

## A Comprehension of Zarrūq's *Qawā'id al-Taṣawwuf*

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### **Abstract**

*Aḥmad Zarrūq (d. 899/1493) was the most influential Sufi scholar working in North Africa in the fifteenth century. He introduced the concept of juridical Sufism in his attempt to reconcile theology and jurisprudence with Sufism (thus merging shari'ah with ṭarīqah). His magnum opus, the Qawā'id al-Taṣawwuf, is highly regarded for its distinctive method and construction. In this study I shall present a comprehension of the contents of the Qawā'id al-Taṣawwuf according to the best-preserved manuscript of the work, which is held by the Escorial in Madrid ((MS no. arabe 741). The manuscript contains a preface, 224 principles and an epilogue. This study should enable future scholars to approach Aḥmad Zarrūq's writing with a firm understanding of its structure and contents.*

### **Introduction:**

Aḥmad Zarrūq was an interesting figure in the field of Sufism in the Maghreb.<sup>1</sup> He was a jurist, theologian and prolific writer of Islamic studies. Al-Kūhin records: "It was calculated that from the time of his birth till his death that he wrote half a page a day."<sup>2</sup> His writings are on various topics in different fields of Islamic sciences but his major work is concerned with the commentaries on the books of Mālikī jurisprudence and Shādhilī Sufism, focusing on his goal to unify and diffuse Islamic legal rectitude alongside Sufi devotion. He interpreted the Shādhilī's thoughts and presented a distinctive concept of juridical Sufism. His *Qawā'id al-Taṣawwuf* is the most important work to accomplish his reform programme of amalgamation of Sacred law and Sufi path. Being a jurist and theologian, Zarrūq selects the *qawā'id* genre to present Sufi concepts, producing a harmony and balance between Sufi piety, Islamic law and theology. He intentionally tries to win over the jurists and those rationally minded in favour of Sufism by using the principles of jurisprudence, theology and logical reasoning to legitimise Sufi thought and practice.

According to the MS of Escorial, *Qawā'id al-Taṣawwuf* consists of a preface, an epilogue and two hundred and twenty four principles.<sup>3</sup> There is no evidence which endorses the idea that Zarrūq counted the number of principles. However, in all earlier MSS, principles were not counted but separated one principle from the other marking the word *qā'idah*. These principles are divided into seventeen chapters which consist of unequal loosely related *qawā'id*. Each chapter is marked by *bāb*. Nonetheless there are some variations in the arrangement of principles and chapters but its main skeleton is almost similar in all MSS except in the MS of Berlin. It is very difficult to decide who arranged these principles in this particular form.

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‘Alī al-Muttaqī recorded that the book had “very useful and important principles” but most of them were scattered without proper chapterization. Al-Muttaqī arranged these *qawā‘id* into eight chapters with appropriate titles.<sup>4</sup> On the other hand, Zarrūq indicates in the introduction that he has divided this abridged book into chapters. After a doxology, he explains the purpose of this book: “The purpose of this abridged (*mukhtasar*) version and its chapters is to introduce the principles and foundations of Sufism in a way that integrates *sharī‘ah* with *ḥaqīqah* and incorporates the theology and jurisprudence with *tarīqah*.”<sup>5</sup> This short introduction not only describes the nature of the work but also indicates that Zarrūq himself compiled this book in a particular form as well. It cannot be claimed for certain that the present arrangement of the book is the same as what the author had or intended. However a comprehension of *Qawā‘id* is presented according to the arrangement of Escorial MS in this article.

### **A Comprehension of *Qawā‘id al-Taṣawwuf***

#### **Preface:**

Doxology: Zarrūq praises God ‘as He deserves for His Highness and Majesty and blessing and prayers for our master Muḥammad and his family/folk’. Zarrūq explains the purpose of the book and seeks the assistance from God to fulfil his aims.

**Chapter One:** This contains twelve principles and describes the introduction of the subject matter, its importance, scope and limitations.

Zarrūq writes that the understanding of a subject matter is necessary before going into any advanced argument and the debate about a thing is a dialectical procedure used to explain the essence of something and its benefit through employing acquired or innate intellect. The use of reason is necessary to evaluate the reality of something through refutation and acceptance by ascertaining its foundation and explaining its details. Zarrūq further elaborates that the fundamental nature or essence of something is its reality and its reality is perceived through its total nature and explained in a comprehensive definition, elucidated illustration or clear interpretation. There are almost two thousand definitions of Sufism and all of them are referred back to sincere intention towards God the Most-High. In reality, these definitions are different features of the same thing. The reason for these different interpretations of a reality is due to the incomprehensibility of its total nature. Therefore, everyone explains it according to his own knowledge, spiritual state and intuition. Because of this, a difference of opinion in Sufism is observed. Zarrūq opines that whosoever has a sincere intention towards God, has a share of Sufism and Sufism of everyman is the sincerity of his intention towards God.

Sincerity of intention is conditioned by seeking the good pleasure of God or doing that which gratifies Him. Zarrūq deduces by the verse (*Q39/al-Zumar: 7*) that seeking the pleasure of God is conditioned by belief in Him. Action is necessary for the realization of a true faith. Therefore there is no Sufism without jurisprudence

because the esoteric rules of God can be recognized only through the exoteric prescriptions (jurisprudence). There is also no jurisprudence without Sufism, because action is unacceptable and invalid without the purification of intention. Both jurisprudence and Sufism are invalid without true faith. Therefore, the unification of all three disciplines is necessary because they are linked with each other in a principle as souls are linked with bodies.

Zarrūq states that referring something to its origin and endorsing it with an appropriate argument invalidates the argument of the one seeking to oppose it. The origin of Sufism is the station of *iḥsān* which has been described in the Prophetic tradition: "you should worship God as though you see Him, and if you do not see Him, He nonetheless sees you."<sup>6</sup> Therefore affirmation of Sufism is indeed affirmation of its origin. Jurisprudence explicates *Islam*, theology elucidates *īmān* and Sufism illuminates *iḥsān*. Thus Sufism is one of the basic components of religion.

Zarrūq defines *taṣawwuf* and writes that the terminology of something assists in understanding the reality of it and elaborates its definition and subject matter in a comprehensive way. *Taṣawwuf* is an Arabic word, perfectly derived, non-ambiguous, and very clear and its etymology denotes the meaning concisely. Etymology demands consideration of the meaning of a derived noun and its roots. The connotation of a derived word is perceived from the word itself. If there are many connotations of a word then its perception is also divergent. Then one should try to synthesize them if possible otherwise all connotations are to be considered if there is no contradiction with the linguistic root. Many derivations of *taṣawwuf* are made by the experts. Zarrūq reveals five of them; however, he prefers the last of these, according to which, Sufism is derived from *ṣuffah* (the bench) and Sufis have the same qualities of the people of *ṣuffah* who are praised by God in the Qur<sup>ān</sup>.<sup>7</sup> Zarrūq clarifies that the people of *ṣuffah* were poor and they were known as the guests of God. Later on some of them became very rich. They praised God when they were blessed, just as they had remained patient in the past when they were poor. All the time they sought the pleasure of God. Therefore Sufism is not related to poverty or wealth. The fundamental condition is seeking the pleasure of God.

Zarrūq ascertains that the difference of judgment is sometimes due to the contradiction of realities or sometimes due to the different levels in a single reality; Sufism, poverty (*faqr*) and self-blame (*malāmah*) are all related to the latter. The Sufi always endeavours to purify himself from all things other than God and when he has nothing in his hands except God then he becomes a *faqīr* whilst a *malāmtī* is one who lives under blameworthy conditions: he neither appears good nor hides his bad actions. One who has close proximity with God (*muqarrab*) is perfect in spiritual stations. He lives with his Lord for his Lord. He has nothing to state except the Truth and he has no calm and abode without God while the different ways do not necessarily lead to the different aims. Some times the single plan is achieved with

different means. Therefore worship (*'ibādah*), asceticism and gnosis are ways leading to proximity with God and each one is interlinked with the other.

The required ability for Sufism is that a man has sincere intention, or he is a gnostic who has realized reality or a truthful devotee, or an honest seeker, or a scholar who is fastened with the esoteric realities or an expert of jurisprudence who is tied to the profound sense of the sacred texts. But a man is incapable and unprepared for Sufism if he is ignorant or a false claimant of knowledge or a habitual user of harsh language in arguments or an unintelligent layman, or unenthusiastic seeker or a man who has firm determination to blindly imitate great men. Zarrūq considers Sufism as the most dignified discipline and argues that if the dignity of something is due to its fundamental nature then that thing should be sought due to its fundamental nature. If the dignity of something is due to its advantage then it should be sought as a means to reach the reality. If the dignity of something is due to something attached to it, then advantage is to be sought in its associated subject. The knowledge of God Most-High is the most superior knowledge because it is the most magnificent and prominent. The dignity of this knowledge is due to its fundamental nature.<sup>8</sup>

**Chapter Two:** This chapter consists of nineteen principles and it deals with the multidisciplinary and overlapping topics of Sufism, jurisprudence and theology, superiority of Sufism over other disciplines and methods of teaching it.

Zarrūq states that Sufism is a science of purification and restoration of heart while Jurisprudence is for the rectification of actions and implementation of order and system. Theology is to examine the beliefs with evidence and proof and adorning the faith with conviction. The dignity of something is due to the dignity of its contents and Sufism is the noblest discipline because of its contents. It deals with the fear of God in the beginning and leads to the gnosis of Him in the end. However there is difference of opinion regarding Sufi teachings. Al-Thawrī did not allow teaching the Sufi tradition to every one whilst al-Junayd preached this tradition to everyone.<sup>9</sup> After describing al-Junayd's notion, Zarrūq argues that the difference of opinion is due to difference of correlation and forms. Therefore a careful and cautious conduct is necessary. Sahl alludes that after two hundred years, if someone has [some] of our knowledge, he should bury it because asceticism shall be only in the speeches of the people and their lord would be their stomachs.<sup>10</sup> Zarrūq states that this is the case in his own time. People have utilized the knowledge of subtle realities and truths for worldly purposes and engaged themselves in reprehensible innovations and prohibited things and laymen believe their heredity claim for Sufism.

Zarrūq states that there are some specific or general matters in every discipline and Sufism is no different. The rules of God related to the human conduct are for everyone and other rules should be delivered according to the ability of the listener. He believes that acquiring advanced knowledge and perfection is the habit of true devotees but it is necessary that one should seek the basic discourse of the discipline

(i. e. Sufism) before indulging oneself in the subtle esoteric realities. Sufism is a science for particular people not for the masses. All rules should be given in their proper place. Actions are for the common people, spiritual states are for the initiates, gains and advantages are for followers and subtle realities are for the Gnostics. Zarrūq argues that participation in an original principle demands the participation in its practical application. Jurisprudence and Sufism both are partners showing the ways towards the rulings of God and His rights. Thus both are under the same principle in excellence and deficiency, and knowledge is necessary for both. The Prophet sought refuge in God from knowledge which had no benefit.<sup>11</sup>

Zarrūq states that acting upon the rules of God is necessary and Sufism without practice is deception while any action is inappropriate without the perception of its wisdom and rationale. Therefore the correct way is first of all to seek knowledge, then action, then dissemination and then perfection. It is most appropriate to investigate a thing from its sources. It is a fact that the knowledge of subtle realities of esoteric sciences is a special divine act of kindness and it cannot be obtained from ordinary practice. Therefore, the consideration of three points is necessary: i) act upon the knowledge as much as possible ii)- seek refuge in God for enlightenment iii) follow the *sunnah* in all of one's actions.

Zarrūq opines that all prophets and saints have been afflicted. Accordingly, every disciple has to face affliction and suffering in the way (Sufism). A disciple should be content in conditions of both prosperity and adversity. Knowledge is sought from the Legislator or one who is appointed by Him. Piety is only valuable when it is compatible with a principle that increases the intellect and develops the faculties. As far as Jurisprudence is concerned, its rules are general in nature and scope because it aims towards the implementation of the form of religion. On the other hand, the authority of Sufism is particular and it is the relation between a person and his Lord and nothing else. Therefore a jurist can deny Sufism but not *vice versa*. Hence it has been said: "Be a jurisprudent Sufi not a Sufi jurisprudent." The Sufi of the jurists is more perfect than the jurist of the Sufis because the Sufi of jurists has grasped Sufism not only by spiritual states, but by actions and insights as well.

Zarrūq argues that one should observe the relationship between a "principle rule" (*aṣl*) and its practical application (*far'*) for correct deduction and conclusion. If the difference of judgments in a principle positively or negatively is based on an invalid relationship, then its conclusion is void and misleading. Everyone should understand the difference between contradiction and difference of opinion. Zarrūq further argues that every seeker has to follow a method of learning. Its process is at the beginning, listening and admitting, followed by envisioning and understanding, then rationalization and analysis, then practice and dissemination. Discussion with the men of knowledge is essential for the seeker, but this must be done with honesty and modesty.

The methods of learning help to achieve the aim. A suitable question is half of knowledge. Zarrūq explains the difference between contradiction and difference of opinion. He cites the saying of Ibn ʿArīf that every true seeker of knowledge must observe three things: i) seeking knowledge without prejudice ii) understanding the subject and strip it from all kinds of ambiguities iii) comprehending the difference between contradiction and difference of opinion. He asserts that the purpose of jurisprudence is to establish a general rule that eliminates and eradicates hardships. The purpose of Sufism is to search for perfection that can be achieved only by the actualization of the best in law and wisdom. Theology is for the affirmation of prohibitions and commandments.<sup>12</sup>

**Chapter Three:** This chapter consists of ten principles. Sufi methodology and its interpretation and links with other disciplines and some theological issues.

Zarrūq explains that the subject matter of a discipline is derived from its primary principles; however some other discipline might participate in the same subject matter and differ with it in some aspects such as jurisprudence, Sufism, and theology. The jurist investigates a matter in order to prove an exoteric rule for an exoteric action; the Sufi examines an esoteric rule for the realization of esoteric reality; the theologian evaluates the rules of negation and affirmation. Their principal rules are the Book, *sunnah* and rational interpretations which are approved by the Book and *sunnah*. Zarrūq argues that a thing can be described by its example and proved by argumentation. A heretic is like a man who rebuffs free will (*al-jabrī*) and negates wisdom and general rules. The *sunnī* is like the People of the Cave that are mentioned in the Prophetic parable, when they were blocked by a boulder in the cave. Each one prayed for his best deeds to be taken into account.<sup>13</sup> The Sufi is like a man who borrowed one thousand *dīnārs* and made God his witness and guarantor.<sup>14</sup> If one is not expert in a discipline, one should be silent; otherwise one's talk may give the wrong impression about the discipline. It is better for one to transmit the written message in order to save one's expression from ambiguity and imprecision.

Zarrūq argues that a practical application is evaluated by its original principle. If there is compatibility between them, then it is accepted. If there is contradiction, and no possibility of means of reconciling them, then it is rejected. The Sufi fanatics are similar to those theologians who have heretical ideas. Their judgments and deeds are to be refuted - but the right path is not to be rejected or denied. Compilation of a science from its origin is a very significant task and it helps the seeker to understand the nature of the science and recognise its limitations. The deduction of a science from its practical application is possible but it is difficult due to the profundity of perception.

Zarrūq records that when the foundation and practical applications of a science are well established and recognized, then the seeker can easily understand it. In this context, the earlier generation has no superiority or pre-eminence over the later

generations rather the later scholar is more perfect because he has more knowledge from his predecessor. However, the transmission and opinion of the scholars is to be accepted but evaluation and assessment of their opinion is essential because they are not infallible. Knowledge is based on argument and esoteric states are based on submission and faith. Therefore if a gnostic speaks about a religious matter, it should be examined according to the Book and *sunnah*. If he speaks about an esoteric knowledge then it should be evaluated according to his spiritual state. A rational argument is self-evident, but for transmitted knowledge, it is significant to investigate the authority of the transmitter. One should be acquainted with this method to save himself from blind affirmation. Zarrūq gives brief definitions of blind affirmation (*al-taqlīd*), emulation (*al-iqtidā'*), discernment (*al-tabassur*), independent judgment (*al-ijtihād*) and a school of jurisprudence (*al-madhab*) with the reference to *Miftāḥ al-Sa'ādah* by Ibn al-<sup>c</sup>Arīf.<sup>15</sup>

**Chapter Four:** This chapter consists of thirteen principles. It explains the diversity and uniformity of religious thoughts, authority of religious scholars, its limitations, Sufi behaviour in this regard and some theological issues.

Zarrūq formulates a rule that only one who is infallible, or a man whose pre-eminence is attested, is to be followed. The Prophetic tradition: "The best of the ages is mine" vindicates emulation. The companions of the Prophet had different kinds of traditions and the next generation collected all these traditions and their successors evaluated and examined them and then there were religious masters in all disciplines. The interpretation of the leading scholars is to be accepted in their disciplines and their emulation is valid in the region where they have acceptance.

Zarrūq argues that a ruling for a particular case should not be generalised. It has been described in some traditions that a minority of the Muslim community will remain on the right path till the day of judgement. These kinds of traditions pertain to inform us coming future and are not contradicted by traditions which describe a general rule e.g that spiritual purification (*al-tazkīyah*) is obligatory upon all Muslims. Similarly the subdivision of a principle rule produces the subdivision in its practical application. Therefore association with a fundamental principle is sufficient to protect oneself from confusion. The inspiration and light of a man is according to his guide. Those who get spiritual inspiration from the saying of scholars and divine book and *sunnah*, their inspiration are perfect but they were deprived from the light of emulation.

Zarrūq asserts that it is not permissible for a follower of a particular school of law to seek the validity of a prohibited matter from another school of law except out of necessity. However one can seek guidance from other schools if a matter is not prohibited or explained in his school of law. Similarly, every text generally has some ambiguities. Some of them are resolved at the first instance without any deep thinking while others are very complex and confuse the reader. This kind of vagueness is a dominant feature of the books of later Sufis. Authentication of a

principle-rule is necessary for the confirmation of its practical applications. It is sufficient to establish the foundation of religion and its applications according to the principles established by the leading scholars. Zarrūq explains the theological creed of belief and states that the Sufi doctrine is based on following the path of pious ancestors. However, the existence of *al-mūhim*, *al-mubham*, *al-mushkil* in the texts of the *sharīʿah* is to test the intellects, wisdom and beliefs of the people as revealed in the Qurān.<sup>16</sup> Only the statement of the Originator of sacred law (*shāriʿ*) is acceptable in ambiguous cases. He further maintains that a text which has many aspects and meanings is to be interpreted on the basis of probability and no one can claim that this is the exact will of God.

The rulings of the Divine Attributes (*ṣifāt al-rabbānīyah*) are unchangeable and their effects are non-transferable. Zarrūq writes that God attached His order with His will which is unchangeable. Therefore it is not permissible for a Muslim to degrade and humiliate the people of the Prophetic household because God verified their purity and purified them from abomination in the Qurʾān, which contains expressions of God's eternal rulings. The Prophetic tradition: "Salmān is from us, the People of the House"<sup>17</sup> is due to Salmān having a perfect religious relationship with the Prophet. Zarrūq states the pre-eminence of ʿAbd al-Qādir al-Jīlānī is perfect because he has both blood and religious ties with the Prophet. Zarrūq also reveals that the biographies are for introductions and there is no need to introduce a well-known personality.<sup>18</sup>

**Chapter Five:** This chapter consists of eleven principles. It elaborates the pre-eminence and supremacy of Sufism over other disciplines, reasons for the diversity of Sufi orders and the need for a *shaykh*.

The Sufi's perception, according to Zarrūq, is more profound than that of other experts of different disciplines. A jurist attempts to eradicate hardship and a Sufi aims to attain perfection. A theologian endeavours to correct the belief and a Sufi attempts to strengthen faith with conviction. The expert of exegesis and the traditionalist explains the rule and its meaning and Sufi goes beyond this, but only after acknowledging their interpretations. Zarrūq maintains that the subdivision of a practical application is due to the subdivision of its principle. Sufism is in fact the station of spiritual virtue (*iḥsān*) that is divided into two forms: the slave witnessing his Lord or the Lord watching His slave.<sup>19</sup>

Zarrūq views that the difference in paths produces ease. There are different Sufi orders and their way of training, and all are on the right path through the establishment of the sacred law and the avoidance of reprehensible actions. Submission to the best is desirable and Sufism is based on the following the best. The good has multiple aspects and every aspect is desirable according to the mental disposition of people. Laymen should follow the easiest and clearest path. Zarrūq argues that knowledge must be sought from the experts of the respective disciplines.

Jurisprudence is to be learned from the jurists not from the Sufis; similarly, Sufism is to be learned from Sufis not from jurists, unless, of course, the jurist recognises Sufism as well. Understanding the proper meaning of a word is necessary for the seeker of knowledge and anyone who ignores the language cannot grasp its meaning properly. He will thereby bring about damaging and dangerous results. Zarrūq observes that general piety (*taqwā*) is followed as a means to attaining scrupulous piety (*wara'*). *Taqwā* is leaving the unnecessary and that which does not concern one. A doubt without any indication is a diabolical suggestion, and scrupulous piety without *sunnah* is an innovation. He further explains that righteousness is the highest degree of piety which instils in one the ethics of the Qur'<sup>3</sup>ān and *sunnah*. The process of righteousness is completed through a sincere *shaykh*.<sup>20</sup>

**Chapter Six:** This chapter consists of ten principles. It explains the need of the *shaykh*, purpose of different disciplines and their principles and importance in relation to the foundational rules in spiritual guidance.

Zarrūq opines that one should fasten oneself to a principle to avoid disintegration. Therefore, following (*iqtidā*) of a *shaykh* is indispensable. The *shaykh*'s obedience to the *sunnah* must be established, and authority in gnosis is to be recognized. He concludes that a *shaykh* is necessary in order to ascend, spiritually, to the level of one who can consult spiritual openings (*futūḥāt*) just as the Prophet consulted Waraqah when suddenly revelation began to come to him. Zarrūq argues that the jurist evaluates a legal opinion on the basis of its principle. A matter is acceptable if it does not contradict any principle such as recitation of *sūrah yāsīn* near the dead body. Similarly the traditionalist examines a legal opinion from the text of a tradition according to its status and transmission, namely whether that is a *ṣaḥīḥ*, *ḥasan*, *ḍa'īf* or *mawḍū'*. The beatification of ethics comes through a continuous practice and Sufism deals with this subject particularly.

Zarrūq states that piety and its different expressions are revealed in *al-Qūt* of Abū Ṭālib al-Makkī and *al-Iḥyā'* of Muḥammad al-Ghazālī. *Al-Qūt* illustrates different forms of virtues which do not contradict the *sunnah*. However, there are many inauthentic and weak traditions in both of the above mentioned works. Zarrūq reveals the method of research of philosophers and logicians and advises us to use their method in the verification of texts but, he adds, one should not absorb himself completely in their discourse. He further maintains that there are many ambiguities in understanding the cosmological realities. Therefore it has been said: stay away from al-Būnī and his likes and follow Khayr al-Nassāj and others like him.

Zarrūq argues that the aim of a theologian is to illuminate faith with conviction. The Shādhilīyah use this methodology in their spiritual training because this is the quickest way to achieve the objective. According to Zarrūq, the multiplicity of a basic principle creates the multiplicity of its practical applications. Thus, every Sufi

order is based on many principles except the Shādhilīyah, which is founded on a single principle. Their single principle is the abandonment of self-direction in the face of God's decree. If there is a fundamental principle then its subdivision into principles and practical applications is useful in order to recognize the nature and limitation of the principle.<sup>21</sup>

**Chapter Seven:** This chapter consists of ten principles. It describes the classification of knowledge and its application and also explains the cautious behaviour required in doubtful matters.

Zarrūq states that the knowledge of Sufism can be divided into three forms: i) knowledge of discourse and caution ii) knowledge of practices and servanthood iii) knowledge of revelation. The Qurān and *sunnah* are the main source of all sciences. Some people extract knowledge from the external words of the text; they are Zāhirīyah (literalist) while the others analyse them by different interpretation; they are jurists. Others go further to find out the essence of the external text and internal meaning after establishing the interpretations of jurists, and they are Sufis.

Zarrūq explains the classical division of sacred law into three forms: necessary (*darūrī*), needful (*hājī*) and complementary (*taḥsīnī*). He asserts that excellence in religious states does not grant any one the right to do something above or beyond the law. The legal system is for everyone and there is no exception on the basis of piety or devoutness. Knowledge of God's commandments is necessary for everyone before embarking upon practice. He argues that acquiring knowledge from its foundation is straightforward. The questions must be answered according to the ability of questioner. Ambiguous thoughts are not acceptable without clarification. Therefore one should not claim knowledge that he does not possess. Similarly, rejection of knowledge of something without proper knowledge of it is unfair and biased. Similarly, knowledge of something does not permit someone to remain silent when he observes something which is certainly wrong. Homosexuality and adultery are clearly prohibited but killing, taking of money may be sanctioned in certain circumstances. Although hesitation and caution is desirable in doubtful cases, which can be distinguished from the situation when something good or bad is manifest. Therefore the denunciation of a Muslim on the basis of doubt is not valid.<sup>22</sup>

**Chapter Eight:** This chapter consists of ten principles. It describes the spirit of religion, recommends the moderate and balanced path in all matters and emphasizes on the restoration of order.

Zarrūq proclaims that excellence in worship comes by observing its requirements and implementing the bounds that God has placed on man's freedom of action. A Sufi disciple should not follow the reprehensible innovations and seek concession in religious matters (*rukhas*). Zarrūq states that the whisperings of the devil (*waswasah*)

are religious innovation that can be removed with the remembrance of God. The good is based on eating permissible food and keeping good company. All believers are ordered to seek permissible earnings that are possible for everyone in all times. God does not hold us liable for what is in His knowledge but He does hold us liable for that which we know and from whence we know it. The preservation of order and public good is indispensable. Therefore the community has agreed that it is prohibited to revolt against the *imām*. Similarly, the *jihād* under the leadership of a *amīr* is obligatory even though he may not be pious.

Zarrūq devises a principle that the worship of God demands to perform all obligatory duties according to the Sacred Law, whether these are commandments (*ʿazīmah*) or legal dispensations (*rukhas*). There is no preference of commandments over legal dispensations because both are the orders of God; however, a disciple should avoid interpretation and taking concessions which go against scrupulous piety. A disciple should aim to accord with to the Truth and it is good if someone's inner desires are also compatible with the Truth. Zarrūq relates the saying of ʿUmar b. ʿAbd al-ʿAzīz: "If the Truth is according to one's desire, this is just honey blended with butter."

Zarrūq opines that reward is on the basis of submission to God and not upon the basis of hardships caused by this submission. Therefore faith, remembrance of God, and recitation are greater than any physical actions, even though the latter are more demanding. Excess is prohibited in acts of religious devotion and moderation is recommended in all actions. He further maintains that constituting a rule that is not in the sacred law is a kind of innovation in religion particularly if it is contradicted by the *shariʿah*. Similarly, removal of something from its place causes the introduction of its opposite in its place. Therefore a disciple is advised to recite many prayers at the beginning for the purification of his heart and when his heart becomes free from egocentric desires, he is advised to concentrate on a single invocation.<sup>23</sup>

**Chapter Nine:** This chapter consists of eleven principles. It describes the significance of invocations and illustrates the permissible and prohibited matters with their justification and rationale.

Zarrūq views that if someone has a natural inclination towards acquiring knowledge he learns very fast. It has been said that if a child is taught according to his inclinations he becomes an expert in a discipline. A novice should be allocated invocations and practices according to his natural disposition and God's aid will be given in accordance with the intention of the servant. It is easy to acquire a thing through repetition. A novice should continuously perform particular invocations until he attains the intended result otherwise he is like a well digger who does not concentrate on digging in one place, but digs a little over a large area. Repetition is the means, and not the end of spiritual practice. Zarrūq further maintains that the durability (*dawām*) of something is based on the durability of its sources and any

reward is according to intention. Excessively seeking worldly benefits is dangerous because it leads to activities devoid of spirituality such as treasure-hunting, alchemy and the like.

Zarrūq argues that the preservation of a system is necessary, and therefore, all acts contrary to the system are condemned. For example knowing alchemy, numerology and astrology for a wage are harmful, since all of these elements are opposed the wisdom of the intellect. Whereas, upholding the outer form of wisdom is necessary. One must ascertain the wisdom of religion according to his own situation - without looking at the state of others. The Prophet approved the people of *ṣuffah* being aloof from worldly matters, but at the same time he ordered Ḥakīm b. Ḥuzām to seek a means of living.<sup>24</sup>

Zarrūq says that if there is equal benefit in performing a thing or leaving it, then leaving it is better than performing it. For example in an uncertainty between silence and speech; it is better to be silent. However, there must be a reason for the preference in each case. The status of a thing that is praised or condemned for some reason other than its inner qualities, may be reversed through a cause that demands a different ruling such as leadership is praised for establishing order, and condemned because it leads to arrogance. Zarrūq maintains that a forbidden matter become permissible for the greater good such as lying to establish peace between people. The process of seeking good and leaving evil needs a continuous effort. Therefore it has been said that desisting from sins is easier than asking for repentance. God's generosity is so great that no one's sin is above His forgiveness. Similarly, His majesty is such that He may punish any sinner. Therefore everyone should be conscious of both of these attributes of God at all times.<sup>25</sup>

**Chapter Ten:** This chapter consists of nine principles. It explains the special characteristics of words and their effects, the significance of litanies and the importance of the spiritual retreat and purification of the heart.

Zarrūq writes that the existence of particular qualities in the words, deeds and characters are confirmed. Invocations have the attribute of saving their invoker from the punishment of God. Zarrūq says that he has seen the people who were invoking through blasphemous words/formulas. Whereas, the *sharī'ah* permits all invocations which have clear meanings. Whatever is advised for the sake of education must be restricted to those particular words without addition or subtraction. Therefore if there are certain numbers mentioned for an invocation then it should be limited to that number only. It is the responsibility of a man that he should not exaggerate in the obligatory commandments. Furthermore, he should understand the reason of the prohibition.

Zarrūq states that purification of the heart is demanded for worship. One should avoid all those people who are immature in age, intelligence and religion, and the companionship of pious people is recommended. Spiritual solitude is different from mere isolation and it is a kind of *i'tiqāf* (seclusion) that is not restricted to the mosque. The period recommended for solitude varies from ten days to forty days according to the different Prophetic traditions. The purpose of this solitude is purification of heart and a *shyakh* is necessary for guidance through it. Actually, worship, gnosis and asceticism are different forms of piety and all are interrelated with each other. Consistent performance of obligatory acts leads to the proximity of God and invocation is the best way to reach Him as He said: "Remember Me; I remember you."<sup>26</sup> This is the greatest miracle and pre-eminence. Zarrūq maintains that the light of invocation burns the attributes of man and stimulates luminosity in the heart. Therefore, the prayers upon the Prophet with invocations are recommended, because prayers upon the Prophet are like water that strengthen the spirit and smother the fire of the ego.<sup>27</sup>

**Chapter Eleven:** This chapter consists of ten principles. It states the importance of personal prayers and invocation, the validity of its performance both out loud and silently; in isolation and in assembly; as well as outlining its different methods and their conditions.

Zarrūq elaborates the importance of personal prayer. He evaluates its underlying wisdom alongside a discussion of belief in the pre-determination of destiny. He concludes that personal prayer is a kind of worship that is commanded by God. Personal prayers and invocation are both equal acts of worship and each one can substitute the other. A ruling which is for a general case does not apply to a particular case. An argument is necessary for the imposition of a specific upon a particular case. The matter of assembling for invocations and performance of personal prayer loudly falls under this observation. Affirmation of a ruling for a particular case does not generalise it because the basic principle is prohibition until evidence for validity is adduced/put forward. Zarrūq elaborates the validity of assembling for invocation, personal prayers and recitation. He further asserts that the excellence of something is not evidence for its superiority. Assembling for invocation, personal prayers and recitation is recommended by the *sunnah* but the Prophet joined the circle of scholars and preferred them over a gathering of invocation, because of its greater benefit.

Zarrūq opines that time and space play an important role in the formulation of legal rulings. Some acceptable acts are declared as prohibited or reprehensible because of contextual consideration. Zarrūq views that assembling for invocation is to be prohibited either on the basis of the elimination of means (to wrong doing) or the rejection of reprehensible innovation. He further argues that if the validity of something is conditional, then all of its conditions must be observed. Thus, there are

three conditions in assembling for invocation: i) free time after the performance of obligations ii) absence of prohibited or reprehensible acts iii)- observing the etiquettes of invocation.

Natural inclination towards any religious activity is praiseworthy. Zarrūq states that usage of invocation for worldly purposes for instance recitation of *sūrah al-wāqī'ah* to combat poverty is lawful.<sup>28</sup> Al-Būnī and the like hold the same opinion about the invocation of the various names of God and their respective merits. Otherwise, according to the basic principle, one should not make the invocation for worldly achievements. There is a particular merit in the meanings of every word and invocation that requires a special method of performance; and its secret lies in the number of its prescribed repetitions and its benefit is according to the spiritual states of the invoker. Zarrūq writes that the particular numbers of invocations are relevant and rosary beads are useful in the performance of invocation.<sup>29</sup>

**Chapter Twelve:** This chapter consists of eighteen principles. It examines the validity of Sufi audition, poetry and ecstasy, seeking blessing from objects and articles belonging to righteous people.

Zarrūq devises a principle that whatever is allowed for a reason, or a specific or common cause is not be generalized in all cases. Therefore the deduction of the permissibility of Sufi audition from singing at celebrations is invalid. There are three opinions about *the things before the Law*: caution, permission and prohibition. Audition is to be examined under this law and Sufis like the jurists have three different opinions on the matter. It is a reprehensible innovation to believe that a certain act will lead to the proximity of God, where in fact it does not do so. No one recommends audition, and those who validate it, do so only on the basis of necessity. Therefore this condition should be observed otherwise the act is prohibited. Zarrūq argues that audition is of benefit only for those who are truly involved and it aids their spiritual illumination. A man is benefited only when he is attentive in all spiritual states. Al-Shāfi'ī said: "The beauty in poetry is truly beautiful, and its vileness is truly vile."<sup>30</sup>

Zarrūq states that if a Gnostic confesses to a deficiency in his knowledge then his statements should be accepted, because he is nonetheless truthful. The prohibition of something due to a particular obstruction or with justification does not eliminate its principle ruling (of validity). The leading later Sufis and majority of jurists believe in the prohibition of audition because of the context of innovations and heresies. Some people reject it because a ruling of illegality is effectively an elimination of all means for an act. Zarrūq asserts that anything that is allowed out of necessity is restricted within the bounds and all of its conditions are to be taken into account. It is easy to benefit from those acts which are harmonious with one's natural inclinations. Stories and poetry attract people and refers to esoteric realities. However there are three

conditions for their validity. If an act is permissible by a set of conditions, then these conditions must be fulfilled for its legitimacy. The conditions are: i)- consideration of companions, time and place ii) free time after performance of religious obligations iii) sincerity.

Zarrūq notes that poetry, admiration and allusion are signs of distance from the contemplation of God. In the presence of the Divine Majesty, the soul cannot maintain affirmation of itself. Therefore the leading Sufis such as al-Junayd, °Abd al-Qādir, al-Shādhilī produced very little poetic work. It has been said that Sufi audition is prohibited for a man who knows that his consciousness will be dominated by audition. A person in rapture and ecstasy (*al-wājjid*) is excused because he is in a state where he cannot contain himself. The ruling concerning insane persons are to be applied on him in this state.

Zarrūq explains the value and reality of the allusions which a man perceives during his ecstasy must be considered from the point of view of one possessing complete realisation, otherwise it is preferable for a man of faith to follow a safer method. The imitation of Sufis in their actions and practices is permissible such as wearing the patched frock, carrying prayer beads, a staff and a prayer mat and dying one's hair. However it is prohibited for a man whose aim is trickery and deceit. The miracles of the pious men produce evidence for their sincerity. It is permissible to seek the blessing of righteous people whose miracles have manifested.<sup>31</sup>

**Chapter Thirteen:** This chapter consists of twenty four principles. It explains mainly on two topics: 1- Sufi rituals and their legal status such as the donning of the patched frock, using rosary beads, initiation, visiting graves seeking grace etc. 2- Theological debates such as miracles, intersection, intuition, discernment in affair and emulation of the pious.

Zarrūq states that expressions and conversation are important to understand a man. The inner self of a person is recognized from his outward state because what is in the heart reflects on the face. Zarrūq states that the understanding of a man is by three things: his words, behaviour, and nature, when he is angered. Every region has its divergent manifestation of good and bad. A sign of pious man is that he stays away from the bad qualities of his region. A general rule is not implemented in specific cases. Good people will exist everywhere and for all times. However, infallibility is only for the Prophets. The character of a man is examined on the basis of predominant aspects of goodness in his states. Supernatural events are to be examined on the basis of the character of their originator. If his religiosity is sound then it is a miracle; otherwise it is trickery or magic.

It is commanded not to pass a judgement on the matter about which one has no knowledge. Zarrūq states that the excellence of something does not require its

superiority/preference over another; otherwise, one has to confess the pre-eminence of Iblis on the common people on the basis of his extraordinary qualities. Therefore emulation is not valid except for a person whose knowledge and religiosity has been established. The evaluation of times and peoples, not on the grounds of sacred law, is of the pre-Islamic traditions/practices. The non-believers raised the objection of why the Qur<sup>ʿ</sup>ān was not sent down to a man of greater tribal nobility of the two cities. Actually prophethood is a special blessing, as is sainthood. The greatness of a man is perceived from his standing with God. It is significant to respect all those who have a relationship with God until they violate a clear ruling of Sacred Law. All great people were afflicted with different adversities and they persistently desired the pleasure of God. Tranquillity is a state of peace of mind in all alarming and terrible circumstances. As far as the validity of intercession is concerned, Zarrūq argues that nobody can intercede before God except with His permission. It has been ordered to find out the means of reaching Him. It has been said that these means are the belief in God, or obedience to the Prophet of God, or the good deeds of a man.

Regarding Sufi rituals, Zarrūq describes the importance of the patched frock, prayer beads, the oath and the handshake. He relates a Prophetic tradition to prove the validity of these rituals. Any action is valid which has sound and clear authority from tradition such as visiting graveyards. He also emphasizes the observation of proper conduct during these visits. The argument which is based on probability leads to definite certitude, but it does not necessarily apply in all circumstances. Discernment in Sacred Law is a light of faith. One who possesses it can discern the inner states of people. It can be achieved by purification of heart.

Zarrūq reveals that God helps the servant in his inability to manage his interests; and love of the people is attained by staying away from what belongs to them. Therefore laymen prefer the ascetics over the scholars and Gnostics. A man who acts upon the obligatory actions accurately and praises God, He grants him general acceptance amongst people. The respect of religion for the pleasure of God is the intention of a true seeker, and purification of intention is essential otherwise there is an abuse of religion. Leaving an obligatory act due to the praise or criticism of people is in fact departing the Truth for them and this is condemnable.

Zarrūq argues that the manifestation of miracles and keeping them secret is assessed according to its principle and practical application. Some people manifest miracles while others keep them secret. Understanding of the commandment to combat the lower self is very important. A man who knows the arrogance of the self but persistently follows its commands remains distantly from the path to truth. Thinking well about the people is a positive idea that leads to goodness. The blessing of God purifies the hearts of His saints. They have to interact with other people to carry out their needs. Therefore, at the beginning of the spiritual path a saint is given what he desires, but not at the end when his heart is completely preoccupied by God and he desires nothing other than what his Lord desires for him.<sup>32</sup>

**Chapter Fourteen:** This chapter consists of twenty four principles. It describes different ethical and moral aspects and defines ethical terminologies such as good and bad, generosity and avarice, envy and goodwill, anger and tranquillity, and how to nullify bad moral and acquire good morals.

Zarrūq states that God is perfect and perfection comes only through His blessing. No one is perfect except Him. Thus, imperfection is in the origin while perfection is supplementary. Poverty and wealth are two existing features. The second feature is from the qualities of God. Therefore this is preferable. If a man is in the state of affluence and prosperity with God (*al-ghinā bi-Allāh*) then he manifests many miracles and if he is in the state of poverty with God then his tongue becomes dull while there is a group of people who are in a higher station and they are more perfect.

Zarrūq recommends moderation and states that in reality, man is not the owner of worldly things, he is just a manager. Therefore both parsimony and extravagance are forbidden. Renunciation is passive behaviour towards something in a way that its existence or extinction does not affect one's heart. Al-Shādhilī says: I saw Abū Bakr al-Ṣiddīq in dream and he said: "The sign of the love of this world leaving the heart is to spend when one is in possession (of wealth) and to feel tranquil at the separation (from wealth)."<sup>33</sup> Whatever is condemned for a reason that is not linked to its fundamental nature may be praised for the same reason; examples here include wealth, status and leadership. The condemnation and praise of these things are based on their consequences and not on their essence. Declaring the permissibility of a prohibited thing to avert a merely reprehensible matter is not valid. Therefore the Sufi is not concerned with praising people for one reason or another.

Zarrūq asserts that complete intention of heart towards God is required in all states. Therefore negation of ostentation, arrogance and greediness is obligatory to attain sincerity, gratitude and trust in God. Hindrances are not harmful to the seekers if they possess true intention. One should not leave or abandon a recommended thing for fear of ostentation. It is necessary to establish the arguments to nullify the aspirations of the ego and doubts. *Waswasah* is from Satan and one should keep one's attention away from it. After gaining the realization the states of sincerity, disclosure or concealment of actions do not come into effect, but before this stage one must fear ostentation. Zarrūq defines deceit (*al-madāhinah*), courtesy (*al-madārah*) and differentiates between gift and bribery. He says that these four things are difficult to discern in some cases. One should be very careful about them.

Zarrūq defines moral character (*khulq*) as a state of being from which manners/habits flow easily and it manifests itself in opposites such as rapacity and generosity. The ethics of the self are not to be examined by external accidents, except from whence they indicate these internal characteristics. For example rapacity is a burden while

generosity is a pleasure at the time of giving. These are states of mind and it is not necessary that a generous man gives something to be generous. Moral characters are examined by the intention in their performance. Greed is reprehensible, however if one is greedy to seek the trust of God then it is praiseworthy. The envy is referred back to stiffness of the inner self and the intention of the envious is to ruin all that another person has. One should repulse evil with a graceful manner.

Zarrūq argues that the implementation of penalties and holy battles is to maintain order and it is an act of mercy for both parties if it is for the sake of spreading the word of God and establishing order and spreading faith. Anger is an ignition in the heart. A Sufi disciple must observe careful behaviour in this state. Invalidation of bad morals by purposely doing their opposites is the wisdom of religion. Tranquillity (*al-ʿāfiyah*) is a state of peace and calmness whether for a specific reason or not. If it is from the grace of God then it is perfect tranquilly otherwise it is its opposite, that is, a tribulation. Tranquillity is set according to the spiritual state of the individual. Zarrūq advises that one should be patient (*sābir*) in suffering. In the early days of Islam, Muslims had to face many hardships such as exile and other adversities. Thus everyone who desires perfection has to face difficulties. High morals are to be acquired by the elimination of their opposites and it can be sought through consistent training.<sup>34</sup>

**Chapter Fifteen:** This chapter consists of thirteen principles. It describes different Sufi states and stations, subjective thoughts and their sources and significance of Sufi anecdotes and symbolism.

Zarrūq asserts that admitting one's faults and the blessings of God without following all that entails from them is a great hindrance to attaining realization. The purpose of both acknowledgements ought to be realization of deficiencies and extending gratitude to God. The advantage of examining the faults of the ego, and perceiving the intricacies of one's states, is to understand one's imperfection and become humble with God. However it is beyond one's capability to eradicate all their deficiencies.

Zarrūq proclaims that understanding of subjective thoughts is significant for the men of contemplation to negate disruptions of the heart. There are four kinds of subjective thoughts: divine (*rabbānī*), psychic (*nafsānī*), angelic (*malakī*), and satanic (*shayṭānī*). Stories and anecdotes have a great impact on the listener. Similarly poetry has strong effects but usually it strengthens the ego. Anyone who affirms his own excellence and denies the qualities in others is in fact degrading his own qualities.

Zarrūq asserts that that it is necessary to be cautious about the transmission of information otherwise its words may be forged. Correct usage of a word is necessary to find out the correct meaning of the word and understanding its correct meaning is necessary to express its true spirit, otherwise in the first instance the speaker himself

may have been misguided, and in the second he may misguide someone else. Furthermore, the wisdom of the usage of symbolism and the disjointed letters (*muqatta'āt*). Symbols are used to convey a comprehensive meaning in a few letters or words. The knowledge can be examined by its acceptance and refutation. Similarly spiritual experience can be evaluated through the affirmation and denunciation of one's spiritual states. There is no fixed rule except what is from God. The religious scholars examine acts and determine their legal position. They classify the acts into obligatory, invalid, recommended, reprehensible and acceptable. Thus it is obligatory to follow their principles without deviation from the Truth. The responsibilities are according to the states of a man. The fundamental rule of Sufism is following what is best.

Zarrūq claims that the Sufi worldview endorses everything which attaches the heart to its Lord. Therefore when al-Junayd was asked about the Sufi audition he replied: "Everything that leads a servant to his Lord is recommended."<sup>35</sup> Zarrūq states this condition must be observed in the Sufi audition. Worship is nothing but luminosity and union while disobedience is entirely obscurity and deviation and there is an area of confusion between the two (worship and disobedient). One should stay away from doubts and obscurities.<sup>36</sup>

**Chapter Sixteen:** This chapter consists of ten principles. It explains the criticism of Sufi rituals, practices, ecstatic remarks (*shatahāt*) and their analysis.

Zarrūq states that seeking realization with sincerity leads generally to a relaxation in outward worship without neglecting obligatory acts. Thus, it is observed that some Sufis engaged in reprehensible practices and uttered ecstatic remarks (*shatahāt*). Therefore the leading Sufis recommend observing fundamentals of the Sacred Law to get rid of doubts and criticism. Zarrūq argues that a Sufi overlooks the commandments related to the human conduct during his spiritual states and engages in prohibited practices and utters ecstatic remarks. Therefore, it is necessary to keep the company of a pious jurist for advice and guidance. Because of the strangeness and subtle realities, there are many pretenders on this Path. Therefore religious scholars advise to stay away from this path.

Zarrūq affirms that Sufism is not valid without jurisprudence and a jurist Sufi is in a perfect state in contrast to the opposite. Refutation averts the acceptance of a refuted act and affirmation is the key to the act which is affirmed. A thing is rejected on the basis of independent judgement, or to block the means to it, or because of a lack of understanding, or due to ignorance or obstinacy. All these ways of criticism are a reference to the reality except the last one. Zarrūq states that the criticism of Abū Ḥayyān and Ibn al-Jawzī is to block the means. Zarrūq advises that explicating the deficiencies of someone in confidence is advice, but propagating it publicly is scandal and no one has any right to humiliate or disgrace any one. The preservation of religion is preferred over the preservation of supplementary elements. Therefore

criticism on *isnad* (the chain of *ḥadīth* transmitters) and in the community affairs is recommended. The criticism of Ibn Jawzī of Sufism is also in this regard but he exceeded the limits. Therefore, the men of the path repudiated him, otherwise his book is beneficial.<sup>37</sup>

**Chapter Seventeen:** This chapter consists of nineteen principles. It evaluates and examines the nature of the criticisms against Sufism and suggests self-analysis, piety and performance of litanies regularly.

Zarrūq states five reasons for the repudiation of Sufis: i) The indulgence of some Sufis in special dispensation and their misbehaviour ii) Sensitivity of the observer iii) Existence of false pretenders iv) Fear of misguidance of laymen v- Desire of some Sufis for acclaim. He states every one of the above mentioned categories are rewarded or excused except the last one. Nevertheless, the books that have been written to renounce Sufi doctrine and their teachings are valuable because they caution against the mistakes and errors of Sufism.

The claim of a claimant is evaluated by the result of his claim. If the result matches his claims then he is truthful, otherwise he is a liar. Zarrūq describes the different spiritual states and their results to evaluate the claims of individuals, such as repentance without piety being void. He defines fear (*khashīyah*), fright (*khawf*), hope (*rajāʾ*) love (*ḥubb*) and states these are the motivators to action. He asserts that lover is not happy to disobey his beloved. Therefore if anyone who commits an error should hurry to repentance.

Zarrūq opines that realization is achieved by the blessing of God and every aspect of the *sharīʿah* is also an esoteric reality. Therefore one should follow the *sunnah* entirely Negligence in self-examination yields consistency in error. Therefore self-examination is compulsory for rectification of errors. The perception and realization of things is the sign of life and a dead man does not realize anything. Similarly a live heart becomes happy by doing virtuous acts, and gloomy by committing sins. One should seek knowledge of the *sharīʿah*. The Messenger is the leader. Any *shaykh* who is not well-established in the *sunnah* is not one to be followed even if he has performed thousands upon thousands of miracles. The recitation of litanies is necessary for every true disciple. If he could not perform them in time due to some reason, he should carry them out later consistently without insincere exaggeration therein.

Zarrūq argues that everything has a strong affiliation with what it belongs to. Therefore the remembrance of a Sufi is long-lasting in contrast to a jurist because the jurist lives with his knowledge and whereas the pious man lives with God. Veneration is determined by what God has venerated and its denigration sometimes leads to blasphemy. Therefore it is wrong to say that we do not worship Him out of

fear of hell or the desire of paradise. The believers are commanded to ask for paradise and seek refuge in Him from hell-fire.<sup>38</sup>

### Epilogue:

Zarrūq relates the advice of his Shaykh Abū al-°Abbās al-Ḥaḍramī that a novice must follow the Book and *sunnah* in his deeds and in all three dimensions regarding the divine, personal and human interaction. He elaborates upon these and advises the renunciation of reprehensible innovations, legal dispensations, doubts, and usage of esoteric knowledge for worldly benefits. He emphasizes self-examination and the purification of the heart for the validity of acts. He recommends the books of Ibn °Aṭā° Allāh for esoteric knowledge, particularly his book *al-Tanwīr* and the books of Ibn Abī Jamrah and *al-Madkhal* of Ibn al-Ḥājj for exoteric knowledge. He relates some Prophetic traditions and in the end he prays for the grant of success and invokes blessings upon the Prophet and his family.<sup>39</sup> We have attempted to present a content study of *Qawā'id al-Taṣawwuf* that helps a reader ascertain Zarrūq's Sufi approach and his methodology applied in his masterpiece.

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<sup>2</sup> al-Kūhin, *Ṭabaqāt al-Shādhilīyah*, p. 20.

<sup>3</sup> Zarrūq, *Kitāb Ta’āsīs al-Qawā’id wa-al-Uṣūl wa-Taḥṣīl al-Fawā’id li-dhawī al-Wuṣūl fī Amūr Ahammuhā al-Taṣawwuf wa-mā fihī min Wujūh al-Ta‘arruf*, (MS no. arabe 741, Real Bilioteca del Monasterio Escorial, Madrid), folios: 110 to 147.

<sup>4</sup> Zarrūq, *Qawā’id al-Taṣawwuf*, (MS no. 3031 PM.547 the Koniglichen Bibliothek zu Berlin), folio: 2a.

<sup>5</sup> Zarrūq, *Qawā’id*, ((MS No. 3031 PM. 547), folio: 2a.

<sup>6</sup> Muslim b. al-Ḥajjāj al-Qushayrī, *Ṣaḥīḥ*, kitāb al-imān, (1) bāb al-imān wa-al-islām wa-al-iḥsān..., (Riyadh: Dār al-salām, 1999), ḥadīth No. 93.

<sup>7</sup> Q6/ *al-An‘ām*. 52.

<sup>8</sup> Zarrūq, Aḥmad, *Qawā’id al-Taṣawwuf*, ed. Ghulam Shams-ur-Rehman, (A Critical Edition of *Qawā’id al-Taṣawwuf* with Introduction, PhD dissertation, IAIS, University of Exeter, 2010), vol. 2, pp. 2-11.

<sup>9</sup> Abū Nu‘aym al-Iṣfahānī, Aḥmad ibn ‘Abd Allāh (d. 430AD), *Hilyat al-awliyā’ wa-ṭabaqāt al-aṣfiyā*, (Cairo: Maṭb‘at al-sa‘ādah, 1351/1932), vol. 6, p. 369.

<sup>10</sup> Abū Nu‘aym revealed some similar sayings of Sahl, *cf.* Abū Nu‘aym, *Hilyah*, vol. 10, pp. 195-201.

<sup>11</sup> Ibn Mājah Muḥammad b. Yazīd al-Qazwīnī (d. 273AH), *Sunan*, abwāb al-du‘ā’, bāb faḍl al-du‘ā’, (Riyadh: Dār al-salām, 1999), ḥadīth no. 3837.

<sup>12</sup> Zarrūq, *Qawā’id al-Taṣawwuf*, vol. 2, pp. 12-27.

<sup>13</sup> Al-Bukhārī, *Ṣaḥīḥ*, kitāb al-ādāb (5), bāb ijābat al-du‘ā’ man barra wālidayhi, (Riyadh: Dār al-salām, 1999), ḥadīth no. 5974.

<sup>14</sup> Al-Bukhārī, *Ṣaḥīḥ*, kitāb al-kifālah (39), bāb al-kifālah fī al-farḍ, ḥadīth no. 2291.

<sup>15</sup> Zarrūq, *Qawā’id al-Taṣawwuf*, vol. 2, pp. 28-36.

<sup>16</sup> Q8/ *al-Anfāl* and Q3/ *Āl ‘Imrān*. 7.

<sup>17</sup> Muslim b. al-Ḥajjāj al-Qushayrī, *Ṣaḥīḥ*, kitāb faḍā’il al-ṣaḥābah, (59) bāb faḍl al-fāris, (Riyadh: Dār al-salām, 1999), ḥadīth nos. 6397, 6398.

<sup>18</sup> Zarrūq, *Qawā’id al-Taṣawwuf*, vol. 2, pp.37-57.

<sup>19</sup> Muslim, *Ṣaḥīḥ*, kitāb al-imān, (1) bāb al-imān wa-al-islām wa-al-iḥsān..., ḥadīth no. 93.

<sup>20</sup> Zarrūq, *Qawā’id al-Taṣawwuf*, vol. 2, pp.58-70.

<sup>21</sup> Zarrūq, *Qawā’id al-Taṣawwuf*, vol. 2, pp. 71-81.

<sup>22</sup> Zarrūq, *Qawā’id al-Taṣawwuf*, pp. 82-93.

<sup>23</sup> Zarrūq, *Qawā’id al-Taṣawwuf*, pp. 94-102.

<sup>24</sup> Muslim, *Ṣaḥīḥ*, kitāb al-zakāh, (32) bāb biyān anna al-yad al-‘ulyā khayr min al-yad suflā, ḥadīth no. 2387.

- <sup>25</sup> Zarrūq, *Qawā'id al-Taṣawwuf*, vol. 2, pp. 103-111.
- <sup>26</sup> *Q2/ al-Baqrah*. 152.
- <sup>27</sup> Zarrūq, *Qawā'id al-Taṣawwuf*, vol. 2, pp. 112-121.
- <sup>28</sup> Al-Bayhaqī, Aḥmad b. al-Ḥussayn, *al-Jāmi' li-Shu'ab al-īmān*, ed. Mukhtār Aḥmad al-Nadwī, (Riyadh: Maktabat al-nashir, 1423/2003), ḥadīth no. 2497, 2498; al-Munāwī, *Fayḍ al-Qadīr*, (Beirut: Dār al-fikr, 1391/1972) ḥadīth no.7942, vol 6, p. 201.
- <sup>29</sup> Zarrūq, *Qawā'id al-Taṣawwuf*, vol. 2, pp. 122-136
- <sup>30</sup> Al-Shāfi'ī, Muḥammad b. Idrīs, *Musnad al-Imām al-Shāfi'ī*, kitāb al-ādāb, ed. Yūsuf °Alī al-Zazāwī, °Izat al-°Aṭṭār al-Ḥusaynī, (Beirut: Dār al-kutub al-°ilmīyah, 1370/1951). ḥadīth no. 671, vol. 2, p. 188.
- <sup>31</sup> Zarrūq, *Qawā'id al-Taṣawwuf*, vol.1, pp. 137-152.
- <sup>32</sup> Zarrūq, *Qawā'id al-Taṣawwuf*, vol. 2, pp. 153-180.
- <sup>33</sup> Ibn °Aṭā' Allāh Aḥmad b. Muḥammad, *Latā'if al-minan*, ed. Maḥmūd, °Abd al-Ḥalīm, (Cairo, Maṭba'at ḥassān, 1974), p. 162.
- <sup>34</sup> Zarrūq, *Qawā'id al-Taṣawwuf*, vol. 2, pp. 181-202.
- <sup>35</sup> cf. Al-Qushayrī, °Abd al-Karīm b. Hawāzin, *al-Risālah al-qushayrīyah*, (Cairo: Maṭba'at al-sa'ādah, 1284AH), vol. 4, pp. 221-223; Al-Suhrawardī, °Abd al-Qāhir b. °Abd Allāh (d. 563AD) °*Awārif al-ma'ārif*, (Beirut: Dār al-kutub al-°ilmīyah, 1966), p. 176.
- <sup>36</sup> Zarrūq, *Qawā'id al-Taṣawwuf*, vol. 2, pp. 203-213.
- <sup>37</sup> Zarrūq, *Qawā'id al-Taṣawwuf*, vol. 2, pp. 214-222.
- <sup>38</sup> Zarrūq, *Qawā'id al-Taṣawwuf*, vol. 2, pp. 223-234.
- <sup>39</sup> Zarrūq, *Qawā'id al-Taṣawwuf*, vol. 2, pp. 235-238.