



**International Research Journal on Islamic Studies (IRJIS)**

ISSN 2664-4959 (Print)

Journal Home Page: <https://www.islamicjournals.com>

E-Mail: [tirjis@gmail.com](mailto:tirjis@gmail.com) / [info@islamicjournals.com](mailto:info@islamicjournals.com)

Published by: "Al-Riaz Quranic Research Centre" Bahawalpur

## The Origin and Evolution of Şūfīsm in Islamic Perspective

### 1. Kishwer Naheed,

M.Phil Scholar,  
Department of Islamic Studies,  
Fatima Jinnah Women University, Rawalpindi  
Email: [knaheed397@gmail.com](mailto:knaheed397@gmail.com)

### 2. Dr. Shahzadi Pakeeza,

Assistant Professor,  
HoD, Department of Islamic Studies,  
Fatima Jinnah Women University, Rawalpindi  
Email: [dr.pakeeza@fjwu.edu.pk](mailto:dr.pakeeza@fjwu.edu.pk)

To cite this article: Naheed, Kishwer, and Dr. Shahzadi Pakeeza, "The Origin and Evolution of Şūfīsm in Islamic Perspective" International Research Journal on Islamic Studies Vol. No. 3, Issue No. 1 (January 1, 2021) Pages (28–48).

<b>Journal</b>	International Research Journal on Islamic Studies Vol. No. 3    January - June 2021    P. 28-48
<b>Publisher</b>	Al-Riaz Quranic Research Centre, Bahawalpur
<b>URL:</b>	<a href="https://www.islamicjournals.com/3-1-9/">https://www.islamicjournals.com/3-1-9/</a>
<b>Journal Homepage</b>	<a href="http://www.islamicjournals.com">www.islamicjournals.com</a>
<b>Published Online:</b>	29 March 2021
<b>License:</b>	This work is licensed under an <a href="https://creativecommons.org/licenses/by-sa/4.0/">Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)</a>



### Abstract:

Şūfīsm is an esoteric part of Islam. Şūfīsm is the spirit of Islam. Şūfīsm is a source of social equality and brotherhood. In the early period of Islam, political and social conditions after the caliphate era led many Muslims to turn to adopt asceticism and a life of seclusion to seek peace of soul. They started adopting various spiritual practices over and above Shariah, known as Tariqat (the path). They considered following Shariat and Tariqat essential to reach the Haqiqat (the Truth). This research highlighted the concept and significance of Sufism following the Qur'ān, hadith and the authentic books of sūfis. This research aims to explain the history and development of the Şūfīsm in Islam. This research is descriptive and clarified the significant and necessary knowledge about Şūfīsm. Different Evolution Phases as given by Muslim Scholars are explained to illustrate the paths and phases as adopted by Sufis in different centuries. The levels and stages and paths of Şūfīsm are also elaborated to highlight the evolutionary stages of Tassawuf. Şūfīsm is the journey of the inner self. Practices of Şūfīsm and the orders of Sufis are also illustrated in detail. The study showed that is necessary that not only people get control over self -wishes but also consciously overcome personal rightful needs for the betterment of society. This research concludes that there is no Sufism without Islam because Sufism is the

heart of the religion Islam. Sufism maintained a clear line of direct transmission of wisdom back to original Islam. It is a movement that aims at making people good and better Muslims. The findings of this research indicate that spirituality is part of religion. It helps to find out the real purpose of human life.

Keywords: Şūfism, Shariat, Tariqat, Levels of Şūfīs, Spiritual Journey, Şūfī Orders

## 1. Introduction

Tasawwuf “التَّصَوُّف” is the spirit of Islam<sup>1</sup>. The very early period of Islam witnessed it as a religion of reconciliation and concord with people being gently persuaded rather than being coerced into it. However, the infidelity and impious rule of the Umayyad immediately following the first four caliphs, created such political and social conditions that many Muslims became disgusted and adopted asceticism and a life of seclusion to seek the peace of soul<sup>2</sup>. Gradually the focus shifted from material wealth to the lack of desire for possession i.e., a true detachment from all worldly things. Most of them were, however, orthodox Muslims in their beliefs and practices. They had yet not distinguished spirituality from religion and laid great emphasis on the teachings of the Quran and Traditions.<sup>3</sup>

The Şūfī s in the period immediately after Prophet Muhammad ﷺ spent their lives in fasting and in observing the rules of Shariah (the Islamic code of conduct), giving up the worldly pleasures-wealth, fame, and feasts. Women spent their time in solitude away from society, seeking anonymity, hunger and celibacy.<sup>4</sup> They usually lived on scanty food and wore little clothes. They were more concerned with the punishments and rewards for the infidels and the believers. In the ninth century AD, however, the Şūfī s recognized that spiritual progress couldn't be achieved by following Shariah alone<sup>5</sup>. It was necessary for guiding their conduct, but not enough. They started adopting various spiritual practices over and above Shariah, known as *Tariqat* (the path). They considered following *Shariat* and *Tariqat* essential to reach the *Haqiqat* (the Truth). Şūfī sm is a universal subject, it is directly related to the human heart, which is the real center of human morality, character and emotions, and actions. The formation and deterioration of this heart revolve around human life this aspect has been given special attention.<sup>6</sup> The importance of Şūfī sm remains constant in every age of life. When a person obeys his *Nafs* he cannot reach the objectives of his creation. So, to eradicate the evilness from society, Şūfī sm will remain always constant. The objective of التَّصَوُّف is to enlighten the self.<sup>7</sup>

## 2. Linguistic Definition of Şūfism

التَّصَوُّف (Şūfism)<sup>8</sup> is an Arabic term which designates the Şūfī practices; Şūfī is a follower who has strong piety. There is disagreement among Muslim scholars about

<sup>1</sup>Chishti, S. Y. (1972). Tareekh e Tasawwuf. Reading Printing Press: Lahore, P. 9.

<sup>2</sup> Ibid

<sup>3</sup> Attar, F.D. (2013). Muslim Saints and Mystics: Episodes from the Tadhkirat al-Auliya' (Memorial of the Saints), Routledge.

<sup>4</sup> Victor, D. (2005). The Early Development of Sufism. Suhail Academy: Lahore, P239-252 (Syed Hossein Nasr (ed) Encyclopedia of Islamic Spirituality, Vol. I, Foundations)

<sup>5</sup> Chittick, W. C. (2008). Sufism A Beginner's Guide. One world Publications: England. P. 22.

<sup>6</sup> Kaka-Khail, S. S. A. (n.d). Zubda-tut- Tasawwuf. Khanqa Imdadiah: Rawalpindi. P. 19-20.

<sup>7</sup> Qadri, D. M.T. (1990). Haqeeqat-e-Tasawwuf. Minhaj Al-Quran Publications: Lahore. 48.

<sup>8</sup> Carl W. E (2004). 'Taşawwuf', Encyclopedia of Islam and the Muslim World, (U.S.A), Vol.1, p. 684.

the origin of word النَّصُوفُ. They used different terms for the understanding of word Ṣūfī like as *Safaa* means cleanliness, *Ahl-e-Suffa*<sup>9</sup>, *Suff* means row it is related to those Muslims who regularly perform their daily five prayers in the first row, *Sufana* Seam Plant, and *Suf* means wool.<sup>10</sup>

Scholars applied the term *Suf* to those Ṣūfīs who wear woolen dresses. Some say those persons are known as *Ṣūfī*, which stands in the first row during their prayers. Others relate with *Ashab-e-Sufa* اصحاب صفه.<sup>11</sup> Also, some consider that the word صوفى means purity. Syed Ali Hajvri says ‘those persons are known as Ṣūfī s which are highly pure in their moral and ethical values and their hearts are also pure. That’s why they are known as صوفى.<sup>12</sup> Thus, صوفى means ‘A person who wears woolen dresses. Al-Qushayree (d.465 AH) claimed that the *Ṣūfī s* were not specialized in wearing woolen clothes<sup>13</sup>. In Ṣūfī terms, it means: to purify i.e., purify one’s inner self<sup>14</sup>. To purify the thoughts wandering here and there because of limitations of sensory observations, and, to purify the heart from the love of all other than the Allah ﷻ, and, to adorn oneself with the virtues of morality<sup>15</sup>. Thus, Ṣūfī s are people who remain attentive to their inner self for purification and invite others to do the same. Ṣūfīsm is the knowledge of the conditions by which the self is purified and morality is purified and the outward and inward are built, so that man may attain eternal blessings.

### 3. Ṣūfīsm in Quran

The word Ṣūfī is also described in the Holy Quran. The term Ṣūfīsm is derived from the Arabic term *Safa* صَفَا, *Sufaa*, which means ‘*stand with side by side*’ means to purify himself for Allah, is known as *Safwaa*.<sup>16</sup> About the slaughtering of animals in Mina, Allah ﷻ says in Quran as:

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۗ<sup>17</sup>

*The sacrificial camels we have made for you as among the symbols from God: in them is (much) good for you: then pronounce the name of God over them as they line up (for sacrifice).*<sup>18</sup>

According to this verse, a person devotes himself to his Lord and standing in one row is known as *Sawwaf*<sup>19</sup> صَوَافَّ. Abu Musa Aash’ari عليه السلام, Imam Hassan Al-Basri عليه السلام, Mujahid عليه السلام, and Zaid bin Aslaam عليه السلام define the

<sup>9</sup> During the life time of Holy Prophet (ﷺ) there were certain ascetics (Zahids and Abids) whose sole occupation in life was nothing but continuous study and recitation of the Holy Qur’an, meditation, prayers and absolute devotion to God in the Prophet’s historical mosque at Medina.

<sup>10</sup>Hujwiri, A. (2009). *The Kashf al-Mahjub (The Oldest Persian Treatise on Sufiism)*. Translated by Naemi, M. M. Akbar Book Seller: Lahore, P. 55.

<sup>11</sup>اصحاب صفه are the companions of the Holy Prophet (ﷺ), they neither had wives nor children, however, dedicated their lives exclusively for prayer and spiritual discipline in the close company of the Prophet (ﷺ), See Ilahi, A. M. M. (2001). *Ashab-e-Suffa*. Azeem Book Depoo Jamai Masjid Deoband, P. 5.

<sup>12</sup>Hujwiri, op. ct., P. 55.

<sup>13</sup>Begg, M. W. (1972). *The Big Five Sufis of India-Pakistan*, Millat Book Centre: New Delhi, P. 38

<sup>14</sup>Sheikh, D. M. I. (2019). Understanding the Concept of Tasawwuf in The Context of Islamic Traditions: An Overview. Vol: 5, Issue: 4, EPRA International Journal of Multidisciplinary Research, EPRA Publishing, P. 107. ISSN (Online): 2455 - 3662

<sup>15</sup> Sheikh, op. ct., P. 109.

<sup>16</sup>Qadri, D. T. (2016, August 01). *Tasawwuf aur Taleemat-e-Sufia*. In All India Ullema-o-Mashaeikh. Minhaj.org/Urdu/. Retrieved 20Sep-2020, from Tehreek Minhaj ul- Quran:

<https://www.minhaj.org/urdu/tid/38187/حصه-آخرى-صوفياء-تعليمات-اور-تصوف>.

<sup>17</sup> Al- Quran, Surah Al-Hajj 22: 36.

<sup>18</sup> Ali, A.Y. (n.d). *The Meanings of the Holy Quran*. The Islamic Computing Center: London. P. 116.

<sup>19</sup>Qadri, op. ct., P. 1.

Quranic word *Sawwaf* صَوَافٍ as *Safwi* صَوَافِي which is the plural of *Safia* صَافِيَة. *Ṣūfī s* are those people who devote their life for worship of Allah ﷻ. They never betray from the remembrance of Allah ﷻ through thick or thin, day or night, trade or worship. Those who receive His bonding in the first row such righteous people are called *Ṣūfī s*, and their way of life is called *Ṣūfī sm*.<sup>20</sup>

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ<sup>21</sup>

*No slumber can seize Him nor sleep. His are all things in the heavens and on earth.*<sup>22</sup>

The above part of Ayat-ul-kursi explains that Allah ﷻ never sleeps. He is always there to watch and see the characters of people the thoughts of people and every creature is within in His ﷻ knowledge and sight. This is ‘Qayyumiat’. Allah is ‘free’ to be sleepy or negligent because these characteristics do not relate to Him. These and or other characteristics of Allah ﷻ described in the Ayat-ul-Kursi are necessary for a *Ṣūfī* to believe firmly. A *Ṣūfī* always keeps in his view that Allah is watching him therefore He imagines, thinks, speaks, and act only to seek the pleasure of Allah ﷻ.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ<sup>23</sup>

*They are on (true) guidance, from their Lord, and it is these who will prosper*<sup>24</sup>.

When a *Ṣūfī* clears his heart from worldly desires and purifies his thoughts and spirit than he always acts the righteous deeds and prevents himself from the odds. The above verse of Surah e *Baqarah* describes the rewards of such believers that these are the righteous people whom Allah ﷻ has bestowed with His Mercy and they have received the wisdom and insight. The everlasting welfare and salvation of both worlds is the reward for such pious people.

وَنَفْسٍ وَمَا سَوَّاهَا ۚ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ مَن زَكَّاهَا ۗ وَقَدْ خَابَ مَن دَسَّاهَا ۗ<sup>25</sup>

*By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right; - Truly he succeeds that purifies it, And he fails that corrupts it*<sup>26</sup>

The basic goal of a *Ṣūfī* is exactly what Allah ﷻ has described in these verses of the Holy Quran. A *Ṣūfī* student must consider his mentor the best beneficiary with belief that he is the only who can quite easily lead him to attain the righteous inner-self and closeness of Allah ﷻ. And if he may betray from him, he will be deprived of these spiritual beneficiaries. So, if his mentor is not among topper knowers (*Ṣūfī* Saints), still he is the best beneficiary for the seekers<sup>27</sup>. It can be best understood with the example of a mother’s love for her child. A child can get love from other women as he receives from his mother although all women are identical in features and marks.

<sup>20</sup> Ibid, 9

<sup>21</sup> Surah e *Baqarah* 2:255

<sup>22</sup> Ali, A.Y. (n.d). The Meanings of the Holy Quran. The Islamic Computing Center: London. P. 14.

<sup>23</sup> Al- Quran, Surah e *Baqarah* 2:5

<sup>24</sup> Ali, op. ct., P.1

<sup>25</sup> Al- Quran, Surah e *Shams* 91:7-10

<sup>26</sup> Ali, op. ct., P. 225-226

<sup>27</sup> Ibid

#### 4. Şūfism in Hadith

In hadith تصوف is known as *ihsan* and self-purification as حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ، أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِئًا يَوْمًا لِلنَّاسِ، فَأَتَاهُ جِبْرِيلُ فَقَالَ مَا الْإِيْمَانُ قَالَ " الْإِيْمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِالْقَائِمِ وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ ". قَالَ مَا الْإِسْلَامُ قَالَ " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَقْرُوضَةَ، وَتَصُومَ رَمَضَانَ ". قَالَ مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ <sup>28</sup>

Narrated Abu Huraira: *One day while the Prophet (ﷺ) was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger (ﷺ) replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.'* Then he further asked, "What is Islam?" Allah's Messenger (ﷺ) replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Messenger (ﷺ) replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." <sup>29</sup>

The concept of Ihsan is here defined as perfection and purification of the inner self. Those people who obey the message of Allah ﷻ and His Messenger ﷺ and purify their inner selves are called believers (Şūfī s) in Holy Quran. The List of Ulema who practiced *Tazkiyah-an-Nafs* is extensive and includes, Imam Bukhari, Imam Nawawi, Imam Tirmidhi, Imam Abu Hanifa, Imam Shafi, Imam Malik, Imam Ahmad Ibn Hanbal, Ibn Taymiya, and surprisingly at one point in his life Muhammad Ibn Abul Wahab whose Family was Şūfī and Practiced تصوف. The Wahabi-Şūfī argument, by those properly educated in it, is one over which Practice in تصوف is acceptable in Islam and which isn't, this is usually *Ikhtilaf* (difference of opinion) between the Hanbali Madhab which is literalist in its understanding and the other three Madhabib. Not whether التَّصَوُّف is part of Islam or not, which is *Kufr* to claim it isn't since it is mentioned in the Quran in a similar way to how *Fiqh* and *Aqeedah* are mentioned. This is a Promise from Allah to those who follow the Ihsan of the companions, Allah will join them together in this life and the next. This is reflected in the major Hadith collections.

#### 5. Şūfism by Significant Şūfīs

Dhul-Nun-Misri (رحمة الله عليه) said the real Şūfī is a person whose speech represents his actions. It means he never says such a thing that he doesn't own himself. The behavior of his silence represents his case, and his separation from feeds speaks of his case. It means his talk and silence (in need) must be righteous according to the principles of the *Tariqa* means he speaks the truth and his silence shows the *Faqr*.<sup>30</sup>

<sup>28</sup> Khan, M. M trans. And edit by Almany, M. (2009). Sahih Al Bukhari, Vol. 1, Book 2, Hadith 48, P.23

<sup>29</sup> Ibid

<sup>30</sup>Hujwiri, A. (2009). The Kashf al-Mahjub (The Oldest Persian Treatise on Sufiism). Translated by Naemi, M. M. Akbar Book Seller: Lahore, P. 61

Junaid Baghdadi رحمه الله عليه says that *التَّصَوُّف* is the characteristic of the highest order in which the man is set in the state of existing. Someone asked it to be the characteristic of the Truth (Allah ﷻ) or the men. He said that the reality of it is the characteristic of the Truth (Allah ﷻ) and its apparent state is the characteristic of man<sup>31</sup>. It means the death of the characteristic of bondsman is required and it can only be achieved by survival with the truth. And when we consider it in the other meanings then the reality of (*Tawheed*) Oneness of Allah ﷻ cannot be appropriate with the man as he is mortal. So, his characteristics are also mortal that don't have eternity i.e., not more than an apparent state. In spite it is the act of the Truth (Allah ﷻ) so the reality of these characteristics is indicated with Him<sup>32</sup>.

It can be very well understood by the example of fasting. Allah ﷻ has ordained His bondsman to keep fast. Due to this act, the man is called the 'fasting person'. This is the apparent state concerning the characteristic of fasting but the reality of it is with the Allah ﷻ. Therefore, Allah ﷻ has informed us through Prophet ﷺ

الصوم لي وأنا اجزي به،<sup>33</sup>

*The fasting is for Me and I will pay its reward.*

It means all the deeds and acts during fasting are for Allah ﷻ. The same is the case of all the prayers and acts relating to man i.e., in apparent state and not in reality. Abu Hassan Al-Noori states that *تصوّف* means abstinence from all the physical pleasures. It is of two types one is custom i.e., permissible and the second is a reality it means if the person has left the physical pleasures then it is also a pleasure and that is said to be the permissible custom (apparent state). And if he has abstained himself from this pleasure then it is said to be the annihilation of pleasure and happiness. This meaning relates to reality and observation<sup>34</sup>. Therefore, abstaining from pleasure and happiness is the act of man, and annihilation of pleasure is the act of Allah ﷻ. Thus, the human act is apparent and permissible custom and the act of Allah ﷻ is said to be the reality. This saying of Abu al Hassan Noori clearly explains the above saying of Junaid Baghdadi<sup>35</sup>.

## 6. Evolvement Phases of Tassawof “تصوّف”

The concept of Sūfism was not new in the Prophet's (ﷺ) era and its roots from the ancient civilizations especially related to the divine religions. But the specific word Sūfī was not used.<sup>36</sup> According to Imam Qushayri and Shihabud-din Suhrawardi رحمه الله عليه, the first-time usage of the word Sūfī was at the end of second century Hijri (early ninth century AD).

Aans bin Malik (رضي الله عنه) narrates that Prophet ﷺ used to accept the invitation of the bondsmen didn't hesitate to ride a donkey and used to wear the dress of *Sof*. That's the reason for many others to use the *Sof* dress for it is soft and delicate and the Prophet ﷺ used to wear it. Sūfī name mentions this apparent state of the Prophet's dressing.<sup>37</sup>

<sup>31</sup>Hijwairi, op. ct., P. 62

<sup>32</sup> Ibid

<sup>33</sup>Sunan Nisai , Hadith 2213

<sup>34</sup>Hijwairi, op. ct., P. 64

<sup>35</sup> Ibid

<sup>36</sup> Ahmed, A. J. (n.d). 'Nafhat Al-Ans' (Muqadma Masah Mehdi Toheedi), Intasharat Kitaab Faroosh: Iran, P.51

<sup>37</sup>Dehlwi, S. A. (n.d). Ham'at. Shah Waliullah Academy: Haidair Abad (Sindh), P. 16.

## 6.1. Evolution Phases as given by Muslim Scholars

Historians and Islamic scholars have divided Şūfism into five periods.

### 6.1.1.Şūfism in the Era of the Prophet (ﷺ) and Companions

This is the era of the Holy Prophet (ﷺ) and His companions it can further be divided into three categories, firstly, the era before declaring *Nabuwat*, secondly, the era before migration to Madinah and thirdly, the era after migration.<sup>38</sup>

### 6.1.2.Şūfism in the Era of Successors (تابعين)

The era is from four (A.H) to 151 (A.H). Awais Qarni and Hazrat Hasan Al-Basri are the prominent Şūfī s of this period.<sup>39</sup>

### 6.1.3.Şūfism in the Era of Followers (تابعين)

This period is from 150 to 350 Hijri. Abdul-Al-Suf and Hashim Şūfī are prominent ones. In this period the term ‘Şūfī’ was openly used<sup>40</sup>.

### 6.1.4.Şūfism In the Era of Five to Seven Century (A.H)

This period is from 400-676 Hijri. Abu Al-Hassan Al- Hijwairi is known as *Dataa Ghanj Bakhsh*, Imam Ghazali, Rumi, and Ibn e Arabi is the prominent Şūfī s of this period<sup>41</sup>.

### 6.1.5.Şūfism in the Era of Eight Century (A.H.)

This Era starts from the 8 century Hijri. In this period Şūfīs has degraded and orders were issued to hang till death for different Şūfī s on different occasions. Abdul Kareem Jaiti, Jami, Al-Shairani, Sheikh Ahmed Sarhandi, and Shah Shāh Walī Allāh are the prominent Şūfī s of this period. And this period is continuing.<sup>42</sup> This periodic dimension of Şūfism contains a lot of leaps and bounds.<sup>43</sup>

## 6.2. Evolution Phases as Given by Shāh Walī Allāh

Shāh Walī Allāh has divided Şūfism into four periods in terms of its concept in his book *اصحاحات* as;

### 1. First Period: Era of Beliefs and Practices

This period is the Holy Prophet (ﷺ) and the Companions. The inner of Sahaba’s was directly filled from the light of Prophet Hood. Therefore, they used to act on the principles of *Shariah* and attain the rewards of their inner self for their strict discipline. Therefore, they didn’t need to use the practices as later Şūfī s started.<sup>44</sup>

<sup>38</sup> Qureshi, H. M. (2020). Shah Waliullah k Matsufwana Afkar ka Tehqiqi Jaiza. Khyaban, Retrieve from [http://www.the khayaban.com/Khazain\\_2007/shah\\_wali\\_kay.html](http://www.the khayaban.com/Khazain_2007/shah_wali_kay.html) (20Sep-2020).

<sup>39</sup> Ibid, 17.

<sup>40</sup> Qureshi, op. ct., P. 7.

<sup>41</sup> Ibid 20

<sup>42</sup> Qureshi, op. ct. P. 8.

<sup>43</sup> Hijwairi, op. ct., P.13.

<sup>44</sup> Qureshi, H. M. (2020). Shah Waliullah k Matsufwana Afkar ka Tehqiqi Jaiza. Khyaban, Retrieve from [http://www.the khayaban.com/Khazain\\_2007/shah\\_wali\\_kay.html](http://www.the khayaban.com/Khazain_2007/shah_wali_kay.html) (20Sep-2020). P. 8.

## 2. Second Period: The era of Observation and Practicing

Ṣūfīs of this period has left the world and started practicing meditation, observation, and transformation of the inner self. Ṣūfī s set high values for worshipping Allah, for the love, spiritual, and certain relation with the Allah ﷻ neither in the fear of Hell nor to achieve the rewards of paradise but they only worship to obey Allah<sup>45</sup>.

Dhunnun Misri, Junaid Baghdadi, Bayazid Bustami are the prominent Ṣūfī a (صوفيا) of this era. Hussain bin Mansoor Al-Hajj, the first martyred Ṣūfī, hanged till death, praised the slogan Ana al-Haq (انا الحق) that has become a key value slogan in the Ṣūfī sm. Shāh Walī Allāh 's views that this period ends at Abu Saeed bin Abu Al-Khair and Abu Al-Hassan Harkani.<sup>46</sup>

## 3. Third Period: Era of Absorption and Attention

According to Shāh Walī Allāh the objectives of Ṣūfī s was to purify the inner self and attain absorption that opens the door of attention i.e., the Allah's Noor(light) sprinkles upon Ṣūfī s heart and Ṣūfī absorbs according to his power. The only objective of Ṣūfī s is to dive their selves in Allah's nor and enjoy the bestowing of sprinkling enlightenment<sup>47</sup>. This leads to the concept of connection with Allah. However, the Ṣūfī s never indulge himself in discussions about these topics. Imam Ghazali was the most prominent Ṣūfī of this era he re-organized the Ṣūfīsm and brings it closer to the Shariah. A lot of Ṣūfī practices have lost their goals. Ibn Arabi was another prominent Ṣūfī of this era<sup>48</sup>.

## 4. Fourth Period: Era of Philosophy of Self

This era discusses the relation of Allah ﷻ' s Self with the universe. These 'Ṣūfī a' attained the next places closet to Allah ﷻ for worship from absorption and insanity. Since, Attar, Rumi, Jami were the most prominent Ṣūfī of this era. They describe *التصوّف* in terms of poetry that leads to explain the Ṣūfīsm to the common people and Ṣūfīsm spread widely<sup>49</sup>.

## 6.3. Evolution Phases as given by Allama Iqbal

Allama Iqbal divided Ṣūfīsm into three periods in the seventh address of his book *تشكيل جديد الهيات اسلامية* as, firstly, Era of Iman, secondly, Era of Fikr-o-Zikr, thirdly, Era of Irfan-e-Haqiqat. Allama says that after the third-period psychology has replaced metaphysics. So, the man wishes to have a direct connection with the ﷻ Allah. This is the stage when religion becomes prominent and powerful for the person. So, that he may become a free and independent person by practicing Shariah and observing through his senses.<sup>50</sup>

Wisdom is the basis of conscience since the era of the Prophet (ﷺ) has both values therefore after that era there is need to focus on this matter. The first state of practices is Shariah and the second stage is Ihsan or *التصوّف*. This interpretation leads

<sup>45</sup> Ibid, 23

<sup>46</sup> Dehlwi, S. A. (n.d). Ham'at. Shah Waliullah Academy: Haidair Abad (Sindh), P. 20.

<sup>47</sup> Qureshi, op. ct., P. 10

<sup>48</sup> Ibid

<sup>49</sup> Qureshi, H. M. (2020). Shah Waliullah k Matsufwana Afkar ka Tehqiqi Jaiza. Khyaban, Retrieve from [http://www.the khayaban.com/Khazain\\_2007/shah\\_wali\\_kay.html](http://www.the khayaban.com/Khazain_2007/shah_wali_kay.html) (20Sep-2020). P. 11.

<sup>50</sup> Iqbal, D. A. (1938). Tashkeel Jadeed Ilihaat Islamia. Bazm-e- Iqbal Kalab: Lahore. P. 279.



to conclude no difference between Shariah and *Tariqat*, but the only one is the status and dimension. Shāh Walī Allāh views the objective of Ṣūfism as to develop and enlighten the spiritual parts of the human, also he describes them four. Firstly, purification and its opposite impurification, secondly, humility and its opposite proudness, thirdly, generosity and its opposite selfish, fourthly, justice and its opposite cruelty<sup>51</sup>.

## 7. Stages of Ṣūfism

There are four stages of the spiritual journey.

### 1. Religious Law (شریعت)

*Shari'ah* is the base of other three stages. Shariah guides us for living properly in this world. Trying to follow Ṣūfism without following the Shariah is like trying to build a house on a foundation of sand.

### 2. The Mystical Path (طریقت)

This refers to the practice of Ṣūfī sm. The Shariah makes the outer day-to-day life clean and attractive. The *Tariqah* is designed to make the inner life clean and pure.

### 3. Truth (حقیقت)

Refers to the inner meaning of the practices and guidance found in the Shariah and *Tariqah*. It is the direct experience of the mystical states of Ṣūfī sm.

### 4. Gnosis (معرفت)

Gnosis is superior wisdom or knowledge of Spiritual Truth. This is a deep level of inner knowing, beyond *Haqiqah*. Each of these supports the other. When a Ṣūfī goes through the above spiritual stages and adopts the four means of spirituality, this behavior and mysticism gives moral excellence, raises morale, gives maturity to intentions, corrects matters, strengthens trust and confidence, purifies deeds, gives greatness to the situation, and inhabits places. Shariah and *Tariqa* are both natural to humans to attain success afterlife and contented worldly life. A Ṣūfī must have the basic morals and real attributes as Shāh Walī Allāh describe the four ones.<sup>52</sup>

## 8. Levels (مقامات) of Ṣūfism

There are many levels of Ṣūfism but some stages are much important known as *Mujamal*, as following:

### 1. Level One: Place of Repentance

Repentance means 'resolved all sins and return to Allah ﷻ. At this level, Ṣūfī s forgets sins (evil deeds) because sins come between Allah and them. Importance of repentance mentioned in the Holy Quran as:

وَأَن اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُبْتَغِمْكُمْ مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ<sup>53</sup>

(And to preach thus), 'Seek ye the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, well (and true), for a term

<sup>51</sup>Dehlwi, S. W. (n.d). Al-Qaul al-Jameel. Dar-ul-Ishaat: Lahore. P. 25.

<sup>52</sup> Schimmel, A. (1975). Mystical Dimensions of Islam, University of North Carolina Press, Chapel Hill, p.9.

<sup>53</sup> Al- Quran, Surah e Hood 11:3.

appointed, and bestow His abounding grace on all who abound in merit! But if ye turn away, then I fear for you the penalty of a great day<sup>54</sup>

In this verse, Allah ﷻ shows the right path to his fellow beings. The true repent is that seeks forgiveness from the Allah ﷻ and never commit the sin again. Those who repent from their sins always seek success in this world and the haven. As the result of repent, prevent the difficulties and His anger also bestows His blessings. Day of Judgment will be the most lengthy among all the days and what will like to happen be the hardest among the difficulties of this world. Those people have been threatened of the Day of Judgment who didn't repent. Human deeds are affected by punishment and reward.<sup>55</sup>

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ<sup>56</sup>

*And O ye Believers! Turn ye all together towards God, that ye may attain Bliss.*<sup>57</sup>

In this verse, the true believers guided always seek forgiveness from their Lord. Human being always sins, that's why he cannot escape from miss deeds. A person can seek forgiveness with repentance of their sins. Always seek forgiveness from the Allah ﷻ, He is the most beneficial and most no merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ<sup>58</sup>

*Except for those that repent (Even) after that, and make amends; for verily God is Oft-Forgiving, Most Merciful.*<sup>59</sup>

In this verse Allah ﷻ has encourage the human beings to repent with pure heart and come back towards Him. Those who seek forgiveness with a pure heart are promised to be forgiven. Indeed, ﷻ Allah is most merciful.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ<sup>60</sup>

*For God loves those who turn to Him constantly*<sup>61</sup>

In this verse, Allah ﷻ declare that He loves the one who repents and seeks His love and attention. Those persons who are blessed with the Lord's love is a great success. When the Lord love with a human being He orders to His angels and all the His creature too love His beloved one. Human beings are always committing mistakes and those persons are best who repent after committing faults. Allah accepts the Human Repent. Allah is the most beneficiary and most merciful. Allah is a forgiver and most merciful. Allah's Mercifulness is wide spared. Never disappointed from the Lord Mercifulness. Only betrayed are disappointed from Allah ﷻ. Hassan Al-Basri رحمه الله عليه says that repentance base on three things. Firstly, repent on sin from the tongue, secondly, repent on sin from heart, thirdly, repent on sin from organs.

## 2. Level Two: The Place of Piety (Abstinence)

Abstain means purifies himself from doubtful acts, prohibited acts, and abstaining from all those acts which are diverting attention from their Lord.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِمْ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ<sup>62</sup>

<sup>54</sup> Ali, A.Y. (n.d). The Meanings of the Holy Quran. The Islamic Computing Center: London, p. 72.

<sup>55</sup> Tafsir Ibn Khatir

<sup>56</sup> Al-Quran, Surah Al-noor 24:31

<sup>57</sup> Ibid. p. 123

<sup>58</sup> Al- Quran, Surah e Al-Imran 3:89

<sup>59</sup> Ibid, p.20

<sup>60</sup> Al- Quran, Surah e Baqrah 2:222

<sup>61</sup> Ali, A.Y. (n.d). The Meanings of the Holy Quran. The Islamic Computing Center: London, p. 12.

<sup>62</sup> Al-Quran, Surah e Al-Imran, 3:102.

*O ye who believe! Fear God as He should be feared, and die not except in a state of Islam.*<sup>63</sup>

In this verse, Allah ﷻ encourages His followers to adopt a high level of piety which relates with the greatness of Allah. The second meaning of this verse is

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ  
وَالْكِتَابِ وَالرَّسُولِ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي  
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ  
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ<sup>64</sup>

*It is not righteousness that ye turn your faces Towards east or West; but it is righteousness to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made, and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing*<sup>65</sup>

The concept of piety is beautifully described in this verse as piety means; belief in the oneness of Allah, believe on Day of Judgment, believe in Angels, believe in Holy Books, believe in the Prophets of Allah. These all were main Islamic believes. Firstly, to pay *sadqa* for the love of Allah belongs to the purification of the heart. Second, performing prayer regularly relates to physical worship. Third, to give *Zakat*, it is economic worship. Fourth, to fulfill the promises, it relates to society, and lastly, to be patient relates to moral character. The basic foundation of piety is that human beings fear before presenting to the Lord on the Day of Judgment.

وَاللَّهُ وَلِيُّ الْمُتَّقِينَ<sup>66</sup>

*God is the Protector of the Righteous.*<sup>67</sup>

Allah ﷻ creates a strong bound with the followers, pious and the fearful from him He always keeps on the right path. It's an ever-existing friendship that will last up to the life after heir with.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ<sup>68</sup>

*God well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.*<sup>69</sup>

Everyone who keeps Allah ﷻ in his mind and fears Him that He is my Creator, My Lord and my Beneficial. He may not be angry with me. I may not act such deed that is against His will then there comes a time when Allah ﷻ be pleased with him. There are the real and most precious objects of life that a pious person keeps. Every sacred and pious Muslim wish for this reward that his Creator and Lord be pleased with him because that is the real success in both lives. The fear of Allah is the basis upon which the true success and reward of both lives depend. Abdullah Ansari رحمه الله عليه describes that three attitudes are adopted to stop from unlikely deeds as firstly not to point out others, Secondly, to protect one religion to be damage, thirdly, to keep oneself away from Greed (wishes) and keep the right path.

<sup>63</sup> Ali, op. ct., p.20

<sup>64</sup> Al- Quran, Surah e Baqrah 2: 177

<sup>65</sup> Ali, op. ct, p.9

<sup>66</sup> Al-Quran, Surah Al-Jasia 45: 19

<sup>67</sup> Ali, op. ct., p.180.

<sup>68</sup> Al- Quran, Surah Al-Baiyena 98:8

<sup>69</sup> Ibid, p.228

Three attitudes to be adopted to prevent access to this world, i.e. humiliation on the Day of Judgment, the joy of enemies, and the embezzlement of successors. Three attitudes to be adopted to prevent from the bad and scattered heart as first is deliberate in the Holy Quran, second is visit the graveyard and the third one is to deliberate in the divine wisdom.

### 3. Level Three: The place of Asceticism

At this place, Sūfi purifies his inner-self for the love and worship of Allah ﷻ

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ ۗ وَيُبْسَأُ سِوَاهَا ۗ

*Let not the strutting about of the Unbelievers through the land deceive thee. Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed (To lie on)*<sup>71</sup>

This verse states commercial resources, excess wealth, and wide spared business, all temporary and beneficial for few days. The Muslims may not be receiving from this and they must keep in mind the life after death.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ<sup>72</sup>

*Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception.*<sup>73</sup>

This verse clarifies that everyone will receive death, this world ornamenting is to deceive only, everyone will get its reward in true spirit on the Day of Judgment. The real success is the one who will enter paradise by preventing him from the fire of hell. Allah will not destroy the rewards of *Momin*. Allah never destroys the rewards and blessings of the benefactors.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ<sup>74</sup>

*Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward.*

This verse tells us that this world's ornamenting and your children are to check yourself that who forgets the life afterward and the Day of Judgment who is the one that fulfills his responsibilities and also keeps him stand fast in the right path. If the love of children and this word overcomes the love of Allah and eruliashtineht, disaster in true spirit but if the love of Allah is at the top and we keep ourselves as a true follower to seek the Lord's love that it is the success in the true spirit. Such followers have a reward that cannot be described in a word. Khawaja Abdullah Ansari describes three stages of *Zuhd*. Ascetic in the world always remember the death is certain, Satisfied and Love to the pious people.

Asceticism in Allah's creature is the person who looks after the creature's rights and worships Allah it is known as asceticism with creatures. Always obey the orders of Allah halla fo sredro eht ni evreserp ﷻ and Perform simplicity. Asceticism in the inner self is the person who is not satisfied with himself it is asceticism with herself; to recognize the deceit of Satan and remove the weakness from the inner self.

<sup>70</sup> Al- Quran, Surah e Al-Imran 3:196-197

<sup>71</sup> Ali, op. ct., p.25

<sup>72</sup> Al-Quran, Surah e Al-Imran, 3:185

<sup>73</sup> Ali, op. ct., p. 24

<sup>74</sup> Al- Quran, Surah Al-Tagabun 64:15

#### 4. Level Four: Muqqam e Raza

After purifying utmost effort and hard work person remain contented and satisfied with what is being ordained by Allah ﷻ as his Taqdir.

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ<sup>75</sup>

*Is the man who follows the good pleasure of God Like the man who draws on himself the wrath of God, and whose abode is in Hell? - A woeful refuge!<sup>76</sup>*

In this verse, Allah ﷻ says that those persons who receive divine pleasure and the person who receives anger are not equal. The believer and non-believer are not equal. Those who will be rewarded and the other one who is not rewarded hell are not equal. Those who seek the lord's love and favor have high ranks.

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا<sup>77</sup>

*Who can be better in religion than one who submits his whole self to God, does good, and follows the way of Abraham the true in Faith? For God did take Abraham for a friend.<sup>78</sup>*

In this verse, it is stated that the right act and true intention are necessary for salvation. To bestow before the orders of Allah ﷻ choose the will of Allah despite your own will, devote to the path of Allah ﷻ and follow the *Sunnah* of Ibrahim in every situation.

#### 5. Level Five: Place of Trust

Complete trust on ﷻ Allah.

عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ<sup>79</sup>

*In God should the faithful (Ever) put their trust.<sup>80</sup>*

In this holy verse, it is described that always trust upon Allah ﷻ is the requirement of faith. The Allah is one and only owner, sustainer, creator, and helper of His followers. If He is with us there is no need of other helpers.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ<sup>81</sup>

*But if they turn away, say: "God sufficed me: there is no god but He: On Him is my trust, - He the Lord of the Throne (of Glory) Supreme!"<sup>82</sup>*

The Muslim always trust upon Allah ﷻ in every situation. Allah is the only helper, problem-solver of His followers. Allah is always called to seek help. Sheikh 'Abd al-Qādir al-Jīlānī describes the true meanings of "*Tawakal*<sup>83</sup>": When there is nothing to the dervish, he always trusts on Allah ﷻ never demand nor greed. When there are bounties, he must keep the food of one day with himself and distribute all other food.

#### 6. Level Six: Place of Truth

It means the seeker of Allah is always speaking the truth in every situation of life.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ<sup>84</sup>

<sup>75</sup> Al-Quran, Surah e Al-Imran 3:162.

<sup>76</sup> Ali, op. ct., p. 23.

<sup>77</sup> Al-Quran, Surah An-Nisa 4:125

<sup>78</sup> Ibid, p. 31

<sup>79</sup>A- Quran, [Suarah e Al Imran 3:122, 160, Surah e Maidah 5:11, Surah e Tobah 9:51, Surah e Ibrahim 14:11, Surah e Mujadilah 58:10, Surah e Taghabun 64:13]

<sup>80</sup> Ali, op. ct., p.21.

<sup>81</sup> Al-Quran, Surah Al-Tobah 9:129.

<sup>82</sup> Ali, op. ct., p.67.

<sup>83</sup>Tawakal means blindly believe on one and only Allah ﷻ

<sup>84</sup>Surah e Tobah: 9:119

*O ye who believe! Be careful of your duty to Allah, and be with the truthful.*

In this verse Allah ﷻ says that be pious yourself, be preventing from all that may be the cause of the lord's anger, this will make you pious and precious. be the part of the truthful and pious people and always remain with them.

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيسِرُهُ لِلْيُسْرَىٰ ۗ<sup>85</sup>

*So, he who gives (in charity) and fears (God), And (in all sincerity) testifies to the best, - We will indeed make smooth for him the path to Bliss.*<sup>86</sup>

In these holy verses Allah ﷻ has given the good news to the people who spent their earnings in the way of Allah, try to be pious and believe the orders of Allah true and then try their best act upon. Allah makes their way to paradise the easiest. This is the greatest good news for this world and the life after world from Allah ﷻ

According to Sheikh 'Abd al-Qādir, al-Jīlānī رحمه الله عليه truth have three types: First, when you speak you must also believe it in your heart, what you are saying. Second, when you act believe that Allah is here to watch your deeds. So, the person must remember Allah and forget himself. And the third one is the truth in terms of status is that human nature must always be kept on truth, although there is the fear of enemy or request of our friend. Abu al Khubaib Sarwardi رحمه الله عليه opines that truth is the name of the state of being same inner and outer self. Abdul wadih bin zaid رحمه الله عليه says that to perform Allah's order through your deeds and practices is truth and purity.

### 7. Level Seven: Place of Thankful

It means the seeker of Allah feels that all things he getting from ﷻ Allah, then his heart is praise and worship of Allah ﷻ. That is the stage of thankful.

فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ<sup>87</sup>

*Therefore, remember Me, I will remember you. Give thanks to Me, and reject not Me.*

This ayah shows that Allah remembers thee who remember Allah. Allah forgets thee who forget Allah for this material world. Human must be thankful and pray to the Allah ﷻ for the bounties. Zikr means to remember and pray to Allah every time. To spent the energy given by the Allah ﷻ in His Obedience is thankfulness

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ<sup>88</sup>

*Therefore of the bounty of thy Lord be thy discourse.*

Allah ﷻ ordered us in this verse must tell others purely and heartily about the bounties has Allah ﷻ has bestowed upon us. Allah likes and pleases with this act of His bondman. It is necessary that when a person speaks of the bounties his heart must be filled with the thankfulness to Allah ﷻ. He may not consider it his achievement but thinks that he is nothing and it is only the love and pleases of Allah ﷻ that is being bestowed upon him.

Abu Bakar Shibli رحمه الله عليه says that shukr is the name to see the beneficiary (lord) and not only to see the bounty.<sup>89</sup> Junaid Baghdadi رحمه الله عليه says that *shukr* means that the Sūfi, person be humble and consider himself not the abler for these bounties. But only the blessing and pleases to the Allah ﷻ. Sheikh Abdul Qadir Jilani رحمه الله عليه says that *shukr* means being humble to the beneficial, the

<sup>85</sup> Al-Quran, Surah Al-Lail 92:5-7.

<sup>86</sup> Al, op. ct., p. 226

<sup>87</sup> Al-Quran, Surah Al-Baqarah, 2:152.

<sup>88</sup> Al-Quran, Surah e Ad-Duha 93:11.

<sup>89</sup> Khan, A.Z. (2019). Muqamat Manzil Kibriaaast, Iqbal International Institute for Research and Dialogue, Islamabad p 350

giver (Allah ﷻ) and accept of the bounties of his lord and consider it the *ihسان* of Allah ﷻ and consider himself humble to pay in true spirit.<sup>90</sup>

### 8. Level Eight: A Place of Humility

It means a person gives respect to all humans without seeing their creed and color. He takes care of all human rights, also he didn't proud of anything.

وَخُفِّضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ<sup>91</sup>

*And lower thy wing to the Believers who follow thee.*<sup>92</sup>

Allah has ordained the Holy Prophet ﷺ to be humble and soft with the believers. This shows the importance of humility. When it so orders for the holy prophet then what will be the necessary actions for the believers in terms of humility.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا<sup>93</sup>

*And the servants of (God) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"*<sup>94</sup>

Allah ﷻ has described the humbleness and softness of his bounds man in the Holy Quran. They have a proper appearance. They walk with humbleness. They adopt moderation. They speak with higher mortality. When they didn't quarrel with the arrogant and walk away by advising him. They protect themselves from un-useful deeds. When they listen, some lose talk they pass by Hassan Bin Ali عليه الله says, Humbleness is when we go out from home we must consider each Muslim we see better than ourselves. Sheikh 'Abd al-Qādir al-Jīlānī عليه الله says humbleness is a person consider better than himself and think that he may be closer to Allah ﷻ. Sahl bin Abdullah عليه الله says that the stained cannot attack a humble person.

### 9. Level Nine: Place of Generosity

It means person spend his all things in the path of Allah ﷻ

إِنَّ اللَّهَ يُجْزِي الْمُتَصَدِّقِينَ<sup>95</sup>

*Lo! God doth reward the charitable*<sup>96</sup>

Allah ﷻ says that He never destroys the charities of the downers better than their virtues according to their intention the reward maybe ten to 100 times. Some traditions describe it to be seven hundred times.

لِّلسَّائِلِ وَالْمَحْرُومِ<sup>97</sup>

*For the (needy) who asks and him who is prevented (for some reason from asking)*<sup>98</sup>

The believer donates and distributes that wealth to the needy and the deprived, a specific part as they consider it their right. A needy may not be a professional beggar he may be a person who may or may not ask for help but he needs it. And deprived may be a person who has no source of income or a very little source or he may be dependent because of an accident, etc. When the believer came to know about such persons, they never wait for him to ask for the help they take to step forward to help them. Hazrat Ali says that a generous person forgives (rights of) from

<sup>90</sup> Khan, A.Z. (2019). Muqamat Manzil Kibriaast, Iqbal International Institute for Research and Dialogue, Islamabad, pg 352

<sup>91</sup> Al-Quran, Surah e Ash-Shu'ara 42:126.

<sup>92</sup> Ali, op. ct., p. 132

<sup>93</sup> Al-Quran, Surah Al-Furqan 25:63.

<sup>94</sup> Ali, op. ct., p.127

<sup>95</sup> Al-Quran, Surah Al-Yusuf 12:88.

<sup>96</sup> Ali, op. ct., p.81

<sup>97</sup> Al-Quran, Surah Al-Maarij 70:25

<sup>98</sup> Ibid, p. 210

what he has to receive others. Imam Abu Hanifa said that the person who tries to receive more than his right because of his miseries is not generous and he can never do justice in life. Syed Ali Hijwairi رحمه الله عليه says to put the leads of the others on the priority being yourself in need is generosity and sacrifice.

### 10. Level Ten: Place of Sincerity

Sincerity means 'purified from all evil things, or sincere with ﷻ Allah.<sup>99</sup> he should know that he performs all acts, worship of Allah for the sake of Allah ﷻ. As in Holy Quran Allah says:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ<sup>100</sup>

*And there is the type of man who gives his life to earn the pleasure of God: And God is full of kindness to (His) devotees.<sup>101</sup>*

This verse states that some of the believers make it their objective for the sake of Allah's pleasure to help others in true spirit i.e. in terms of life their wealth and their tongue. Such persons are very closer to Allah and Allah will bestow upon them very special rewards.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ<sup>102</sup>

*Truly, my prayer and my service of sacrifice, my life, and my death, are (all) for God, the Cherisher of the Worlds<sup>103</sup>*

This holy verse presents *Toheed* in its true and pure form all the prophets and the priest of the *Ummah* use to act upon this verse. It is necessary that all the worships of believers either physical or wealthy. Are only for Allah ﷻ. Even prayer even slat, sacrifice, life, and death if a believer believes with a pure heart that all these for only Allah ﷻ then he attains the purification. And then comes the reward from Allah that he becomes the hand, sight, listen, and thought of his bounds man.

Dhunun- Misri has described three points of purity. Firstly, to wish rewards of the deeds in the life afterward, secondly, to forget hypocrisy in actions and practices, and thirdly, to become selfless with the appreciation and the depreciation of the people.<sup>104</sup> Sheikh Zia Uddin Suhrwardi says that to purify means to separate the love of Allah ﷻ from the love of the others.<sup>105</sup>

## 9. Practices of Spiritual Journey of Ṣūfīs

*Ṣūfism* is the journey of the inner self. This journey is known as Salook "سلوك" and the reason is called Salik "سالک". Ṣūfī remains in a position of a journey, not in rest. There are following practices of Ṣūfism:

- 1. First Step:** تَزْكِيَّةٌ *Tazkiyya* تَزْكِيَّةٌ means purifying from bad habits. This is the journey of controlling '*Nafs*'. In this process, animal habits changed into spiritual habits. In animal habits peoples kills other and terrorism born while in spiritual habit love, sacrifice and tolerance become superior.<sup>106</sup>
- 2. Second Step:** تَصْفِيَّةٌ *Tasfiahit* تَصْفِيَّةٌ is the process in which heart purifies. A person becomes pure from worldly worries.<sup>107</sup>

<sup>99</sup> Khan op. ct., P. 407.

<sup>100</sup> Al- Quran, Surah e Baqarah 2:207.

<sup>101</sup> Ali, A.Y. (n.d). The Meanings of the Holy Qur'an. London: The Islamic Computing Centre, p. 11.

<sup>102</sup> Al- Quran, Surah Al-Inaam 6:162.

<sup>103</sup> Ali, A.Y. (n.d). The Meanings of The Holy Qur'an. London: The Islamic Computing Centre, p. 48.

<sup>104</sup> Zafar, op. ct., P. 506.

<sup>105</sup> Ibid, P. 508.

<sup>106</sup> Ibid

<sup>107</sup> Ibid



3. **Third Step:** تَخْلِيَّة The third process is the journey of inner self this is known as تَخْلِيَّة. In this process, a man completely purifies his heart from all the material things and fill it with the love of one and only Allah ﷻ<sup>108</sup> This stage makes the heart solitary.
4. **Fourth Step:** تَحْلِيَّة In this process, the Ṣūfī gets rid of humanistic characteristic and becomes attached with Lord's characteristics. He adopts those characteristics which he sees in His Lord. So, that is known as تَحْلِيَّة. Hilaa means ornaments in the bride are adorned with Allah's characteristics, he sparkles, shines, and is called "Ṣūfī a"<sup>109</sup>.
5. **Fifth Step:** تَجَلِيَّة This is the fifth stage in which the Allah ﷻ purifies the heart of Ṣūfī that leads him to reach the sky. Hence his body remains on the earth but his soul travels in the divine.
6. **Sixth Step:** التَّكَلِّي At this stage of Ṣūfī gets highest as becomes closer to the Allah ﷻ: دُنِيَ فَتَكَلَّى<sup>110</sup>
7. **Seventh Step:** التَّكَلِّي This stage refers to the completeness of his journey become closer to Allah ﷻ. Motioned in Holy Quran as: قَابَ قَوْسَيْنِ أَوْ أَدْنَى<sup>111</sup>
8. **Eighth Step:** التَّرَقِّي At this stage, Ṣūfī always remains dived in the love, obedience, and recognition. He became closer to Allah ﷻ and his inner stage always remain under progress.
9. **Ninth Step:** التَّقْي In this stage, the Ṣūfī listen directly from Allah ﷻ and receives the message from his Lord. So, his heart and tongue speak the truth.
10. **Tenth Step:** التَّوَلَّى This is the last stage which the Ṣūfī become back to himself all parts of his body speaks with Allah ﷻ, his hands, his tongue, eyes, ears, heart every part of his body speaks of Allah. In short, he completely comes in the supervision of Allah ﷻ.<sup>112</sup>

An Islamic society depends upon high moral values, self-purification, and kindness. The fact/ basic aim of Ṣūfīsm is to awake the spiritual values and leads them towards human glory. Allah ﷻ says:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا<sup>113</sup>

*The true objective of Islam is to divert human beings to their Lord. Some parts depend on inner moral and spiritual values which are known as Ṣūfī sm. Shariah provides the basic framework for stray/ wandering from the right path. But the moral and ethical values depend upon human Spirituality.<sup>114</sup>*

Ṣūfī s spread the knowledge of love despite God's threatening. Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ<sup>115</sup>

<sup>108</sup>Qadri, op. ct., P.

<sup>109</sup>Qadri, D. T. (2016, August 01). Tasawwuf aur Taleemat-e-Sufia. In All India Ullema-o-Mashaeikh Minhaj.org/Urdu/. Retrieved 20Sep-2020, from Tehreek Minhaj ul- Quran

<sup>110</sup>Al-Quran, Surah Al-Najam 53:08

<sup>111</sup> Al-Quran, Surah Al-Najam 53:9

<sup>112</sup> Ibid

<sup>113</sup> Al-Quran, Surah Al- Furqan 25:63

<sup>114</sup> Khan, A.Z. (2019). Muqamat: Manzil Kibriaaast. Islamabad: Iqbal International Institute for Research and Dialogue. P. XVII

<sup>115</sup> Al-Quran, Surah-e- Maidah 5:54.

*O ye who believe! Whoso of you becomes a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing.*

That person who loves their Lord always loves His follow being. Sūfī s are those people who are very close to Allah emos dna sutats a sa ti redisnoc emoS consider it as a place. Spiritual places become the permanent part of Sūfī life/ Sūfī sm. “Nafs” depends on both characterize and characterless values. This situation of “Nafs” remains constant. The evil thought never goes to end in “Nafs”. Those persons are blessed with God’s faith who overcome their “Nafs”. When a person behaves like a good or bad act as a result a process started that never goes to an end but relates with his “Nafs”.

## 10. Sūfī Orders

In the Islamic world, Sūfī orders present the most important practices of personal devotion and social union. The Arabic word *tarīqah* means ‘path or way’ is used for both practices. By the twelfth century (the fifth century in the Islamic era), these paths began to provide the basis for more permanent fellowships, and Sūfī orders emerged as major social organizations in the Islamic community. The founder was the spiritual guide for all followers in the order, who would swear a special oath of obedience to him as their teacher. The list of Sūfī orders and some brief information is as follows:

### List of Sūfī Orders

Sr. No.	Name of Sūfī Orders	Names of Founders	Area
1.	سلسله خليليه Khalilia Order	شیخ ابراهیم ابو خلیل Sheikh Ibrahim Abu Halil	Saudi Arabia, Egypt, Kuwait, Syria
2.	سلسله زیدیه Zaidia Order	عبدالواحد بن زید Abdul Wahid bin Zaid	Saudi Arabia
3.	سلسله عیاضیه Ayadhiya Order	فضیل بن عیاض Fadheel Ibn Ayadh	Saudi Arabia, Egypt, Kuwait, Syria
4.	سلسله ادھمیه Adhamiya Order	ابراھیم بن ادھم Ibrahim bin Adham	Saudi Arabia, Egypt
5.	سلسله عجمیہ Ajmiya Order	حبیب عجمی Habib Ajmi	Baghdad
6.	سلسله جنیدیہ Junaidia Order	جنید بغدادی Junaid Baghdadi	Bagdad
7.	سلسله توسیہ Tosia Order	شیخ علاء الدین توسی Sheikh Ala' uddin Tosi	Saudi Arabia, Egypt
8.	سلسله انصاریہ Ansariya Order	شیخ عبداللہ انصاری Sheikh Abdullah Ansari	Saudi Arabia, Egypt, Bagdad
9.	سلسله کرکیہ Karkria order	شیخ محمد فوزی الکرکی Sheikh Muhammad Fozi Al-Karki	Egypt, Tunisia, Spain, Saudi Arabia,

10.	سلسله قادریه Qadriah order	شیخ عبدالقادر جیلانی Sheikh Abdul Qadir Jilani	Palestine, the islands, Iraq, Egypt
11.	سلسله قادریه اسدیہ Qadria Asdia order	شیخ امام محمد القادری الاسدی Sheikh Imam Muhammad Al-Qadri Al-Asdi	Syria
12.	سلسله سعیدیہ Sadia order	شیخ سعد الدین جباوی Sheikh Saad Al-Din Jabawi	Syria
13.	سلسله سہروردیہ Sehrwardia order	شیخ شہاب الدین سہروردی Sheikh Shahab Ud-Din Sehrwardi	Syria, Iraq
14.	سلسله چشتیہ Chishti order	خواجہ ابواسحاق شامی چشتی / شیخ خواجہ مصین الدین چشتی Sheikh Khawaja Moinuddin Chishti	India, Afghanistan
15.	سلسله مرتضائیہ Martazaia order	خواجہ غلام مرتضیٰ Khawaja Ghulam Muratza	India, Pakistan
16.	سلسله سیفیہ Safina Order	آخوندزادہ سیف الرحمن Akhwand Zada Saif Al-Rahman	Afghanistan, Pakistan
17.	سلسله رفاعیہ Rafaiya order	شیخ احمد بن علی الرفاعی Sheikh Ahmed bin Ali Al-Rifai	Iraq, Egypt and West Asia
18.	سلسله اکبریہ Akbaria order	شیخ محی الدین بن عربی المعروف شیخ اکبر Muhaiud-Din bin Arbi Al- Maroof Sheikh al-Akbar	Egypt
19.	سلسله شاذلیہ Shazila Order	شیخ ابوالحسن شاذلی Sheikh Abu Al-Hassan Shazili	Egypt, Western Arabia, Yemen, Syria, Jordan
20.	سلسله رہانیہ دسوقیہ RahaniaDasoqia order	شیخ ابراہیم الدسوقی Sheikh Ibrahim Al- Dasooqi	Egypt, Saudi Arabia, Yemen, UAE, Kuwait, Pakistan
21.	سلسله بکتاشیہ Baktashia order	شیخ محمد بن ابراہیم بکتاش Sheikh Muhammad Ibrahim Baktash	Iraq, Egypt, Syria, Albania, Turkey and Bosnia
22.	سلسله نقشبندیہ Naqshbandia order	شیخ محمد بہاؤ الدین شاہ نقشبند Sheikh Muhammad Bahao-uddin Shah Naqshbandi	Central Asia, Syria
23.	سلسله عروسیہ Uroosia order	شیخ احمد بن عروس Sheikh Ahmed bin Uroos	Tunisia, Libya
24.	سلسله عیادیہ Esawia order	شیخ محمد بن عیسیٰ Sheikh Muhammad bin-Esa	Islands, West, Libya
25.	سلسله سامانیہ Samania order	شیخ محمد بن عبدالکریم اسمان Sheikh Muhammad bin Abdul-Kareem	Sudan
26.	سلسله تہجانیہ Tejania order	شیخ ابوالعباس احمد تہجانی Sheikh Abu-Al-Abbas Tejani	Islands, West and Senegal West-East Africa
27.	سلسله ادریسیہ Idrisia order	شیخ احمد بن ادریس فاریسی Sheikh Ahmed bin Idrees Farsi	Sudan, Somalia, Yemen
28.	سلسله مولویہ Molvial order	جلال الدین رومی Jalal-uddin Rumi	Turkey, Aleppo

29.	سلسله ختمیه Khatmia order	شیخ محمد عثمان میر غنی ختم Sheikh Muhammad Usman	Sudan
30.	سلسله سنوسی Sanūsiyyah order	شیخ محمد بن علی سنوسی Muhammad bin Ali Sanosi	Libya, North Africa, Sudan, Somalia
31.	سلسله کسنزانی Kasnazania order	شیخ عبدالکریم شاه کسنزان Abdul-Kareem Shah Kasnazan	Iraq
32.	سلسله جعفری Jafria order	شیخ صالح جعفری امام ازهر Sheikh Saleh Jafari	West, Senegal, West Africa
33.	سلسله رحیمی Rahimia order	عبید بن ابراهیم رحیمی Ubaid bin Ibarhim Rahemi	Tunisia

Figure 1 List of Şūfī Orders<sup>116</sup>

### 10.1. Main Şūfī Orders

All Şūfī orders have significant value but four main Şūfī orders gain popularity due to their services. These orders are:

1. The Qādiriyyah Order
2. The Chishtiyyah Order
3. The Naqshbandiyyah Order
4. The Suhrawardī'a Order

#### The Qādiriyyah Order:

Sheikh 'Abd al-Qādir al-Jīlānī founded *Qadri* Order in 12<sup>th</sup> and 13<sup>th</sup> century in Baghdad. The term *Umm al-Salasal* is also used for *Qadri* order<sup>117</sup>. In His book "*Fatuh Al-Ghayb*", chapter 75, ordered his son Saifuddin Abdul-Wahab as

*I enjoin you to be pious and obedient to Allah, to abide by the rules of shari'ah, to keep your chest free from treachery, to keep your soul alive, to be generous, and to give what you can give. Etiquette Keep friendship in mind, keep caring for the greatness of the elders, be kind to the equals, keep advising the younger ones, do not fight with your friends, make loyalty obligatory on you. Beware of stockpiling*<sup>118</sup>.

He (Sheikh 'Abd al-Qādir al-Jīlānī) always guided to believers that there are three things important for all the follower of Allah in every condition, **firstly**, a Muslim always satisfied with the divine commandments, **secondly**, always tried to avoid prohibitions, and **lastly**, contented with the divine decision<sup>119</sup>. After his death, his sons and disciples perpetuated his method of spiritual practices intending to cultivate true Islamic spirituality. This came to be known as the Qādiriyyah order. The order spread slowly all over the Islamic world, with centers in North Africa, Iraq, India, and Indonesia.

#### The Chishtiyyah Order:

This order is founded by Sheikh Abu Ishaq Chishti. He (Sheikh Abu Ishaq) was ordered by his teacher that he lived in *Chist*. Town *chist* was located in Afghanistan. Abu Ishaq Shami was the first person who became famous as Abu Ishaq Chishti. The main characteristics of this order are based upon divine love. The key

<sup>116</sup>Sabrari, W. B. S. (1993). *Mir-at-ul-Israr*, Zia Al-Quran Publications, Lahore. P.8

<sup>117</sup> Khanam, F. (2006). *Sufism an Introduction*. Nizamuddin West Market: New Delhi. P. 55.

<sup>118</sup>Jilani, S. A. Q. (1930). *Fatuh Al-Ghayb*. Trans: Kalam Al-Tayyab by Shah, S. S. Ilahi Jadeed Barqi Press: Delhi.

<sup>119</sup> Khanam, op. ct., P. 56.

points of this order are obedience, worship, austerity, and struggle are to promote love.<sup>120</sup> Moinuddin Chishti says: "We have a night and day fight and we have more taste of observation"<sup>121</sup>.

**The Naqshbandiyyah Order:**

This belongs to Bahauddin Naqshband.<sup>122</sup>This order is also known as the Siddiqi order as the teachers of this order belong to Abu Bakr al-Siddiq.<sup>123</sup>

**The Suhrawardi'a Order:**

This belongs to Sheikh Zia-ud-Din Abu Najib Suhrawardi. He was the devotee of Sheikh Wajih-ud-Din Abu Hafs.<sup>124</sup>The teachings of this Şūfī order are to follow the path of Allah ﷻ and Prophet ﷺ also give attention to equal action (worship) and knowledge.<sup>125</sup> This Şūfī order was placed in Baghdad through Khawaja Baha Uddin Zakaria Multani this comes in India and spread in Punjab.<sup>126</sup>

## 11. Conclusion

It is necessary that not only people get control over self -wishes but also consciously overcome personal rightful needs for the betterment of society. Şūfism is the spirit of Islam. Şūfism is a source of social equality and brotherhood. On converting towards Şūfism human beings can escape from all evil values. Şūfism had a great influence on the actions of people. The remorseless efforts of the Muslim Şūfīs with devotion, care, love and attitude to seek the divine guidance and pure love of the Allahﷻ in true spirit as a whole and not in parts has made the word 'Şūfī' very precious, against its literal meanings 'wearing wool'. And people, in general, do not even know the literal meanings and use this word for people whom they consider in the true spirit of 'Love for Allah ﷻ' and 'Love with Allah ﷻ'. Şūfism was present in the era of Prophet ﷺ in the form of Ihsan and Tazkiaa. The basic education of Şūfism depends upon deeds. The person who does not act upon rituals and values is not a Şūfī mystic, he is a philosopher. Şūfīs does not believe in prejudice, hate, caste and creed, differences between beliefs, religious grouping, and even all negative thoughts. So, that's why he does not create disturbance for anyone. He/ She is very merciful not only for humans but also for animals. The Şūfism protects human beings from evil values and leads their moral values towards the glory of greatness.



This work is licensed under an [Attribution-ShareAlike 4.0 International \(CC BY-SA 4.0\)](https://creativecommons.org/licenses/by-sa/4.0/)

<sup>120</sup>Hanieh, H. A. (2011). Sufism and Sufi Orders: God's Spiritual Paths Adaptation and Renewal in the Context of Modernization, Friedrich-Ebert-Stiftung. P. 115.

<sup>121</sup>Trimingham, J. S. (1971). The Sufi Orders in Islam. The Clarendon Press: London. P. 218.

<sup>122</sup>Hanieh, H. A. (2011). Sufism and Sufi Orders: God's Spiritual Paths Adaptation and Renewal in the Context of Modernization, Friedrich-Ebert-Stiftung. P. 173.

<sup>123</sup>Darnaqiya, D. A. (n.d). Al-Tariqa al-Naqshbandiyyawa 'Alamiha (The Naqshbandi Order and its 'Ulema). Jarous Press; P.10.

<sup>124</sup>Trimingham, op. ct., P. 270.

<sup>125</sup> Khanam, F. (2006). Sufism an Introduction. Nizamuddin West Market: New Delhi. P. 132.

<sup>126</sup> Khanam, op. ct. 135