to describe the lifestyle of a Sufi who had no concern for material possessions. Some of the hallmarks of poverty included maintaining an extremely humble lifestyle, going without material comforts, donning austere clothing, subsisting on the barest of diets (such as basils), and maintaining an intermittent fast. The early Sufi texts are full of praise for frugality because it was considered a virtue that the Prophet (PBUH) personally exemplified. One of the first Sufis, Hasan al-Basri, believed that hunger and poverty were blessings, whereas wealth was a vice that led people astray.³⁵⁵

Doctrine of Companionship: The company of Sufi master guide (murshad) with pupil follower (murid) is another crucial principle.³⁵⁶

Doctrine of Khalwah: The doctrine of retirement (khalwah) is defined as temporary isolation period in which seeker of truth lives alone by cutting all links with society. For a while, the Sufis would withdraw from the outside world in order to advance spiritually. While practising it, the early Sufis withdrew into jungles, deserts, or wilderness. It lasted for months in some instances, but it also persisted for years or even decades in others.

Nevertheless, it shouldn't give the impression that Sufis lived seclusion and a calm life in general on permanent basis. It is crucial to keep in mind that the Sufis used to return living among the people after a brief period of practising khalwah. It is significant to note that the idea of serving mankind was underlined by all Sufis. This could not have been feasible if they have lives permanently in seclusion.³⁵⁷

Doctrine of Tawbah: The idea of repentance includes penitence from evil actions and inattentiveness from Almighty. Sharp and focused piety is also included in the concept of repentance or penitence (tawbah), which encompasses both repentance from sin and from absentmindedness and abstraction from Allah.³⁵⁸

The doctrine of Trust: Shaiq al-Balkhi, a follower of Ibrahim ibn Adham, created the idea of tawakkulm, meaning faith or dependence on God. It was later refined by Junayd al-Baghdadi and Dhul-Nun al-Misri.

³⁵³ Al-Hujwiri, *Kashf al-Mahjub*, p: 184-88.

³⁵⁴ Christopher Melchert. *The Transition from Asceticism to Mysticism at the Middle of the Ninth Century CE*. *Studia Islamica*, vol: 83 (1996), p: 51-70.

³⁵⁵ A. J. Arberry. *Sufism: An Account of the Mystics of Islam*. New Delhi: Cosmo Publications 2003, p: 33-35.

³⁵⁶ Al-Hujwiri, *Kashf al Mahjub*, p: 334-66.

³⁵⁷ Al-Suhrawardi, *Awarif al-Ma'arif*, p:70-73.

³⁵⁸ Schimmel, Anmeri, *Mystical Dimensions of Islam*, p:110

Doctrine of self-examination: Harith al-Muhasibi was credited with the philosophy of self-examination (muhasabah), which also got him his nickname.

Doctrine of Tolerance: Tolerance in social behaviour is among fundamental Sufi values. The Sufis had acceptance of very kind of person from all sects, legal systems (mazhab), racial, tribal or ethnic groupings, and even faiths. They were more tolerant to everyone, even non-Muslims, than the scholars or proponents of legalistic Islam.

There are two complementing Sufi philosophies that stand out because of their strong political ties:

- a. Doctrine of Wilayah (spiritual area)
- b. Doctrine of hierarchy of Sufis.

According to wilayat theory, individual Sufi shaykhs are believed to have spiritual authority over designated regions.³⁵⁹It is said that a Sufi shaykhs mystically organise the world into several geographical zones that serve as separate administrative divisions.

Deputies (khulafa) were sent to these wilayats by the various silsilah leaders, and from among them, secondary khulafa were appointed to oversee the many cities and towns under their jurisdiction. As such, a central Sufi administration may govern a decentralised network of khanqahs located all over the world.³⁶⁰

Shaykh Ibn al-'Arabi provided the first precise explanation of the Sufi hierarchy theory. He suggested that the Sufis follow many hierarchies. The qutb, the spiritual sultan or king who coexists with the temporal sultan or king, sits atop it.³⁶¹

According to popular belief, the mystics' objectives were dual: to elevate people's spiritual condition by enhancing their contact with God and to elevate society's moral standing by enhancing social connections. The spiritual moral code serves as the foundation for the laborious job of moralization. This code is based on the ideal of extreme goodness and is defined by the Islamic

³⁵⁹ Do not mistake the concept of wilayat (or wilayah) with that of walayat (or walahay), which means "near" or "close" and refers to one's proximity to or affection for God. Moreover, wilayah and walahay are Arabic nouns, while wilayat and walayat are Persian. Wilayat, which is often spelled wilayah, is a term that describes a person's authority and skill. Wilaya and walaya in Vincent J. Cornell's *Realm of the Saint: Power and Authority in Moroccan Sufism* (University of Texas Press, Austin, 1998). For more information, the same book's Introduction (pages xvii-xxi) may be viewed. For another perspective on this topic, Bernd Radtke's "The Concept of Wilaya in Early Sufism," is recommended which may be found in Leonard Lewisohn's *Classical Persian Sufism: From its Origins to Rumi* (London: Khanqah Ni'matullah, Publications, 1994), p: 483-96.

³⁶⁰ Werbner and Basu state that the Sufi concept of wilayat relates to "Famous saints rule over spiritual realms, but these realms also have structured temporal, geographical, and social realisations. Shrines therefore serve as significant landmarks in the South Asian holy geography of Islam. Their physical arrangement frequently mimics, symbolically, the holiest Islamic pilgrimage sites in Mecca and Madina." "The Embodiment of Charisma," in Pnina Werbner and Helena Basu, editors, *Embodying Charisma*, p: 12.

³⁶¹ Four awtads, seven abdals, and two imams serve as the qutb's assistants. For more information, see p: 56–57 of Muhyu-Din ibn al-'Arabi's *al-Futuh al-Makkiyyah*, translated into Urdu by 'Allamah Sa'im Chishti (Faisalabad: Ali Brothers, 1986). Al Hujwari, *Kashfal-Mahjub*, and other sources provide information on the Sufi hierarchy also.

ethical principle of ihsan, which is translated as "doing good" in a framework that encompasses all facets of human existence.

The Sufi ethics differs significantly from the conventional academics' or scholars' ethics in that the former emphasises inward morality while the latter focuses exclusively on exterior morality. Both schools have a similar socialisation goal in mind, but they take different approaches to achieving it.

The goal-achieving strategy of the traditional academics is to follow the legal path. They use a consequentialist perspective, judging the rightness or wrongness of a course of action purely based on the effects it will have both in this life and the next. They undoubtedly provide a similar contribution to the intended outcome. On the other hand, the mystics emphasize the internal factors of self-control for the same reason. They may refer to their method as deontological since they judge people's moral behaviour based on their intentions and reasons.

A Beginner's Experience

With bay'at, a person comes in the world of spirituality. The term bay'at is taken derivatively from the verb bay, which means to buy and sell. Giving something against money is one way to define it. A person swears an oath of fealty known as a bay'at to murshid or shaikh, promising not to do anything evilpurposefully in the future. But occasionally, feeling guilty is a need for performing bay'at.

First of all, it imposes moral obligations on individuals by holding them responsible in front of their own conscience. Second, it develops fight with lures by instilling thoughts of introspection that result in a sense of shame and help stop additional transgressions. The sufi dialogues tell us that most newcomers to the mystic fold throughout the mediaeval eras were plagued by their sense of guilt. After admitting their crimes and feeling their conscience prickle, they went to the shaykh to ask for pardon. By using his intuitive abilities, the shaykh was able to understand their emotional state of mind, but most of the time he allowed them to express their sentiments for release to achieve the happiness.

As a result, the shaikh extended an offer of discipleship to the individual and started him on the track of ethical and spiritual advancement in the sufi world. Regret and contrition were part of the religious commitment known as bay'at, but when the disciple had completed bay'at and asked for pardon, he was no longer seen as a sinner. Because in the view of the sufis, the offender who was sorry for his offences was like innocent, the sufi concept of penitence or tawbah rejected the notion that the past constantly is attached with a person. Instead, there are situations when the person who asked for forgiveness was given the upper hand over the innocent.³⁶² Imam Ghazali claims that repentance is a characteristic of every human experience and an essential result of self-knowledge.³⁶³

³⁶² Khaliq Ahmad Nizami. *Tarikh-iMasha'ikh-i-Chisht*. Delhi: Idarah-e-Adbiyat-e-Dilli 1980, vol: 1, p: 303.

³⁶³ R.A. Nicholson. *The Idea of Personality in Sufism*. Lahore: Sh. Muhammad Ashraf 1964, p: 67.

R.A. Nicholson says that the release from the past's shackles comes from repentance to the present self.³⁶⁴

By taking away the reasons that drive criminal behaviour, such as keeping individuals away from bad company, the sufis hoped to lock the gates of temptation. They believed that as long as a disciple abstains completely from sin, consistency and firmness in repentance ensures that the disciples' prior transgressions would not be held against them.³⁶⁵

There are three different types of repentance according to Shaikh Nizam Uddin Aulia:

- i) To repent of one's faults in the present.
- ii) Past remorse is used to appease enemies; for instance, if someone's money was wrongfully taken, it should be given back. Simple penitence won't help at all.
- iii) Making a promise not to sin again in the future is considered future penitence.³⁶⁶

The return of a rueful sinner to God is called penitence, and repentance only rests on the student's willpower. However, the shaykh uses the trainee as a weapon by binding them morally and mentally to maintain stability. In short, a disciple submits to the will of his shaykh after taking into account his spiritual grandeur, who leads him through thick and thin in adventurous world of tasawwuf.

Diya al-Din Barani describes the effect of the bay'at carried out at hands of Shaikh Nizam Uddin Auliya, as follows:

Those who entered under discipleship of Shaikh NizamuddinAuliya, abstained from numerous wrong actions as they regarded themselves to be followers of the shaykh, if any of the adherents sinned, they admitted it to the shaykh and renewed their commitment.

Shaykh's grace of spirituality not only caused fading away of wrongdoings from lives of people coming under his bayyat but also bad habits of alcohol, betting, or other prohibited activities was never spoken since men's souls had grown pure as a result of their good acts. People believed that sins and abhorrent vices were equally horrible as adultery. The Muslims abstained from blatant interest, and out of fear, the shopkeepers stopped telling falsehoods, using fake measurements, and misleading the naive.³⁶⁷

Methods Leading to Purification

The sufis educated their followers through a slow process of spiritual evolution. Following is a discussion of the approaches they used:

1. An example of The Shaykh

³⁶⁴ R.A. Nicholson. *The Idea of Personality in Sufism*. p: 67.

³⁶⁵ Khwajah Nizam al-Din Awliya. *Fawa'id al-Fu'ad*. (compiled by Khwajah Hasan Sijzi). Lahore: Ulema Academy 1980, p: 143.

³⁶⁶ Khwajah Nizam al-Din Awliya. *Fawa'id al-Fu'ad*, p: 285, 286.

³⁶⁷ Extracts from Diya al-Din Barani's *Ta'rikh-i-FiruzShahi*, as quoted by K.A. Nizami, *Some Aspects of Religion and Politics*, op. cit, p: 196-198.

The shaykh's majical personality served as an example for the populace. The mystics turned into role models for their followers to emulate in daily life. Because of this, the first step of mystical annihilation, or fana, consisted of fana fi al-Shaykh means total mystical annihilation in the shaykh's personality. This was followed by the following two phases, fana fi Rasul and fana fi Allah, in that order. It can only be reached by imitating the shaykh's actions in all spheres of life.

2. Method of Instruction

Sufi education involved giving sermons to followers and guests at their khanqahs on a regular or irregular basis. Moral parables and quotes from writings of Shaykh Shahab al-Din 'Umar Suhrawardi, Sa'di Shirazi, Maulana Rumi, and others were used. To leave a lasting imprint on the listeners' brains, the sufis used the anecdotal approach by recounting didactic allegories.³⁶⁸

In order to impress his followers with his awe, the Shaykh occasionally described paranormal events or performed miracles in front of them. As a result, the student developed a strong conviction in the Shaykh's spiritual superiority and moral eminence. The importance of a disciple's faith in his shaykh's abilities was stressed by Sufis.³⁶⁹ This shaykh's lectures highlighted for their followers the detailed guidelines for behaviour and regard for others.

3. Private life of Murid is painted by Shaykh

The sufis spread the idea that they were still there spiritually even while they were physically absent.³⁷⁰ This idea served as a barrier to the disciples' veering off the road of righteousness. Sayyid Makhdum Jahaniyan identified four tasawwuf principles: self-inspection, namaz, supererogatory prayers, recitation and remembrance.³⁷¹

The shaykh ordered the pupil to meditate after doing self-purification. As a result, the disciple's attention during meditation increased while he was in solitude and he was forced to look in the mirror and confront his nafs. A student experienced a mystic experience that revealed cosmic facts to him during these hours of contemplation, which also helped him develop his relationship with his conscience (qalb).³⁷² The disciple was kept away from falling into the clutch of evil by Allah's dhikr. For this reason, the mystics commanded their followers to have dhikr in their subconscious minds at all times.

4. Moralizing through Correspondence

South Asian sufis used the method of writing letters for communication as a tool for uplifting society's morals and spirituality. Shaykh Sharaf al-Din Yahya Maniri invented this method in India originally (d. 1381).³⁷³ Sayyid Makhdum Jahaniyan was a contemporary saint from the fourteenth

³⁶⁸ Khwajah Nizam al-Din Awliya. *Fawa'id al-Fu'ad*. p: 164.

³⁶⁹ Khwajah Nizam al-Din Awliya. *Fawa'id al-Fu'ad*, p: 157.

³⁷⁰ Farooqui, *Chishti Ta'limat*, p: 24.

³⁷¹ Sakhawat Mirza, *Tadhkirah*, p: 89.

³⁷² Ibid, p: 90.

³⁷³ Aziz Ahmad, *Studies in Islamic Culture in the Indian Environment*. Lahore: Oxford University Press 1970, p: 183.

century who instructed his pupils by sending them letters.³⁷⁴ Later, Mujaddid Alf-i-Thani Shaykh Ahmad Sirhindi, who sent several letters of a religious and political nature to their followers and the nobility of Akbar's court, strengthened this tradition. He is credited with making a significant and distinctive contribution to the field of our religious philosophy with his *Maktubat*.³⁷⁵

In the contemporary era, this custom was also kept. Shah Wali Allah of Delhi employed the same technique in the eighteenth century and exerted all of his efforts to preserve the collapsing Mughul society and its political system. Later in the 20th century, Ashraf Ali Thanwi started a two-way communication procedure with his students for the purpose of their education. No matter how much time had passed, His students were expected to send the Shaykh a maximum of forty letters, but each letter had to be sent following the total repentance of a sin. The disciples were thereby ethically constrained, making it challenging for them to return to that transgression.

This tactic was particularly successful since the Shaykh's letters gave his pupils a documented list of guidelines for what they should and shouldn't do in each area of their life.

5. Channelization Mode

The South Asian sufis did not try to control or stifle people's emotions or passions since they had a deep understanding of human nature and psyche. Instead, they thought that people's dominating emotions should be channelled in a good way. According to Mawlana Muhammad Ilyas of Delhi, who is quoted by Khaliq Ahmad Nizami, the goal of Muslim reformation may be achieved by highlighting the positive traits rather than attempting to curtail the vices of Muslims.³⁷⁶

Therefore, sin is seen by the sufis as a choice that a person makes even when there are other options available to him. The sufis therefore attempted to replace people's undesirable traits with positive ones. For instance, the sufis emphasised the virtues of humility and provided instruction in physical labour in order to crush the lower self and channel the evils of arrogance and egotism.³⁷⁷

The followers of Baba Farid al-Din-Mas'ud provided hospice care while working in the forest.³⁷⁸ It is worth mentioning that there existed equally shared work. Even the most well-known pupils were given menial chores, including Shaikh Nizam Uddin Aulia, Makhdum 'Alauddin Sabir, Shaikh Badr al-Din Ishaq, and others.³⁷⁹ Also the Suhrawardi saints, which were renowned for their material goods and amassing money, followed a similar pattern. Sayed Makhdum Jahaniyan himself would carry wood for fire alongside his buddies.³⁸⁰ The khanqah convicts were also given meek tasks to complete. Nizami has written extensively about it, including specifics about the services provided for washing, cleaning, catering, and laundry.³⁸¹

³⁷⁴ Mirza, *Tadhkirah*, p: 26.

³⁷⁵ Sardar Ali Ahmad Khan (ed.). *The Naqshbandis*. Lahore: Dar-ul Muballeghin Hazrat Mian Sahib 1982, p: 50.

³⁷⁶ Nizami, *Tarikh-i-Masha'ikh-i-Chisht*, p: 335

³⁷⁷ Rizvi, *A History of Sufism*, p: 399- 400.

³⁷⁸ Qasimi, Jafar. *Baba Fariduddin Masud Ganj-i-Shakar*. Lahore: R.C.D. Cultural Institute 1971, p: 38, 39

³⁷⁹ *Ibid*, p: 29.

³⁸⁰ Sakhawat Mirza, *Tadhkirah*, p: 91.

³⁸¹ Nizami, *Some Aspects of Religion and Politics*, p: 208, 209.

An essential noble rule of the ascetic road, according to a saint of the Chisthi sect named Shaikh Hamid al-Din Nagori, is that one should not curse others and should instead ask God to lead one's adversaries in the right direction, even if they have suffered great harm.³⁸²As a result, the sufis substituted behavioural generosity, or *ihsan* (giving someone a favour after an offence), for the practise of cursing and retribution, respectively. For instance, when a qalandar stabbed Khuwajah Nasir al-Din Chiragh-i-Dehli, he not only forgave him but also gave him twenty silver coins.³⁸³

6. Punishments imposed on the followers

The sufis occasionally punished their followers in order to teach them a lesson, however more important is that they only punished their more experienced followers since the sufis' attention to them was the most demanding. Common adherents' little mistakes were typically ignored by them. For instance, Shaykh Burhan al-Din Gharib once sat on a blanket with his legs spread out, which was improper for the *khanqah*. Shaikh Nizam Uddin Aulia learned about it, became enraged, and immediately ordered Shaykh Burhan al-Din to leave the *khanqah*. Later, after Amir Khusraw intervened on his behalf, the Shaykh granted him a pardon.³⁸⁴

The type of punishment was the second point worth mentioning. The sufis avoided using physical punishment in favour of sanctions that may be more psychologically powerful, such as the shaykh's disregard for a student. Whatever the sanctions, the disciples benefited from the sanctions in a positive way. One may use the case of Khwajah 'Aziz al-Hasan Majdhub, an Ashraf 'Ali Thanwi pupil who spoke carelessly most likely. The Shaykh ordered him to maintain perfect quiet for 40 days.³⁸⁵

The most common kind of punishment used by the shaykh was showing indifference to a pupil, and the anguish of it may be understood in the context of the sufi ideal of "passion for shaykh." However, for the followers of the mystics, all of the punishments served as a warning against straying from the correct course.

By using these approaches and strategies, the Indian Sufis revolutionised the way the people lived their moral lives. These tactics also provide strong evidence that these sufis had a deep understanding of human psychology and nature. In particular, their pupils' bi-dimensional objective of moral and spiritual elevation was made possible by their psychological grasp of the general population and the environment.

Analysis: Tasawwuf is based on the belief that human beings are created with a natural disposition (*fitra*) to worship God and seek His pleasure. However, this *fitra* is often corrupted by worldly attachments, egoistic desires, and sinful habits. Therefore, Tasawwuf aims to restore the *fitra* by cleansing the heart (*qalb*) from all impurities and polishing the mirror of the soul (*nafs*) to reflect God's light (*nur*). This process is known as *tazkiyah* (purification) or *tasfiyah* (refinement), and it involves both outward and inward aspects. Outwardly, Tasawwuf requires adherence to the Islamic law (*sharia*) and morality (*akhlaq*), which provide the necessary framework and guidance for living a righteous life. Inwardly, Tasawwuf entails the cultivation of spiritual virtues (*fada'il*) and the

³⁸² Rizvi, *A History of Sufism*, p: 123.

³⁸³ Muhammad Aslam, Prof. *Malfuzat-i Adab Ki Ta'rikhi Ahmiyat*. Lahore: Idarah-i-Tahqiqat-e-Pakistan, Punjab University 1995, p: 93.

³⁸⁴ *Ibid*, p: 157.

³⁸⁵ Ahmad Saeed, Prof. *Bazm-i-Ashraf Kay Chiragh*. Lahore: Misbah Academy 1992, p: 40.

elimination of moral vices (muhlikat), which enhance the quality and sincerity of one's faith (iman) and actions (amal).

To achieve Tazkiyah, Tasawwuf employs various methods and techniques that are designed to increase one's awareness of God (taqwa), love for God (mahabba), and nearness to God (qurb). These include dhikr (remembrance of God), du'a (supplication to God), fikr (contemplation of God), muraqabah (meditation on God), muhasabah (self-accountability before God), mujahadah (striving in the way of God), and riyadah (spiritual exercises). These practices are often performed individually or collectively under the guidance of a spiritual master (sheikh or pir) who belongs to a specific Sufi order (tariqa or silsila). The sheikh is seen as a link between the seeker (murid or salik) and the Prophet Muhammad, who is regarded as the ultimate model and source of Sufism. The sheikh provides instruction, direction, advice, and inspiration to the seeker, who in turn shows obedience, devotion, respect, and love to the sheikh. The relationship between the sheikh and the seeker is based on mutual trust, loyalty, and affection.

The goal of Tasawwuf is also to attain a state of ihsan (excellence or perfection), which is defined by the Prophet Muhammad as "to worship God as if you see Him, and if you do not see Him, then He sees you". Ihsan is also synonymous with ma'rifa (gnosis or knowledge) of God, which is the highest level of understanding and realization of God's essence, attributes, names, and actions. Ma'rifa is achieved through direct experience and intuition rather than rational argument or logical proof. Ma'rifa leads to haqiqa (truth or reality), which is the ultimate reality behind all appearances and forms. Haqiqa transcends all distinctions and dualities, such as creator and creation, subject and object, self and other. Haqiqa is also identical with wujud (existence or being), which is the absolute existence of God that encompasses all contingent existences. Those who attain haqiqa are called arifin (gnostics or knowers) or awliya' (friends or saints) of God. They are endowed with special qualities, such as karamat (miracles or wonders), wilaya (authority or guardianship), himma (will or intention), basira (insight or vision), fath (opening or unveiling), kashf (disclosure or revelation), shuhud (witnessing or presence), wajd (ecstasy or rapture), sukr (intoxication or inebriation), sahw (sobriety or lucidity), fana' (annihilation or dissolution), baqa' (subsistence or permanence), etc.

3.2 Tasawwuf and Human Psychology

Sigmund Freud, the founder of psychoanalysis, says that Sufism is a discipline of psychology in Islam. In his book "The New Introductory Lectures on Psychoanalysis," Freud wrote, "Sufism is a kind of mysticism which is found in Islam. It is a discipline of psychology which is based on the idea that the human mind is divided into two parts: the conscious and the unconscious. The conscious mind is the part of the mind that we are aware of, while the unconscious mind is the part of the mind that we are not aware of. Sufism teaches us how to access the unconscious mind and to use it for our own benefit." Freud was particularly interested in the Sufi practice of meditation, which he saw as a way of accessing the unconscious mind.

Tasawwuf seems to be an Islamic psychological discipline that addresses emotional and spiritual distress in accordance with the teachings of Sufis. This information is derived mostly from the teachings of the Prophet Muhammad (pbuh) and the examples set by him and his companions in the Quran.

In modern times, Tasawwuf has become an integral part in treating emotional and moral distress. Freud also believed that Sufism could be used to treat mental disorders such as anxiety and depression. However, Tasawwuf has brought to light important ideas like Tazkiyah al-Nafs, al-Maqamat wal Akhwal, and the process of moral cleansing. Counselors today have a more precise tool at their disposal when working with Muslim clients thanks to the widespread adoption of Tasawwuf as a means for assisting them in the counselling process.

Consequently, a Muslim's actions should follow the religious hierarchy rather than the other way around. Islamic therapy, which seeks to assist Muslims in applying psychological principles grounded in Islamic law, is conducted with the goal of enhancing each individual's quality of life as a slave to God and caliph on earth. Islamic spiritual counselling also guides people toward to al-haq; the ultimate reality, and the unending victory, or al-falah, while avoiding the true loss, in both this life and the next.³⁸⁶

If a Muslim is seeking Ehsan and the pleasure of God, he or she can find it through the spiritual path of Tasawwuf. Aside from the importance placed on Aqidah and Sharia, Islam also places an emphasis on moral development. Traditional Islamic texts provide the foundation for the Islamic notion of Tasawwuf. Many of the teachings of the Quran, as well as aspects of Rasulullah's character and the examples set by his followers, encourage virtuous behaviour. Tasawwuf debates frequently centre on issues of ehsan, adab, and akhlaq. Islamic teachings also stress the need of living a moral life. This great example can be seen in Rasulullah (S.A.W) himself.

Spiritual Healing

Tasawwuf scholars' discourses have unearthed heart problems and attracted attention to the genuine remedy or ilaj, expanding tasawwuf's focus on matters of the heart and soul. When carried out in accordance with the mujahadah al-Nafs approach, Tazkiyah al-Nafs has been proved to be useful in healing mental health difficulties, and it is the best way to get to know oneself and spot problems

³⁸⁶ Ali, N. H. M., Kamaruddin, K. Arsad, S. & Abidin, L. Z. *Tasawwuf Method Approach Among Muslim Counselors In Kedah*. International Journal of Academic Research in Business and Social Sciences, 12(5), 2022, p: 326 – 345.

with one's mazmumah's characteristics and morals. Al-Ghazali provides much background on this issue in his work *IhyaUlumuddin*. *IhyaUlumuddin* argues that, like sloth, despair, tyranny, boasting, cheating, insulting others, and so on, telling one's own virtue is a repugnant trait associated with the whispering of the devil. This is why the Maqasid Sharia places a premium on the intentions of the giver when deciding how to distribute monetary donations.³⁸⁷

Contrary to Islam, western scholars have been the ones to introduce concepts important to the field of counselling. Counselors, in the researcher's view, should use a religiously aware approach while advising clients who are hungry for inspiration and direction. A paradigm change requires incorporating aspects of faith appreciation such as belief in destiny and the concept of testing one's faith through adversity. Therefore, a counselling procedure that prepares the soul must also prepare the mind for a healthy mental migration.

Psycho-sufi counselling differs from traditional counselling in that it emphasises the principles of Tasawwuf. Despite its obvious significance, the topic of mental health from an Islamic perspective is rarely treated in the field of psychology, as a recent research demonstrates. There is a widespread misconception that religion has little to do with psychology.

In the West's earliest attempts to construct the idea of secularism, the concept of Islamic sciences was initially isolated from the sciences that the West strives for. However, Tasawwuf is considered superior to modern psychology for treating mental health issues, per the tradition of Islamic scientific sciences.

According to The Al-Mandily's cure for the heart, Tazkiyah al-Nafs involves mastering one's physical self. The human body and its anatomy have a significant bearing on the placement of excellent traits in the building of Tasawwuf and hence must be managed and cared for. The tongue, eyes, ears, stomach, genital organs, and a set of legs make up the seven most crucial parts of the body.³⁸⁸

The growth of one's soul is, according to al-Muhasibi, the first item that must be attended to, as it serves as a conduit between the servant and God. Human maturation requires a healthy dose of al-Mahabbah, or love and dread (al-Khauf) for Allah. (There are three key stages in view Al-Ghazali's human capital development i.e Tazkiyah al-Nafs, Mujahadah al-Nafs (Takhhalli), and Riyadah al-Nafs (Tahalli).

As per Sufi scholars' discussion, feeling shame for oneself is recognised as a starting towards the process of curing mental illness. Moreover, a man should keep friendship with good persons, honest, and religious who could scold and provide virtuous advice. Furthermore, a person who desires to develop towards virtue must become accustomed to extensive introspection, and also needs to get used to thinking deeply about each action he takes.³⁸⁹

³⁸⁷ Ali, N. H. M., Kamaruddin, K., Arsad, S., & Abidin, L. Z., *Tasawwuf Method Approach Among Muslim Counselors In Kedah*. International Journal of Academic Research in Business and Social Sciences, 12(5), 2022 p: 326-345.

³⁸⁸ Ibid, p: 326-345.

³⁸⁹ Ibid

The majority of issues have emotional roots, including issues with rage, resentment, animosity, irritation, and numerous heart-related issues. This demonstrates the necessity of incorporating spiritual components into counselling in order to solve the issue. Among the earlier investigations that take an Islamic perspective.

Respectable efforts to develop Islamic counselling models and modules by counselling professionals are in keeping with the concept of da'wah and call for counsel, say researchers; as a result, when dealing with a client's issue, it's important to get to the bottom of what's really going on so that you can provide them with the best possible resolution. When you have received guidance on how to resolve a situation based on faith, you should go back to the patient approach. This is in line with what the Quran says:

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ﴾³⁹⁰

(Except those who have faith and do righteous deeds, and instruct one another to [follow] the truth, and enjoin one another to patience.)

Additionally, a number of academics have tried to explain how Tasawwuf and psychology are related. For instance, Khadijah, a Malaysian academic, released a paper in December 2014 titled 'TitikTemu Transpersonal Psychology dan Tasawwuf' in Teosofi; Jurnal Tasawwuf dan Pemikiran Islam Volume 4, Number 2, translated into English language. In which she brought attention to transpersonal psychology, a branch of the field that seeks to explain human potential and excellence.

She (Khadijah) went on to explain that psychologists became aware of humanitarian issues brought on by scientific and technological progress, the collapse of civilization, and other issues for which there were no satisfactory explanations at the time.

This led to the development of transpersonal psychology. Enlightened rationalism, which has contributed to the development of science and technology (physical science) but has failed to tackle psychological problems, did not unearth spirituality as the fundamental human experience of things like God, nature, love, purpose, and ideals. Knowledge and technology have failed to address humanitarian issues thus far, but this is not because they cannot do so; rather, it is due to the approach taken.

Therefore, it is anticipated that transpersonal psychology, also known as spiritual psychology, would serve as a link between the empirical findings of science and the spiritual dimension of the human experience. Khadijah, in the paper, specifically, emphasised the intersection of transpersonal psychology and Tasawwuf as a means of locating a point of convergence between religious belief and scientific observation. As a conclusion, it was noted that transpersonal psychology has given great meaning to the efforts of interpreting and evaluating religious events from a psychological perspective, as well as to the challenges facing humanity today.

³⁹⁰ Al-Asr: 103:3

There are several parallels to be seen between transpersonal psychology and other schools of thought within the discipline of psychology, especially analytical psychology and behaviourism. Still, transpersonal psychology is distinct in its openness to and exploration of avenues of inquiry into human nature that go beyond those revealed by empirical research.

For proponents of transpersonal psychology, spirituality is an integral part of the human experience that may be integrated into the framework of daily living. So, religious phenomena are not merely an outburst of unresolved childhood conflict and tension, but rather a means of transcending one's own limitations. Transpersonal psychologists view religion as an inside, private relationship with the Divine.

Nonetheless, Islamic Tasawwuf maintains its acknowledgement of metaphysical elements, providing transpersonal psychology with new subject matter for research. Two seemingly unrelated fields meet here: Transpersonal psychology and Tasawwuf.³⁹¹

Maslahat's 'Manusia Holistik Dalam Perspektif Psikologi dan Tasawwuf', which appeared in the July 2019 issue of the *Syifa al-Qulub Journal*, is another paper worth mentioning here. The entire person was the focus of the research, which looked at the topic from the points of view of psychology and Tasawwuf, as indicated by the title.

From a psychological point of view, whole humans are those who use their abilities to find their purpose in life, which in turn fills them with joy and success. However, according to Tasawwuf, those who are truly whole are those who, through God's grace, have found inner tranquility (*nafsmu'mainnah*).

According to the tenets of Tasawwuf, the ideal human being is one who is whole and complete, whose mind and heart have been illuminated by knowledge and divine light, and who is thus capable of integrating and balancing their own potential with the potential bestowed upon them by God. Maslahat used a humanistic approach to psychology by studying human issues in their entirety in accordance with the teachings of Viktor E. Frankl, a prominent humanistic psychologist and proponent of logotherapy. Humans, in Frankl's view, have three interconnected but distinct dimensions: the somatic (very limited), the psychic (wide), and the noetic (nearly unlimited).

Therefore, he said, the noetic dimension of a person was the most crucial. The noetic axis was an expression of the essential qualities of being human: spirit, autonomy, and duty. Without a question, self-awareness and the capacity for detached planning and decision-making were central to Frankl's definition of a whole human being (self-determining being).

In contrast to the Tasawwuf worldview, the American mursyid and Sufi teacher Robert Frager (Sheikh Ragibal Jerahi) was given prominent attention in the Maslahat school of thought. Humans, according to Frager, have both a material (*jasad*) and a spiritual (*tawfiq*) dimension (*nafs, qalb* and *ruh*).

³⁹¹ Khadijah, Meeting point between transpersonal psychology and Tasawwuf, *Teosofi. Jurnal Tasawwuf dan Pemikiran Islam* 4(2) 2014, p: 382-403.

These previously separate realms have fused into one, producing a person with the potential to become a saint (fitrah). With the use of this divine potential, a man can develop into a whole person who is tawhid, devout, tawakkal, sincere, and worthy of being a caliph in this world. However, Frager stressed the significance of the spiritual/inner dimension (at the heart of a person) since it can serve as the engine that propels all human endeavours and can either make or break a person's progress toward a more integrated sense of self.³⁹²

Another piece of relevant literature is 'Kontribusi Tasawwuf-Psikoterapi Terhadap Pendidikan Islam' by Rajab, which appeared in the January 2013 issue of the Indonesian journal *Jurnal Pendidikan Islam (JPI)*. In contrast to earlier studies, this one looks at how spiritual psychology, which evolved into spiritual psychotherapy with Islamic elements (Sufistic), has impacted the field of education, and in particular, the field of Islamic education. Philosophically, it looked at the foundations of Tasawwuf psychotherapy within the framework of Islamic pedagogical discourse.

Tasawwuf psychotherapy's framework can be used to improve the content, process, and delivery of Islamic education. Fundamentally, the purpose of Islamic education is to transform bad morals into good moral character. Islamic education is more than just a place to learn facts and concepts. To put it simply, the institution of Islamic education serves as a beacon, compass, and balm for all those involved: students, parents, communities, and educators alike.

On the other hand, in terms of education, teachers and pupils are analogous to murshid and murid. According to Tasawwuf, qualified instructors are those who have developed traits like asceticism, piety, repentance, patience, and politeness in their interactions with students.³⁹³

Researchers have been given new insight from the aforementioned three studies into the intersection of psychology (the empirical domain) and Tasawwuf (spiritual domain). But the researches themselves only explained the two fields in a broad sense. Thus, academics would use psychology to elaborate on the *Seerat Tasawwuf* manuscript's contents by referencing the studies.

Tasawwuf & Mental Health

The human mind and its subsequent actions are largely shaped by a foundation of knowledge and principles. The scientific method provides the bulk of knowledge, while humanism, existentialism, and other worldviews provide the philosophical underpinnings for ethical frameworks.³⁹⁴ Since spirituality is central to most world religions, it shapes most people's moral compass and, by extension, their quality of life. In 1984, during the 37th World Health Assembly, the World Health Organization acknowledged spiritual health as one of the key determinants of health, along with factors such as genetics, environment, and lifestyle.³⁹⁵

³⁹² Maslahat, M. M. Holistic human in the psychological perspective and Tasawwuf, *Syifa al-Qulub: Jurnal Studi Psikoterapi Sufistik* 4(1) 2019, p: 20-27.

³⁹³ Rajab, K. Tasawwuf contribution-psychotherapy towards Islamic education. *Jurnal Pendidikan Islam* 28(1) 2013, p: 75-90.

³⁹⁴ Fulford KW. Religion and psychiatry: Extending the limits of tolerance. In: Bhugra D, editor. *Psychiatry and Religion: Context, Consensus and Controversies*. London: Routledge; 1996. p: 5-22.

³⁹⁵ Basu S. How the spiritual dimension of health was acknowledged by the world health assembly. A report. New

Many Western medical schools now include spiritual instruction in their curricula.³⁹⁶ Since the brain, or mind, or soul, as some prefer to call it, is the common ground on which all of these activities take place, spirituality appears to play a far larger role in the field of mental health. The physical and mental health of persons, whose practices are religious or spiritual, has been shown to be affected in both positive and bad ways, according to studies. Given its expanding popularity and the enormous number of people migrating from eastern Sufi-oriented regions to the west, the impact of Tasawwuf on its adherents' mental health and how it might combine with other types of therapy in mental health care settings need to be better understood.³⁹⁷

The opportunity to study the Sufi experiences is particularly advantageous for students of the mental health sciences, as the study of normal and aberrant experiential phenomena and its ramifications is a vital element of both day-to-day clinical practise and research.

Psychic Experiences InTasawwuf

It is a well-known fact that people of all faiths and backgrounds regularly have spiritual or psychic experiences. However, there is no relevant research of Tasawwuf. Surveys show, however, that anywhere from 20% to 45% of the population has experienced a psychic experience, with the number fluctuating depending on factors such as age, gender, religion, and more.³⁹⁸ Despite the obvious variations in the practises, beliefs, and cultures in which these encounters occur, it is surprising how much they have in common. Thought, perception, and emotion (a complex perceptual experience) all play a role in psychic experiences, and yet they all have commonalities. The psychic experiences, that are ephemeral, instant, ineffable, unanalyzable, involving direct liaison with an unique other self, beyond time, location, and person, and perceived as a great sensation of bliss; these descriptions are based in part on the personal testimony of Sufis.³⁹⁹

Psychic phenomena have variously been named lunacy, heresy, or even direct manifestations of the divine throughout history. The social status of the claimant, the relevance of the claimant's experiences to preexisting political and religious standards, the claimant's gender, and other factors have all played a role in shaping the various interpretations. Their stories have been used as evidence for and against various political theories, and even as a defence of insanity. Mansur al Hallaj and BayazidBastami, two well-known Sufis, both claimed to have had profound mystical experiences. They were both prominent Sufis in their respective times, and both were put to death for their heresy.⁴⁰⁰

Approaches Med Health 1995, p:3:47–51.

³⁹⁶ Puchaski C, Larson D, Lu F. *Spirituality in psychiatry residency training programs*. Int Rev Psychiatry 2001, p: 8-13.

³⁹⁷ Fehring RJ, Brennan PF, Keller ML. Psychological and spiritual well-being in college students. Res Nurs Health 1987, p: 9, 10.

³⁹⁸ Fenwick P. *The neurobiology of religious experience*. In: Bhugra D, editor. *Psychiatry and Religion: Context, Consensus and Controversies*, London: Routledge1996, p: 67–77.

³⁹⁹ Ibid.

⁴⁰⁰ Lipsedge M. Religion and madness in history, *Psychiatry and Religion: Context, Consensus and Controversies*. London: Routledge1996, p: 23-50.

Analysis:- Paranormal or out-of-the-ordinary experiences are what the Sufis call "psychic," and they believe these experiences are where true wisdom can be found (marifa or gnosis).

According to Tasawwuf, prayer is the soul's way of connecting with God. And the potential to know God resides in the higher soul, which consists of the heart (Qalb), spirit (Ruh), and conscience (Sirr), and was created before the creation of humans. For many Sufis, the 'Sirr' stands for God's own 'hidden shrine', a place where God dwells.⁴⁰¹ In Tasawwuf, the Qalb (heart) is revered as the seat of the holy spark that ignites the path to enlightenment. God's revelation to Muhammad, 'I don't fit in any of the heavens or earths, but I do fit in the heart of a true believer', is held sacred by Sufis.⁴⁰² The heart (Qalb) must be polished free of the dirt and grime of external influences before it can accurately represent reality.⁴⁰³ Moreover, there is a lower soul (Nafs) that acts as a barrier between the enlightened soul and God. To find one's way back to the truth, the Nafs must undergo a metamorphosis from the lusty nafs-e ammara to the self-blaming Nafs-e Lawwama to the tranquil Nafs-e Mutmaenna.⁴⁰⁴

Unfortunately, philosophical and scientific perspectives have cast doubt on the viability of such experience-based knowledge acquisition. For Kant, knowing the ultimate was irrational since it was beyond the realm of human experience. Sufi philosophers have defended the plausibility of such experiences by arguing that they are simply an expansion of everyday human life. According to Sufi scholar Fakhruddin Iraqi, alterations in human consciousness might lead to access to these kinds of experiences, which are then situated in higher dimensions of time and space (divine time and space).⁴⁰⁵ Due to their contradiction with the objective nature of classical science, psychic experiences' subjectivity has been the biggest barrier to their investigation.

Psychiatric symptoms such as hallucinations (auditory, visual, etc.) and delusions may share phenomenological similarities with the Sufis' visions. This resemblance has led some to doubt the spirituality and learning potential of these encounters. With the presumption that all psychotic occurrences are aberrant, it has been debated that all sufi encounters and, by extension, religious beliefs, have their roots in psychosis. It has been established that people in the general population and those having seemingly harmless spiritual experiences are both susceptible to psychotic episodes (hallucinations and delusions). Some have claimed that not all psychotic experiences are abnormal and that the term 'abnormal' needs to be rethought. Taking these into account, it appears like we need to look at spiritual experiences in ways other than the sickness paradigm.

⁴⁰¹ Al-Sarraj, Abu Nasr, *Kitab al-Luma fil Tasawwuf*, Translator: Nicholson RA, editor. Montana: Kessinger Publishing 2007, p: 14.

⁴⁰² Frager R. *Essential Sufism*, San Francisco: Harper 1997, p: 121.

⁴⁰³ Nurbakhsh J. *The Psychology of Sufism: Del wa Nafs*. Indiana: Khaniqahi-Nimatullahi Publications 1992, p: 55.

⁴⁰⁴ Smith M. *Studies in Early Mysticism in the Near and Middle East*. Oxford: Oneworld 1995, p: 140.

⁴⁰⁵ Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*. London: Oxford University Press 1934, p: 132.

Neurobiology of Sufi experiences

Among Sufis, more common experiences include transcendence, tranquillity, a sense of joy, and detachment, while the rarer higher-level ones, such as annihilation in the ultimate reality, are much less common. While there have been no dedicated neurological studies of Sufi mystical experiences, it is reasonable to generalise the results from research of other forms of spiritual enlightenment. Near to Death Experiences, temporal lobe epilepsy, psychosis, and drug use have all been cited as causes for similar reports of consciousness shifting.⁴⁰⁶

The use of structural and functional neuroimaging techniques has revealed the participation of distinct brain networks and neurotransmitters in these encounters. An important point to make here is that figuring out the biological bases for spiritual experiences does not establish or invalidate their veracity; rather, it only explains the mechanisms behind them. However, when viewed from a more philosophical angle, it does hint at biological determinism and the improbability of these experiences being extracorporeal.⁴⁰⁷

There is a strong correlation between epilepsy in the temporal lobe and an increase in religious fervour and the occurrence of mystical experiences. Despite the prevalence of temporal lobe epilepsy, reports of good outcomes are extremely rare.

Numerous studies have failed to find a correlation between the two, even when accounting for factors like brain damage and psychiatric illness.⁴⁰⁸ Mood elevation, intense emotional experiences, and spatial and temporal orientation are all functions of the right temporal lobe. Because mystical experiences are thought to include shifts in these neuropsychological processes, the right temporal lobe has received much of the credit for explaining them.⁴⁰⁹ Preparation, conscious identification, and an altered impression of self-experience have all been linked to other regions of the brain, in particular the dorso-lateral prefrontal cortex and the posterior superior parietal lobule, during spiritual experiences.⁴¹⁰

Dopamine and serotonin, both neurotransmitters, have been linked to religious fervour and mystical insights. Dopamine may play a role in influencing both the intensity of one's religiosity and the favourable emotional effects of religious and spiritual experiences. The density of 5HT receptors has been found to be inversely related to self-transcendence, a characteristic associated with spirituality. The serotonergic effects of psychedelics like D-lysergic acid diethylamide and

⁴⁰⁶ Fenwick P., *The neurobiology of religious experience*. In: Bhugra D, editor. *Psychiatry and Religion: Context, Consensus and Controversies*. London: Routledge 1996. p: 67-77.

⁴⁰⁷ Andrade C, Radhakrishnan R, *The biology of spirituality: Religion from a pill*. In: Sharma A, editor. *Spirituality and Mental Health*. London: Indian Psychiatric Society 2009, p: 17-30.

⁴⁰⁸ Tucker DM, Novelly RA, Walker PJ. *Hyperreligiosity in temporal lobe epilepsy: Redefining the relationship*. *J Nerv Ment Dis* 1987, p: 175-181. & Sensky T, Fenwick P. *Religiosity, mystical experience and epilepsy*. In: Rose C, editor. *Progress in Epilepsy*. London: Pitman 1982.

⁴⁰⁹ Newberg AB, Lee BY. *The neuroscientific study of religious and spiritual phenomena: Or why God doesn't use biostatistics*. *Zygon: J Religion Sci*. 2005, p: 40-46.

⁴¹⁰ Giordano J, Engebretson J. *Neural and cognitive basis of spiritual experience: Biopsychosocial and ethical implications for clinical medicine*. *Explore (NY)* 2006, p:2-25.

psilocybin have been repeatedly linked to enlightening revelations.⁴¹¹ It would be intriguing to discover if mystics' experiences vanished if they were given medications with other characteristics, such as antidopaminergics or antiserotonergics.

Tasawwuf & Psychiatry

Healing of the soul, or psyche, is what psychiatry is all about, hence the name comes from the Greek terms *psukhe* means soul and *iatreia* means healing. Contrary to expectations, the history of psychiatry's interactions with faith and spirituality has been rocky. Psychoanalysis has had a significant impact on the connection, as Freud viewed religion as neurotic (pathological) and open to scientific explanation.⁴¹²

With the introduction of the medical paradigm, psychiatry became associated with the empirical sciences, which use observation as their primary source of information. On the other hand, religious beliefs are founded on revealed information. However, revelation experiences of prophets and sufis have much in common and may give a framework for scientific study of religion. Tasawwuf, then, can serve as the missing link connecting psychiatry and faith.

From a therapeutic standpoint, the field of psychiatry is concerned with areas of human existence that are guided by both scientific truths and religious ideals. By integrating both perspectives, psychiatry can grow into a field that has a more complete picture of human behaviour, with potential applications in the study and treatment of mental disorders. Therefore, psychiatry must abandon its current state of indifference and devote serious attention to the intellectual and clinical study of religion or spirituality.⁴¹³

Tasawwuf, like many other spiritual traditions, has experienced a renaissance in both the East and West in recent decades. More and more people, both inside and beyond the Muslim world, are adopting Sufi practises or beliefs as central to their worldview. As the prevalence of mental health issues has skyrocketed in recent years, more and more individuals will require the assistance of mental health care providers. People of Sufi orientation who need mental health services raise complex problems that must be addressed on many fronts. Heal oneself; this is the attitude of mental health experts toward their patients' underlying beliefs.⁴¹⁴

There is proof that patients benefit when mental health providers take their spiritual needs into account.⁴¹⁵ False beliefs about religion and spirituality continue even in the realm of mental health.

⁴¹¹ Newberg AB, Iversen J. *The neural basis of the complex mental task of meditation: Neurotransmitter and neurochemical considerations*. Med Hypotheses. 2003, p:61-91.

⁴¹² Littlewood R. *Psychopathology, embodiment and religious innovation: An historical instance*. In: Bhugra D, editor. *Psychiatry and Religion: Context, Consensus and Controversies*. London: Routledge 1996, p: 178–197.

⁴¹³ Fulford KW. Religion and psychiatry: Extending the limits of tolerance. In: Bhugra D, editor. *Psychiatry and Religion: Context, Consensus and Controversies*. London: Routledge 1996, p: 5–22.

⁴¹⁴ *The World Health Report. Mental Health: New Understanding, New Hope*. Geneva: World Health Organization 2001. Available on URL: <http://www.who.int/whr/2001/en/> (accessed Sep, 24, 2022)

⁴¹⁵ Jones K, Bhugra D., Religion, culture and mental health: Challenges now and into the future, Spirituality and Mental Health, Indian Psychiatric Society, Delhi 2009, p: 517-30.

Nearly half of mental health professionals (45%) feel religion can contribute to mental health disorders, according to recent research by Foskett et al. So far, research shows both positive and bad consequences of spiritual and religious beliefs and practises on people's physical and mental health.^{416&417} Surprisingly, research has revealed that a patient's degree of satisfaction with therapy decreases when their therapist is not religious.⁴¹⁸

Training today's medical and mental health professionals requires them to adopt a more objective stance, which includes learning to leave their personal religious and spiritual traditions outside of the clinical setting. D'souza has pointed out that this "objectivity" has wandered into excluding the religious and spiritual beliefs and requirements of our patients from the therapeutic environment, which is counter to the basic goal of medicine, which is to promote each patient's unique health and happiness. Since more and more Sufis are going to seek out mental health services in a variety of settings, it's important for these experts to have some grounding in the religion's tenets and observances. However, it's important for therapists to remember that they can't force their personal religious or spiritual views on their patients.⁴¹⁹

Historical Assessment of Sufi beliefs and practices

A thorough evaluation of a patient with a mental illness, however, demonstrates that persons who have spiritual beliefs and practises have a much higher rate of life satisfaction. Finally, it should not be surprising that those who have religious or spiritual beliefs are less likely to commit suicide due to their mental condition. After evaluating the patient's religious and spiritual background, including any Sufi influences, a more holistic and patient-centered treatment strategy can be developed.⁴²⁰

It is important to take each patient's unique beliefs and practises in the Sufi faith into account when conducting an evaluation. If the patient is critically ill, the evaluation should probably be put off until later unless Sufi beliefs are a contributing factor in the patient's current state of health. A quick evaluation is done often, and a more in-depth one is done if needed. For the purpose of triaging patients for more in-depth evaluations, there are a number of quick tests that can be used to gauge someone's spirituality. Koenig and Pritchett's suggestion that a psychiatric evaluation

⁴¹⁶ Foskett J, Mariott J, Wilson-Rudd F. *Mental health, religion, and spirituality: Attitudes, experiences and expertise among mental health professionals and religious leaders in Somerset*, Mental Health Religion and Culture 2004, p:7: 5-22.

⁴¹⁷ Fehring RJ, Brennan PF, Keller ML, *Psychological and spiritual well-being in college students*, Res Nurs Health 1987, p: 1-8, 10-39.

⁴¹⁸ Keating AM, Fretz BR. Christians' *anticipations about counselors in response to counselors' descriptions*. J Counseling Psychol 1990, p: 6-37.

⁴¹⁹ D'Souza R. *Fostering spirituality and well-being in clinical practice*. In: Sharma A, editor. *Spirituality and Mental Health*. Delhi: Indian Psychiatric Society 2009, p: 517-30.

⁴²⁰ Cox JL. *Psychiatry and religion: A general psychiatrist's perspective*. In: Bhugra D, editor. *Psychiatry and Religion: Context, Consensus and Controversies*. London: Routledge 1996. p: 178-197

include a screening of four spiritual domains is a fine place to start, but it will need to be adapted for use with Sufis.⁴²¹ The preliminary evaluation needs to consist of:

Faith: How crucial is faith in your day-to-day existence? There will likely be a great deal of mixing of ideas and practises within the Sufi community as more and more people from non-Islamic religious backgrounds adopt Sufi teachings and practises.

Influence: Has faith had any effect on your life thus far? It's important to put the Sufi practises of self-mortification in context, because they can have far-reaching effects beyond only altering one's worldview.

Community: Do you belong to a spiritual or religious group? Almost all Sufi adherents are part of a certain lineage (silsila), which might vary widely in terms of doctrine and practise. If one were to investigate their spiritual family tree, they might gain some perspective on their own perspective on health and illness.

Address: Addressing spiritual needs? Treatment plans may need to include the patient's pledge of allegiance (bay'a) to sufi teacher in order to meet the patient's spiritual demands.

Based on the patient's needs as determined by the screening, a more in-depth interview may follow from both a clinical and spiritual standpoint.⁴²²

Diagnostic considerations

Sufi teachings and rituals have both positive and negative effects on mental well-being. These advantages may include helping people find their lives' true purpose, enhancing their ability to deal with stressful situations, enhancing their overall sense of well-being, and even facilitating a more rapid recovery from mental illness. However, these ideas and routines have been linked to either direct causation of mental disease or to the development of psychopathology.

Tasawwuf and Psychotherapy

Unfortunately, many people's reliance on spiritual and religious beliefs as a way to cope with stress has been given little consideration by mental health specialists. However, positive results have been shown with the incorporation of religious and spiritual practises into treatment in recent years.

⁴²¹ Koenig HG, Pritchett J. *Religion and psychotherapy*. In: Koenig HG, editor. *Handbook of Religion and Mental Health*. San Diego: Academic Press 1998, p: 323–36.

⁴²² Josephson AM, Peteet JR. *Worldview in diagnosis and case formulation*. In: Josephson AM, Peteet JR, editors. *Handbook of Spirituality and Worldview in Clinical Practice*. Washington: American Psychiatric Publishing, Inc 2004. p: 15–30.

Two forms of psychotherapy that have incorporated spirituality are spiritually augmented cognitive behavioural therapy and transpersonal psychotherapy.

While there is some published research on the application of Sufi concepts and practises to transpersonal psychotherapy, there is much less on the topic when it comes to cognitive behavioural therapy.

Spiritually augmented cognitive behavior therapy

To address existential concerns, spiritually enhanced CBT (Cognitive Behaviour Therapy) is essentially a cognitive behaviour treatment, but one that takes into account the patient's worldview, including their spiritual beliefs. The therapist is respectful of the client's spirituality and works with the client's meditation, prayer, and other spiritual practises, but never imposes his own beliefs or those the client has never held on to. Sessions typically last between 45 and 70 minutes and occur once each week over the course of 10 to 16 sessions. The medication has been shown to be effective in clinical trials, with patients in the treatment group experiencing fewer relapses and hospital readmissions. The Sufi worldviews of compassion (*sabr*), faith in Allah (*tawwakul*), satisfaction (*rida*), and God as the ever-forgiving may provide an overall methodology for theologically amplified cognitive behavioural therapy for the Sufi believers when accompanied by the Sufi practises of gratitude (*shukr*) and remembrance of God (*zikr*).⁴²³

Transpersonal Counselling

Transpersonal psychotherapy, which is founded on the notion that people are, at their essence, spiritual beings, places a strong emphasis on the characteristics associated with spirituality. Many perspectives exist on the therapist's involvement in transpersonal psychotherapy, ranging from that of spiritual mentor to that of "fellow spiritual sojourner."

Instead of the therapist, who promotes no specific spiritual doctrine, the client directs and determines the spiritual component of treatment. Nowadays, transpersonal psychotherapy includes many spiritual practises, including Tasawwuf, yoga, qigong, and aikodo. Abnormal sadness, spiritual crises, psychotic disorders, and addiction are a few conditions that have been successfully treated with transpersonal psychotherapy. Transpersonal psychotherapy's capacity to engage them in conversation with the mental health care system is vital from a public health standpoint given the high number of people who seek out traditional faith healers.⁴²⁴

⁴²³ D'Souza R. *Fostering spirituality and well-being in clinical practice*. In: Sharma A, editor. *Spirituality and Mental Health*. Delhi: Indian Psychiatric Society; 2009, p: 517–30.

⁴²⁴ Lukoff D, Lu F. *A transpersonal-integrative approach to spiritually oriented psychotherapy*. In: Sperry L, Shafranske EP, editors. *Spiritually Oriented Psychotherapy*. Washington: American Psychological Association Press 2005, p: 177–206.

Tasawwuf and mental health Care Services

In most third-world nations, people with mental illness either don't get assistance or turn to quacks for it. The lack of access to mental health services and the prevalence of spiritual explanations for mental health problems are to blame. As evidence, consider the high numbers of mentally ill visitors to the dargah (shrine) of Sufi saints who hope to be cured.⁴²⁵

Two steps are necessary to successfully integrate spiritual/Sufi aspects into mental health treatment services:

1. Integrating spiritual/Sufi healers into the established system of providing mental health treatment, which may entail providing them with fundamental education in the detection of mental disorders and the provision of appropriate referrals.
2. Including spiritual/Sufi beliefs and practises in therapy, which may lead to higher rates of use of mental health services among a community that emphasises spirituality to a great extent.

It is necessary to make both individual and group efforts to integrate spiritual concepts and procedures into the administration of psychological care. There needs to be an effort made to ensure that those preparing for careers in mental health understand the significance of spirituality. The main areas of focus for training should be the spirituality of the person seeking assistance and the beliefs of the people in the practise area.⁴²⁶

Analysis:

Most Muslims and, to a lesser extent, Westerners, adopt Sufi practises and beliefs as part of their worldview. The teachings of Tasawwuf, which offer a vital connection to the comprehension of revelation, Islam's primary source of religious instruction and further Semitic faiths have a tremendous impact on the mental health of individuals who practise it.

However, there isn't enough information available at the moment to make any definitive conclusions in either of these areas. Before any dogmas can take root, procedures for integrating Sufi concepts and practises into the mental health care system must be developed that are supported by science. However, mental health professionals should refrain from taking on the role of evangelists and starting to promote Sufi beliefs and practises; instead, they should restrict their use of these principles to situations in which the patient already fully embraces them.

⁴²⁵Krishnakumar A. *Deliverance in Erwadi. Frontline.* 2001. Aug 18-31, Available on <http://www.frontlineonnet.com/fl1817/18171280.htm>. (accessed Sep, 24, 2022)

⁴²⁶ Jones K, Bhugra D. *Religion, culture and mental health: Challenges now and into the future.* In: Sharma A, editor. *Spirituality and Mental Health*, Delhi: Indian Psychiatric Society 2009, p: 517–530.

3.3 Role of Tasawwuf in Personality Development

Improvements in one's habits and outlook are what constitute personality development. Changes in attitude and conduct are among the many benefits that adherents of Tasawwuf report experiencing. Moral growth within an inductive setting dominated by character-building brings about positive transformation. Zuhud and Taqwa are guides to moral growth that emphasise the reduction of material luxury and the maximisation of repentance and self-purification, respectively.

A teacher-student (Murshid-Murid) relationship in an educational institution like monastery (Khanqah) serves the goal of developing students' moral character since it creates a setting in which students are more likely to get mentoring and financial support as they study. Students are motivated to learn and grow by the opportunity to expand their minds, perspectives, and habits.

In the area of learning, students (Murids) are assisted in expanding their moral and spiritual consciousness, which strengthens their faith and encourages them to do good. Remembering Allah, voluntary prayers, fasting rituals, and alms giving, in addition to the required ones, cover the behavioural (amal) dimension. All of these moral actions are done with sincere dedication to bring one closer to Allah, or to achieve Taqarrub. At last, Ma'rifat (Recognition) is used to provide a solid foundation upon which to construct personality in Tasawwuf.⁴²⁷

The term "personality development" is used to describe the process through which an individual strives to grow into their own distinctive set of actions and perspectives. Temperament, character, and environment all work together in a constant cycle to achieve this. Personality, then, is the accumulation of distinguishable traits and features manifested in an individual after birth.⁴²⁸

Personality development is the process of improving and grooming both the outer and inner sides of oneself to make a positive change in one's life. Personal growth entails working on one's appearance and character. There is a facet of each person's character that can grow and mature over time.

Confidence in oneself, better communication and public speaking skills, a broader knowledge base, the cultivation of a hobby or set of skills, the acquisition of refined social graces, and similar enrichment practises are all means to this end. If people take the time to nourish their personalities, it will help them present themselves in a positive light to the world, which has countless positive knock-on effects including increased self-esteem and motivation. Improvement in all areas of one's life, as represented by the various stages and facets of development, is a hallmark of healthy personality growth.⁴²⁹

⁴²⁷ Ubaid urRahman, Dr. Zafar Hussain, Alamgeer Khan, *Sufism and Personality Development*, University of Agriculture Peshawar, Al-Azhar: Vol 7, Issue 1, June 2021, p: 61

⁴²⁸ *Sufism and Personality Development*, p: 62 available on <http://www.healthofchildren.com/> (accessed June, 5, 2022)

⁴²⁹ Prophetic Traditions in Personality Development, p: 21-22.

Focusing on the Noble Qur'an, the Sunnah, and the writings of Aulia Allah (Sufis), which were derived from the Noble Qur'an and the Sunnah, is essential for understanding the Tasawwuf-based development of one's personality.⁴³⁰

Tasawwuf and Ethical Growth:

Tasawwuf is a path to expedited personal and ethical growth. The practise of Tasawwuf leads to inner renewal. It emphasises doable steps that can be taken toward actualizing one's own personal cleansing process. The procedure can be carried out in Khanqahs where teaching and learning is just like traditional classrooms where students have access to the guidance and knowledge of eminent Islamic scholars.

Tasawwuf promotes contemplation of Allah as a means of spiritual sustenance and student engagement. This is something that can be done by one person or by a whole group. Remembering Allah is a major tenet of Sufism, as it strengthens one's will to carry out Allah's will by strengthening one's connection to one's inner soul and the Lord. Therefore, Tasawwuf endorses these pursuits as ways to help shape individuals' identities. "Hearts grow peaceful through the remembrance of Allah,"⁴³¹ the Holy Quran says of the benefits of worshipping God.

Discouragement of actions that show disobedience to Allah's commands is another major focus of Tasawwuf. Among them are actions that are morally repugnant and could cause problems in society. Therefore, by emphasising the importance of learning and spirituality, Tasawwuf serves to diminish morally repugnant behaviour. This exemplifies the influence of Tasawwuf on individuals' character formation. The result is a useful contribution to society.⁴³²

Devotion in the process of cleansing, wherein one shuns egocentricity in favour of a more lucid mental setup, is at the heart of Tasawwuf. As one's thoughts become more organised, their faith in Allah grows stronger, and their ability to rein in their desires is manifested. Thus, adherents of Tasawwuf might expect to see improvements in their behaviour and personality.⁴³³

Methodology of Personality Development in Tasawwuf

In Islamic Tasawwuf, there is a strong focus on the individual's growth as a person and as a spiritual being. A great personality begins with a strong spirit, hence one of Prophet Muhammad's (p.b.u.h) first moves after the Companions accepted Islam was to fortify their spirits. Most ancient and modern Muslim scholars agree that the growth of one's heart is the impetus for the formation of one's personality and spiritual development. In Islam, the term Tazkiyyah (cleansing/purifying) refers to a person's growth and cleansing on all levels, from the physical to the mental to the spiritual, as it pertains to one's personal relation with God and, by extension, with oneself, with others, and with the natural world.⁴³⁴

⁴³⁰ Prophetic Traditions in Personality Development, p: 31.

⁴³¹ Ar-Raad: 13:28

⁴³² Sufism and Personality Development, p: 62.

⁴³³ <https://www.britannica.com/topic/Sufism/The-path>. (accessed July, 21, 2022)

⁴³⁴ The Concept of Islamic Personality and Spiritual Development, p: 940-941

A number of Tasawwuf scholars, including al-Ghazali (d. 505H/1111M), al-Qushayri (d. 465H/1072M; His full name was Abu al-Qasim 'Abd al-Karim bin Hawazin al-Qushayri), and al-Suhrawardi (d. 587H/1191M), presented some guidelines for developing a person's personality that is by method of purifying or cleansing of the soul. The al-takhalli and al-ta'alli processes are essential steps in the tazkiyah al-nafs procedure.

Al-takhalli, also known as mujahadah al-nafs, is a method for purging one's soul of the madhmumahbehaviour that might taint one's inner self. Through the practise of al-ta'alli or riya'ah al-nafs, one's character can be imbued with the admirable and lofty traits that comprise ma'mudahbehaviour. Because the goal of development in Islam is to attain success (al-fala'), which is the happiness and wellbeing of life and the afterlife, both of these processes can aid in the resolution of a person's difficulties in this world and the next.⁴³⁵

According to Al-Ghazali, a person's personality is divided into four psychosexual structures: qalb (heart), spirit (morale), nafs (soul), and 'aql (intellect). The result of the dynamic interaction between these structures is a person's spiritual health. In comparison to other personality structures, the qalb is the most crucial component of the nafs because it is where a person's primary processes take place. The knowledge, thinking, and understanding of a human are all included in the essence of the human, or qalb. But the qalb is where the spirit is.

Nafs has two meanings according to al-Ghazali, first, it refers to the entire person, and second, it refers to the inner self, which is in charge of cravings, primal emotions like wrath, and traits that a person does not want. Mystics tend to use the second definition of nafs more frequently. "Aql is higher than personality," someone once said.

Al-Ghazali claimed that "aql" (which has an element of angelic might and thinks critically) is every person's true character or identity. Al-nafs al-ammarah bi al-su' (one's self), al-nafslawwamah (desire that blames one's self), and al-nafs al-mu'ma'innah are three of the personality structures described by him as "The Qura'nic Structure Personality" according to the Quran (calm desire).⁴³⁶

In light of Ghazali's beliefs, it is concluded that the soul cleansing process (tazkiyah al-nafs), which comprises soul management, can help a person develop their personality and spiritually (mujahadah li al-nafs).

The development of a person's personality is dependent on the development of their spiritual strength, according to al-Muhasibi (d. 243H/857AD), who claimed that the cause of immoral activities is a person's heart and soul lacking spiritual strength. Therefore, nafs al-ammarah has an easy time gaining control of the heart, which can lead to a variety of spiritual sickness manifestations like the madhmumah trait or sinful actions. The al-Muhasibian doctrine that emphasises the importance of religious training in shaping one's character.

An approach to al-Muhasibi's spiritual education is similar to Ghazali's tazkiyah al-nafs, which helps shape a person's character. Similar to al-Ghazali, al-Muhasibi identified three primary stages

⁴³⁵ The Concept of Islamic Personality and Spiritual Development, p: 941

⁴³⁶ Ibid, p: 941-942

of spiritual development: muhasabah (soul examination), mujahadah (spiritual warfare), and Riyadh al-Nafs (spiritual enlightenment).

Seeing, watching, and analysing the full condition of the soul and acts in a person's everyday life, as well as recognising the source of carelessness and disobedience, is the process of bettering the soul, as described by al-Muhasibi in his work muhasabah al-nafs. There are two ways to complete muhasabah al-nafs:

- A. Meditating on past activities and drawing wisdom from them, which is called muhasabah of actions taken.
- B. Muhasabah on actions that might occur, by observation and analysis of the soul's deeds in order to avoid rash judgements and hurried acts (which leads to remorse for vice and sins committed and swift repentance to God). In order to choose wisely between good and evil, this strategy must be realised in accordance with one's level of knowledge. Fighting wants persistently is required throughout the mujahadah al-nafs and riyah al-nafs procedures. In general, Mu'hasibi's tazkiyah al-nafs idea, which places an emphasis on the spiritual side, is regarded as a means of both preventing and curing illness (al-wiqayah) and fostering growth and development (al-'ilaj) (al-tanmiyah). In nutshell, according to him, mujahadah al-nafs is a method of preventive and that it requires patience to complete.⁴³⁷

Moreover, Tasawwuf contributes to the formation of a person's personality by fostering moral development within a certain setting and providing effective inputs for building character. The specifics are as follows

Formation of Character:

The moral principles taught and the community fostered by Tasawwuf contribute to personal growth. Asceticism (Zuhud) is one way that Sufis aim to reduce their dependence on material comforts and is often seen as being linked to moral growth. Attempts are made to restrict material comforts. Taqwa, or affiliation with Allah, is achieved through detaching from self for the purpose of virtue, and complete neglect is a divergence from Islamic doctrine; minimization, on the other hand, enables individuals to regulate their wants and therefore attain desired goals. Taqwa is emphasised in Tasawwuf as a means of fostering a sincere and devoted relationship with Allah. In Tasawwuf, these deeds are the dimensions that cover a person's moral growth.⁴³⁸

In addition, when one gives up material possessions, they are more likely to focus on spiritual practises like penance and cleansing. To truly repent, one must turn away from sinful ways of living, such as slander, gossip, envy, pride, haughtiness, overcomfort, greed, rage, etc. Purification also establishes a connection to one's spiritual self by encouraging the development of a blameless character through the cultivation of a lack of sin and the introduction of discipline to one's life via the adoption of a more structured lifestyle with the aid of a detached perspective. In addition, maturing morally is linked to selfless acts of love for one's fellow man.⁴³⁹

⁴³⁷ Concept of Islamic Personality and Spiritual Development, p: 945

⁴³⁸ Sufism and Personality Development, p: 63

⁴³⁹ Ibid, p: 64

Analysis: Tasawwuf has a profound impact on personal reformation. On a personal level, Tasawwuf transforms one's character, behavior, attitude, outlook, values, priorities, emotions, thoughts, intentions, actions, etc. It makes one more humble, sincere, grateful, patient, generous, compassionate, forgiving, tolerant, contented, peaceful, happy, etc. It also makes one more conscious, alert, responsible, accountable, diligent, disciplined, etc. It enhances one's faith, worship, ethics, morality, etc. It enriches one's knowledge, wisdom, understanding, insight, etc. It elevates one's love, devotion, service, sacrifice, etc. It connects one with God, the Prophet, the sheikh, the fellow seekers, the creation, etc. It enables one to realize one's true potential, purpose, and destiny.

Tasawwuf makes an Environment:

Sufis build an institute to provide a learning atmosphere for their pupils. Lectures, the promotion of Dhikr and its methodologies, and sound advice on how to live one's life are all delivered at such institutions, which are set up in accordance with Sufi orders (Tariqahs) in settings like monasteries (Khanqahs) or mosques. The interaction between a teacher (murshid) and student (murid) fosters an atmosphere in which students are closely observed by their teacher in accordance with the teachings of the Holy Quran and the Prophet Muhammad (PBUH).

This context-based influence is crucial in shaping one's character. Islam is taught to students both in the classroom and from textbooks. Teachers demonstrate a strict adherence to teachings in order to ensure the correct transfer of knowledge and transformation, a belief based on the fear that a faulty transfer of knowledge may not have the same effects as a correct one. This line of authority can be traced back to the Holy Prophet (PBUH) (Tanwil).⁴⁴⁰

Tasawwuf places more emphasis on practical considerations than on abstract concepts. It instills qualities, faith, and morals in communal daily life. Such activities do have an impact on the outgroup in addition to the ingroup. No matter a person's membership with a particular religion, they continue to engage in these acts. Tasawwuf uses the following elements to foster a favourable environment.⁴⁴¹

Bonds & Relationship

Members of the Sufi community are encouraged to concentrate on and strengthen their bonds with one another. In this setting, the validity of the connection between instructor and student is crucial to the success of the learning process. To maintain the continuity of the entire chain, it is essential that the teacher be a properly authorised individual and that the pupil chain himself into the succession of his instructor. Heart to heart communication is used to pass on the lessons. They think that there is a certain level at which one can attain the glory of knowledge and know Allah, and this illumination comes from Allah himself.

⁴⁴⁰ Sufism and Personality Development, p: 64

⁴⁴¹ Ibid, p: 65

Thus, the practise of Sufism is tied to one's own unique life events. Teaching for a long time can be a path to the pinnacle of achievement. Therefore, in this context, a pupil must progress through various levels.⁴⁴²

The Traditional Practices

Purification, morality, doing one's best, and a sense of proximity to Allah are all means by which Sufis seek to assist followers develop character of quality. To this end, methods are established by which individuals can acquire the education and experience necessary to take their place in the line of succession. Initiation, concentration of awareness, spiritual transmission, and spiritual affinity are all parts of these educational programmes. Rituals are performed during initiation into a Sufi order, such as the student swearing an oath (Bait) to his teacher that he will follow his advice.

The next step for a student after initiation is to tune in to their many "centres of consciousness" (Lataif). Common wisdom holds that there are just two such organs—the mind and the heart—but adherents of the Sufi tradition hold that there are actually more. For instance, Allah endowed His new creation with different centres of awareness for different aspects of His law, such as the self, the air, the fire, the water, and the ground.

Thus, a learner chooses which centre to concentrate on; for example, they may begin with their heart and go on to the others in due course. After these are finished, the learner can turn their attention to the visible centres. In addition, pupils who are fully invested in the programme receive a spiritual transmission of information or spiritual discoveries. Spiritual affinity, which is a connection between Allah and human beings, is the result of this transmission and is, indeed, the whole point of Tasawwuf.⁴⁴³

Devotional Practices:

Devotional activities might differ from Sufi to Sufi depending on silsilah and pupil needs. There are requirements to practises, such as regular prayer performance and those prayers that the Holy Prophet (PBUH) has reported. The correct creed serves as the foundation for subsequent behaviours like as avoiding harmful deeds or crimes, limiting love of this world, and making an effort to rid oneself of satanic inclinations. Additionally, a student should endeavour to avoid doing corrupt things, especially those that can degrade their objectives for doing good. Showiness, conceit, vanity, and jealousy are examples of corrupt actions. Thus, the student's spirituality is developed through these practises.⁴⁴⁴

Tasawwuf advocates for regular visits from students to their professors or Sufis, since this helps students stay connected to them and guarantees the traditions continue into the future. There are more types of pilgrimages, such as visits to shrines, however these practises are highly contentious among Muslims because they go against the teachings of the Holy Quran and the Holy Prophet (PBUH). Students benefit much from such institutions because they provide a prominent setting

⁴⁴² Sufism and Personality Development, p: 65

⁴⁴³ Ibid, p: 65-66.

⁴⁴⁴ Ibn-e-Khaldun, *The Muqaddimah*. Translated by Franz Rosenthal, Abridged And Edited By N. J. Dawood, Princeton University Press 1967, p: 155.

in which they can learn to act morally and avoid engaging in immoral actions. Moreover, in such an atmosphere, remembering Allah (Dhikr) remains vital, as it encourages and motivates individuals and communities to grow closer to Allah. Participating in such settings on a regular basis has a cumulative effect on the development of the personalities of those who are exposed to them.⁴⁴⁵

Virtuous Traits

Tasawwuf is essential in developing virtuous traits. There are three facets of character development that are central to Tasawwuf such as Ilm (knowledge), consciousness, and deeds are the three axes. Acquiring new information is a great way to strengthen moral convictions and inspire good works in one's life. Divinity consciousness encompasses a crucial part of character development by means of the transmission of value education, manifested in the outward manifestations of one's behaviour.

Character, according to theorists, has to do with the imprinting of deeds on the soul and the subsequent manifestation of those deeds in actions performed for the greater good. Character is inherently malleable since it may be trained to change from bad to good habits via repetition and experience. Enhancing one's dimension of action and behaviour is central to Tasawwuf's approach to character formation (amal).

Tasawwuf also encourages developing one's character by relying on only the most essential external resources. It's a method for avoiding Qana'ah, or sin. Similarly, patience has been elevated to a crucial pillar of moral standing. Displaying patience is essential in carrying out any task in life, including refraining from things that are disapproved of by Allah's teachings.

Tasawwuf's emphasis on death and visiting cemeteries is meant to shape character by encouraging believers to view this world as fleeting and, thus, to refrain from engaging in immoral behaviour. The art of inspiring people to do good is another major theme in Tasawwuf. People are more likely to assist others in their efforts to motivate themselves after they have themselves reached a point of self-sustainability.

Here, "devotion" (Ikhlas) is doing good deeds with a pure heart, with Allah in mind, for the aim of growing spiritually close to Him (Taqarrub). Ma'rifat is the pinnacle of personal excellence attained via construction (Recognition). There are four distinct varieties: Ma'rifatullah refers to the act of recognising Allah's greatness and preeminence in all of his creations. As a result, people would be more likely to look to the natural world as a way to appreciate Allah's magnificence. Ma'rifat an-nafs is the second category, and it involves coming to terms with one's own identity in light of one's life's greater mission and the need to exercise willpower in order to carry out Allah's commands.

A third category of Ma'rifat is owed to one's fellow humans in the form of obligations towards them for the sake of maintaining social harmony. Finally, Ma'rifat al-kaun defines nature appreciation by drawing parallels between Allah's power and the splendour of his creations in the

⁴⁴⁵ Sufism and Personality Development, p: 67

natural world. As a result, Tasawwuf guides individual growth via the aforementioned means of character formation. Consistent effort, promptness, and precision in carrying out all tasks are essential at every stage of character development. As we've seen, Tasawwuf may be a powerful agent of change by providing a setting and tools for cultivating morality and strength of character.⁴⁴⁶

People's temperaments and personalities determine how far they go in life. Perhaps environmental factors account for the variation in people's levels of achievement. Personal life disintegration is a common symptom of failure, which has been linked to faulty character. The practise of Tasawwuf has shown to have a significant impact on one's personality via fostering the development of several distinctive qualities.⁴⁴⁷

To establish an outstanding society, a good personality is crucial and urgently required. Muslims and Islam have a long tradition of emphasising the need of a strong, distinguishable personality. These days, Muslims are far removed from the ideal persona of Prophet Muhammad (pbuh). As a result, there is a never-ending stream of issues brought about by a general lack of excellent character.

The importance of personality development as the primary answer and therapy for these issues is emphasised. As a result, the contributions to the topics of personality development from Islam are worth noting, in particular the significance of prophetic tradition in the sphere of development phases and theories and reflections of prophetic character, habit, and behaviour. To perfect the human spirit, God sent Prophet Muhammad (pbuh). The Holy Quran serves as a prologue and character sketch for the Prophet as “And truly you (O Muhammad) are of a high moral standing.”⁴⁴⁸

The Prophet Muhammad (pbuh) was sent to Earth by the Almighty God, and he experienced every conceivable facet of human life. He was an orphan who went on to become a shepherd, social worker, family head, successful businessman, devout Imam, savvy administrator, forgiving leader, best in behaviour, greatest lawgiver, best in personality, greatest Messenger of Almighty, and best of all human beings. His character exemplifies every positive aspect of being human. For this reason, he was named by Michael H. Hart as the greatest of the great personalities of the world, past, present, and future, in his book *The 100: a rating of the most influential persons in history*.⁴⁴⁹

His whole life-character could also be figured out by looking at the bright traditions he left behind. Believers look at what he said and did to learn how to improve themselves as people. The Prophet (pbuh) said that the Islamic faith is stunning because of the decent people who practise it.

Whether one is devout or sinful, religious or not, a believer can benefit from excellent company, decent manners, modest conversation, doing good deeds, spreading peace, and visiting the sick. or not, being good to a Muslim with honour, accepting an invitation, forgiving, settling disputes among the people, giving charity, greeting first, forgiving the mistakes of the people, not backbiting, telling the truth, giving up miserliness, greed, and illicit songs and jokes that Islam

⁴⁴⁶ Sufism and Personality Development, p: 67-68

⁴⁴⁷ Nicholson, Reynold, *The Idea of Personality in Sufism*, Delhi: Idara Adabiat Dehli 1923, p: 10

⁴⁴⁸ Al-Qalam: 68:4

⁴⁴⁹ Ibid, p: 32

forbade, People all over the world were affected by Prophet Muhammad's (pbuh) personality and character. He really was the one who saved people.⁴⁵⁰

In short, the true foundations of personality development are found in the words, deeds, and approval of Prophet Muhammad (pbuh), who tried to develop a well-balanced personality. These requirements include meeting the biological, spiritual, corporeal, rational, sublime, and psychic aspects of human personality as well as the requirements of each developmental stage.

Apart from above, the prophetic tradition has shown an unusual concentration on its own sufficient theories and features of personality development, in light of the many competing theories and perspectives on this topic. All of these views set Islam apart from other materialistic traditions since they illuminated not just one facet of an individual's growth but the entirety of it, from before birth to after death.⁴⁵¹

Quranic Terms for Psychology in Tasawwuf:

Nafs (self, ego, or psyche), Qalb (heart), and Ruh (soul) are the three primary concepts in Sufi Islamic psychology (spirit). These concepts have their roots in the Qur'an and have been elaborated upon by Sufi commentators over the centuries.

The principle of Nafs is regarded as one of humanity's most despicable traits. Qalb (heart) and Ruh (soul) are more superior to nafs. This tripartite division serves as the basis for more advanced structures. According to Tasawwuf, the nafs belongs to the tyrant, the Qalb to the moderate (muqtasid), and the soul to sabiq; it is the one who has come before or triumphant; the tyrant adores God for God's own sake, the moderate loves Him for Himself, and the sabiq merges his own will in will of God. This tripartition has been followed by Bayezid Bistami, Hakim at-Tirmidhi, and Junayd. Kharrz, however, adds the word, "nature" in the meaning of basic human needs, between nafs and qalb. The soul, or immaterial body, was developed alongside the physical body.

According to the Quran, Ahmed Ibn Abu al-Hussain al-Nuri observed four distinct features of the human heart roughly at the same time in history:

1. Islam has a connection to sadr (breast):

﴿ثُمَّ تَلَيْنُ جُلُودَهُمْ وَقُلُوبَهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾⁴⁵²

(Then, when they think about or talk about Allah, their skin and hearts calm down.)

2. Imaan is based in heart (qalb)

﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ﴾⁴⁵³

(However, Allah has won over your hearts and minds by enhancing and beautifying your faith.)

⁴⁵⁰ Ali, Rashid V.P. *Prophetic Traditions in Personality Development*. Tanur India: Darul Huda Islamic University 2017, p: 15

⁴⁵¹ Ibid

⁴⁵² Al-Zumar: 39:23

⁴⁵³ Al-Hujurat: 49:7

﴿وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾⁴⁵⁴

(And his heart is at peace with the faith.)
Heart (fuad) is linked to the Gnosis (Marifa).

﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَى﴾⁴⁵⁵

(What the heart witnessed was not a falsehood.)
The most inward part of the heart, where divine revelation takes place, is also frequently mentioned by the Sufis. Curiously, aql (reason) is also depicted in sufi writings as the barrier between nafs and qalb.

﴿بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ﴾⁴⁵⁶

(Between them is a barrier which none of them can transgress.)
In order to protect one's heart's innocence from one's darker impulses. All of these spiritual hubs have different purposes, and Amr al-Makki has summarized some of the earliest Sufi views in this way:

God formed the hearts and stationed them in His own closeness 7,000 years before He made the bodies; 7,000 years before He made the spirits, He infused them with uns (love); and 7,000 years before He made the spirits, He stationed the consciences, the deepest portion, in His wasl (righteousness) (union). Following that, he shut the heart of the body, the soul of the soul, and the body's conscience away. Then He tested them by sending prophets, and everyone began looking for answers on their own terms. The inner self was at peace with its Lord while the outer self was engrossed in prayer.⁴⁵⁷

A. Nafs: The "nafs" (self or ego) is the variable part of the mind that can operate on a spectrum ranging from the most primitive to the most refined levels. One's baser nature consists of unfavourable characteristics and habits that are driven by bad feelings and urges for immediate fulfilment. The seven stages of the nafs are described in the Quran and are reflected in Sufic psychology. Idries Shah mentions "seven stages of preparation" founded on nafs (ego) in his book, "The Sufis".⁴⁵⁸

Except for the final, every single one of these ideas is explicitly referenced in the Holy Book. Nonetheless, the seventh idea and its significance are there in the Quran even though it is not expressed directly.

1. Nafs-e-Ammara (the depraved, commanding nafs) is mentioned in Surah Yousif.

﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي﴾⁴⁵⁹

(Verily, the self is inclined to evil.)

⁴⁵⁴ Al-Nahl: 16:106

⁴⁵⁵ Al-Najm: 53:11

⁴⁵⁶ Al-Rahman: 55:20

⁴⁵⁷ Annemarie Schimmel. *Mystical dimensions of Islam*. The University of North Carolina Press 1975, p:191.

⁴⁵⁸ Shah, Idries, *The Sufis*. Double Day & Company Inc 1964, p: 445.

⁴⁵⁹ Yuosuf: 12:53

2. Nafs-e-Lawwama (accusing or reproaching nafs) is mentioned in Surah al-Qiyamah.

﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾⁴⁶⁰

(And nay! I solemnly affirm An-Nafs Al-Lawwamah.)

3. Nafs-e-Mulhama (the inspired nafs) is mentioned in Surah Ash-Shams.

﴿وَنَفْسٍ وَ مَا سَوَّاهَا﴾⁴⁶¹

(By Nafs, and Ma Sawwaha (Who apportioned it))

4. Nafs-e-Mutmainna (the serene or assured nafs) is mentioned in Surah al-Fajr.

﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ﴾⁴⁶²

(O tranquil soul!)

5. Nafs-e-Radiyya (the fulfilled or pleased nafs) is mentioned in Surah al-Fajr.

﴿ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾⁴⁶³

(Return to your Lord in a state of happiness and favour with Him.)

6. Nafs-e-Mardiyya (the fulfilling or pleasing nafs) is also mentioned in the same.

7. Nafs-e-Safiyyawakamila (the purified and complete nafs)

There is no direct reference in the Quran to the concept of the ‘purified and complete nafs’ (nafs-i-safiyyawakamila). In contrast, the Verse of Purification alludes to the idea of being ‘purified’, albeit the Arabic term employed here is an inflection of the adjective tahira, whose precise meaning differs slightly from safiyya.

It is possible to claim that the Prophets and saints who attained the highest degrees of spirituality are meant to symbolise the concept of kamila, or a fully developed nafs. The development process is incomplete without the aforementioned steps. The tyrannical self, the guilty self, the remorseful self, the inspired self, the tranquil self, the joyful self, and the likeable self are all examples.⁴⁶⁴

B. Qalb: The Sufi concept of ‘heart’ does not refer to the physical organ but rather the spiritual heart, known as the qalb. A person's true brilliance and insight lie within their spiritual core. It is the repository of gnosis and profound spiritual wisdom, and the home of the Divine spark or spirit. Developing a heart that is sincere, loving, and compassionate is central to Tasawwuf, as is cultivating the heart's intelligence, which is both more profound and more concrete than the mind's reasoning, abstract understanding.

Like a physical heart pumps blood throughout the body, a spiritual heart nurtures the soul with knowledge and enlightenment and cleanses the baser aspects of one's character. Emotions, in the view of Sufic psychology, originate in the ego, or nafs, and not the heart. Between Nafs and spirit,

⁴⁶⁰ Al-Qiyamah: 75:2

⁴⁶¹ Al-Shams: 91:7

⁴⁶² Al-Fajr: 89:27

⁴⁶³ Al-Fajr: 89:28

⁴⁶⁴ Shah, Idries, *The Sufis*. London UK: Octagon Press 2001. p: 394-395. & Frager, Robert, *Heart. Self and Soul*. An imprint of the Theosophical Publishing House, Quest Books 1999, p: 54–88.

the qalb acts as a go-between. It is responsible for taming the nafs and guiding man in the direction of the spirit.⁴⁶⁵

C. **Ruh:** Even if one is unaware of their relationship with the Divine, the soul (ruh) is in direct contact with it. As a whole, the spirit consists of seven distinct layers or aspects. Mineral, vegetable, animal, individual, human, hidden, and hidden-within-hidden souls make up these tiers. The evolution and development process is represented by the different levels. The soul encompasses the whole person, including their physical make-up, mental faculties, and spiritual essence.

It's important to remember that each tier of the soul world has both unique strengths and weaknesses. Instead of neglecting the lower levels in favour of the higher ones, it is important to cultivate both sets of strengths and strike a balanced middle ground. Animal psyche is the domain of Ego psychology in more conventional psychological Humanistic psychology examines the actions of the human soul, cognitive psychology delves into the inner workings of the individual soul, and transpersonal psychology delves into the ego-transcending consciousness of the hidden soul and the hidden of the hidden souls.

The soul transcends the sphere of creation. The Soul is already fully informed about everything, including its own origins. Because, it is intimately related to Alam-e-Lahoot (Unity of Attributes and Names), which is from God's command.⁴⁶⁶

Sufi Lataif-e-Sitta:

The lataif are the frail capacities of human experience and action that are central to the Sufi spiritual psychology like specialised organs of sense. The lataif can alternatively be used to mean the comparable attributes of the event or action in question, depending on the context.

The phrase Lataif-e-sitta literally translates to 'six subtleties', originated from the solitary Arabic word latifa, which signifies "subtlety" (Nevertheless, the quantity of lataif varies based on the particular Sufi sect). Jism Latif', which literally translates to 'subtle body', is what is meant when the term 'lataif' (plural) is used.⁴⁶⁷

Some Sufi orders believe that the realisation (activation, waking) lataifas a whole is a crucial aspect of the all-encompassing spiritual development that results in the Sufi model of a Comprehensive Man (Al-Insan al-Kamil).

Depending on the particular Sufi tradition and representative, the lataif are described and interpreted differently. Additionally, specific Sufi masters, known as Sheikh in Tasawwuf, may

⁴⁶⁵ Ibid.

⁴⁶⁶ Shah, Idries, *The Sufis*, London, UK: Octagon Press, 2001. p: 394-395. &Frager, Robert, *Heart, Self and Soul*, An imprint of the Theosophical Publishing House, Quest Books 1999, p: 54-88.

⁴⁶⁷ Almaas, A. H. *Essence*. York Beach, Maine, Samuel Weiser 1986, p: 143.

interpret different facets of lataif theory and practise in accordance with how the lataif have been specifically revealed to them.⁴⁶⁸

Generally three main historical understandings of the lataif exist:

1. Kubrawi, as stated in literary works by Najm al-Din Razi (1177-1256) and Ala ud-Daula Simnani (Semnani) (1261-1336), sees the Lataif as potential psychospiritual organs/capabilities that can be realised as progressive stages in persons through spiritual development.
2. According to Ahmad Sirhindi (1564–1624), who wrote about the Mujaddidiyya branch of the Naqshbandi order, the Lataif are psychospiritual faculties that, when activated in people who are spiritually developing, have the potential to be Divine energy receptacles.⁴⁶⁹
3. Specifically, the school of thought articulated by Idries Shah (1924-1996), a member of the Naqshbandi order, which considers the Lataif to be real psychospiritual organs/capabilities of humans, latent in daily life but made manifest in individuals experiencing spiritual development.

Kubrawi and Chishtiyya order lataif

The Kubrawi and Chishtiyya orders both consider seven lataif to exist. From a cosmic perspective, these are the "descending" levels that shape and form the universe.⁴⁷⁰ A Sufi is thought to "ascend" to and move through these stages as he or she grows spiritually. According to Islamic cosmology, each tier stands for a symbolic phase in the development of a specific spiritual organ or ability.⁴⁷¹

The lataif are mentioned in the dhikr practise described by the Kubrawi Sufi Ala ud-Daula Simnani (1261-1336). Focusing one's awareness and breathing on various parts of the body while reciting a credal formula from the Quran is what this exercise is all about.⁴⁷²

Naqshbandi Lataif

The Naqshbandi order posits the existence of five lataif. Acupoints include Qalb, which is positioned on the left side of the chest, the Ruh on the right side, the Sirr below the navel, the Khafi on the forehead, and the Ikhfa in the centre of the chest.⁴⁷³

According to Idries Shah, a Naqshbandi author, these are the spiritual organs/capabilities that underlie more mundane kinds of human consciousness. Since they don't directly map onto the

⁴⁶⁸ Buehler, Arthur F. *Sufi Heirs of the Prophet: Indian Naqshbandiyya and the Rise of the Mediating Sufi Shaykh*. University of South Carolina Press 1998, p: 110.

⁴⁶⁹ Ibid.

⁴⁷⁰ Bakhtiar, Laleh. *Sufi Expressions of the Mystical Quest*. New York: Thames and Hudson 1976, p: 97.

⁴⁷¹ Corbin, Henry. *The Man of Light in Iranian Sufism*. New York: Omega Publications 1978, p: 124-125.

⁴⁷² Elias, Jamal J. *The Throne Carrier of God*. New York: State University of New York Press 1995, p: 127.

⁴⁷³ Buehler, Arthur F. *Sufi Heirs of the Prophet: Indian Naqshbandiyya and the Rise of the Mediating Sufi Shaykh*. University of South Carolina Press 1998, p: 111.

typical mental/emotional/bodily plane of human experience, we can only learn about them secondhand by the analogues (or their distortions) that they pattern.

Lataif are activated sequentially by spiritual practise, as described above. Each latifa (or sequential combination of Lataif) is viewed as an awakening to a new degree of consciousness. Lataif are only directly (and unconditioned) experienced by those who have completed a spiritual evolution, with very few exceptions. Many different practises, either alone or in concert, contribute to their spiritual activation, awakening, and enlightenment.

Tajalli, which means "revelation" or "illumination," is one such technique, and it entails the Sufi teacher and learner receiving the latifa together.⁴⁷⁴ The latifa can also be activated by direct interaction between a teacher and learner, a process known as tawajjuh (or "transmission"). Another strategy involves the pupil engaging in a form of muraqabah (meditation) in which they focus their attention on a certain area of the body that corresponds to a latifa.⁴⁷⁵

Each latifa is activated by a unique process that often involves a direct transmission from Sufi instructor to pupil, which can entail physical touch (except for ladies), and the revelation of the particular one of Islamic Divine names linked to latifa. The pupil then carries on the ritual by reciting the name of God in silence while maintaining concentration on the latifa's location.

However, there has been a growing interest in spirituality in recent years, and because to neurosciences' progress, this phenomenon can be examined with more objectivity and put it in context. Most people's core beliefs include some element of spirituality, and this is true across cultural boundaries.

It has implications for both psychological health and our capacity to comprehend the causes, interpretations, and treatments of mental disorders. Professionals in the field of mental health would do well to educate themselves on the many positive and negative effects that spirituality may have on people's minds in both healthy and unhealthy situations.

Conclusion: Tasawwuf is a path of spiritual purification and self-transformation. The formation of one's personality results from the accumulation of traits and characteristics. Tasawwuf simplifies maturation into one's full potential by emphasising the importance of ethics, context, and character formation.

Islamic Tasawwuf teaching places a premium on a person's growth as a person and as a spiritual being. Al-Ghazali, al-Muhasibi, al-Qushayri, al-Suhrawardi, Raiya, and other classical and contemporary Muslim scholars started their discussions of personality and spiritual development by examining questions of the soul because a person's spiritual development, which is rooted on the progress of the heart, becomes the component of a human's shaping personality.

Therefore, al-Ghazali, al-Muhasibi, al-Qushayri, al-Suhrawardi, and others proposed the process of tazkiyah al-nafs as a foundation for both personal and spiritual growth. They all believed that

⁴⁷⁴ Shah, Idries. *The Sufis, Garden City*. New York: Anchor Books 1971, p: 145, 334, 340.

⁴⁷⁵ Shah, Idries, *The Sufis*, p: 332.

tazkiyah al-nafs was the primary means by which one may purify and heal their soul from any spiritual ailment. Spiritual ailments can be cured if the practise is carried out continuously, carefully, and persistently over time. After that, a person's behaviour improves and they develop their own unique character. However, the process of tazkiyah al-nafs relies heavily on knowledge, particularly spiritual education-related knowledge. However, one's individuality and character can be formed through the processes of mujahadah al-nafs and riyadh al-nafs.

Tasawwuf also has a lot to say about human psychology. It teaches that the human being is made up of two parts: the nafs (lower self) and the ruh (higher self). The nafs is the ego, which is driven by desires and attachments. The ruh is the soul, which is the essence of the individual and is connected to God.

Tasawwuf teaches that the path to spiritual development is to purify the nafs and to align it with the ruh. This can be done through the practices of dhikr and muraqaba, as well as through other spiritual disciplines such as fasting, prayer, and asceticism.

Tasawwuf can play a significant role in personality development. It can help individuals to overcome their negative qualities, such as anger, greed, and attachment. It can also help them to develop positive qualities, such as love, compassion, and forgiveness. Tasawwuf can also help individuals to achieve a greater sense of peace, happiness, and fulfillment in life.

In Nutshell, Tasawwuf is a powerful tool for personal reformation. It can help individuals to purify their hearts and minds, to develop a deeper awareness of God, and to live a more balanced and fulfilling life. Moreover, it is a lifelong journey, and there is no one-size-fits-all approach to it. However, by following the teachings of Tasawwuf and by seeking the guidance of a qualified spiritual teacher, individuals can embark on a path of personal transformation that can lead to a more fulfilling and meaningful life.

Chapter 4: Tasawwuf as an Agent of Social Growth

4.1: Tasawwuf as means to Good Conduct

4.2: Tasawwuf and Social Behaviors

4.3: Tasawwuf as Means of Social Change

Chapter 4: Tasawwuf as an Agent of Social Growth

Tasawwuf is not only the Islamic science of spiritual purification and personality development but also it has a significant impact on social growth, as it teaches the principles and practices of good conduct, social behaviours, and social change. Social Growth can be defined as the process of improving the well-being of society, its individuals and its communities through application of sufi teachings. In this chapter, how Tasawwuf can serve as an agent of social development will be explored by discussing three main aspects: Tasawwuf as a means of good conduct, Tasawwuf as a promoter of social behaviours, and Tasawwuf as a catalyst for social change. How each aspect contributes to the improvement of oneself and society will be explained, and how they are derived from the sources and objectives of Islam. Some examples and evidences from the Qur'an, the Sunnah (the prophetic traditions), and the history and literature of Tasawwuf will also be provided.

One of the aspects of Tasawwuf as an agent of social development is its emphasis on good conduct, or akhlaq. Akhlaq is derived from the word khuluq, which means character or disposition. Akhlaq refers to the moral qualities and virtues that a person should cultivate and manifest in his or her actions and interactions with others. Some of the most important akhlaq in Tasawwuf are sincerity, honesty, humility, generosity, compassion, forgiveness, justice, patience, gratitude, and contentment. These akhlaq are inspired by the example of the Prophet Muhammad (PBUH), who was described as having the best akhlaq among all creation. Tasawwuf teaches that good conduct is not only a means of pleasing Allah and attaining His reward in the hereafter, but also a means of improving oneself and society in this world. Good conduct fosters trust, harmony, cooperation, and peace among people, and prevents conflict, injustice, oppression, and violence.

Another aspect of Tasawwuf as an agent of social development is its promotion of social behaviours that reflect the spirit of Islam. Tasawwuf encourages Muslims to be active members of society and to contribute to its welfare and progress. Tasawwuf also urges Muslims to be respectful, kind, and helpful to all people, regardless of their religion, race, gender, or status. Tasawwuf also advocates for social justice and human rights, and opposes any form of tyranny or corruption. Tasawwuf also fosters a sense of brotherhood and solidarity among Muslims, and calls for mutual support and assistance in times of need. Tasawwuf also emphasizes the importance of education and knowledge, and encourages Muslims to seek both religious and worldly sciences. Tasawwuf also values art and culture, and inspires Muslims to express their creativity and beauty in various forms.

A third aspect of Tasawwuf as an agent of social development is its role in bringing about social change. Tasawwuf recognizes that society is not static, but dynamic and evolving. Tasawwuf also acknowledges that society faces many challenges and problems that require solutions and reforms. Tasawwuf believes that social change should be based on the principles and values of Islam, and should aim at achieving the best interests of humanity. Tasawwuf also believes that social change should start from within oneself, by purifying one's heart and mind from evil and ignorance, and by aligning one's will with Allah's will. Tasawwuf also believes that social change should be gradual and peaceful, not sudden or violent. Tasawwuf also believes that social change should be inclusive and participatory, not exclusive or authoritarian. Tasawwuf also believes that social change should be balanced and holistic, not extreme or partial.

Lastly, Tasawwuf is an essential and integral part of Islam that has a significant impact on social development, as it teaches the principles and practices of good conduct, social behaviours, and

social change. Tasawwuf helps Muslims to improve themselves and society, to live in harmony and peace with others, and to contribute to the welfare and progress of humanity.

4.1 Tasawwuf as means to Good Conduct

The natural path to self-purification is prayer; remembering God; fasting (saum); charity (zakkah); the Hajj (pilgrimage); Zuhd-o-Taqwa; Jihad binafs; remaining in the company of godly people; remembering the chastisement for offenders; and recalling the rewards for those who obey the orders of Almighty Allah.

Training Through Worship Rituals;

Al-Salah (Namaz), which is scheduled five times daily, is obligatory worship. It is a form of prayer that has both external and internal advantages. Outside benefits include physical exercise of body, ablution (cleanliness of parts of body), and social element i.e offering prayer in congregation, equality and inward benefits contain healing from psychological disorders, refraining from sins and other various spiritual benefits.

From the perspective of the Qur'an, one of the benefits of prayer is that it prevents one from committing sins and engaging in unlawful and prohibited activities. Since the Qur'an states:

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾⁴⁷⁶

(And never stop praying; that is the surest method to avoid immorality and wickedness.)

It has been noted that many persons who pray also commit sins and carry out terrible activities, showing that prayers have no influence on a person's behaviour.

The thing must be kept in mind that remembering Allah and having faith are the two things that are most important for keeping one's sins at bay. The reminder that God is aware of all of our actions, small and large, and He is aware of everything we think.

During Salah, it is required for the praying individual to visualise seeing Allah Almighty. If his imagination is weak, he should imagine that Allah is keeping an eye on him. In Islam, this is referred to as Al-Ihsan (highest spiritual quality).

That is why it is said that:

((الصلوة معراج المؤمن))⁴⁷⁷

⁴⁷⁶ Al-Ankaboot: 29:45

⁴⁷⁷ Marqat al-Mafatih sharah Mishkat al-Masabih, p: 624/2

(Namaz is ascension of momin (a believer))

As long as there is availability of dirt and stain in the heart and mind, nothing spiritual can be observed during Salah. Such observation requires purity of mind and heart so that emergence of shadow of God could be viewed. Cleanliness of heart is basic condition. In Quranic terminology, the same cleanliness is termed as 'Tazkiah'.

This discussion leads to the conclusion that, if the Prayer is prayed correctly, it will have an impact on the man and help him fight sin. This effect has variations in strength from time to time. His training and ability to resist committing sins are stronger when the prayers are prayed perfectly and with humility and full devotion.

478 ((لا صلاة الا بحضور القلب))

Prayers not only prevent those who pray from committing sins but also aid in abstaining from other sins as well. The worshipper has little choice but to abstain from other sins in order to make his prayers right and acceptable. For instance, refraining from drinking alcohol is one among the requirements for praying. It is expressly forbidden in the verses of the Qur'an not to approach Namaz while inebriated.

People who don't pray also neglect to engage in other forms of worship, including as fasting, the Hajj, and giving alms. They don't distinguish between Halaal and Haraam, pure and impure, or clean and unclean. While those who execute this devotion better and more perfectly abstain from most or all sins.

In a nutshell, prayers have a retraining impact on the one who prays. And the impact whether strong or weak is directly proportional to on how the prayers are performed as well as their attitude and manner.

Fasting (Al-Sawm): Fasting is second required obligation after praying throughout of Ramzan's month. The "sawm," word refers to fasting in the Sacred Qur'an and Hadith, in meaning of "abstaining" In Islamic terms, sawm refers to refraining from eating, drinking, and engaging in sexual activity from the gloomy onset of morning until sundown but also commands His followers to abstain from other immoral behaviours, such as lying, badmouthing, and using harsh language. According to Abu Huraira on account of Prophet Muhammad (SAW), if one does not give up lying and other such behaviours, God demands none in such as case to give up food and drink. (Sahih Bukhari).

Fasting is mainly a practice for developing a spiritual discipline and restraint in Islam. It is really a sort of religious activity that entails cheerfully and willingly abstaining from all of the natural, legitimate desires of the body for a set amount of time.

⁴⁷⁸ Jilani Sheikh Abdul Qadir, *Sirr al-Israr Secret of Secrets*, p: 24

The Qur'an says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾⁴⁷⁹

(Believers! You are required to fast in order to develop a fear of God, just as those before you were (the pious))

Gaining Taqwa and Allah's fear is the aim of fasting.

According to the Hadith, There is a Zakat for everything, fasting is the body's Zakat. Hadith No. 1745 by Ibn Majah. In this context, the word "zakat" refers to cleansing. Yes, there is a method to make things pure. Fasting purifies the spirit in the same way as bathing purifies the body.

Fasting helps to purify the soul. When one's crimes are forgiven, it brings peace to one's worn-out heart since the accumulation of sins over the course of the year leaves one with a sense of unending shame in conscience. Fasting relieves a believer's soul from carrying this tremendous load. Similar to this, Allah, in His kindness, absolves those who are fasting, absolving them of the guilt of their previous transgressions against Allah. Anyone who fasts in Ramadhan with faith and accountability would have his previous sins pardoned, according to the Prophet Muhammad, SAW. (Agreed upon by Bukhari and Muslim)

Hajj is also one of pillars of Islam. A sensible Muslim who has the means to travel must perform the Hajj. It is a vital source of purification (Forgiveness of sins). All of sins are absolved with performance of Hajj. Allah forgives all transgressions of the past, just as if one had become innocent like newly born baby. The Hajj reminds us of many important teachings. Here are key moral and spiritual lessons that this holy journey promotes.

Value System:

Countless millions of Muslims from every corner of the globe, from all socioeconomic backgrounds and geographical locations come together to conduct the holy pilgrimage, serving as a constant reminder that, in the sight of Allah (swt), we are all created equal. As said by Allah (swt) in the Holy Quran:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾

﴿إِنَّا لِلَّهِ عَلِيمٌ حَبِيرٌ﴾⁴⁸⁰

(O you people, after making each of you from a man and a woman, we put you into nations and tribes so you could get to know each other. The one who fears God the most among you is undoubtedly the most honourable in Allah's eyes. Allah is undoubtedly All-Wise and All-Aware.)

⁴⁷⁹ Al-Baqarah: 2:183

⁴⁸⁰ Al-Hujurat: 49:13

Prophet Muhammad (swt) reiterated this lesson in his farewell lecture (last sermon) in Makkah, urging his listeners to treat women equally and to avoid making distinctions based on race, skin colour, or nationality since the only thing that sets us apart is Taqwa (God-consciousness or piety).

Running between Mounts Safa and Marwa, like Hajara (as) did, is one of the Hajj's stages. The tale of Hajara, the wife of the Prophet Ibrahim (as), one of the most respected women in Islam, is full of adversity, fortitude, and finally hope and patience. The Hajji (the person who walks on path of truth i.e self-reformation) is reminded of her difficulties. Hajara, who was accompanying Prophet Ismail and was exhausted and parched in the desert, fled in quest of water. However, when a spring erupted and began to provide holy Zamzam water, her perseverance and hope were rewarded. This portion of Hajj serves as a reminder that despite the difficulties the believers face in life, things will eventually get better:

﴿إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾⁴⁸¹

(Surely with 'that' hardship comes 'more' ease.)

Rejection of Satan:

The 'Stoning of the Devil' offers another crucial lesson from the Hajj. While the stones are hurled, this serves as a reminder to believers that they are ultimately more powerful than Shaytan and Nafs. Although he may entice us, it is our responsibility to seek shelter in Allah (swt) from his evil and to remain steadfast so that, with His assistance, we might close our ears to the murmurs of the Shaytan.

Although doing the hajj is physically and emotionally tough yet the reward is unparalleled. When an animal is sacrificed, especially during this time period, believers are reminded of the deeds of Prophet Ibrahim (as) and how he nearly killed his son Prophet Ismail (as). This narrative shows that while Allah (swt) would test believers, God is constantly by their side and watching out for them.

Charity (Zakkat)

After prayer, Zakat comes as second among pillars of Islam. This word comes from the Arabic word Zakd, meaning herb matured. This word's second derivation has the connotation of purifying, as Qadaflaha man zakkaha (Whoever cleans themselves up has a good chance of succeeding.).

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾⁴⁸²

(Take some of their money and give it to charity so that you can clean them up and help them grow, and ask Allah to bless them.)

⁴⁸¹ Al-Inshirah, 94:5

⁴⁸² At-Tauba: 9:103

(But the virtuous person, [He] who donates [from] his wealth in order to cleanse himself, will keep away from it.)

Sadaqa, a word derived from sidq (the truth), is the additional term for zakat used in both the Qur'an and the Hadith. These two words have a lot of depth. The love of material money is eradicated from a person's heart when it is spent for Allah. The individual who spends it declares that nothing is more important to him by making it an unassuming offering to the Lord.

Second, zakat is the best way to help the less fortunate people's financial situation. But it is more than just a fee or tax; it is a way for a man to honour his Lord. As a result, Muslims have been commanded to pay zakat with the same sincerity and dedication as a person seeking the Lord follows the prayer.

The social and economic benefits of zakat are secondary to its fundamental religious and spiritual goals. Its societal relevance is in the way it awakens in a person a sense of kinship with others in society who are less fortunate and stirs his moral conscience to make sacrifices for them. It discourages hoarding and wealth concentration from an economic standpoint.

This facilitates its regular and steady movement from the wealthy to the poor. In reality, giving the poor access to money is a fantastic way to improve their difficult situation and provide them the ability to stand on their own two feet.

Islam gives a lot of significance to Zakat that the Qur'an makes mention of it 82 times in passages mostly along with Salah.

On the excess wealth that remains after a year has passed, Zakat is paid. It is a payment for the acquired wealth. When animals and agricultural output are excluded, zakat is paid at a rate that is virtually uniform: 2.5 percent. Nisab is the bare minimum amount of surplus money over which zakat is levied. It varies depending on the type of property, with silver being worth 200 dirhams or 521 tolas (almost 21 oz.) and gold being for 20 mithqals or 71 tolas (nearly 3 oz.). Cash shares the same nisab as gold and silver.

Regarding the people to whom zakat is to be paid, the Holy Qur'an gives detailed descriptions of them:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَقَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي

سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾⁴⁸⁴

(In reality, the sadaqat (Zakah) collection is meant to support the needy, the weak, those who administer the monies, those whose hearts still need to be changed,

⁴⁸³ Al-Lail: 92:17-18

⁴⁸⁴ At-Tawbah: 9:60

ransoming captives, providing for the impoverished, advancing Allah's cause, and wayfarers. That is a job that Allah has commanded, and Allah is All-Wise.)

Who are worthy of receiving charity has been made aware by Allah. They are also described as being poor, in need, charity collectors, people whose hearts are broken before the truth, convicts, debtors, mujahid, travellers, and visitors. This need was established by Allah.⁴⁸⁵

Islam's definition of jihad is that it is the battle or war against immoral, wicked, and demonic elements of society in the service and path of Allah (Al-Jihad Fi Sabilillah)⁴⁸⁶

In this approach, although inner holy war is a constant action that relates to a mujahid's innerself, exterior holy war is vital at different times for the cleaning of a society. The inner battle is harsher and more difficult than the external holy battle. For this reason, when the companions returned from their first holy battle, The Prophet greeted them, noting that they had made the transition from Jihad-e-Asghar (a lesser holy war) to Jihad-e-Al-Aqsa (the larger holy war) (Jihad-e-Akbar). The shocked coworkers inquired about the details of the more notable religious conflict. Jihad with Nafs (Self), the Prophet retorted.

The Holy Quran mentions three different types of self (Nafs): Nafs Al-Ammara, Nafs Al-Lawwamah, and Nafs Al-Mutmainnah. Nafs Al-Ammara is the epitome of depravity and immorality. But between Nafs Al-Lawwamah and Nafs Al-Mutmainnah, Nafs Al-Lawwamah is at the middle stage. In this mode, a mujahid makes an effort to avoid demonic traits and makes every effort to achieve sirat al-mustaqeem. Purification attempts are referred to as internal jihad with oneself (Nafs). Further, when a mujahid achieves total achievement via his relentless commitment to self-improvement, nature results and rewards him with conquest in the form of Nafs Al-Mutmainnah.

The holy war should be carried out by Mujahid both within and outside. To keep the unshakable and the Faith from being annihilated by the repulsive forces of an environment, the first is for self-decontamination and the second is for commanding the dark powers. In both instances, a man achieves his greatest prominence when he becomes a shahid. A mujahid who is killed while engaged in external jihad is given the title of martyr, but if internal jihad is successful, he is transformed into a saint. When the spirit and the body are clearly separated from one another and the nafs is forced to experience the pain of actual death, a stage of internal jihad is reached. The final prophet remarked, "Die before you die," regarding the same death.⁴⁸⁷

Conclusion: If a Muslim sincerely accepts the practises of the Islamic pillars, then it becomes vital for him or her to abandon unhealthy habits and an immoral lifestyle. According to Abu Talib Maki, accepting the five pillars of Islam is contingent upon abstaining from sin. Otherwise, when one commits sins, Allah completely rejects the observance of these pillars. Getting rid of sins is

⁴⁸⁵ Abdullah bin Abbas, *Tanwir al-Miqyas min Tafsir Ibn Abbas*, p: 201

⁴⁸⁶ Josef, W. Meri. *Medieval Islamic Civilization: An Encyclopedia*. Routledge 2005, p: 419.

⁴⁸⁷ Nasr, Seyyed Hossein, *Encyclopedia of Islamic Spirituality*, p: 128-129.

fundamental requirement. When that happens, it will be possible for one to on-board on ship of Suluk.⁴⁸⁸

Tasawwuf and Societal Growth:

The teachings of Tasawwuf have played a pivotal role in shaping modern civilization. In contrast to the legalistic divine, the sufis carefully adhered to the canons of divine law. The Sufis also lead a vast, worldwide missionary movement that is thriving even now. Sufis, through their Muhammadan Tasawwuf, have greatly affected Muslim piety by enhancing the image of the Prophet Muhammad (SAW).

Many literary works from related languages, including as Turkish, Urdu, Sindhi, Pashto, and Punjabi, make extensive use of Sufi terminology. Mystical concepts became widely accepted due to poetical and other literary works. Sufi leaders were involved in politics in certain nations.⁴⁸⁹

Relevance of Tasawwuf in Today's Milieu

Throughout history, Tasawwuf has worked to build what is called today a private social welfare system. The goal of this infrastructure project was to improve people's lives on all levels of society. Tasawwuf thus took the initiative in shaping the society in which it was active.⁴⁹⁰

Violence, wrath, and militancy have now brought an end to society's calm and serenity. Murder motivated by factors such as race, religion, or creed is commonplace nowadays. As certain as the sun rises each day, so too do cruelty, ferociousness, and mercilessness.

The erroneous path has taken humanity a long way. Now is the time when spiritual wisdom can help the suffering people of the world. It is not possible to defeat evil with more evil; rather, it can be eliminated by the application of moral fortitude, religious conviction, and sage judgement.

Sufis believe that the rising dangers of extremism, fundamentalism, terrorism, and obscurantism can be mitigated by spreading a message of sacrifice, patience, tolerance, equality, and peace. Reduced extremist activity and a more welcoming culture are both benefits of cultivating tolerance. Considering the current state of affairs, the Sufis' ability to bridge ethnic, racial, and cultural divides is more important than ever.⁴⁹¹

The Sufi community should take action to revitalise infrastructure and form modest organisations that offer the populace a lesson in social morality and provide a window into which to peer in order to reflect on the responsibilities one must shoulder as God's representative on Earth. The pyramidal structure of Sufi charities and trusts should also be adopted.

⁴⁸⁸ Makki, Abu Talib, *Qut al Qulub*, vol: 3, p: 367.

⁴⁸⁹ <https://www.britannica.com/topic/Tasawwuf>. (accessed Jan, 24, 2023)

⁴⁹⁰ Shagufta, Begum, Awan, Aneeqa Batool, *A Brief Account of Tasawwuf and its Socio-Moral Relevance*, The Dialogue Volume X, Number 1, p: 32

⁴⁹¹ *A Brief Account of Tasawwuf and its Socio-Moral Relevance*, p: 32

There may be many parallels between this model and the current state of government-run social services including public schools, hospitals, and hostels (Sarae). Seminars and debates based on a practical presentation of Tasawwuf could have a positive and beneficial effect in educational institutions. The statements of Tasawwuf must be backed up by facts if they are to convince the modern scientific mind. The same lessons should be pursued, but in a more methodical and scientific framework.⁴⁹²

The Sufi teachings can be put into practise in the present world by prioritising the betterment of society and humankind. The objective is to be of as much use to humankind as possible. Even if one is unfamiliar with Sufi rituals, they can still support Sufi ideals by remembering the value of even the smallest acts of goodness. Doing what one is supposed to, assisting those in need, being virtuous, polite, and kind to others, being honest and true, being patient in the face of adversity, etc. These good deeds will open the door to a spiritual journey, which will unite both the individual and God.⁴⁹³

Tasawwuf teaches what Islam encourages as well, and it explicitly states that Muslims can find safety from the conflict over sects and ideology by cultivating a strong relationship with Ultimate Being. It's useless to try to wipe off people since they're on a different road to the same Ultimate Being that you are. What you have been promised is true,⁴⁹⁴ as it is written in the Holy Quran. In this regard, religion provides a rock-solid foundation.⁴⁹⁵

As a result, the Sufi perspective is still applicable today because Sufis may provide a more persuasive interpretation of the ethical parts of Shari'ah. They can use their mystical abilities to soften people's stances on faith and help spread the message of love. Tasawwuf has the ability to considerably hone in on the essence of religion that could help keep society's social and moral values in a good manner.⁴⁹⁶

Modern Tasawwuf and the Modern World

In today's fast-paced society, many people put material success and material comfort ahead of their spiritual well-being. They fail to recognise that the good things that come their way are not the results of their efforts, but rather are God's blessings. Egos lead them to believe that they are the driving force behind events.

What God provides us, he may take away in an instant, and therefore they must learn to rein in our pride and conceit. According to Tasawwuf, people can lift the blinders that our dogmatism creates. One who earnestly pursues Sufi instruction may eventually reach a state in which they may see things as they really are, worship God as if they can see Him, and recognise that they are in the world, but not of it.⁴⁹⁷

⁴⁹² A Brief Account of Tasawwuf and its Socio-Moral Relevance, p: 32-33

⁴⁹³ Ibid, p: I 33

⁴⁹⁴ Al-Dhariat: 51:5

⁴⁹⁵ Al-Dhariat: 51:6

⁴⁹⁶ A Brief Account of Tasawwuf and its Socio-Moral Relevance, p: 33.

⁴⁹⁷ Nasir, Rabia, Malik, Arsheed Ahmad, *Role And Importance Of Tasawwuf In Modern World*, International Journal of Advancements in Research & Technology, Volume 2, Issue1, January 2013, p: 3.

Large number of men in the present world could view such teachings as foreign to their own culture or as something of the past, assuming they even existed at all. Some people may feel drawn to these teachings and know deep down that their ultimate happiness will be found in their application in their life, but they struggle mightily to find a reliable guide who can lead them out of the shadows.⁴⁹⁸

Being in good health is not the same thing as displaying joy. Freedom from negative emotions such as rage, sadness, and fear is the essence of happiness, and it is something money can't buy. For instance, in today's consumerist society, a man's disposable income allows him the freedom to spend his time and energy however he pleases. On the one hand, he can live his life to the fullest by spending money as he sees fit, but if he goes through a stressful period, no amount of money will save him from certain failure. At this point, we've grown up spiritually and have a stronger want to connect with God.⁴⁹⁹

Consider the events that followed the 9/11 attacks, and it becomes clear how significant Tasawwuf is. Most of us can label a religion with a name even if we don't know much about it. Politicians have begun indoctrinating the public into a bias towards Islam and a belief that it supports terrorism. I believe that once a person embarks on the Sufi road, he would understand and know the answers to his questions, since the knowledge of Tasawwuf will guide them to grasp what Islam is all about.

By definition, a Sufi is a devout Muslim who strives to emulate Muhammad's (PBUH) way of life.⁵⁰⁰

Tasawwuf has guided humanity throughout history and will do so in the future. There are central beliefs in every religion and then many other ideas that are supplementary. An essential part of Islam is faith in God and the Prophet. Modern man is becoming oblivious to the religions' fundamental, albeit concealed, teachings. Sadly, in today's world, people seem to have forgotten the importance of being friendly to one another. There is no observance of religious tenets or imitation of the prophet's way of life. The only things that are left are manipulation, misuse, deceit, and greediness; affection, liking, and righteousness have all but vanished. Tasawwuf is a solution to these problems plaguing today's society. Respect for life and others, as well as an appreciation of love, are just a few of the virtues that Tasawwuf teaches its followers in today's modern society.⁵⁰¹

Tasawwuf as Solutions to Modern Social Crisis:

Tasawwuf should still hold the same significance it has always had throughout its whole history. Every generation needs a method of soul purification, and as such, its importance shouldn't change

⁴⁹⁸ Nasir Arsheed Ahmad, *Role And Importance Of Tasawwuf In Modern World*, p: 3

⁴⁹⁹ Ibid.

⁵⁰⁰ Role And Importance Of Tasawwuf In Modern World, p: 4

⁵⁰¹ Ibid.

with the times or the environment. Paradoxically though, while having millions of followers, it is undeniably in decline as a religion.⁵⁰²

This is due to the original Tasawwuf's lack of attraction to the educated mind of today, which has been moulded by several historical accretions. For example, Tasawwuf as people currently understand it is embellished with stories of miracles and whims, and it uses dubious comparisons to garner support for its ideology. However, the scientific mind is unimpressed by Tasawwuf and is dubious of comparisons.⁵⁰³

One could also wonder if Tasawwuf is based in the heart, which was traditionally thought of as the centre of the mind and emotions. But recently scientific research has disproved this long-held belief, showing instead that the heart is merely an organ involved in blood circulation, and it is generally accepted that the mind is where all of our most important mental and emotional processes take place. Therefore, it is imperative that Tasawwuf be refined into a philosophy of the mind. Therefore, it will be more appealing to intelligent and rational people.⁵⁰⁴

Therefore, it is urgent to update Tasawwuf by rephrasing it in today's language and providing an explanation of its ideology that speaks to the modern person, whose primary concerns are not only spiritual but also intellectual growth and enlightenment. That's why it's crucial for tasawwuf to have a foundation in reality and to have its goals communicated in a rational way. Because of this, its appeal will extend much beyond its current base of supporter demographics of the economically disadvantaged. There is a substantial underclass of Tasawwuf followers even in a contemporary country like Egypt. Modern Tasawwuf includes a component that may resonate with the postmodern mind: meditation.

Nonetheless, it is important to remember that meditation, which the Sufis came to favour as a result of exposure to local yogic practises, should be disregarded for the obvious reason that it does not stimulate the human mind into action. In any case, the main reasons people meditate are to calm their minds and improve their health, not because they want to reach a higher spiritual plane. Similarly, Tasawwuf does not include the practise of generating ecstasy through the use of particular exercises, as this is not related to the spiritual growth that is the true goal of Tasawwuf. People used to seek out Sufis for guidance and instruction in religious and spiritual matters. But things are different now.

This is due in part to the fact that, as of right now, the Khanqahs contains just a small number of true Sufis. As a result, Tasawwuf has deteriorated to its present state. People do, ostensibly, go to dargahs these days to appease their spiritual needs. But in reality, all they do is meet Sufi pirs, prostrate themselves before Sufi tombs, and repeat.

This is a watered-down, twisted version of Tasawwuf. Once upon a time, a Sufi's spiritual prowess was the reason he was held in such high regard. However, since the names of prominent Sufis have been engraved on Gaddis (seats), anyone who inherits one is automatically recognised as a Sufi.

⁵⁰² Role And Importance Of Tasawwuf In Modern World, p: 5.

⁵⁰³ Ibid

⁵⁰⁴ Ibid.

Since no introspection or critical thinking is permitted, these Sufis who have obtained gaddis in this manner do not conduct any new studies or write any new books.

The question then becomes how Tasawwuf can grow to compete with other fields in the current day. Tasawwuf, which was once a dynamic discipline, has become ritualised and therefore static. True Tasawwuf has been weakened by this more than anything else.⁵⁰⁵

Historically, Sufis were highly influential members of society and, at times, government. Despite their predilection for speculation, Muslim mystics remained grounded in reality. They weren't willing to give up the social and moral parts of life for spiritual growth, and the early Chishtis helped the state by making it possible for people from different classes and religions to live together in peace. Sometimes, they told the state officials to be easy on the peasants when it came to collecting land taxes.

The common people visit a Sufi or shrine in search of material satisfaction, a member of a Silsila of Tasawwuf views Sufi practices as a means to win God's favour. A Sufi in the modern day may be the Gaddi Nasheen or SajjadaNasheen of a particular shrine, and as such is intimately involved in all matters pertaining to the shrine's basis. This conclusion can be deduced from the existing literature.⁵⁰⁶

The Sufi's approach to issue solving is also notable in that he need not provide a solution that the seeker of that answer desires. On the contrary, he may teach his followers to be optimistic in the face of circumstances that run counter to their hopes and preferences. Sufi's ability to persuade and provide free therapy stems from his extensive familiarity with the local culture. One area where Tasawwuf falls short, however, is in scientific understanding.

However, he is better equipped to identify and address psychological issues thanks to his expansive understanding of human nature, the world, and the connections between these three. A Sufi is a reformer who has helped humanity grow in its love for God via social change. He gives all of his attention to bettering himself and being whole. To reach the Nafs-e-Mutmainna, the highest plane of his soul, a Sufi must deny and debase his body or matter, eliminate the conflict within himself, and then ascend to that plane. A Sufi's bond with his devotees, known as Mureeds, is likewise founded on a shared commitment to fostering inner growth.⁵⁰⁷

He has a largely selfless and empathetic relationship with his devotees, one that does not require any exchange of money. In addition, unlike in psychotherapy, where the patient and psychologist have a strictly professional connection, the adherent or client takes an active role in finding solutions. For this reason, compared to Sufi methods, this professional connection is less effective

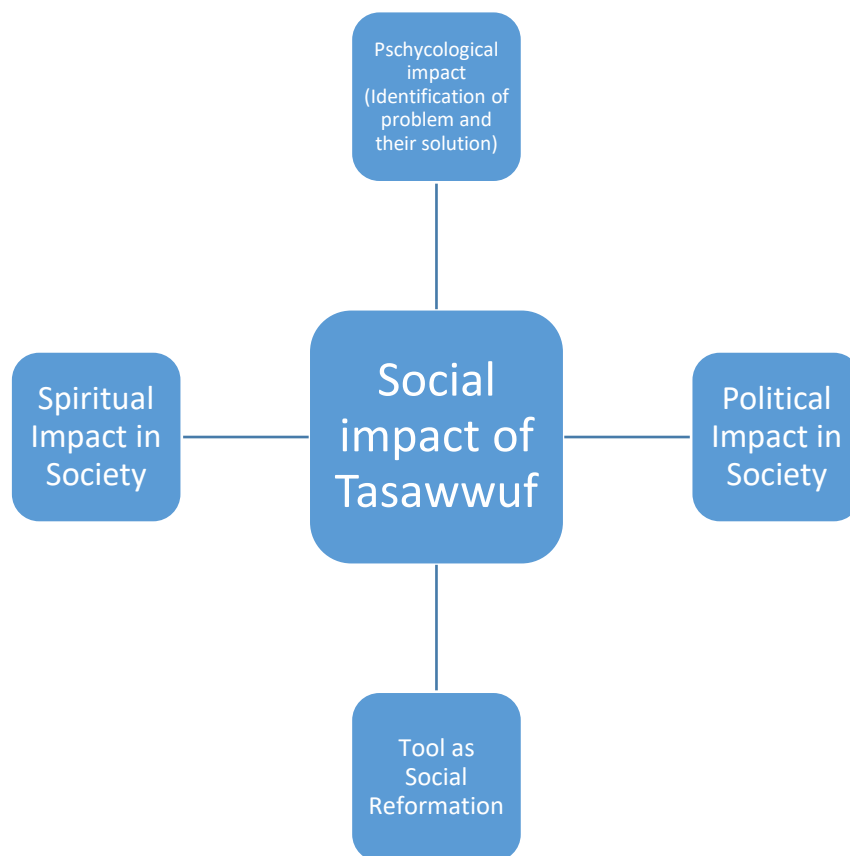
⁵⁰⁵ Role And Importance Of Tasawwuf In Modern World, p: 5, 6.

⁵⁰⁶ Wright, B.Muhammad Ali Aziz. *Religion and Mysticism in early Islam: Theology and Sufism in Yemen*. ISLAMIC STUDIES, 60(1), (2021) p: 109-112. <https://doi.org/10.52541/isiri.v60i1.1775>. (accessed Dec, 25, 2022)

⁵⁰⁷ Dzilo, H.*Relationship between Misaq, Mi'raj and love through Sufi experience*. Kom: Casopis Za Religijske Nauke, 4(1), (2015), p: 35-55. <https://doi.org/10.5937/kom1501035d>. (accessed Dec, 25, 2022)

in resolving psychological issues.⁵⁰⁸ Attention must therefore be given to these Sufi practices in order to advance the field of Sufi Psychology.

Tasawwuf's 21st-century Societal Impact: as illustrated through a model



This illustration shows how a model of the psychological influence of Tasawwuf in twenty first century society puts influence through four primary psychological effects of Tasawwuf in the field of spiritually-based psychological healing. The key effects of the model's problem identification, problem solution, catharsis, and spiritual therapeutic procedures are highlighted.

The disciplines of psychology and Tasawwuf are related. Psychology is the study of the human spirit and mind. Tasawwuf explains the forces that guided and directed to manage these instruments, while psychology concentrates on the intellect and investigates the tool of the mind by which man is defeated. The former is something essentially boundless, and it is the mind that regulates the spiritual components of one's character.

The mind and its various instruments direct the activities of the entire body, but it is spirituality that aids in the appropriate operation of those instruments and leads man to his ultimate destination. There are three ages of the soul. They break the soul down into its component parts—the egotistical

⁵⁰⁸ Mitha, K. *Sufism and healing*. *Journal of Spirituality in Mental Health*, 21(3), (2018), p: 194- 205. <https://doi.org/10.1080/19349637.2018.1464423>. (accessed Dec, 25, 2022)

and lusty Nafs, the intellectual and eloquent Qalb, and the intuitive and spiritual Ruh. Nafs is the pleasure-seeking ego; it is a negative force that ties us down to the material world.

Nafs has a physical component, which includes needs for food, shelter, and gratification in other bodily ways. Second, on the mental plane, avarice disguises itself as a self-preservation instinct under the influence of envy and fate.⁵⁰⁹

According to Tasawwuf, the fundamental spiritual tenet is that a human being is made up of two parts: the material body and the immaterial soul. Spirit is God's, yet matter owns the human body. Finally, the bond between man and God is just as vital as that between flesh and spirit. Man's place in the moral order is intimately connected to the idea of soul. The man's morality is the driving force behind his motivations and actions, hence this term refers to its significance. The formation of one's self or character follows the same path. Man decides for himself what constitutes proper action and what constitutes avoidance of incorrect action. The discipline of self-control is known as Tazkiyyah by many Sufis because of its purifying effect on the soul. Additionally, this means that the good in man is inflated to such an extent that it triumphs over the bad energies that are bolstered by nafs. "The Becoming of a Person," as described by American psychologist Carl Rogers.⁵¹⁰

Role of Sufism in Communal Harmony:

Throughout history, Tasawwuf has also played a significant role in shaping the nature of society. The Sufis advocated for religious tolerance and togetherness, particularly between Hindus and Muslims, by emphasising the same spiritual values that unite all faiths. Islam's emphasis on universal brotherhood and equality attracted members of the lowest castes in Hindu society. Many people became Muslims as a result.

The Sufis believed that the path of devotion was more important than performing rituals or going on holy journeys or religious starving. The Sufi literature and thinking gained popularity among Hindu intellectuals besides due to the tolerant and liberal policies of Akbar and his successors. Akbar accepted the Sufi philosophy of Universal Brotherhood (sulh-i-kul) in his effort to create a unified society.⁵¹¹

The Sufi organisations played a crucial role in preserving the social harmony of mediaeval society by encouraging religious tolerance between Hindus and Muslims.

The Sufis advocated religious tolerance and sought to unite followers of all faiths, including Hindus, Muslims, Christians, Jews, Sikhs, Budhists, and Jains, under the belief that all religions ultimately share a common source of truth. Among the Sufis, there was a push for more people to

⁵⁰⁹ Homerin, Th. Emil, *Close encounters of the Sufi kind*, Journal of Sufi Studies (2017) 6(1) p: 117-132. <https://doi.org/10.1163/22105956-12341297>. (accessed Jan. 15, 2023)

⁵¹⁰ Chaudhry, H, *Psychiatric care in Asia: Spirituality and religious connotations*, International Review of Psychiatry, (2008) 20(5)p: 477-483. <https://doi.org/10.1080/09540260802397602>. (accessed Jan. 15, 2023)

⁵¹¹ <https://selfstudyhistory.com/2020/05/13/sufi-movements/> (accessed Jan, 14, 2023)

go to school. Their monasteries, known as khanqahs, eventually became hubs of learning and insight.

Large numbers of low-caste Hindus converted after being wooed by Sufis, especially those of the Chishti order. These lower-caste Hindus were drawn to Islam because of its emphasis on equality and fraternity. The Sufis believed that the path of devotion was more important than performing rituals or going on pilgrimages or fasting. The Sufi teaching of Universal Brotherhood (sulh-i-kul) became extremely popular over the globe.

Analysis:

Tasawwuf has left an indelible mark through the religious, cultural, and social fabric on society. This research contributes to the overall conclusion that Tasawwuf has far-reaching effects on all levels of society. Such as Tasawwuf plays a crucial role in the modern world for gaining knowledge about the world that lies beyond our perception. A true Sufi is a person whose soul is pure and who avoids conceit, avarice, and other immoral aspirations.

In the Sufi view, progress in society is accomplished via enlightenment and spiritual means. The Sufi interpretation of Islam is not one based on exclusivity, and it has universal appeal.

In order to cleanse the heart of all its wickedness, Tasawwuf is the message of love. A person's ego might instil animosity in them, yet Tasawwuf can cure them of that. The teachings and example of the Holy Prophet (PBUH) provide guidance for Sufis in their pursuit of social harmony and acceptance.

Believers in Allah and the Judgment Day, as the Prophet (PBUH) put it, "should not damage his neighbour" (Sahih al-Bukhari). He will be an atheist, Christian, Hindu, or Jew was not specified. Children, the elderly, religious buildings, and places of worship are off-limits in Islam. Although the Holy Prophet (PBUH) commanded that captives of war be treated humanely, this is not the case in today's society.

4.2 Tasawwuf and Social Behaviors

Islam is an all-inclusive moral framework, which encompasses the entire world. There are no constraints of space or time on it. The Holy Prophet (PBUH) made the proclamation that he is RahmatulAlamin (mercy for all worlds). That his mercy is limited to Muslims is something he has never claimed. Islam is a comprehensive rule of life that details the optimal method for achieving every goal in life. Insights into the political, social, economic, material, ethical, national, and global arenas are all to be found in the Quran and traditions.

These instructions include all the information needed to carry out a certain task. The Prophetic traditions include instruction for all aspect of life, from the broad to the specific, such as the proper way to use the restroom, which prayers should be repeated upon entering and exiting the restroom, how to wash one's body, and so on.

Islam, in a nutshell, offers instruction for everything. Islamic teachings make it clear that positive deeds are highly valued. First, gaining Allah's pleasure through good deeds is guaranteed; second, adhering to the rules established by Allah and His last prophet ensures that a person can remain spiritually untarnished even while engaging in mundane activities like shopping, banking, and other forms of business and commerce. To perform any kind of work or business in accordance with the Quran and Sunnah is not unclean, but only if this condition is not met beforehand. As a religion, Islam is without flaw.

The Quran is Allah's final revelation to His final messenger, and it is the most comprehensive book ever delivered to mankind. Islam represents the final and complete revelation Allah provided to His Messenger, Muhammad SAW. Nonetheless, several examples of worldly deeds are described below that, when conducted out in accordance with the Quran and Sunnah, are not unclean. Good deeds are explicitly defined by Islam as a prerequisite for believing in Allah. As it is said in the Quran (and its meaning):

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ عَظِيمٌ مَّمْنُونٍ﴾⁵¹²

(There is an eternal prize in store for people who have faith and do good things.)

Commenting on this verse, Jalaluddin Sayuti⁵¹³ writes that those who have faith and accomplish good deeds will receive an eternal reward.⁵¹⁴

Another passage in the Quran says

﴿الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسَنُ مَا أَجْرُهُمْ﴾⁵¹⁵

(Also, people who have faith and do good deeds will find happiness and a wonderful afterlife.)

Exegesis: According to Sheikh Abdul Razaq Kashani's interpretation of this verse, believers and good deed doers will be held in high regard when they realise their true selves and exhibit excellence in all respects. As a reward, they will be granted access to the Garden of the Heart.⁵¹⁶

Those who do good and have faith in Allah will be rewarded, while those who do evil will suffer the consequences of their actions eternally. Only a select few consistently engage in deeds that Allah accepts, and as a result, God unlocks the door to their hearts, which is where true perfection resides. In addition, several verses from the Holy Quran and traditions that stand for economic, social, religious, and cultural values are provided below.

Respect for Elders - Parents in Particular

People have been commanded by Allah Almighty to show their gratitude to their parents with the same level of care and respect they showed when they were young. Verses from Quran are cited

⁵¹² Fussilat: 41:8

⁵¹³ One of the most prolific writers of the Middle Ages, Al-Sayuti was a Persian-born Egyptian religious scholar, jurist, and teacher.

⁵¹⁴ Al-Sayuti, Jalaluddin, Al-Mahalli, Jalaluddin, *Tafsir Al-Jalalayn*, p: 556

⁵¹⁵ Ar-Rad :13:29

⁵¹⁶ Al-Kashani, Sheikh Abdul Razak, *Tafsir Al-Kashani*, P: 378.

below: He ordered to honour parents. If one or both of them get elderly and start needing assistance, it's important to treat them kindly and avoid showing anger or criticism.

Be respectful and kind to them; say a prayer like, "Lord, please be gracious to them like they were to me while I was child."

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا﴾⁵¹⁷

(And be good to your parents.)

Society relies on parents to take on the role of caretaker, nurturer, and educator for their children, and children owe it to their parents to be kind to them.

"Lower the wing of humility" is a phrase from the Quran that means to do what someone else wants or to submit to and accept the authority of another. An elderly parent's desire for gentle, caring treatment is analogous to a bird lowering its wings to conceal and protect its young. No matter how they act in their old age, people are admonished to be patient and kind to our parents.

Charity and Service to Others:

Charity and concern for others are central to not only Islamic ethics but also plays most important role in purification of self after by purging things under use. In fact, entire environment is a form of generosity. Without the sun's light and warmth, life on Earth would be impossible, and it has done so for millions of years and will continue to do so. Forests not only generate the oxygen human beings need to survive, but also the raw materials for the countless books and journals that enrich and illuminate our culture.

The beating of our hearts sends oxygen-rich blood to all of our vital organs. All of these things show how important it is to give to others. As defined by the Quran, charity entails:

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْبِيهًا مِّنْ أَنْفُسِهِمْ﴾⁵¹⁸

(Genuine altruism, motivated by a desire to please Allah, might be compared to a garden perched on a hilltop.)

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾⁵¹⁹

(In order to purify people financially and spiritually, [O Muhammad (SAW)], get charity from their wealth and pray for them.)

﴿لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ﴾

﴿ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾⁵²⁰

(Secret discussions rarely result in anything positive save encouraging kindness, goodwill, or rapprochement between parties. Those who gather in secret to seek the pleasure of Allah will receive great benefits.)

⁵¹⁷ Al-Ana.am: 6:151.

⁵¹⁸ Al-Baqarah: 2:265

⁵¹⁹ At-Taubah: 9:103

⁵²⁰ An-Nisa: 4:114

Even though charity is encouraged in Islam, Muslims are not supposed to accept it or even ask for it. However, those who are fortunate should never stop being mindful of the plight of those less fortunate, so that no one is ever pressured into asking for aid.

The provision and grace of Allah are entrusted to human people temporarily. This has always been held in the trust of others, and that will continue to be the case in the future. Hence, praiseworthy acts of charity are offered "for the sake of Allah," with the understanding that the giver has neither a right to nor an entitlement to the object of their generosity. Consequently, the loss of possessions is not a concern. Muslims who get this don't treat the people they help with contempt or think they owe them something for their generosity.

Greeting others with kindness, smiling, and actively attempting to resolve another's issues without seeking anything in return are all examples of acts of charity.

Care of others - Orphans and the Destitute in particular

If a child is an orphan, it is the responsibility of the Muslim community to provide them with the highest level of care and concern possible. Those who have taken care of orphans, as prophesied by the Prophet Muhammad (PBUH), will be close to him in paradise. To demonstrate, he clasped together two fingers on one hand to show that no matter how far they travelled, they would never be more than two fingers' distance from him.

A legal guardian has an obligation to exercise extreme caution in protecting the interests of the wards they are charged to care for. In the Qur'an, Allah reveals to us,

﴿وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ﴾⁵²¹

(Don't come near to orphans' belongings until they reach adulthood.)

In another ayah, He tells us:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾⁵²²

(Unjustly consuming orphans' belongings feeds the fire that will soon engulf them.)

If people weigh the positive and negative outcomes of our actions, they see that envy can eat away at the positive outcomes like fire can eat away at wood. Therefore, taking an orphan's property without permission is like eating fire.

Orphans and minors are given extensive protection under Islamic law. An orphan's guardian has an obligation to provide for them until the ward is of legal age, has reached moral maturity, and can manage his or her own affairs.

Allah's general instruction to the Prophet is as follows:

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ﴾⁵²³

(Do not oppress orphans.)

⁵²¹ Al-Isra: 17:34

⁵²² An-Nisa'a: 4:10

⁵²³ Al-Duha: 93:9

You who believe are addressed either directly by Allah Almighty in the Qur'an (You who have faith) or indirectly through His instructions to the Prophet Muhammad (SAW), as in the aforementioned verse. Care for orphans, dependents, and others who are unable to care for themselves for whatever reason is specifically mentioned as a sacred trust in such guidelines. When one is asked to aid, whether financially, intellectually, or defensively (i.e., by the poor, the uninformed, and the defenceless), one is entrusted with a sacred trust. All requests should be met in line with the means Allah has made available, and Muslims are obligated to share their good fortune with those who have been given a less fortunate facility than themselves.

Another ayah from the Qur'an says that people who ignore the plight of widows and orphans are not believers in the Day of Judgment:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ- فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ- وَلَا يُخْضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ﴾⁵²⁴

(Is there anyone you know who rejects the idea of a final judgement? So, that's the person who doesn't care about helping the poor and doesn't believe in taking in orphans.)

To avoid suffering on the Day of Judgment, Allah Almighty lists the following acts of goodness in the Qur'an:

﴿فَكَرِّهُوا الرِّقَابَ- أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ- يَتِيمًا ذَا مَقْرَبَةٍ- أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ﴾⁵²⁵

(The liberation of captives and the provision of sustenance for the hungry, the destitute, the homeless, and the childless.)

What Allah taught earlier civilizations is crucial:

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا﴾⁵²⁶

(And be kind to your parents and family, and take care of orphans and people who are in need.)

Allah emphasises this by comparing the treatment of the poor to that shown to one's own parents and family. Even while only blood relatives would ordinarily expect to receive an inheritance, Allah advises setting aside some of the estate for the poor and orphaned:

﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾⁵²⁷

(Kindly care for any relatives, orphans, or the poor who happen to be present at the moment the estate is being distributed.)

⁵²⁴ Al-Ma'oon: 107:1

⁵²⁵ Al-Balad: 90:13-16

⁵²⁶ Al-Baqarah: 2:83

⁵²⁷ An-Nisa'a: 4:8

﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾⁵²⁸

Khizr (a.s.) began repairing a wall that was about to collapse even though he and the Prophet Musa (a.s.) had been refused food and hospitality following their travel. When pressed, Musa insisted, "If you had wished, you absolutely could have obtained a remuneration for this work." Khizr (a.s.) countered that the wall actually belonged to two orphaned boys whose inheritance had been hidden in its foundations and that it was the wish of their Lord that they be given their wealth upon reaching adulthood.

This verse stresses the significance of looking after orphans' belongings, even if it means doing some unpaid labour.

Honesty, Fairness and Justice:

Before receiving Allah's Divine Message, the Prophet Muhammad's (PBUH) honesty and truthfulness exemplified the qualities of Al-Sadiq and Al-Amin, respectively, and contributed to his reputation for integrity. Honesty is respected by all, regardless of faith or race, which is why even the Arab pagans entrusted their money to the care of the Prophet Muhammad (PBUH).

﴿وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾⁵²⁹

(Those that keep their word and honour their commitments will eventually be successful.)

Just and fair people don't hurt other people and don't act in a self-centered way, so it's easy to see when they've attained a higher spiritual level. These admirable traits are characterised in the following ways in Islamic teaching:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۗ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَنْ تَعْدِلُوا ۗ وَإِن تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾⁵³⁰

(O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate 'from justice'. If you distort the testimony or refuse to give it, then 'know that' Allah is certainly All-Aware of what you do.)

Whoever among you has faith, rejoice! Take a clear stance for fairness.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾⁵³¹

⁵²⁸ Al-Kahf: 18:82

⁵²⁹ Al-Mominoon: 23:8

⁵³⁰ An-Nisa'a: 4:135

⁵³¹ Al-Ma'aedah: 5:8

(Whoever among you has faith, rejoice! Stay true to your values for the sake of Allah, and testify fairly. Don't act intolerantly because you hate someone. Having a good moral character will go you far further down the path of religion.)

﴿وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾⁵³²

(Make fair decisions while judging, because God favours the fair-minded.)

﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ﴾⁵³³

(That's right, my Lord has mandated fairness.)

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقُومَ النَّاسُ بِالْقِسْطِ﴾⁵³⁴

(It is true that We dispatched Our messengers with convincing evidence, and that We also provided the book and the balance so that mankind might establish itself in righteousness.)

The Prophet (PBUH) said:

More time spent in prayer and fasting couldn't equal the value of just one hour. Unfair treatment for even one hour is worse than sin for sixty years.⁵³⁵

Hazrat Ali (a.s) said:

The four cornerstones of faith are steadfastness, conviction, fairness, and jihad.⁵³⁶
In his will, Imam Ali (a.s) advised his sons to be fair to both friends and foes.⁵³⁷

One of Allah's most lovely names, 'The Just' (Al-Adl), should come as no surprise. Al-Adl, 'The One who is Just', comes from the root word Adl. Peace, harmony, and order are the foundations from which equilibrium springs, and Al-Adl is He who is just and from whom all justice emerges. He breathed life into the cosmos, fashioned everything in exquisite detail, and placed the whole of creation in a symmetrical and equitable setting, showing infinite kindness and justice. Every part of creation is perfect in every way to perform its designated role. Absolute justice, or Al-Adl, is the antithesis of tyranny. It stands for the ideals of right over evil, of order over anarchy, and of peace over strife.

To the extent that humans exercise reason and religion to rein in the passion and wrath that lead to injustice, they exhibit the quality of Al-Adl. We must limit our actions to what is permissible by Divine Law if we are to act justly toward ourselves, our families, our relatives, our neighbours, our

⁵³² Al-Ma'aedah: 5:42

⁵³³ Al-Anaam: 7:29

⁵³⁴ Al-Hadeed: 57:25

⁵³⁵ <https://www.al-islam.org/core-islam-sayyid-fadhil-milani/chapter-4-social-behavior> (accessed Dec, 15, 2022)

⁵³⁶ *Nahjul Balaghahh*, vol: 3, Maxim 31.

⁵³⁷ <https://www.al-islam.org/core-islam-sayyid-fadhil-milani/chapter-4-social-behavior> (accessed Dec, 30, 2022)

employers, and our employees. No unwarranted favours that could upset the established order and balance should be given.

Allah Almighty's plans, decrees, and deeds are just whether or not they align with our will, therefore recognising His justice is to humanity's greatest benefit. Accepting Allah's Divine and ultimate justice relieves the pain of disagreeing to and rejecting Allah Almighty in the same way as accepting a doctor's prescribed prescription relieves the pain of physical illness. Acceptance of what He has justly ordained is the foundation of unwavering faith.

Repelling evil and exemplifying good:

God willing, adrenaline rushes allow us to respond rapidly to stress and danger. But just like with our other skills, we can choose to put this to good use or waste it on idiocy.

Biochemical changes in the brain caused by adrenaline-induced 'fight or flight' responses can make us either more aggressive and impulsive, or more fearful and motivated to leave. At these times, our rational faculties shut down and our baser instincts take over. A false alarm occurs when our bodies respond with the fight-or-flight mechanism to situations that are not actually life-threatening. Stress-related conditions like cardiovascular disease, hypertension, immune system malfunction, migraines, sleeplessness, and erectile dysfunction may develop if one is constantly bombarded with such alarms.

The use of this risk-taking boost is, thankfully, limited to "extreme sports" in today's civilised world. Thus, it is rational for us to rein in our violent and erratic impulses from a physiological, psychological, and legal perspective. Aggressiveness causes stress, and a society where that tension is always addressed with more aggression is as close to hell as we can imagine.

Control and self-denial are necessary for spiritual growth, and the ability to contain wrath and prevent retribution is a sign of a refined and developed mind. One of the most inspiring quotes on bravery is attributed to Imam Ali (a.s), the embodiment of bravery and honour: "The most courageous are those who manage to control their ego's wants."⁵³⁸

To ward off evil, Allah instructs us to do good:

﴿وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ﴾⁵³⁹

(And who use good to drive away bad.)

﴿أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾⁵⁴⁰

(These are the ones who will be doubly rewarded for their patience under pressure, their ability to counter bad with good, and their generosity in sharing what God has given them with those less fortunate.)

⁵³⁸ <https://www.al-islam.org/core-islam-sayyid-fadhil-milani/chapter-4-social-behavior> (accessed on Dec. 26. 2022)

⁵³⁹ Ar-Raad: 13:22

⁵⁴⁰ Al-Qasas: 28:54

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ

حَمِيمٌ﴾⁵⁴¹

(And there is a disparity between good and wicked deeds. Use good to drive out bad. The person you were formerly hostile toward will suddenly seem like a kind ally.)

Interfaith Relationship:

Interfaith Harmony is one of the biggest contributions of Tasawwuf towards society. Sufis recognize and respect beliefs and practices of other faiths. It teaches brotherhood, tolerance, respect of people regardless of ethnic, sectarian and racial differences. When viewed through Allah's eyes, all of humanity is a part of a same group.

((الخلق كلهم عيال الله، فأحبهم إلى الله أنفعهم لعياله))⁵⁴²

The Qur'an makes no attempt to downplay the diversity of religious traditions or the possibility of conflicting teachings and practises among them. It also stresses the importance of working towards improved understanding among people of different religions, as well as the necessity to acknowledge the "oneness" of humanity that He created.

The past provides evidence for this. For instance, Allah directed His Messenger to tell the people of Makkah, who were hostile to the fledgling Muslim community there,

﴿لَكُمْ دِينُكُمْ وَلِي دِينِي﴾⁵⁴³

(You to your religion and me to my religion.)

During a time when the city's residents posed a serious threat to the fledgling faith. When genuine problems of living together between adherents of different Divine scriptures emerged in Madinah, this became even more important.

That revelation recognises religious plurality as a necessity is shown by the Holy Qur'an's global message, which is not bound by specific historical or cultural circumstances. It instructs Muslims to negotiate change in society by centering on the Divine Being's role as the original creator of humanity. The Quran's Creation Story is predicated on this idea of affirmative diversity, which helps to remind believers of the following:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُون﴾⁵⁴⁴

⁵⁴¹ Fusselat: 41:34

⁵⁴² The hadith is found in al-Silsila al-Dha'ifa. al-Albani has judged the hadith to be very weak (dha'if jiddan).

⁵⁴³ Al-Ma'uoon: 109:6

⁵⁴⁴ Al-Anbia'a: 21:92

(Your group is definitely one, and I am your leader, so worship Me.)

The Quran emphasises the need of diversity in defining shared ideas, values, and traditions for the vibrant communal life that results from the wide range of religious practises.

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾⁵⁴⁵

(Oh, humans! In order for you to get to know one another, we made you as male and female, as well as your many ethnicities and tribes. The person among you who fears God the greatest is undoubtedly the most noble in Allah's eyes.)

Islam's distinguishing feature is its adherents' certainty that their faith in God the One joins them with all of mankind, since God the Creator made people of every creed, culture, and ethnicity. On the Day of Judgment, all humans will be evaluated equally, regardless of their religious beliefs or ethical conduct.

Humans, regardless of their religious beliefs, are obligated to work toward global justice and peace as a result of receiving a divine gift. Allah commands humankind in the Quran:

﴿فَاسْتَبِقُوا الْخَيْرَاتِ﴾⁵⁴⁶

(Challenge one another to accomplish nice deeds.)

Even though Islam is the ideal for "the best community," it accepts the fact that there are many different communities, each with its own rules, as proof that the Jewish and Christian religions are valid.

The idea of religious pluralism in the Qur'an is against the intolerant claims of many religious groups, even when the straight path is seen as the only way for people to be successful. In the Qur'an, moral duties are just as important as religious ones. Specific guidance shows that people need to make their own decisions about their own religion. This is true even if the only reason is that any attempt to force faith would lead to its denial, just as universal guidance shows that moral principles are good for people's health.

Justice:

Justice is the most important idea in Islam. Many verses in the Qur'an talk about how important it is for everyone. Injunctions in the Quran tell people what to do when justice is not done.

⁵⁴⁵ Al-Hujurat: 49:13

⁵⁴⁶ Al-Maa'edah: 5:48

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾⁵⁴⁷

(Make peace [by reducing the potential for more conflict] between two groups of believers who are at odds with one another, and if one of them transgresses against the other, fight them until they submit to Allah's order. When the offender repents and returns to compliance with Allah's rule, however, you should behave fairly and justly to restore the peace. All truthful people are loved by Allah.)

It's self-evident that injustice and inequality are at the root of every war, and that they must be resolved if sustainable peace is to be achieved. The Qur'anic solution to conflict resolution is not exclusive to believers, as shown by the universal and absolute nature of the moral categories of justice and equity. Rather, it communicates universal importance and provides an answer to the call for parties to a dispute to restore peace via their own actions and by treating each other fairly and justly. Allah's love for the righteous is undeniable, as the saying goes.

In yet another verse of the Quran, Allah reveals

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾⁵⁴⁸

(O you who believe, keep your hearts pure before Allah, testify fairly, and never let the contempt of others cause you to act unfairly. Act justly; doing so brings you closer to holiness.)

Just conduct is obligatory in Islam (Qur'an 4:35), even if doing so is to one's disadvantage. All of this points to the apparent conclusion that justice is an absolute ideal that does not discriminate based on factors such as religion or race.

There was a disagreement between the Caliph and a Jewish citizen during the reign of Hazrat Ali (R.A) regarding the ownership of a shield. Hazrat Ali (R.A) was present in court, and when the judge referred to him by his title while calling the claimant by his name, the Imam admonished the judge to be fair to both sides.

It's interesting to compare the way Allah speaks to believers with the way He speaks to all people. 'O humanity' (Yaayuha al-Naas) is the Qur'anic word for the former, whereas 'O you who believe' (YaayuhaalladhinaAmanu) is used for the latter. That ayah we were talking about before

⁵⁴⁷ Al-Hujurat: 49:9

⁵⁴⁸ Al-Ma'edah: 5:8

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَأْتُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾⁵⁴⁹

(Dwellers on Earth, The former category includes statements like "That you might learn more about one another, we fashioned you male and female, and assigned you to different races and tribes.")

Instructions on morality, spirituality, and the pursuit of justice are extended to all of humanity. Those who follow Islam are the intended recipients of the prayers and laws that specifically address them.

Nothing or no one has the right to take the gift of life from any of God's creatures. The taking of a single life is equated with the annihilation of all humankind. However, the Qur'an describes saving the life of a single person as "as honourable as saving the lives of all humanity".

﴿أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾⁵⁵⁰

(Allah makes clear in this ayah that the sanctity of human life extends beyond the Muslim faith. Those who willfully choose to overlook this insult humanity, and those who follow Islam would never condone such behaviour.)

Ethical Values in Business and Finance:

Since the life of Muhammad is a source of instruction for Muslims, it is not surprising to learn that, even before becoming an Apostle, Muhammad always dealt honestly and truthfully with others. A successful businessman, he entered the industry after reaching adulthood. The people of Makah were tremendously moved by his honest dealings. Khadijah proposed to him because of his righteousness, integrity, and fair dealing in business.

Before his apostleship, everyone who had done business with him praised him for being honest and fair. He inspired others to do so, too. The Prophet of Allah once reportedly remarked, "The provider & purchaser must make sale & purchase with honesty and truthfulness," as related by Hakim bin Hizampuh in a hadith. In any case, they must always be honest with one another about the strengths and weaknesses of their respective offerings.

Then Allah will rain his favour upon them and their enterprise, and they will see more success as a result; nevertheless, if they tell a lie or hide something of importance, they will suffer financial loss.

⁵⁴⁹ Al-Hujurat 49:13

⁵⁵⁰ An-Nisa'a 5:32

«عَنْ حَكِيمِ بْنِ حَزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْعَانِ بِالْخِيَارِ
مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ هُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِطَتْ بِرَكَةِ بَيْعِهِمَا»⁵⁵¹

Holy Quran says in this connection:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا اعْدِلُوا هُوَ
أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾⁵⁵²

(What does Allah mean when He says, "O you who believe! Stick out like sore thumbs for Allah; be witnesses to justice; and don't let the animosity of others deter you from doing what's right. Act justly, and respect Allah. Because Allah is aware of all you do.)

Exegesis: Tafseer Ibn e abbas explains: O faithful! Be strict watchers of Allah's justice in dealing with the hajis of the tribe of Bakr IbnWa'il, and don't let the enmity of Shurayh Ibn Shurahbil persuade or compel you to treat them unfairly. Treat them equitably, because doing the right thing is more in line with your duty and the fear of Allah. Respect Allah by being afraid of him in matters of justice and injustice. (Lo! That which thou doest, whether it be just or unjust, Allah knows.)⁵⁵³

The Holy Quran contains a wealth of advice on how to conduct one's financial affairs. However, the most vital one concerns theRiba. The practise of charging the borrower additional interest on a loan is known as riba. Allah forbids it strongly, as doing so would amount to profiting off the desperation of the poor and needy. Because of this, it is forbidden in Islam. God, or Allah, states in His holy book:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا...﴾⁵⁵⁴

(Those who depend on usury for their livelihood will never stand before Allah, unless they are possessed by the devil himself. Why? Because those people argue that "Trading is just like usury, except that Allah has declared Trading legitimate and usury prohibited.)

Exegesis: In a subsequent statement, Allah expanded on the remark about taking interest, saying that those who believed it to be true would never be able to leave their graves on the Day of Judgment (except for the first person to emerge), who the Mephistopheles has humbled. Such confusion is believed to be a symbol for those who receive interest on the day

⁵⁵¹ Bukhari, Muhammad Ibn Ismail. *Sahih Bukkhari*. The Book of Buyou, Dar Al-Tauq Al-Nijat 1422 AH, H:2079

⁵⁵² Al-Maidah: 5:8.

⁵⁵³ Abdullah Ibn Abbas, Tanwir al-Miqyas min Tafsir Ibn Abbas, p: 112.

⁵⁵⁴ Al-Baqrah: 2:275.

of judgement. They say that business is similar to interest in that it grows sales at the end of the transaction when it is due and escalates at the beginning of the transaction when it is postponed; (however, Allah permitted business) the earlier enhancement (and prevent interest) then escalates. (Who is reprimanded by Allah) His Lord orders him to refrain from engaging in interest-based business; as a result, he does so. He retains his prior income, is not charged with engaging in an illegal interest-based business, and the rest of his life's business is with Allah, who has the power to protect him and fail him as He pleases. (As for the person who continues to pay interest even though it is against the law but claims that business is comparable to interest, they will undoubtedly spend eternity in hell. They shall remain there for how long Allah pleases.⁵⁵⁵

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾⁵⁵⁶

(You who believe, don't take interest, which can make your money double or quadruple, and do what Allah tells you to do so that you can get ahead.)

Commentary: O you who have faith, do not accept double and copious interest by increasing the over-rate when the (loan) term expires and filing a late appeal (of the loan). And fear from God, by abandoning interest, as you may achieve success and obtain triumph.⁵⁵⁷

﴿وَمَا أَتَيْتُم مِّن رَّبًّا لَّيْرُبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ...﴾⁵⁵⁸

(Anything you invest in the hopes that it will grow in the hands of other men does not grow in Allah's sight.)

Exegesis: Al-Seyuti says; What you do to increase your wealth at the expense of other people's wealth is not good in Allah's eyes, so He won't grow it. However, what you give to the poor and needy will grow many times on the last day and make them richer than they were before.⁵⁵⁹

Similar to other corrupt practises, Islam rigorously forbids its adherents to use relative units of measurement, preferring instead to determine the true value of an object. In this verse, the Quran provides an explanation, which is as follows:

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾⁵⁶⁰

(Allah says, "When you measure, give the full amount, and when you weigh, use a fair (honest) scale. That's the most efficient method, and it yields the best outcome.)

⁵⁵⁵ Abdullah Ibn Abbas, Tanwir al-Miqyas min Tafsir Ibn Abbas, p: 49.

⁵⁵⁶ Al-Imran: 3:130.

⁵⁵⁷ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 73.

⁵⁵⁸ Al-Rum: 30:39.

⁵⁵⁹ Abdullah Ibn Abbas, Tanwir al-Miqyas min Tafsir Ibn Abbas, p: 461.

⁵⁶⁰ Al-Isra: 17:35.

Exegesis: As Allama Sayuti pointed out: Also, make sure to use a precise equilibrium, same and equal balance, and give it your whole attention during the measuring process for a more accurate result.⁵⁶¹

Preventing Corruption:

Islam outlaws accepting and giving bribes and, as a result, guarantees torment for all parties involved. Both givers and takers have been cursed by the messenger of Allah. According to Abdullah Ibn Amr,

((لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَ وَالْمُرْتَشِيَ))⁵⁶²

Another hadith makes it quite apparent that both Rashi and Murtashi will perish in hell.

((الرَّاشِيَ وَالْمُرْتَشِيَ فِي النَّارِ))⁵⁶³

Allah states in the holy Quran that it is equivalent to unlawfully misappropriating the property of others.

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ وَتُدْخُلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ

تَعْلَمُونَ﴾⁵⁶⁴

(And don't be greedy with one another's money, or send it (as bribes) to the governing classes so that they'll help you waste the people's resources dishonestly, even if you know full well that doing so is wrong (it is unlawful))

Exegesis: And don't eat your possessions and the knowledge you have among yourselves dishonestly, that is, through the conceited emotions and the nafs's needs and wants based on their authenticity and an achievement of its sensual and fanciful goals in using these [goods]; instead, give them to the juries of the evil-ordering souls so you can eat some of their possessions and spiritual knowledge.⁵⁶⁵

Tasawwuf focuses on purification through remembering Allah in the Ihsan state. There are numerous kinds of purification, including the purification of body and mind and the purification that occurs when one goes about their daily activities in the world. These activities necessitate both ethical and moral behaviour in order to provide for oneself. A person should simply be a strict adherent to the commandments of the Holy Quran in order to maintain their purity even when engaging in worldly acts. If you follow them, you'll be able to please Allah and His messenger in addition to becoming more holy.

⁵⁶¹ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 300.

⁵⁶² Abu Abdullah, Ibn Majah. *Sunan Ibn Majah*, The Book of Commands, chapter: Tagleez fi alhaleef wa arrushwat, Berut: 1412 AH, H: 2313.

⁵⁶³ Soliman Ibn Ahmad, Al- Dud. *Al. Tibrani*. Edited by: Mustafa Abdul Qudir. Beruit: Darul Kutub Al- Ilmiyah 1413 AH, H: 1/579.

⁵⁶⁴ Al-Baqra: 2:188.

⁵⁶⁵ Al-Kasani, *Tafsir Al-Kashani*, p: 87.

If everyone fails to follow the guidelines of Allah's final book, it would do significant harm to societies. People will prioritise their short-term interests over humanistic needs, which will cause damage that manifests in this way. Hoarding and monopoly are two of them. They are strictly forbidden, especially during times of greatest need, and instead of being distributed to the public, they are kept in storage for personal gain. According to the passage that follows in the Qur'an,

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ. الَّذِي جَمَعَ مَالًا وَعَدَّدَ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ كَالَّذِي بُدِدَ فِى الْخَيْطِ فَاصْطَمَ﴾⁵⁶⁶

(What a terrible fate awaits the person who constantly finds fault when amassing fortune and then tallies it over and over again. He believes his fortune will guarantee his place in history forever. Actually, he's going to be dumped into the Crusher.)

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنهَمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْهُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾⁵⁶⁷

الْقِيَامَةِ

People who are miserly with the gifts they have received from Allah are mistaken in their belief that being cheap is beneficial. What they were cheap with now becomes a halter around their necks on the Day of Resurrection. Allah owns everything in the universe, including your actions, and He sees everything.

Exegesis: Ibn Abbas claims that Allah has condemned the Jews and hypocrites for being stingy with the blessings they have received, saying, "And those who put away Allah's blessings for later use (consider it to be remarkable when it is actually unpleasant for them)." They will utilise the wealth they accumulate, including gold and silver, as a neckline of fire. Allah owns everything between the earth and the heavens.⁵⁶⁸

Allah Almighty makes it abundantly evident in the preceding passage that the requirements of the community as a whole are of more importance than the wants of any one person. One must sacrifice one's most prized belongings for the basic needs of people at critical junctures, and one must respect the demands of the majority of society's members. In this way, he will earn Allah's approval. On the other hand, if one values his own greed more than the lives of many others, then the Day of Judgment will bring severe punishment in the form of damnation.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيُصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾⁵⁶⁹

(Believers! Many religious leaders, including monks and rabbis, wrongfully plunder humanity's resources and divert followers away from the Path of Allah. Others,

⁵⁶⁶ Al-Humazah, 104:2-4

⁵⁶⁷ Al-Imran, 3:180

⁵⁶⁸ Abdullah bin Abbas, Tanwir al-Miqbas min Tafsir Ibn Abbas, p: 78.

⁵⁶⁹ At-Tawbah, 9:34.

however, hoard wealth but refuse to put it to use in Allah's service. Give them the bad news that they're going to get punished severely.)

The Prophet said, 'Allah told me that on the last day, He will fight against three kinds of people.' The first is someone who makes a deal in the name of Allah but then breaks it; the second is someone who sells a free person as a slave and spends the money; and the third is someone who hires a worker but doesn't pay him when the job is done.

((عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ تَعَالَى « ثَلَاثَةٌ أَنَا حَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ أَعْطَى بِي ثُمَّ عَدَرَ وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ وَرَجُلٌ اسْتَأْجَرَ أَحِيرًا فَاسْتَوْفَى مِنْهُ وَمَ يُعْطِهِ أَجْرَهُ»⁵⁷⁰))

A second hadith stresses the importance of paying a worker's wages before his sweet expires.

When two Muslims engage in sword battle, according to Allah's Messenger, both the murderer and the victim shall perish in Hell. The question was, "O Allah's Messenger! Although the victims will go to hell, the murderer is justified in doing so. In response, Allah's Messenger said that he killed his companion because of his firm convictions.

Tasawwuf is the soul of Islam and it is the name of complete understanding of religion. There is no room for any Tasawwuf in Islam that is unrelated to the rules of Sharia. Islamic Tasawwuf is not something separate from the Sharia, but it is the name of following the rules of the Sharia with utmost sincerity and good intentions and obeying the love of Allah and living according to the way of His last Prophet (PBUH). Tasawwuf has positive effects on society. Tasawwuf has positive effects on society. Islamic Tasawwuf teaches good behavior towards the individual and entitles the minorities in the society to all the rights that make up an ideal society.

Tasawwuf creates an attitude of goodness, justice and kindness for the minorities in the society and so on protection of minority rights becomes possible. It is said in the Hadith:

((أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ اتَّقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طَيْبِ نَفْسٍ فَأَنَا حَصِيمُهُ يَوْمَ الْقِيَامَةِ))⁵⁷¹
((Beware! Whoever wronged a covenant (minority person) or usurped his right or caused him more pain than he could bear or took something from him without his consent, then on the Day of Resurrection, he will be punished by him. I will argue.))

It is an important responsibility of Tasawwuf to protect the rights of all people in the society according to moral principles and code of conduct. Among them, the rights of non-Muslims are very important.

⁵⁷⁰ Bukhari, Muhammad IbnIsmail, *Sahih Bukhari*, Book of Buyou, Chapter Asam min Baa Hira, Tauq un Nijat, H: 2227.

⁵⁷¹ Sajistani, Abudaud. *Sunan Abu Daud*, Kitab al-Kharaj. Al-Maktabah-e-Shamila, H: 3052.

Once during the reign of the Prophet, PBUH, a non-Muslim was killed. The Prophet (pbuh) ordered for the killer to be killed and said:

572((انا احق من وفي بالذمة))

((Protecting the rights of non-Muslims is my main duty.))

He (saw) used to show compassion, respect, love, and mercy towards non-Muslims. Tasawwuf promotes the spirit that creates a sense of mutual understanding in the society, that protects the rights of non-Muslims and minorities and thus in this way plays an important role in strengthening of a society.

Tasawwuf creates a sense of justice in the society and guides towards tolerance, hospitality and modesty. When a delegation of Christians from Abyssinia came to Madinah, the Prophet (SAW) accommodated them in the Prophet's Mosque - he took upon himself the responsibility of their hospitality and said:

Tasawwuf creates qualities of forgiveness in society. The spirit of forgiving each other's mistakes grows. On the occasion of the conquest of Makkah, the Messenger of Allah, may God bless him and grant him peace, stood at the door of the Kaaba and said:

‘O group of Quraish! What kind of treatment do you expect from me?’

They mutually reply of goodness O Son of a respected brother. Upon this, he (pbuh) said: ‘You have no gripes today.’⁵⁷³

The principles of Tasawwuf are actually the golden principles of Da'wah. Tasawwuf greatly promoted tolerance in society and the reserves of Sufis are remarkable.

Hazrat Shah Muhammad SulaimanTunsvi's view in his broad-minded and broad-minded Sufi Manhood of his era was:

‘Besides strictly following your religion, be tolerant towards others and do not cause grief to anyone.’⁵⁷⁴

Shah Kaleem Dehlavi said in one of his letters:

‘Teach whoever among the Hindus and Muslims is devoted to you in remembrance and meditation, because remembrance will by its very nature draw him towards the bonds of Islam.’⁵⁷⁵

Tasawwuf played an important role in establishing a pleasant atmosphere of tolerance in the society due to which hatred turned into love, distance turned into closeness, and by God's grace, hearts filled with the darkness of disbelief and polytheism became illuminated with the light of faith.

The Sufis gave the society the fragrance of knowledge and awareness, knowledge and tariqa, asceticism and piety and philanthropy, due to which even today Islamic Tasawwuf is playing an

⁵⁷² Ibn Abi Sheba *Al-Musannaf*, Al-Maktabah Shamila, H: 2745 & *al-Bayhaqi fi al-Sunan al-Kubra*, vol: 8, p: 30, H: 15696

⁵⁷³ Ibn-e-Hisham. *Seerat un Nabia*. Beirut :Dar al-Fikr2006, p: 733.

⁵⁷⁴ Rizvi, Syed Akhlaq Ahmad, *Nafi al-Salikeen*. Dehli: Maktaba Murtazvi1977, p: 46.

⁵⁷⁵ Shah Kaleem ullah Jahan Abadi. *Kaleemi, Marqa*. Lahore :Hamid & Co.1996, p: 32.

important role in guiding mankind towards al-Haq by maintaining cordial friendly relations which cause society scented with perfumes. An atmosphere of peace and security and brotherhood was established in the society with the promotion of Sufi teachings and it is also a fact that the only way to protect and promote humanity, peace is the way of Tasawwuf and the protection of humanity is independent of the restriction of religion.

According to Khaliq Nizami:

Chishti saints say that if a Hindu comes to you because of his devotion or devotion to your company and asks you about dhikr etc. be given."⁵⁷⁶

In the society towards humans, the person who behaves good towards the society is considered the best person and Tasawwuf is the name of good manners which plays a role in highlighting this attribute in the society.

Tasawwuf has a significant effect of encouraging benevolence in the society and teaches the lesson of inculcating ease.

Allah says:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾⁵⁷⁷

(Allah doesn't want things to be hard for you rather He likes to ease you.)

Tasawwuf offers the principle of cooperation in the good deeds and non-cooperation in the evil deeds in the society, which creates an atmosphere of reformation in the society. One of the main effects of Tasawwuf is the development of the habit of forgiveness.

At the individual level, every human being should develop the habit of forgiveness which is essential for a positive society. Allah has taught Muslims to pray in the Qur'an to seek forgiveness from Allah. Qur'an says:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾⁵⁷⁸

(Whoever is the most devout among you will undoubtedly be held in the highest regard by Allah.)

Taqwa is the name of the inner state, which is manifested by the outward actions of a person, and Tasawwuf brings this inner state into observation, as Tasawwuf reforms and influences the society through these inner qualities. And it awakens positive changes in society in brotherhood, mutual aid, service creation, character building.

⁵⁷⁶ Nizami, Prof. Khaleeq. *Tareekh-e-Mashaikh-e-Chisht.*, Karachi: Maktab-e-Arifeen 2002, p: 116.

⁵⁷⁷ Al-Baqarah: 2:185.

⁵⁷⁸ Al-Hujurat, 49:13

There have been numerous occasions in the history of Islam that the culture of Islam was strongly contested but could not be defeated. The main reason for this is that the Tasawwuf style of thought immediately came to his aid and strengthened the society to such an extent that no power could resist it.

Tasawwuf is an Approach to Combat Extremism:

By promoting humanitarian values of equality, peacefulness, calmness, well-being, and harmony throughout all of Almighty's creative endeavours and the entirety of nature's creative endeavours is crucial to achieving and maintaining universal inner and outer peace. Genuine feelings of caring and concern can be a beacon for achieving lasting world peace and harmony through the spread of constructive, all-inclusive acts of kindness. Peace and harmony on a global and regional scale can be created and sustained by following the teachings of Sufi gurus. All of the Sufi masters' guiding precepts have been seen to be followed and easily adopted by communities all across the world.⁵⁷⁹

Its refined qualities would provide significant resources for religious leaders, academics, and elites to build and sustain the kind of religious tolerance and economic growth that the world now needs. The promotion of genuine democratic values; a free-Judiciary or Justice; robust political institutions; the provision of sound health facilities or service delivery; humanism; a satisfying conceptual framework for social welfare; the accordance of due veneration to women; the absence of equal policy or dual policy for all; the absence of gender discrimination; and moratoriums on the use of torture and other forms of inhumanity are all examples of desirable outcomes (State head and labour are equal). The teachings of the Sufi masters may be sum up by saying that this is the one true path to redemption and the key to ending extremism and preserving global harmony.⁵⁸⁰

In the name of Jihad, religious elites sponsor radical, orthodox, and dogmatic individuals who use fundamentalism as a tactic to preserve the political and economic dominance of extremist blocks in developing countries. The worldwide rise in religious intolerance and strictness, as well as the denial of pragmatic approach, are to blame for the country's widespread social unrest.

The final answer to the problem of how to combat the causes of extremism and religious and racial strife in the world is by promoting the timeless social and moral ideals taught by all Sufi teachers.

To better appreciate and advance the pursuit of wealth, a world with culturally, socially, racially, linguistically, and religiously diverse states' shared population requires socio-cultural and religious peace.⁵⁸¹ Tasawwuf is the only hope for and tool for maintaining social, cultural, and religious peace across all communities and faiths.

Those with vision agree that the world is today engulfed by terrorism, which is essentially the offshoot and cause of increasing extremism that affects and upsets the socioeconomic, religious,

⁵⁷⁹ Khwaja, Azadar Hussain, Lanjwani, Bisharat Ali, Naz, Farhat; Ali, Ronaque, *Enlightened Message of Sufism Towards Peace And Harmony*, Mystic Thoughts: Research Journal of Sufism and Peace Supplementary Edition of vol:1, 2019, p: 47.

⁵⁸⁰ Ibid, p: 48

⁵⁸¹ Ibid, p: 48

and political structure of most states. Complicating factors include terrorism, extreme poverty, low levels of education and trust in government, corruption, social and religious strife, political and economic turmoil, economic slavery and bonded labour, human rights violations, religious tension, and the difficulty of achieving lasting peace.

The ultimate solution to creating a harmonised world in which people of all faiths can worship freely is Tasawwuf, which has great relevance in terms of spreading its moral teachings far and wide, with the goal of fostering a society where all people can get along and share in its economic and religious benefits. The professor sees "Tasawwuf" as the only solution to the global spread of extremism.

The cultural, social, racial, linguistic, and religious makeup of some countries around the world makes them (heterogeneous states). In order to understand and progress toward reaching wealth, these nations absolutely require social, cultural, and religious peace.

The ideals of tolerance, mutual regard, and understanding that guided the teachings of the Sufi masters are more than adequate on their own to give rise to new conceptual Islamic streams in the form of interfaith discourse. Therefore, the message of Islam and Tasawwuf, as well as its Sufi masters and Islamic scholars, who are always striving for the best or in the interests of the general public, can be found together under the same harmonious roof, in an atmosphere free from the scent of enmity and disharmony.

However, Sufis taught people the message of love, peace and harmony.

582((الخلق كلُّهم عيالُ الله، فأحبُّهم إلى الله أنفعُهُم لعياله))

Whole of the creation is Allah's family and Allah loves him the most who is the best to His family.

Analysis:

Islam has a comprehensive moral framework. It is a religion founded on natural principles that offers comprehensive and flawless instruction for all of humanity. No matter how complex and perplexing the problem, Islam always provides the right answer. Even more importantly, it leads to joy and success in this life and the life after death. Furthermore, only this faith is sanctioned by Allah the Exalted. Islam is, in a nutshell, Allah's gift to humanity in this life.

It's worth emphasising that the aforementioned acts of kindness will only bear fruit if they are performed on a consistent basis. According to the last messenger of the Holy Prophet's tradition, Allah would place a curse on a person if he or she abandons a good deed, such as worship, out of boredom. He continued, saying that Allah appreciates the good deed most, no matter how modest, so long as it is continuously practised.

According to Shaykh Amin al-Kurdi, "The sweetness of 'Iman will fill the heart of the one who continues to do good. Faith in God (Iman) will penetrate even the hardest of hearts. Once he

⁵⁸² Muslim Ibn Al-Hajjaj. *Sahih Muslim*. The Book of Faith. Darul Ahya Alturath al-Arabi 1423 AH, H: 107

reaches this point, he is no longer troubled by doubts or anxieties, and finds great pleasure in his 'ibadah. It is at this point that 'Iman enters the heart and overwhelms the very cravings of man, much as the yearning for cold water on a particularly hot day overwhelms the very cravings of a person. Thus, the toil and exhaustion associated with doing good are counterbalanced by the happiness he finds in doing it."

Man is not only the name of the flesh and the body, but the name of the combination of the body and the soul, as long as the relationship of the soul remains with the body, then the man is called a man, and when the soul is freed from the confinement of the body, then he does not remain human but becomes a lifeless corpse.

There are two types of worlds in man, one is the world of body and matter and the other is the inner world. It is in this inner world that the soul resides, and in this soul, desire is born, desires and longings are developed in it, feelings such as servitude, grief, hatred, love, sacrifice and malice are nurtured, that is the real world of man. Just as a person's outer body is sometimes sick and sometimes healthy, so the soul is sometimes healthy and sometimes sick. The soul gets diseases like anger, selfishness, arrogance, hypocrisy and selfishness. Islam is a universal system of life, it has also given some orders regarding the hidden world of the heart and orders us to adorn ourselves with the best qualities and purify ourselves from the vices in our inner life.

Belonging to the hidden world, the knowledge described in Tasawwuf is closely related to social life. Because, this hidden world of the heart is the foundation of the visible world of man and the creation and deterioration of society is based on it. Tasawwuf deals with knowledge of purification, purification of the heart and high morals, so the Sufis founded the monastic system for the purification of people.

A monastery is actually a training center like a seminary in Ahl-e-Suffa, where the sheikh trains his disciple spiritually and morally and connects with him, and the Sufis have been the center of education and training and meditation for society in these monasteries. And from a social aspect, it is necessary to create virtuous morals in human beings and eliminate vices. Thus, Tasawwuf is another name for morality.

Sufis have always taught peace and harmony, inter-faith tolerance, socio-cultural coherence and national unity. The purpose of the Sufis is to strengthen the relationship of living beings with the Creator. However, for the same reason, the Sufis have been successful in a pluralistic society for their human friendly preachings, and Islam also wants to create a society in which human morals are at a high level, the members of the society must be good and among them, the relationship of mutual respect should be strong, rights and duties should be paid with cheerfulness because without these things it is not possible for the human society to avoid losses.

From the point of view of Tasawwuf, in the light of the sayings of the sufi saints, the real Tasawwuf is the purification of the heart and the following of the Sharia, which is very important for the purification of society. Therefore, Tasawwuf has profound effects on the society.

Imam Malik said:

((مَنْ تَفَقَّهَ وَلَمْ يَتَّصِفْ فَقَدْ تَفْسُقَ، وَمَنْ تَصَوَّفَ وَلَمْ يَتَفَقَّهْ فَقَدْ تَزْدُقَ، وَمَنْ جَمَعَ بَيْنَهُمَا فَقَدْ تَحَقَّقَ))⁵⁸³

(Tasawwuf practise without knowledge of the Sacred Law corrupts one's faith, whereas knowledge of the Sacred Law without tasawwuf practise corrupts one's own character. Only the combination of the two establishes truth.)

⁵⁸³ <https://al-maktaba.org/book/31621/64754#p10> (accessed Dec, 24, 2022)

This text is a reference to a commentary by the scholar al-'adawee on the explanation by the imam al-zarqaanee on the text of al-'aziyah in the Maliki school of jurisprudence, vol: 3, p: 195.

4.3 Tasawwuf as Means of Social Change

On a social level, Tasawwuf contributes to the development of the human society at large. It fosters unity, harmony, cooperation, solidarity, brotherhood, sisterhood, friendship, etc. among people of different backgrounds, cultures, races, ethnicities, languages, etc. It promotes justice, equity, fairness, rights, duties, etc. for all people regardless of their status, position, wealth, power, etc. It advocates peace, tolerance, dialogue, coexistence, respect, etc. with people of other faiths, beliefs, ideologies, etc. It encourages service, charity, generosity, kindness, compassion, mercy, etc. to the needy, the poor, the oppressed, the marginalized, the suffering, etc. It inspires creativity, innovation, artistry, beauty, etc. in various fields of human endeavor and expression. It spreads wisdom, guidance, blessing, light, etc. to all corners of the world.

Tasawwuf's role as a unifying force cannot be underestimated. In a world often divided along religious, cultural, and ideological lines, it offers a unifying platform that transcends these boundaries. By focusing on the universal values of love, tolerance, and unity, Sufis create spaces where people from diverse backgrounds can come together in harmony. This communal harmony acts as a safeguard against extremism, fostering an environment where dialogue and understanding prevail over conflict and division.

The impact of Tasawwuf on social development extends to educational and economic spheres as well. Many Sufi orders historically established centers of learning and scholarship, where not only spiritual teachings but also various disciplines were taught. This holistic approach to education produced individuals with a well-rounded understanding of the world, equipped to contribute meaningfully to their societies. Furthermore, the Sufi emphasis on contentment and detachment from material desires challenges consumerist mindsets, promoting sustainable economic practices and equitable distribution of resources.

However, it's important to acknowledge that the journey of personal reformation and social development through Tasawwuf is not without challenges. The historical and contemporary contexts reveal instances of deviation from the core principles of Tasawwuf, with some Sufi orders becoming entangled in power struggles or deviating from the path of self-purification. Additionally, the esoteric nature of Sufi teachings can sometimes lead to misunderstandings or misinterpretations, reinforcing stereotypes or misconceptions about the tradition.

In conclusion, Tasawwuf, as an agent of personal reformation and social development, presents a profound and multidimensional framework for individuals to elevate themselves spiritually and contribute positively to society. By fostering inner transformation, nurturing ethical behavior, promoting communal harmony, and inspiring holistic education, Tasawwuf transcends religious and cultural boundaries to offer a timeless path towards a more enlightened and harmonious world. Its teachings remind that the ultimate goal of human life is not only personal salvation but also the betterment of the collective human experience. As people continue to grapple with the challenges of a rapidly changing world, the principles of Tasawwuf remain as relevant and essential as ever.

Social change through Economic contribution of Tasawwuf

The economic contribution of Tasawwuf is a complex and multifaceted one. On the one hand, Sufis have traditionally been associated with poverty and asceticism, shunning material possessions and worldly concerns. On the other hand, Sufis have also played an important role in the economic development of Muslim societies, through their involvement in trade, agriculture, and education.

One way in which Sufis have contributed to the economy is through their emphasis on education. Sufi lodges (khanqahs) often served as schools, where students could learn about Islam, mathematics, science, and other subjects. This helped to promote literacy and learning in Muslim societies, which in turn had a positive impact on the economy.

Sufis have also been involved in trade and commerce. Many Sufis were merchants and traders, who used their wealth to support their communities and to fund charitable projects. Sufi networks also helped to facilitate trade between different parts of the Muslim world.

In addition, Sufis have been involved in agriculture. Many Sufis were farmers, who used their skills to improve agricultural production and to help their communities to become self-sufficient. Sufis also developed irrigation systems and other agricultural technologies, which helped to boost the economy.⁵⁸⁴

Of course, not all Sufis have been involved in the economy in these ways. Some Sufis have indeed lived in poverty, and have renounced material possessions. However, the economic contributions of Sufis have been significant, and have helped to shape the development of Muslim societies.

Here are some specific examples of the economic impact of Sufis:

In the 12th century, the Sufi saint Moinuddin Chishti established a khanqah in Ajmer, India. This khanqah became a major center of learning and trade, and helped to stimulate the economic development of the region.

In the 13th century, the Sufi saint Rumi founded the Mevlevi order in Konya, Turkey. The Mevlevi order also established a number of schools and hospitals, which helped to improve the lives of the people in Konya.

In the 13th century, the Sufi saint Abdul Hasan al-Shadhili founded the Shadhili order in Morocco. The Shadhili order spread to many parts of the Muslim world, and its members were known for their emphasis on education and social welfare.

⁵⁸⁴ Sabra, A. *Economies of Sufism*. In BRILL eBooks (2020), p: 27-57. (https://doi.org/10.1163/9789004392601_003 accessed on 14 Dec. 2022)

At present time, Gullen Movement led by Turkish Sufi Fatahullah Gullen can be quoted as more than hundred educational institutes and charitable organizations are operating under its banner in more than hundred countries of world for the social welfare.

These are just a few examples of the economic impact of Sufis. Sufis have played a significant role in the development of Muslim societies, and their contributions continue to be felt today.

Moral Discipline for Sufi: The ancient Greek term 'ethos' meant 'practise' or 'habit', which is where our modern English word 'ethics' was derived from.⁵⁸⁵ The Latin word moralitas, from which we get the English word 'morality', denotes 'way, noble character, and legitimate conduct'. According to Imam Ghazali, there are essentially two types of human beings. Khalq and Khuluq (or akhlaq) are two forms of the same word. The word 'khalq' refers to the physical body, whereas 'akhlaq' or 'khuluq' refers to the soul. According to Ghazali, akhlaq is thus embedded in the soul and expressed via human's deeds.

Ilm-e-akhlaq or Islamic ethics are further explained by him as a way to attain the soul's satisfaction and goodness and to safeguard it against sin. What's more, in his view, this is a discussion of what constitutes a good and bad deed in the context of carrying out Allah's commands. He claims that the akhlaq is concerned with the study of right behaviour in relation to God, one's family, and one's community. For this reason, akhlaq is of paramount significance.⁵⁸⁶ According to Ibn Taymiyyah, Islamic ethics, also known as ilm-e-akhlaq, is a body of knowledge that explains the difference between right and wrong, as well as which behaviours are obligatory and which are optional. That's because it's more of an applied science than a theoretical one.⁵⁸⁷

Generally speaking, morality refers to a set of rules through which an individual, organisation, or society determines what is and is not wrong.⁵⁸⁸ Ethics refers to an abstract concept of right behaviour, whereas morality refers to the actual application of that concept in everyday life. However, ethics can also be defined as "the study of moral obligation" or "the investigation of the ideal human character."⁵⁸⁹

Since Allah describes Mohammad as a Prophet with the highest moral standards in the Quran, Muslims understand ethics to be the body of doctrines backed by the Quran and Sunnah (Hadith, or the sayings of Mohammad (PBUH)). Incredibly, ethics and morality serve as a bridge between God, humans, and society. Khulq 'Ihsan, 'Sidq, 'Adl, 'Khair, 'Maruf, & 'Birr' are all umbrella terms for morality and ethics in the Quran.

⁵⁸⁵ <http://www.dictionary.com/browse/ethics?s=t> (accessed Nov, 12, 2022)

⁵⁸⁶ A. Q. Muhammad. *The Ethics of al-Ghazali: A Composite Ethics in Islam*. Selangor: National University of Malaysia 1983, p: 22.

⁵⁸⁷ R. G. Hovanniasian. *Ethics in Islam*. California: Undena Publications 1983, p: 11.

⁵⁸⁸ <http://www.ezsoftech.com/stories/morality.and.ethics.in.islam.asp>.

⁵⁸⁹ Kidder, Rushworth, *How Good People Make Tough Choices: Resolving the Dilemmas of Ethical Living*, Harper Collins, 16 Dec 2003, New York, p : 63.

Prophets, and especially the final Prophet Muhammad (PBUH), saw it as their duty to guide and direct their followers toward the highest ideals by eliminating baser impulses and fostering more noble ones. Related to this topic, the following hadith is presented:

590 ((إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ))

(I was dispatched to protect and enhance ethical ideals.)

The final prophet began and advanced the Islamic moral movement. This has been unparalleled and truly extraordinary, since it has encompassed every facet of the human soul and given careful thought to the evolution of every human concept and awareness that has its origins in man's inner self. This had the unparalleled impact on the individual's mind and the reality of life of elevating ethically poor and ill-mannered folks from the depths of disgrace to the heights of human dignity and respect. When this declining culture was blessed with the moral and ethical light of the last prophet Muhammad pbuh, it formed the foundations of such global morality and ethics for which there is no historical precedent.⁵⁹¹

"Morality and ethics in relation to Spirituality" refers to the act of transformative, pragmatic, practical, and tangible qualities that enable a human to confront the most significant ramifications of truth. It's an approach to life that revolves around the unwavering pursuit of truth.⁵⁹² Ultimately, the highest values of reality and ultimate profundities are reached because ethics/morality and spirituality overlap and constitute the reason of enormous moral esteems.⁵⁹³

Moral Commandments in Holy Quran

Tasawwuf as an agent of social change, makes binding for its followers the moral code given by the Holy Qur'an:

1. Worship only God: Man must not compare any other god to Allah, as this is strictly forbidden in the Quran. Unlike everyone else, He stands alone and cannot be compared (la-shariklahu).

594 ﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴾

(Don't replace Allah with any other gods, otherwise you'll end up shamed and alone.)

It is explained by Al-Sayyuti as; Don't try to replace Allah with any other deity—you'll just end up feeling guilty and abandoned.⁵⁹⁵

⁵⁹⁰ Al- Baihiqi, Ahmed Ibn Al- Hussain, *Al - Sunan Al- Kubra* , Edited by, Muhammad Abdul- Qadir Atta, Darul- Kotb Al. IlmiyahBiroot, 2003.1/323

⁵⁹¹ Lari, Sayyid Mujtaba Musavi, *Ethics and Spiritual Growth*, p: 3

⁵⁹² Sandra M. Schneiders, *Spirituality as an Academic Discipline: Reflections from Experience*, (1993) Published also in *Broken and Whole: Essays on Religion and the Body*. 1993 Annual Volume of the College Theology Society, V: 39. Edited by Maureen A. Tilley and Susan A. Ross. Lanham, MD: University Press of America, 1994, p: 10-15

⁵⁹³ Dennis J. Billy, C.S.S.R., and Donna Lynn Orsuto, *Spirituality and Morality: Integrating Prayer and Action*, Publisher: New York: Paulist, 1996, p: 127-140

⁵⁹⁴ Al-Isra, 17:22

⁵⁹⁵ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 298.

2. Be kind, honourable and humble to parents: God requires children to regard their parents with the highest reverence no matter what their circumstances may be. Among Islam's most basic moral precepts is the obligation to show respect for one's parents. In the Quran, God declares:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَالَاتَّقُوا لَهُمَا أَفًّا
وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾⁵⁹⁶

(Furthermore, your Lord has commanded you to honour your parents and worship no one other. If either of them live to old age while living with you, make sure you never speak a word of contempt to them, and instead of trying to drive them away, try to encourage them with some kind words.)

Exegesis: This gives a code of conduct as: Be obedient and polite to your superiors since God decreed (that you worship no one else but Him) and commanded (that there is no god worthy of worship other than Allah, Exalted is He). Say no aha to them if either or both of their guardians have reached adulthood; avoid using rude or insulting language around them; and never treat them harshly or spurn them.⁵⁹⁷

﴿وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾⁵⁹⁸

(And bow down to them with the wings of humility in pity, praying, My God, Please have mercy on my parents because they reared me from the time I was a baby.)

Exegesis: Extend the hand of humbling service to them, show them your compliant side out of kindness—because you love them, and pray, "My Allah, have mercy on them just as they had mercy on me when they brought me up from childhood innocence."⁵⁹⁹

3. Prohibition from miserliness and wastefulness in expenditure: Muslims are taught to maintain a steady equilibrium and take the middle ground in all situations by the teachings of Islam, a faith that encompasses every facet of man's existence. In addition to genuine pleasures based on heavenly kindness being sanctioned by Islam, any extraneous or unnecessary pleasures are forbidden by the religion. The following verses in the Quran speak to this issue:

﴿وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا﴾⁶⁰⁰

(And do not waste money; rather, give to the needy, the stranger, and the kin.)

⁵⁹⁶ Al-Isra, 17:23

⁵⁹⁷ Abdullah Ibn Abbas, Tanwir al-Miqyas min Tafsir Ibn Abbas, p: 301.

⁵⁹⁸ Al-Isra, 17:24.

⁵⁹⁹ Al-Sayuti, Jalaluddin; Al-Mahalli, Jalaluddin, *Tafsir Al-Jalalayn*, p: 299.

⁶⁰⁰ Al-Isra, 17:26.

And do not waste by spending money on anything other than Allah's approval, and give the blood kith his due of obligation and sympathy, as well as the poor and the visitor.⁶⁰¹

﴿إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا﴾⁶⁰²

(In fact, misers are related to Satan, and Satan is disrespectful to his master.)

Exegesis: There's little doubt that wastrels are related to Mephistopheles; like him, they take their own path and are unthankful to God and disdainful of His blessings.⁶⁰³

For the help of the needy, Qur'an advises:

﴿وَأَمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا﴾⁶⁰⁴

(And if you can't help those in need who are counting on the mercy of your Lord, at least try to comfort them with a kind word.)

Exegesis: If you've cut ties with loved ones and the less fortunate out of modesty and compassion, and you're waiting for God's mercy to find its way to you, then you should reassure them compassionately that you'll be able to help them out in the future. It's also possible that this phrase means you're hoping for money to come your way, in which case you should tell them an appropriate term and promise them compassionately that you'll provide them with something in the future.⁶⁰⁵

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا﴾⁶⁰⁶

(And don't put your hand so far out that it'll break your neck, since then you'll be accused and bankrupt.)

4. Do not engage in 'mercy killings' for fear of starvation: In ancient times, before the spread of Islam, giving birth to a girl was seen as a bad omen, and newborn girls were often buried alive. However, this practise was outlawed in Islam after its inception.

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَشِيَّةً إِفْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾⁶⁰⁷

(And please don't have infanticide as a solution to financial stress. Both of you may count on us for support. Killing them is always a terrible crime.)

⁶⁰¹ Ibid, p: 299.

⁶⁰² Al-Isra, 17:27.

⁶⁰³ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 301.

⁶⁰⁴ Al-Isra, 17:28.

⁶⁰⁵ Abdullah Ibn Abbas, *Tanwir al-Miqyas min Tafsir Ibn Abbas*, p: 302.

⁶⁰⁶ Al-Isra 17:29.

⁶⁰⁷ Al-Isra: 17:31

Exegesis: Also, don't put your living, breathing children in the ground and bury them alive because you're too poor and scared to provide for them. All of us are contributing to the bills so that you and they can eat. Taking their lives is a serious crime.⁶⁰⁸

5. Don't have fornication: One of the most grave, ugly, damaging, and dangerous forms of immoral behaviour, adultery has devastating effects on religious foundations. Therefore, all Muslims must acknowledge the religious truth that Islam teaches against adultery.

﴿وَلَا تَقْرُبُوا الزَّوْجَاتِ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾⁶⁰⁹

(And stay away from anything that even hints at sexual misconduct. That's a wicked and immoral thing to do.)

Exegesis: Avoiding adultery at all costs is preferable than simply telling someone, 'Do not do it', as this deterrent is more effective than a verbal reprimand. It's immoral and incredibly offensive; rebuke it.⁶¹⁰

6. Do not kill unjustly: The following verse is a striking example of a prohibition on killing without due cause in the Quran:

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقِتْلَاتِ إِنَّهُ كَانَ مَنْصُورًا﴾⁶¹¹

(And unless you have the permission to do so, you must not do the act of killing a soul, which Allah has strictly forbidden. And to the successor of someone who is killed unjustly, We have granted authority; yet let him not go beyond the bounds of justice in [the issue of] taking life. He has, in fact, had [legal] backing.)

Exegesis: Assassinating a believer (even if you have the right to do so) by stoning, invoking the ruling of revenge or because of apostasy is forbidden by Allah. Whoever the unjust murderer(s) are? Moreover, (We have made authoritative) a reason and excuse against the assassin, who can kill him if he so chooses or pardon him if he so chooses; however, if he kills the murderer of the victim, he can receive blood money instead (unto his heir) the inheritor of the victim; provided, however, that he refrains from exceeding the limit in assassination. That's why he shouldn't kill anyone besides the killer; likewise, he shouldn't kill ten people in retaliation for the death of one. Given the circumstances, it would have been impossible to save him, but now (Lo! he will be assisted).⁶¹²

⁶⁰⁸ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 299

⁶⁰⁹ Al-Isra: 17:32

⁶¹⁰ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 300

⁶¹¹ Al-Isra 17:33

⁶¹² Abdullah Ibn Abbas, *Tanwir al-Miqyas min Tafsir Ibn Abbas*, p: 302.

- 7. Care for orphaned children:** Someone who grows up without either of their parents is considered an orphan. The final prophet (pbuh) likewise grew up without a parent. Additionally, orphans maintain a special status in Islam.

﴿وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ...﴾⁶¹³

(And don't touch an orphan's property in any way other than the best way until he is an adult...)

Exegesis: Until the child becomes maturely adult, it is explicitly forbidden for anyone to have any contact with his or her financial resources. And until he is of legal age, treat an orphan's property with the utmost fairness and respect.⁶¹⁴

- 8. Keep one's promises:** Pledges and covenants are required in Islam, and breaking them is considered dishonest and immoral by both the Quran and the Sunnah. One of the most compelling pieces of evidence in this regard is seen in the deeds of the Prophet (SAW) and his Companions.

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾⁶¹⁵

(And keep your word on everything, because [on the Day of Judgment] you will definitely be held accountable for every promise you've ever made.)

Exegesis: This verse mandates keeping one's word after making a promise, whether to human beings or to God. Because they will be questioned about them on the Day of Judgment.⁶¹⁶

(عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا

حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ)⁶¹⁷

- 9. Be honest and fair in one's interactions:**

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾⁶¹⁸

(And be careful to use a calibrated scale and a level measuring rod whenever you measure or weigh something. That's the best approach, and it yields the best outcome.)

It was a sign of trustworthy behaviour. Remembering that Allah is constantly watching means being careful to weigh things accurately according to their relative proportions. The results of this will be beneficial both in this life and the next.⁶¹⁹

- 10. Do not be arrogant in one's claims or beliefs:** Pride is something no faith has ever valued. Whereas the following verse contains a prohibition in Islam:

⁶¹³ Al-Isra17:34.

⁶¹⁴ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 300.

⁶¹⁵ Al-Isra 17:34.

⁶¹⁶ Al-Sayuti, *Tafsir Al-Jalalayn*, p: 300.

⁶¹⁷ Muslim IbnAl-Hajjaj. *Sahih Muslim*. The Book of Faith. Darul Ahya Alturath al-Arabi 1423 AH, H: 107

⁶¹⁸ Al-Isra: 17:35

⁶¹⁹ Abdullah Ibn Abbas, *Tanwir al-Miqyas min Tafsir Ibn Abbas*, p: 303

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا﴾⁶²⁰

(Don't strut around proudly either. Yes, you will never be able to tear the ground [apart] and you will never be able to scale the heights of the mountains.)

Don't ever carry yourself with such ostentatious egotism and vanity (again) on this earth. (Lo! Nothing you do, no matter how powerful, can allow you to reach the heights of the hills or even to split the ground with your greatness.

Following the advice of Allah in verse 19 of Surah Luqman, a moderate pace of walking is recommended.

﴿وَاقْصِدْ فِي مَشْيِكَ...﴾⁶²¹

11. Tolerance and forbearance: Muslims who have faith in Allah and are able to weather life's storms without losing hope are especially beloved by Allah. This group of people is specifically addressed in the Quran:

﴿إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾⁶²²

(Indeed Allah is with the patients.)

12. Social Etiquette:

The Holy Qur'an has given guidance for social and communal etiquette in Surah Al-Hujrat as:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بَدِئَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُم الظَّالِمُونَ . يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾⁶²³

(Believers, don't let a group of men look down on another group because, for all they know, the group they're looking down on is better than them. Likewise, don't let a group of women look down on another group because, for all they know, the group they're looking down on is better than them. Don't call each other derogatory names or engage in other forms of taunting. Getting famous for doing something evil after professing faith is a really bad thing to do. It is a sin to be overly suspicious, thus faithful people should try not to be. Don't snitch or spread rumours about each other. Is there anyone here who wouldn't mind eating his brother's flesh?)

Islam is an all-inclusive moral code. Just as morality is the foundation of a nation's strength, immoral or unethical tendencies are the fundamental causes of the decline of any state. Several universal human rights have been established by Islam and must be upheld under all circumstances. Islam provides legal safeguards and a very effective ethical and moral framework to ensure the upholding of these rights. Therefore, everything that promotes the well-being of Allah's creation

⁶²⁰ Al-Isra: 17:37

⁶²¹ Al-Luqman, 31:19.

⁶²² Al-Baqarah, 2:153

⁶²³ Al-Hujurat, 49:11.12

while being within the bounds of religion is great ethically, whereas everything that harms humans is the worst.⁶²⁴

The above verses exhibit virtue, piety, and devotion in relation to a genuine and honest trust. Goodness and proper conduct can be attained by a close relationship with Allah, who is present everywhere. He understands all that is in a person's heart, including their motivations for doing anything. Because God sees and understands everything, believers have no choice but to act morally and honourably even in the worst of times. One can deceive everyone else, but not God. If you give it a lot of thought and try to picture Him popping up in unexpected places, you might just find Him. The upshot for the believer is undeniably the development of a morally upstanding person with high ideals.⁶²⁵

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ كُمْ﴾⁶²⁶

(God looks up most highly on the most devout among you.)

It is essential to remember that the noble prophet Muhammad (PBUH) indicated the correct course of action by saying, ‘My Provider has commanded me to keep God in mind at all times, whether I'm alone or with others; to speak fairly whether I'm angry or happy; to practise moderation regardless of my financial situation; to make amends with those who have wronged me; to give to him who refuses me; to fill my solitude with contemplation; to look inward when I'm alone; and to look outward when I'm with others.’⁶²⁷

Muslim morality, adapted by Sufi followers, encompasses every facet of daily existence. The implications are felt all around the world. Similarly, this is at the heart of the rapid expansion of Islam. Holy prophet Muhammad (pbuh) not only converted the hearts of his most savage opponents to Islam via the power of love in just 23 short years.

In addition, Muslims believe that Like other prophets, Prophet Muhammad (SAW) was sent by Allah to impart the highest moral and ethical principles to mankind for living and to get rid of bad and evil practises in society, such as not respecting women, protecting the rights of slaves and putting an end to slavery, establishing true monotheism in the Arabian peninsula, where idolatry had been common since the time of their ancestors, establishing equality, justice, and fairness, and establishing monotheism in the Arabian peninsula.

It is also the only universal answer to many psychiatric disorders and global problems, and the only method to bring a moral and ethical revolution to the current world. If people truly adopt the moral standards set forth by the Holy Prophet SAW, then the vast majority of issues will disappear.

⁶²⁴ Latif, Khalid, *Morality and Ethics in Islam*, 22 Dec 2008, p: 1 available on https://www.islamreligion.com/pdf/en/morality_and_ethics_in_islam_1943_en.pdf (accessed Dec, 31, 2022)

⁶²⁵ *Morality and Ethics in Islam*, p: 2

⁶²⁶ Al-Hujuraat, 49:13

⁶²⁷ *Morality and Ethics in Islam*, p: 3

Critical Analysis

Tasawwuf is a mystical and spiritual dimension within Islam that has attracted both admiration and criticism. While it has its proponents who view it as a path to deepen one's connection with Allah and attain spiritual enlightenment, there are also valid criticisms regarding its potential deviation from core Islamic teachings. It's important to note that these criticisms are not directed at all forms of Tasawwuf, as interpretations and practices can vary widely, but rather at certain aspects that have been observed historically.

1. **Innovation (Bid'ah):** One of the primary criticisms leveled against some expressions of Tasawwuf is its susceptibility to introducing new practices or beliefs (bid'ah) that are not rooted in the authentic teachings of Islam. This can potentially lead to deviations from the Qur'an and Sunnah, undermining the fundamental basis of Islamic faith and practice.
2. **Asceticism and Neglect of the World:** While detachment from worldly desires is a central aspect of Tasawwuf, taken to an extreme, it can lead to neglecting worldly responsibilities and obligations. Islam encourages believers to strike a balance between spiritual pursuits and fulfilling their duties as members of society.
3. **Exaggeration in Reverence:** Some critics argue that certain Sufi practices border on attributing divine attributes to human saints or spiritual leaders. This can inadvertently lead to shirk (associating partners with Allah) and blur the lines between creator and creation, a concept strictly prohibited in Islam.
4. **Hermitism and Isolation:** Certain Sufi orders emphasize seclusion and isolation as a means of attaining spiritual closeness to Allah. This can potentially lead to a withdrawal from society, contradicting Islam's emphasis on communal and social responsibilities.
5. **Overemphasis on Tasawwuf:** Critics argue that an excessive focus on mystical experiences and altered states of consciousness can divert attention from the foundational pillars of Islamic faith, such as prayer, fasting, and charity.
6. **Lack of Transparency:** Some Sufi orders are known to be secretive and closed off to outsiders. This lack of transparency can lead to misconceptions, misunderstandings, and even concerns about cult-like behavior.
7. **Cultural Syncretism:** In some cases, Sufi practices have been influenced by local customs and cultural beliefs, leading to syncretism that blurs the line between Islamic teachings and pre-existing cultural practices.
8. **Commercialization and Exploitation:** There have been instances where Sufi leaders or institutions have commercialized spiritual practices, charging fees for blessings, prayers, or talismans. This exploitation of people's faith is contrary to the spirit of Islam.
9. **That it is based on Hindu or Buddhist concepts.** Some critics of Tasawwuf argue that it draws heavily on Hindu and Buddhist ideas, such as the concept of reincarnation. They point to

the fact that many Sufis use Hindu or Buddhist terminology, and that some Sufi practices, such as meditation, are similar to Hindu or Buddhist practices.

10. That it teaches practices that are not in accordance with the Quran or Sunnah. Some critics of Tasawwuf argue that it teaches practices that are not found in the Quran or Sunnah, such as the use of amulets or talismans. They also argue that some Sufi practices, such as sama (music and dance), are not appropriate for Muslims.

11. That it is too focused on individual spiritual development. Some critics of Tasawwuf argue that it is too focused on the individual's spiritual journey, and that it neglects the social and political dimensions of Islam. They argue that Sufis should be more involved in social justice and activism.

It is important to note that not all critics of Tasawwuf agree with all of these criticisms. There is a wide range of views on Tasawwuf, and there is no single, monolithic "critic of Tasawwuf" position.

However, it is also important to note that Tasawwuf is a complex and diverse tradition, and there is no single "correct" way to practice it. There are many different schools of thought within Tasawwuf, and each school has its own unique beliefs and practices. As such, it is difficult to make generalizations about Tasawwuf that apply to all Sufis.

Ultimately, whether or not Tasawwuf is a deviation from Islam is a matter of opinion. There is no consensus on this issue, and there are valid arguments to be made on both sides.

It's important to approach this topic with nuance and respect for the diversity within the Sufi tradition. Not all Sufi practices or interpretations deviate from Islamic teachings, and many Sufi scholars have contributed significantly to Islamic thought and spirituality. However, the criticisms mentioned above highlight potential areas of concern that require careful consideration and evaluation.

Conclusion: Tasawwuf is a powerful force for good in the world. It can help individuals to become more virtuous and ethical, and it can also promote positive social behaviors and social change. When practiced in its true form, Tasawwuf can make a real difference in the world. For example:

Tasawwuf as a means of good conduct teaches its practitioners to cultivate good conduct through a variety of means, including:

- **Self-reflection:** Sufis are encouraged to regularly reflect on their thoughts, words, and actions, in order to identify and root out any negative qualities.
- **Morality:** Sufis are taught to follow a strict moral code, which emphasizes the importance of honesty, compassion, and humility.
- **Spiritual practice:** Sufis engage in a variety of spiritual practices, such as prayer, meditation, and fasting, which help them to develop self-discipline and control over their emotions.

These practices can help Sufis to become more virtuous and ethical individuals, which can in turn lead to positive changes in their social interactions. For example, a Sufi who is more honest and

compassionate is likely to be more trustworthy and supportive of others, which can contribute to a more harmonious and just society.

Tasawwuf as a means of social behaviors teaches its practitioners to adopt certain social behaviors, such as:

- Service to others: Sufis are encouraged to serve others, regardless of their social status or religion. This can be done through acts of charity, volunteering, or simply being kind and compassionate to others.
- Peacemaking: Sufis are taught to promote peace and harmony, and to avoid conflict whenever possible. This can be done through dialogue, mediation, or simply by setting a good example of peaceful behavior.
- Tolerance: Sufis are taught to be tolerant of others, even those who have different beliefs or lifestyles. This can help to create a more inclusive and accepting society.

These social behaviors can help to create a more just and equitable society, where everyone is treated with respect and dignity.

Tasawwuf as a means of social change:

In addition to promoting good conduct and positive social behaviors, tasawwuf can also be a force for social change. For example, Sufis have been involved in a variety of social movements, such as the fight against poverty, injustice, and oppression. They have also worked to promote education, healthcare, and other essential services to marginalized communities.

The teachings of Tasawwuf can help to inspire people to work for positive social change. By teaching the importance of love, compassion, and understanding, tasawwuf can help to create a more just and equitable world for all.

Recommendations and Suggestions

1. It is strongly suggested that in future, Ph.D research must be conducted on Economic aspect of Tasawwuf. What earning methods and sources Sufis should adopt.
2. Research may also be thought to be done on Political Dimention of Tasawwuf.
3. It is also suggested quantitative approach of same topic through conducting surveys from Sufis and living legends of sufi world to gather data on personal and social reformation can be carried out.
4. Tasawwuf may be taught in modern way and avoid the non-islamic teachings.
5. Syllabus may be revised in logical trend.
6. International conferences may be called so that people may get fully aware of Tasawwuf.
7. Special programs may be run through all mediums such as print media and electronics media.
8. Educational curriculum may be revised. New subjects may be introduced in education system which may contain core teachings of Tasawwuf.
9. Religious scholars, writers and pen men should also contribute and play their role by presenting Spiritual teachings and lessons in general public.
10. International organizations like UNO, EU and SAARC and Governments should allocate funds and some percentage of budget for the spread and propagation of Tasawwuf via all channels.

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