

who have reached the Truth by strictly following them. It is possible that some among those perfected ones are not guides; rather than guiding people to the Truth, they remain annihilated or drowned in the waves of the "ocean of meeting with God and bewilderment". Their relations with the visible, material world are completely severed and therefore they live unable to guide others.

Those belonging to the second group are called initiates. They are also divided into two sub-groups. The first sub-group are those who completely renounce the world and, without considering the Hereafter, seek only God Almighty. The second group consists of the initiates who aim to enter Paradise and do not completely give up tasting some lawful pleasures of the world. They are called by different titles such as ascetics, worshipping ones, the poor or the helpless.

As for the third group, since their aim is only to live an easy, comfortable life in the world, the *Sofis* call them the settling or clinging ones—those who cling heavily to the earth. They are evil, unfortunate ones belonging, according to what the Qur'an calls them, to "the group on the left", who are "blind" and "deaf" and do not understand.

Some have also referred to the three groups mentioned as the Foremost or those brought near to God, the people on the right, and the people on the left.

مفتی محمد رفیق الحسنی صاحب کی

حج اور عمرہ کے قدیم و جدید مسائل پر مشتمل جامع کتاب

رفیق المناسک مع الفضائل والرقائق..... شائع ہو گئی

﴿ ناشر ﴾

جامعہ اسلامیہ مدرسۃ العلوم گلستان جوہر بلاک ۱۵- کراچی

☆ بالملح يصلح ما يخشى تغيره فكيف بالملح ان حلت به الغير ☆

ue to follow their way until death, the ancient philosophers did not observe any of these rules or acts. Their self-purification—if it really deserves to be considered as such—usually caused conceit and arrogance in many of them rather than humility and self-criticism.

The *Sofis* can be divided into two categories with respect to the path they follow:

The first category comprises those who give priority to knowledge and seek to reach their destination through knowledge of God (*ma'rifa*).

The second category consists of those following the path of yearning, spiritual ecstasies and spiritual discoveries.

The former spend their lives by continuously traveling toward God, progressing "in" God and progressing from God on the wings of knowledge and knowledge of God, and try to realize the meaning of *There is no power and strength save with God*. Every change, alteration, transformation and formation they observe in existence and every event they witness or themselves experience, is like a comprehensible message from the Holy Power and Will expressed in different tongues.

As for the second category, although they are serious in their journeying and asceticism, they may sometimes, since they are in pursuit of discovering hidden realities or truths, miracle-working, spiritual pleasure and ecstasies, suffer deviations from the main destination and fail to reach God Almighty. Although it is grounded on the Qur'an and *Sunna*, this second path may yet lead some initiates to cherish certain desires and expectations such as having a spiritual rank, being able to work miracles, being known as a saint, etc. That is why the former path, which is the path leading to the greatest sainthood under the guidance of the Qur'an, is safer.

The *Sofis* divide people into three groups.

The first group comprises those they call the perfect ones who have reached the destination. This group is divided into two sub-groups, namely the Prophets and the perfected ones

Tabi'un, the title of the fortunate ones who came after the Companions and saw them. This is followed by *Taba-i Tabi'in*, those came after the *Tabi'un* and saw them. Just after the closing years of this third generation, and coinciding with the outbreak of some internal conflicts and deviations in belief, together with the Traditionists, jurists and theologians who rendered great services to Islam each in their own field, the Sufis realized significant accomplishments in reviving the spiritual aspect of Islam.

Especially the early Sufis were distinguished, saintly persons. They led an upright, honest, austere and simple life, free from all kinds of blemish, far from seeking bodily happiness and gratification of carnal desires, and followed the example of the Prophet, our master, upon him be peace and blessings. They were so balanced in their belief and thinking that it is not possible to regard them as followers of either ancient philosophers or Christian mystics or Hindu fakirs. For, first of all, *Tasawwuf* was considered by its early followers and representatives as the science of the inner world of man, the reality of things and the mysteries of existence. A *sofi* was a student of this science, determined to reach the final rank of universal or perfect man.

Tasawwuf is a long journey leading to the Infinite One and demands unending efforts. It is a marathon to be run without stopping with an unyielding resolution and without anticipating anything worldly. It has nothing to do with Western or Eastern types of mysticism or yogism or philosophies. And a *sofi*, who is the hero determined to run this marathon and reach the Infinite One, is neither a mystic nor a yogi nor a philosopher.

It is, however, a fact that prior to Islam some Hindu and Greek philosophers followed a way leading to self-purification and struggled against their carnal desires and the attractions of the world. But the way they followed and *Tasawwuf* are essentially different from each other. For, first of all, while the *Sofis* seek to purify their selves through invocation, regular worship, utmost obedience to God, self-control, and humility, and contin-

scholarly Companions of the Prophet who lived in the chamber adjacent to the Mosque of the Prophet—by dedicating his life to deserving that name.

Some are of the opinion that the word *sofi* is derived from *saf* (pure). However, although their praiseworthy efforts to please God and continuous services of God with their hearts set on Him are enough for them to be called pure ones, it is grammatically wrong that *sofi* is derived from *saf*. Some have argued that *sofi* is derived from *sophia* or *sophos*, a Greek word meaning wisdom. I think this is a fabrication of foreign researchers who seek to find a foreign origin for *Tasawwuf*.

The first to be called a *sofi* in Islamic history is Abu Hashim al-Kufi, a great ascetic of his time. Abu Hashim died in 150 after *hijra*, which means that the word *sofi* was in use in the second century of *hijra* after the generation of the Companions and their blessed successors.

Sufism which we encountered for the first time in Islamic history with Abu Hashim al-Kufi appeared as a way of the people of spirituality following the footsteps of our Prophet, upon him be peace and blessings, and his Companions in their lifestyles. This is why Sufism has always been known and remembered as the spiritual dimension of the Islamic way of life. With respect to its original purpose, Sufism has sought to educate people to set their hearts on God and burn with love of Him. It has concentrated on good morals and mannerliness in conduct in the footsteps of the Prophets. It may well be claimed that some slight deviations have appeared in it over time, but these deviations should not be exploited as an excuse to condemn that way of spiritual purity.

While describing the Sufis who lead a purely spiritual life, Imam Qushayri writes:

The greatest title in Islam is Companionship of the Prophet, upon him be peace and blessings. This honor or blessing is so great that it cannot be acquired by any one other than the Companions. The second rank in greatness belongs to

SOFI

Muhammad Fathullah Giilen

Sofi is a term used to name the followers of *Tasawwuf* (particularly by those speaking Persian and Turkish). According to some, it is Sufi. I think the difference arises from the different views of the origin of the word. Those who are of the opinion that it derives from *sof* (wool) or *safa'* (spiritual delight, exhilaration) or *safwat* (purity) or *sophos*, a Greek word meaning wisdom, or that it implies devotion, prefer the word Sufi. Others who hold that it derives from *suffa* (chamber) and stress that it should not be confused with *sofu* (religious zealot), use the word Sufi.

The term *sofi* has been defined in different ways, some of which are as follows:

A *sofi* is a traveler to God who has been able to purify his self and acquired inner light or spiritual enlightenment.

A *sofi* is a humble soldier of God whom the Almighty has chosen for Himself and freed from the influence of his carnal, evil-commanding self.

A *sofi* is a traveler to the Muhammadan Truth who wears a coarse, woollen cloak not for show but as a sign of humility and nothingness and renounces the world as the source of vices and animal desires. Sofis wear a coarse cloak made of wool and therefore are called *Mutasawwif* in order to emphasize their states and their belief, conduct and life-styles. For it has been the characteristic of the Prophets and their followers and men of sincere devotion to wear a coarse, woollen cloak.

A *sofi* is a traveler to the peak of true humanity who has been freed from carnal turbidity and all kinds of human dirt to realize his essential, heavenly nature and identity.

A *sofi* is a man of spirit who deserves to be called a *sofi* because he tries to resemble the people of the *Suffa*—the poor,

ترجو الوليد وقد اعياك والده ☆ وما رجاوك بعد الوالد الولدا

all the commandments of Shari'a in a deeper consciousness of, and with a disposition for, servanthood to God, and in greater exhilaration.

It is by means of *Tasawwuf* that man deepens in spirituality. Through the struggle with the selfhood, through solitude or retreat, invocation, self-control and self-criticism, the veils over the inner dimension of existence are torn apart and, as a result, man gains a strong conviction of the truth of all the major and minor principles of faith.

جناب مجیب احمد کی کتاب

جنوبی ایشیا کے اردو مجموعہ ہائے فتاویٰ

(۱۹.....۲۰ ویں صدی عیسوی)

ایک تاریخی دستاویز



ناشر: نیشنل بک فاؤنڈیشن اسلام آباد

خونِ دل دے کے نکھاریں گے رُخِ برگِ گلاب
ہم نے گلشن کے تحفظ کی قسم کھائی ہے
احساسِ عمل کی چنگاری جس دل میں فروزاں ہوتی ہے
اُس لب کا تبسم ہیرا ہے، اُس آنکھ آنسو موتی ہے

☆ إذا مت عطشاناً فلا نزل القطر..... و نیا پس مرگ من، چہ دریا چہ پیراب! ☆

Defining *Tasawwuf* with different titles such as the science of esoteric truths or of mysteries or the science of man's spiritual states and stations or the science of initiation, does not mean that it is completely different from other religious sciences. Such definitions are the results of experiencing Shari'a throughout centuries by men of different temperaments and dispositions. It is a distortion to present the viewpoints of the Sufis and the thoughts and conclusions of the scholars of Shari'a as essentially different from each other. Although it is an undeniable fact that there have been some Sufis fanatically adherent to their own ways, as well as some religious scholars—jurisprudents, Traditionists, and interpreters of the Qur'an—restricted to the outward dimension of religion, those who follow and represent the middle, straight path have always formed the majority. Therefore, starting from some unbecoming thoughts cherished and words uttered by some jurisprudents and Sufis against each other, it is wrong to conclude that there is a serious disagreement between them. As compared with those always on the side of tolerance and consensus, the numbers of the others who have started or participated in conflict have been very few. This is what is natural, for like the jurisprudents who have depended on the Book and the *Sunna* in their ways, the Sufis have also depended on these two main sources of Islam.

In addition, the priorities of *Tasawwuf* have never been different from those of jurisprudence. Both of these ways or disciplines have stressed the importance of belief, doing good deeds and good conduct. The only difference is that, more than the jurisprudents, the Sufis have also focused on purification of the self, deepening in the meaning of good deeds and multiplying them, and attainment of higher standards of good morals, by which man's conscience awakens to knowledge of God and man can enter a way leading to the required sincerity in practicing the religion and obtaining God's good pleasure. Since man can, by means of these virtues, acquire another nature—another heart—spiritual intellect—within the heart, a deeper knowledge of God, and another "tongue" to mention God—he can perform

لا یدلغ المؤمن من جحر مرتین، عاقل یک بار فریب می خورد، مومن از یک سوراخ دوبار گزیده نمی شود

their methods from these basic sources of Islam. The *Wasaya'* ("Advices") and *Ri'aya* ("Observation of Rules") by al-Muhasibi, *al-Ta'arruf li-Madhhabi Ahl al-Tasawwuf* ("A Description of the Way of the People of *Tasawwuf*") by Kalabazi, *al-Luma'* ("The Gleams") by al-Tusi, *Qut al-Qulub* ("The Food of Hearts") by Abu Talib al-Makki and *al-Risala* ("The Treatise") by al-Qushayri are among the precious sources where *Tasawwuf* is dealt with according to the Book and *Sunna*. Among these sources some concentrate on self-control, the purification of the self, while others elaborate various topics concerned with *Tasawwuf*.

After these great compilers mentioned came *Hujjat al-Islam* Imam al-Ghazali, the author of *Ihya' al-Ulum al-Din* ("Reviving the Religious Sciences"), his most celebrated work. He reviewed all the terms, principles and rules of the way of *Tasawwuf* and, establishing those agreed on by all the Sufi masters and criticizing others, united once more these two disciplines, namely the outer and inner dimensions of Islam or jurisprudence and *Tasawwuf*. The Sufi masters coming after him presented *Tasawwuf* as one of the religious sciences or a dimension thereof, promoting the unity or agreement between themselves and those once called the scholars of ceremonies. In addition, they were able to make some subjects of Sufism like the states of the spirit, certainty or conviction, sincerity and morality, which are dealt with by *Tasawwuf* more profoundly, a part of the curriculum of *madrasas*—the institutions where religious sciences are taught.

Although *Tasawwuf* mostly concentrates on the inner world of man and deals with the religious commandments with respect to their meaning and effects on man's spirit and heart and is therefore abstract, it is not contradictory with any of the Islamic ways based on the Book and the *Sunna*. Far from being contradictory, it has its source, just like other religious sciences, in the Book and the *Sunna* and the conclusions the purified scholars of the early period of Islam drew from the Qur'an and the *Sunna*—*ijtihad*. It dwells on knowledge, knowledge of God, certainty, sincerity, perfect goodness and other similar, fundamental virtues.

states of the spirit and stations depending also on the same sources, with the addition of their own spiritual experiences, love, ardor and rapture. By doing so, they tried to attract the attention of those whom they regarded as restricted to practicing the outward dimension of religion and reflecting only on it, to their way and the spiritual aspect of religious life.

Both the Sufis and the scholars criticized for being restricted to the outward aspect of religion, aimed to reach God by observing the Divine obligations and prohibitions. Nevertheless, some extremist attitudes occasionally observed on both sides caused some disagreements between them. Actually, there was no substantial disagreement, nor should it have been viewed as a disagreement, that the different aspects and elements of religion were dealt with and presented under different titles. It is by no means a disagreement that while jurisprudence concerns itself with the rules of worship and daily life, with how to regulate and discipline man's individual and social life, *Tasawwuf* aims to enable man to live his life at a high level of spirituality through self-purification and spiritual training. In fact, *Tasawwuf* and jurisprudence are like the two schools of a university which has undertaken to teach man the two faces or dimensions of Shari'a and educate him to be able to practice it in his life. These two schools cannot be one without the other. One teaches how to perform the prescribed prayers, how to realize the canonical purity required for worship, how to fast, how to give the obligatory alms, and how to regulate his daily life from shopping to marriage, etc. The other concentrates on the meaning of these and other acts of worship, how to make worshipping an inseparable dimension of man's existence and how to elevate man to the rank of a universal, perfect being, which is the true humanity. That is why neither of these disciplines can be neglected.

Although some impertinent ones among those claiming to be Sufis have gone so far as to label religious scholars as "scholars of ceremonies" and "exoterists", the real, perfected Sufis have always depended on the basic principles of Shari'a and based their thoughts on the Book—Qur'an—and the *Sunna*, deriving

things lying beneath and beyond their outer dimension. Adding to the commentaries on the Qur'an, the narrations of the Traditionists and the deductions of the jurisprudents, their asceticism, spirituality and self-purification, in short, their practice and experience of religion, the Sufi masters developed their ways. Thus, the Islamic spiritual life based on the actions of the spirit such as asceticism, regular worship, abstention from all major and minor sins, sincerity and purity of intention, love and yearning and man's admission of his essential impotence and destitution, became the subject-matter of a new science called *Tasawwuf* having its own method, principles, rules and terms. Even if there emerged over time some differences among the orders that were later established, it can be said that the basic subject-matter of this science has always been the essence of the Muhammadan Truth.

Unfortunately, it has sometimes occurred that, although they are the two aspects of the same truth, the commandments of Shari'a and *Tasawwuf*—which is in reality the spirit of Shari'a, comprising austerity, self-control and criticism and continuous struggle to resist the temptations of Satan and the carnal, evil-commanding self, and fulfil religious obligations, and so on—have been presented as contradictory to each other. While adherence to the former has been regarded as exotericism (self-restriction to the outward dimension of religion), following the latter has been seen as pure esotericism. Although this discrimination partly arises from the assertions that the commandments of Shari'a are represented by jurisprudents or muftis, and the other by the Sufis, it should be viewed as the result of a natural, human tendency, which is that everyone gives priority to the way more compatible with his temperament and for which he has aptitude.

As jurisprudents, Traditionists and interpreters of the Qur'an produced significant books based on the Qur'an and the *Sunna* and following the methods dating back to the time of the Prophet and the Companions, so also the Sufis compiled books on austerity, spiritual struggle against carnal desires and temptations,

THE ORIGIN OF TASAWWUF

Muhammad Fathullah Gilen

As the history of Islamic religious sciences tells us, the religious commandments were not recorded in the earliest times of Islam. The practice and oral circulation of the commandments pertaining to belief, worship, and daily life enabled people to memorize them. This is why it was not difficult to compile them in books. What had been memorized and practiced was recorded and arranged on paper. In addition, since the religious commandments mentioned above comprise the vital issues in a Muslim's individual and collective life, scholars gave priority to them and compiled books on them. Jurisprudents collected and codified in the form of books the Islamic law and its rules and principles pertaining to all fields of life. Traditionists (*Muhaddithun*) established the Prophetic Traditions and way of life and preserved them in books; theologians dealt with the issues concerning Muslim belief, and the interpreters of the Qur'an dedicated themselves to studying the meaning of the Qur'an, including the issues which would later be called the Qur'anic sciences such as *naskh* (abrogation of a law), *inzal* (God's sending down the whole of the Qur'an at one time), *tanzil* (God's sending down the Qur'an in parts on different occasions), *qira'at* (recitation of the Qur'an), and *ta'wil* (exegesis), etc. Thanks to these universally appreciated efforts, the truths of Islam and all its principles were established in a way not to leave any doubt concerning their authenticity.

While all this work was being done in the fields of religious sciences, essentially based on jurisprudence, Tradition (Hadith), theology and Qur'anic interpretation, the Sufi masters who concentrated mostly on the pure spiritual dimension of the Muhammadan Truth tried to draw attention to the essence of man's being, the real nature of existence and the inner dynamics of man and the cosmos, directing attention to the reality of