

The Sufi Traditions-Deriving Enlightment from Prophet (ﷺ)'S Life

Dr. Muhammad Akram Sajid☆

Abstract

The Sufi tradition is a movement of devotion and divine rapture focusing on spiritual experiences. It represents a particular creative and liberal dimension of Islam characterized by tolerance, humanism, peace and the accommodation of difference. It is derived from the sacred Sunnah of Prophet (ﷺ). Sufi religiosity can be generally recognized as a 'softer' alternative to the authoritarian voices of formal scriptural religion and of Islamist movements, notwithstanding its own literate traditions. The inspirational vitality of Sufism and related forms of vernacular Islam is reflected in the life of charismatic Muslim saints and mystics who undertake a journey to God and strive for the experience of unity with the divine. Within the Muslim world, sub-continent is a heartland of Islamic mysticism where this 'path of Love' is distinctive and especially alive in its popular manifestations. Modern poster portraits depicting Sufi saints and their shrines are a vivid medium of piety and

☆ Associate Professor, Department of Islamic Studies, G.C Township, Lahore.

devotion characterized by a condensation of religious symbols. Displayed privately as well as in public, they created a sacred Islamic space, making Sufism visible. They did the miracle of making people to embrace Islam, due to their goodly ethical manners. This was the actual permanent practical approach to be done after Prophet (ﷺ), after his death till the day of judgment. These colourful, visually fascinating and powerful prints are particularly significant for the study of those contemporary views of the South Asian Sufi tradition shared by the common people. They bear testimony to the popular reverence for and perception of the 'friends of God', unfolding a world of imagination.

Key Words: Sufi, Islam, Tolerance, Humanism, Peace, Vernacular, Sub-Continent, Reality

The term 'metaphysics' is highly controversial. Since it is connected with the various disciplines naturally it bears different meanings that are diversified in nature also. Historically it is conceived that the term metaphysics was used first in philosophy by Andronicus of Rhodes in 70 B.C. The main difficulty is that different thinkers have used this term in their own ways and there is no universal criterion to apprehend metaphysics. Some have utilized metaphysics as a branch of philosophy, like epistemology, theology, cosmology, axiology and so on. In ancient period philosophy was generally equated with metaphysics and there was no sharp boundary between these two subjects. Some have understood metaphysics as subject of supernatural or supra objects. Its supernatural dealings differentiate it from the other subjects. But metaphysics does not. Even science and technology are not detached from metaphysical pursuit. There are many dazzling indications of metaphysical elements in the domain of

science and technology.

Metaphysics generally means a subject of 'reality' which uncovers everything. In the ages of pre-Sophists and Sophists the idea of metaphysics was implicitly discerned. In the writings of Plato and Aristotle it is seen the element of metaphysics, but Aristotle was the first philosopher who discussed metaphysics in a systematic way. Aristotle says, 'there is a science which studies Being and qua-Being and the properties inherent in it in virtue of its own nature.'⁽¹⁾

Today it will suffice to say that metaphysics is concerned with the knowledge of the reality after assigning a place to supra-rational knowledge, since it is a subject which mainly concerns about the complete apprehensions of Reality. Aristotle in his philosophy used the notion of reality as a first cause about the highest wisdom.⁽²⁾ This conception of reality has been discussed in the philosophy of Thales as the first and fundamental principle of everything. In sub-continent the spiritual perception of reality is often discussed and it is believed that the main task of philosophers is to attain spiritual perception, and its whole view revealed to the soul. In broader sense metaphysics is accompanied by the elements of observation, deduction, analysis, induction, common sense, hypothesis, intuition, dialectic and synthetic vision. The scientific method that is something like the hypothesis of deduction-verification technique of empirical science does not fully apply to metaphysical pursuit.

Man is a knowledge acquiring animal; he wants to know all things. Metaphysics is a subject that enlightens human expectations; it widens his intellect and helps to attain true knowledge of his life. In this connection it may be further added that man, As he is considered a rational animal, cannot live

without meditation. The entire universe is the clear indication of metaphysical elements that usually motivated him towards metaphysical thinking. He is bound to think about the reality explicitly or implicitly, consciously or unconsciously, directly or indirectly and is unable to avoid metaphysics.

Aristotle rightly described metaphysics as the highest degree of universal knowledge and causes⁽³⁾. Metaphysics cannot blindly accept its elements, rather it critically evaluates and examines even the elements of scientific knowledge and its presuppositions. On this ground Brutt rightly observes that sciences are also based on some specific metaphysical presuppositions⁴. Though metaphysics is mainly concerned about the supernatural entities, it does not mean that it is a subject of anti-intellectualism. Its intuitive knowledge is treated as the highest category of knowledge by most of the recognized scholars.

Religion and Metaphysics Interconnected

Religion is also considered controversial and complex due to its variegated nature. Metaphysics is mainly concerned with the whole experience, including both religious and non-religious elements. But one significant difference between them is that metaphysics cannot accept the emotional method of enquiry; rather it lays emphasis on the intuitional part of it. Therefore, religion and metaphysics are complementary to each other and both are engaged seriously to obtain higher and true knowledge. Therefore, the metaphysical treatment of religious materials cannot be ruled out. Both are concerned with knowledge of reality. Though religion and metaphysics deal with the knowledge of reality frequently, yet the approach of metaphysics is mostly theoretical, critical and intellectual, whereas the approach of

religion is basically accompanied by feeling, emotion and is spiritual. But one thing is to be kept in mind that though metaphysics is mostly theoretical but it does not mean that it is devoid of supra-natural intellectual elements.

Sufism

Sufism is a mystic-philosophical trend in Islam. A Sufi always aspires to attain knowledge of reality through unsurpassed love and friendship with Him. He believes that the main intention of human being is to attain Divine wisdom that elevates him to acquire Truth. Sufis claim these are highly metaphysical in nature. Like Socrates they propagate the view that knowledge of self means to know thy self and that is the most valuable thing. In the course of time Sufism extended its wings and mixed up with other faiths, philosophy and literatures that ultimately changed the shape of Sufism. In the western region, many people accepted Islam those who belonged to Christianity, Zoroastrianism, Buddhists etc., and they inhabited in the various towns of Persia, Syria, Egypt and Mesopotamia. At that period these regions were the main centres of Neo-Platonism. The influence of Greek and Christian thoughts and philosophies are discernable in the sayings of the reputed Sufis. It is worthy to mention that the Greek wisdom flowed towards the Muslim east through Harran and Syria. The Syrian took special initiative to accept Greek speculations, i.e. Neo-Platonism and transmitted to the Muslim society. Both Plato and Aristotle are popular in Muslim community even today.

Now we perceive through the Arab chronicles where they recognized the superiority of thoughts on subcontinent medicine, philosophy, mathematics and astronomy. Sufis are not satisfied

only for these thoughts; they are similarly interested to gather knowledge on metaphysical subjects and that are the main concern of them. Ba Yazid al Bistami, a celebrated Sufi, learnt metaphysics and spirituality from his teacher Abu Ali Sindhi who was of sub-continent origin. The pantheistic concept is originally Vedantic concept and the Sufi concept of Fana highly resembles to Buddhist Nirvana. Sufis are very much conscious of attaining the knowledge of metaphysical elements, like God, soul, concept of love, mystery of life and universe etc., are metaphysical characters and the sole basis of our realization and apprehension. The concept of love is beautifully epitomized as 'love is not to be learned from me, it is one of God's gifts and comes of His grace'.⁽⁵⁾ Therefore, Sufis are falling in dichotomy in defending their faith in one hand on the other, they are reconciling it with Islam and that it is a very difficult task for them.

The holy men and their graves are mostly linked with the Sufi tradition because many of the major saints are mystics who founded orders during their lifetime. Often, however, simple dervishes to whom folk belief ascribes more magical than charismatic qualities were venerated as saints after their death. Together with saintly heroes, warriors, martyrs and the pious, they form the large number of 'little' saints of a lesser rank in the spiritual hierarchy of holy men often venerated only locally in a particular city, quarter or village and to whom the population turn with their daily cares and needs. It is an ideal that Muslim saints whether famous or only regionally known can trace their origin to the Prophet Muhammad (SAW).⁽⁶⁾

Sufi Traditions

On the basis of our previous discussion it is almost evident

that Sufism is a mystical as well as metaphysical movement within Islam, where the knowledge of the ultimate Reality is their main concern. Metaphysics is designated in Islamic literature and philosophy as 'maba'd-al-tabi'ah' (the philosophy beyond nature) or 'al-falsafat-alula'.⁽⁷⁾ Sufism covers many metaphysical elements in its fold and discusses about them in very logical way. It holds discussions about Reality, Being, non being, soul, love and so on. However its discussions are mainly routed through God, The Ultimate Reality of the universe as well as the source of all things. It also includes cosmology, epistemology, theology, etc as the subject matter of metaphysics. Generally it says that God is the pure Being and is the subject of realization and He is above of all phenomenal thoughts and knowledge.

Chronology of Sufism

All these three terms except hikama seems derived from the Greek equivalent and the Muslim philosophers have used these terms to express their supernatural phenomena⁸. A notable Muslim philosopher Al-Kindi explains first metaphysics as the science of First Reality that is the main and source cause of all things and logically knowing a thing requires knowing its cause.⁽⁹⁾ Muslim philosophers hold that reality as supernatural and immaterial in nature is a subject of unexplained entity,⁽¹⁰⁾ generally contrasted to material objects. According to them, from first cause all things are derived because it is permanent and all other things are impermanent. First cause is one; it is neither motion nor soul nor intellect nor it will be treated like other things but it is the source cause of all other things. Al-Farabi, a reputed philosopher as well as celebrated Sufi mystic, explains that metaphysical essence does not belong to natural things,

which fall under the realm of categories. He maintains in his short epistle *ma bad al tabi 'ah* that metaphysics is a universal science which is different from theology as an indispensable part of metaphysics. After determining the exact subject matter of metaphysics the reputed philosopher Ibn Sina designated this discipline as '*ilahiyat*' and made its sharp distinction from the traditional metaphysics. He synthesized many supernatural views in his philosophy and propagated the view that metaphysics is a part of science and its main purpose is to obtain wisdom. He also claims that this science is the best and truest science which can only give certain knowledge about the universe.⁽¹¹⁾ However; Ibn Sina makes the distinction between the subject matter of science and its object or goal. According to him the subject matter of any science is taken for granted in that science which merely investigates its mode. In Islamic metaphysics God is the goal and not the subject matter. Both Al Farabi and Ibn Sina's views highly resemble the view of Aristotle. They have not appreciated the view of Ultimate Reality of the Neo-Platonism. They opine the notion of one is above and beyond phenomenal being and intellection, it is the first principle. In Islam One is absolute, all knowing, wise (Hakim), real and living.⁽¹²⁾ They again maintain that from first principle all other beings and the heavenly world are emanated.

In the 9th century A.D. Sufism deviated something from its traditional viewpoint and understood reality as beauty that is merely the part of apprehension. Both Ma'ruf Al Karkhi and Al Qushayri laid emphasis upon the metaphysical reality and adopted the Neo Platonic idea of creation. They abandoned the theory of emanation and adopted the view that the ultimate reality is an eternal beauty, whose very nature mainly consists in

seeing its own face reflected in the universe as mirror. They hold that the universe is the reflected image of the eternal beauty and not emanation. In this regard Mir Sayyid Sharif says, created world and things are the manifestation of His beauty and the first creation of love. The apprehension of this beauty brought universal love (Ishq-e-haqiqi) that was the main goal of all later Sufis. To discharge the loving fellowship Jalal al din Rumi proclaims:

O thou pleasant madness love
Thou physician of all our ills
Thou healer of pride
Thou Plato and Galen of our soul.⁽¹³⁾

Sufi Concept of God

Sufism as a metaphysical philosophy is primarily concerned with God as pure Being and the object of realization. Knowledge of Him cannot be obtained by theory that is mostly metaphysical in character. As a metaphysical philosophy Sufism guarantees redemption of human miseries and attainment of perpetual peace. It needs to establish loving relationship between the devotee and the Divinity. Some Sufis says God purely transcends while some others say He is both transcendent as well as immanent. As we have indicated earlier that Ultimate reality can be conceived from three angles, such as Reality as self-conscious entity, reality as beauty and reality as essentially thought or knowledge.⁽¹⁴⁾ The first section conceives the whole universe as the will of Ultimate Reality that is essentially monotheistic in nature. The followers of this section are much conscious in intense longing for God due to the consciousness of their sins. The second section lays emphasis upon the apprehension of Divine Reality. Avicenna (Ibn-e-Sina)

comprehends Reality basically as an eternal beauty, whose very nature consists in seeing its own face reflected in the universe mirror which is different from emanation. This concept of Reality stressed the point that reality is absolutely free from limitation and devoid from the beginning and end, right and left, high and low. All feeling of separation, therefore, is ignorance and all otherness here is mere and appearance or a dream or a shadow.⁽¹⁵⁾ The distinction of essence and attribute does not exist in the infinite substance.⁽¹⁶⁾ This sense of beauty is related to the Sufi concept of universal love. The third section conceives reality as thought knowledge. They identified knowledge with the light that illuminates all things. Al Ishraqi as a supporter of the theory of illumination propagates the view that the ultimate principle of all existence is 'Nur-I Qahir' (the primal absolute light) whose essential nature consists in perpetual illumination. He says, nothing is more visible than light and the essence of light is manifestations.⁽¹⁷⁾ The universe is a manifestation of the illuminative power that constitutes the essential nature of the primal light. Not all manifestations are eternal, there are some manifestations which are faint like an appearance of which depends on the combination of the other illuminations and rays. The existence of these is not eternal in the same sense like the direct or pre-existing parent illuminations.⁽¹⁸⁾ Al Jili expresses the Reality as thought. According to him, the essence of God is pure thought and that cannot be understood completely; no words can express it, for it is beyond any relation.⁽¹⁹⁾ In this regard the greatest thinker of Islam and Sufism al Ghazali maintains that higher in grade is the knowledge of the learned based on the deduction and reflection, but the highest is gained through direct knowledge.⁽²⁰⁾ Self manifestation is His nature, for some he is a

knowable entity but to other he is an entity of love and friendship. According to the Sufis his first will for self manifestation is known as His first love done by God Himself with his Own Self. As due to the principle of love, human life is an emanation, it emanates from Him and ultimately returns to Him. Almost all later Sufis have accepted the doctrine of emanation. According to them the Divine element indwells in every being that emanates from Divinity. This doctrine got high impetus in the hands of Ibn Arabi and al-Jili. Ibn Arabi as a champion of this view propagates the doctrine of *wahdat-al-wujud* which advocates God manifest Himself as the universal consciousness, the First Intellectual that is the Reality of all Realities and as the phenomenal world as universal body and as prime matter.⁽²¹⁾ He maintains that there is no significant difference between *dhat* (essence and state attributes) of God in the metaphysical and transcendental level but this differentiation is only phenomenal and in the lower stage of knowledge. So he says, 'there is no other existence for any other than He. He whom you think to be other than God, He is not other than God but do not know Him and do not understand that you are seeing Him. He is still ruler as well as ruled and creator as well as created. He is now as He was. As to His creative power and as to his sovereignty, neither requiring a creature nor a subject,⁽²²⁾ in supporting the pantheistic view Ibn-e-Arabi further says, 'when you known yourself, your self-ness vanishes and you known that you and God are one and the same'.⁽²³⁾ Ibn Arabi says that God, as it were, takes on human nature interpreted as the state of supreme union.

Greatest Warfare

One of the important mottos of the Sufis is '*mutu kabla antamutu*' i.e. die before you die.⁽²⁴⁾ Sufis are like the *muahids*,

they are engaged in the constant struggle against their evil soul. In their eyes, there are two types of struggles in Islam, i.e. al-jihad al akbar and aljihad al asghar. Those who are slain for the sake of religion undertake al-jihad al asghar and those who always engaged in the inner struggle against of his evil soul is called al jihat al akbar. This means a Sufi gains power to control his nafs and is able to regulate it. This helps to establish link between the divinity and psycho-cosmic dimension of human being, through it a man can be aware concerning the cosmic dimension of his beingness in a qualitative and symbolic sense but not in a quantitative sense. These correspondences restructure his nafs and elevate it to the Ruh. In this process a finite soul becomes united with its origin. In the Quranic aspect human being possesses three types of soul, like an-nafs al ammara Qura'n says:

I do not say myself was free from blame. The self indeed commands to evil acts except for those my Lord has mercy on. My Lord, He is Forgiving, Merciful.⁽²⁵⁾

Al nafs allawwama (soul in the state of purity), Qura'n says;

No! I swear by the Day of Rising.

No! I swear by the self-reproaching self.⁽²⁶⁾

Al nafs al mutmainna (satisfied soul) Qura'n says:

O self at rest and at peace, return to your Lord, well pleasing and well pleased.⁽²⁷⁾

Cure the Soul of Others

Sufis believe the pure and satisfied soul is the illuminated soul and only the illuminated soul has the right to cure the soul of others. Anyone who demands to have this right is ignorant. The men who have achieved illumination possess through certain metaphysical powers that are capable to emancipate other soul.

Moreover, such a man does not live in a compartmentalized existence; rather, his thoughts and actions are based on the series of immutable principles that reflect upon everybody like the rays of the sun. In this stage he does not act or think but contemplate and meditate upon all things with his most intense and purest activities so that the other soul may enjoy its fragrance and beauty. Sufis proclaim, one cannot do well unless he himself is good, nor one can save others unless he saved himself first. Hence, the illuminated personality acts not only for the sake of individual but works for all those who is affected and casts its light upon the whole mankind. The illuminated soul means the realization of One and the transmutation of the many in the light of the One.⁽²⁸⁾

Living within the Society:

Sufi metaphysics has some distinctive characteristics. It means that it is to be practiced within the society and not in the monastic life. In support of this we can mention the Prophetic Hadith that bears the attestation, as ‘la ruhbaniyata fil Islam’, i.e. there is no monasticism in Islam. Here the spiritual and the worldly life both are integrated in a systematic order. Sufis faqr within him elevates himself to the richest position of the world. Sufism can guide the people from phenomena to noumena, from the forms of the essences where a religion can truly be understood and be appreciated.

Sufi Relativity

Sufis believe that, from the metaphysical and cosmological viewpoint there are several elements of permanence in the relationship between man and the universe. The foremost element is the cosmic environment that depicts the idea that a man is not an ultimate reality and merely possesses the character

of relativity. Logically it is evident that things are not absolute; they must be relative. There is another logical point that emerges here: how can this relativity be apprehended? Relativity can only be apprehended through the knowledge of absolute. In the universe, the absolute is always absolute.

The changing pattern of the universe implies logically its permanent feature and change can only be apprehended in terms of the permanent. Sufis say that, absolute can be understood in the notion of relative or vice versa. It is the nature of the universe that it is mutable and in a state of continuous movement. The very realization of the universe is that the changing pattern of created order implies the awareness of truth that transcends it generally. To realize the relativity, man needs metaphysical and phenomenal distinction of the subjects.

Relative as the Form of Symbol

Another most important element of permanence is the relation of man in the universe as the manifestation of the absolute in the relative as the form of symbols (rumuz). The symbol is not to be understood as a man made convention, rather it is an ontological reality manifested by God to man. This symbol bears hierarchic order of the universe and the multiple structures of beings. Man seeks to ascertain permanence in his life through inward evolution. He believes in the evolution of his mind and sees his position as the mere reflection of his divinity that is permanent and unchanged. Sometimes it is called the uniformity of nature that integrates time and the process of creation in the image of eternity. The knowledge of the universe illumines soul of the devotee, which yearn for union with God. This universe is the emanation of God and man seeks the real not reflection of the real.

Place of the Extolled

The residing place of Prhphet Mohammad (ﷺ) beyond this lies the unperceivable. Alam-e-Lahoot (realm of divinity). The realm of divinity is that region where incalculable unseen tiny dots emerge and expand to such a large circles that engulf the entire universe. This realm is also known as Tajalliat (the beatific vision) of the circle of beatific vision. These countless circles are the bases of all the root causes of the universe. These very circles give rise to the species (or kinds of non-living) of the universe. This whole circle is known as the Ghaib-ul-ghaib (unseen of the unseen). The final boundary of the human knowledge and understanding is called the extolled veil, which is the extreme height of the Arsh (supreme Empyrean). It is that ascent for which the human perception could train itself for the cognition of the extolled veil and beatific visions of the attributes of God that are operative in the Nehr-e-tasweed (the channel of Black draught/darkness) whose last limit is in the realm of divinity. It is the basis of the unseen that feeds Rooh-e-Azam (the great soul).

Realm of Omnipotency

The stage when the universe is constituted into features is known as the realm of omnipotency. The last limit of hijab-e-tajreed (channel of abstraction) is the realm of Omnipotency. Hijab-e-kibria (the great veil) is the last limit of this realm. Nehr-e-tajreed (channel of abstraction) whose last limit is the realm of omnipotency feeds Rooh-e-Insani (human soul) with its information. When the characteristics of the species and their individuals descend from the realm of omnipotency, separate consciousness comes into being; this stage is called the angelic realm Alam-e-Malakoot. Its last limit is called Hijab-e-Azmat (the

great veil). Nehr-e-Tasheed (channel of evidence) whose last limit is angelic realm, feeds Latifa-e-Qalbi. Ibn Arabi a celebrated Sufi inserted a sphere between Alm-e-Jabarut and Alm-e-Malakot as a sphere called 'Alam al Mithal', where the existentialization takes place into the high ambition (himma) and the prayers of the Sufi devotee reach in the high order to set spiritual energies that bring the possibilities into actual beings.

Human Realm:

Human realm is categorized as under; one kitab al thousand Hazeere (galaxies), each one has 13 billion solar systems, out of which 1 billion solar systems have life on one of their planets. Each star has 9, 12, 13 planets around it. On every planet (that has life on it), life exists in three different planes of existence. These include plane of angels, plane of Jinns, and plane of humans. On the other hand it is surrounded by another realm known as Alam-e-Araf or Barzakh (astral plane) where humans stay after they die (when the connection of soul breaks with the physical body). Humans can also visit astral realm during sleep (in dreaming state) or during the period of meditation.

Sufi's a Pure Soul

The ontological existence of man in the total scheme of things is forever the same and all other aspects of him in the universe as studied in the cosmology may change either apparently or violently. The perfect man is he who has realized in himself all the possibilities of being and becomes the model for everybody. The descent of the universal spirit into matter and the purgative ascent of man out of matter have been the beliefs of the Sufis throughout the ages, Jili says, successive stages of divine manifestation are ahadiya (oneness) huwiya (he-ness) and aniya

(I-ness). In essence man is a cosmic thought, which assumes flesh and connects absolute being with the universe. The perfect man is present at all times under different names. He is intermediate between the creator and the creatures, in him all divine attributes are manifested and become a pure soul (ruh al quds).

Sufi Concept of Man

Man and his position in Islam as well as in Sufism is a subject of endless controversies. Some say man is considered the vicegerent of God (khalifah tullah) in the world. Some others also observed that man is a slave of God (bandah) and hence, he is nothing but an instrument of eternal fate. According to the Holy Qur'an man was created by the hands of God (khalaqal adama beyadehi) and he gave him life and spirit by breathing into him with His own breath. He (God) created man, out of a (mere) clot of congealed blood. In another verse He again depicts the same idea: Man we did create from a quintessence of clay that We placed him as a (drop of) sperm in a place of rest firmly fixed; then We made the sperm into congealed blood; then of that clot we made a (fetus) lump; then We made out of that lump bones and clothed the bones with flesh. The lowly origin of the animal in man is with the high destiny offered to him in his intellectual, moral and spiritual nature by his most bountiful creator. Again the holy Qur'an says, and we will show them Our signs in the horizons and in themselves.

In the tradition the Prophet (ﷺ) maintains He (God) created Adam in His image (khalaqal Adam ala suratihi) and He taught Adam the names and he became master of all creatures. He is composed of body, mind and soul and each need to be integrated on its own free will, love and the power of

individuation. Although, the body is a most outward aspect of man, having its own objective existence being outward aspect of man own objective existence and mode of action not the greatest obstacle to obtain integration. Man is usually contemplative as well as active creatures that possess spiritual and phenomenal capabilities.

Man is a Microcosm in the Universe

Both state that man is a microcosm in the universe. Islam has indeed assigned a very high place to man and Sufism, however dwelt intently upon the various aspects of man. They believe the operations of divine omnipotence are carried out on man. Moreover, he comes to realize the cosmic dimension of his being, not in quantitative but in a qualitative and symbolic sense. Generally, Sufis apprehend world as a veil (hijab); it needs unfolding through will power, experience and self-awareness. According to Sufism, existence of human being is therefore, harmonious order that is endowed with life, will, sensation and purpose, just like a vast and absolute man. To put it differently, if we take a man endowed with awareness, creativity and purpose, exemplary to the utmost degree in all of his aspects, and then enlarge him to the utmost degree, then he will appears to us as a pious personality.

Strict Monotheism

Tawhid represents a particular view of the world that demonstrates a universal unity in existence, a unity between three separate hypothesis God, nature, and man because the origin of their entire is the same. All have the same direction, the same will, the same spirit, the same motion, and the same life. Prophet Muhammad (ﷺ) says, God resides in the hearts of the faithful

and that is the real throne of Him. Another popular tradition is 'God says, heaven and earth contain me not, but the heart of my faithful servant contains me. In cosmological viewpoint, Tawhid being divided into two relative aspects: the unseen and the manifest. These two terms correspond in current usage of the sensible and the supersensible. The supersensible object is beyond observation and experiment and is hidden from our sense perception. This does not indicate the form of dualism; rather it is a relative classification. It is an epistemological and logical interpretation, not only accepted but also applied by science too.

The materialists believe in the primacy of matter as the primordial substance of the physical world, and regard energy as the product and the changing form of matter. The energist claim, energy is the primary source and substance of all things and matter is the changed and compressed form of energy. In response to this view Einstein proclaimed that an experiment in a darkened room proves that neither matter nor energy is the primary and true source of the world of being. The two interchange with each other in such a way as to prove that they are the alternating manifestations of an invisible and unknowable essence that some times shows itself in the form of matter and some times in the form of energy. The only task of physics is to examine these with manifestations of the one super sensible being.

The Creation of Man a Scientific One

In his essence and life destiny, he is an 'infinite direction' either toward clay or toward God. The holy Qur'an repeatedly discusses the creation and composition of man, as it is scientific and not philosophical. No element of God exists in him. God exists

in him as a potentially for which man can reach perfection. So the holy Qur'an says, truly we are God's and to Him we shall return".⁽²⁹⁾ On account of man's dualistic nature he is in the continuous motion. His life is the stage for a battle between two forces that results in a continuous evolution toward perfection. Men have a choice and engage in constant becoming. He is in infinite migration, a migration within himself. Religion is, therefore only a path not an aim, its aim is to attain truth only.

Sufies Passion of Love to Allah Almighty

It is generally considered that Sufism is mainly based on the philosophy of love and Sufis have mainly utilized it as the main source of their realization of truth. They have considered their relation with God just like the relation of the lover and beloved. In their eyes, a Sufi is a lover (ashiq) and God is the beloved (ma'shuq). Sufi wants to unite himself with God to denote his concept of love as metaphysical element that cannot be articulated in the particular language. The feeling of love is purely mystical and metaphysical that is a matter of apprehension and realization only. The idea of love presumably borrowed by the Sufis from the holy Qur'an, where the terms muhabbah, hubb, wudd, muwaddah are present that depict the various types of gradations of love. Qur'an says:

"Some people set up equals to Allah, loving them as they should love Allah. But those who have iman have greater love for Allah. If only you could see those who do wrong at the time when they see the punishment, and that truly all strength belongs to Allah, and that Allah is severe in punishment."⁽³⁰⁾ Prophet Muhammad also clearly expressed about the concept of love several

times. In a Hadith he says "my servant draws nigh unto me by works of devotion. And I love him, I am the ear by which he hears, and eye by which he sees and the tongue by which he speaks."⁽³¹⁾ The greatest Sufi and thinker of Islam al Ghazali in his *Ilyā Ulum uddin* maintains that love is a natural desire, which produces pleasure but when that desire assumes an intense form, it is called passion full love or *Ishq-e-haqiqi*."

The intellectual essence of Sufism makes imprints even on the purely human aspects of the way which may in practice coincide with the religious virtues. In the Sufi perspective the virtues are nothing other than human images or 'subjective traces' of universal truth, hence the incompatibility between the spirit of Sufism and the 'moralistic' conception of virtue, which is quantitative and individualistic.⁽³²⁾

Moreover, the name 'Sufi' means, strictly speaking, one who is essentially identified with the Divine Act; hence the saying that the 'Sufi is not created' which can also be understood as meaning that the being who is thus reintegrated into the Divine Reality recognizes himself in it 'such as he was' from all eternity according to his 'principal possibility, immutable in its state of non manifestation' to quote Muhyi-d-Din ibn Arabi. Then all his created modalities are revealed, whether they are temporal or non temporal, as mere inconsistent reflections of this principal possibility.⁽³³⁾

But unfortunately some people made it a profession and are exploiting common Muslim folk in the name of Sufism. Ibn Tamiyya and Mohammad Ibn Abdul Wahhab rejected Sufism and regarded it equivalent to heresy. Sufism has been made a trade which is, of course, un-Islamic, But we should not forget that the

Quran announces: "The friends of God have neither fear nor woe". The friends of God are saints and mystics. Islamic mysticism is a vast world having Sheikhs, Qutubs, Abdals, Majzoobs and Qalanders. If there are false prophets we can not reject the true prophets. If there are sham mystics we cannot reject the true mystics. Mysticism is a branch of Islamics and is super knowledge of spirit.

The Prophets and Saints are Essentially Angelic

We have already seen that the prophets and saints are essentially 'angelic' beings, since their intellects have vanquished their egos. We have also seen that they represent one of the most important Touchstones: if a person is able to recognize the prophets and saints for what they are and to follow their guidance, this shows that in him also the intellect dominates the ego. But of course he will not be able to attain to a spiritual station wherein his intellect has completely vanquished his ego without a long period of effort and striving on the spiritual path.⁽²⁴⁾

Jalal-ud-Din Rumi and Inspiration

In this sense he has received his own 'revelation' of course many Sufis are careful to distinguish between the 'revelation' received by the prophet and the 'inspiration' or 'unveiling' received by the saint. But Rumi often employs the term 'revelation' in referring to the special knowledge of the saint. He explains why he does this as follows;

It is said that after Muhammad(ﷺ) and the Prophets(AS), revelation does not descend upon anyone else. Why not? In fact it does, but then it is not called 'revelation'. It is what the Prophet(ﷺ) referred to when he said, "The believer sees with the light of God. When the believer looks with God's Light, he sees

all things: the first and the last, the present and the absent. For how can anything be hidden from God's light? And if something is hidden, then that is not the Light of God. Therefore the meaning of revelation exists, even if it is not called revelation.

Rumi invariably refers to 'prophets' in the plural and often tells stories about the Semitic prophets, such as Abraham, Moses, and Jesus, in order to draw conclusions relevant to the spiritual life. It is only natural, however, that for him the prophet par excellence is Muhammad (ﷺ). Even so, Rumi's verses are addressed at an audience for whom the basic truth and permanence of Muhammad's teachings are largely unquestioned. His real emphasis is upon the importance of the saint, for he holds that the prophets and saints are of one substance; almost anything said about the former applies also to the latter. His constant references to the necessity of following the prophets means also that man must follow the saints.⁽³⁵⁾

Imitative Knowledge and Realized Knowledge

Since they are inwardly identified with the universal intellect, the prophets and saints have passed beyond the limitations of discursive knowledge and 'rational thought', for these are the workings of the partial intellect. The prophets and saints do not seek for knowledge, since they themselves are its source; they know nothing of supposition and opinion, since they dwell in certainty and immediate vision. Their knowledge is true (haqiqi) and realized (tahqiqi), for it derives directly from the source of all knowledge. It bubbles up within their breasts without the slightest effort on their part. But those who have not become identified with the Universal Intellect must acquire all of their knowledge from outside of themselves through 'imitation'

(taqlid) and most of what they learn remains in the realm of hearsay and opinion. As long as they imitate the prophets and saints, their knowledge is on the whole positive, but far below the human potential. Hence Rumi spends much more time criticizing imitation than praising it.

God Opens Doors

May everlasting felicity, eternal good fortune, and God's good pleasure unite with the auspicious days of the great dignitary, the pious ascetic, the high born nobleman, the faithful and high aspiring warrior, Hajji Amir (God prolong his blessing), confirm him, and aid him. May God the all high make his blessed and well thinking breast a spring of inspiration and a source of graces. May the eyes of his friends be illumined and their desires achieved, and may his enemies be overcome by vengeance by the rights of Muhammad (ﷺ) upon whom be peace.

The Mirror of God

The coming of Shams-i-Tabrizi to Konya transformed Rumi's outward life and eventually crystallized his poetic genius. Although Shams was not Rumi's spiritual master in the ordinary sense, he did play the role of Shaykh for Rumi in at least one important respect. He was the mirror in which Rumi contemplated God's perfection. In the verses where Rumi praises Shams, and to a lesser degree Salah al Din Zarkub and Husam al Din Chalabi, we can understand the depth to which the disciple must be devoted to the shaykh and the station of sanctity attributes of the Hidden Treasure are displayed openly though few people are qualified to see them.

False Masters

A disciple who is trained by a man of God will have a pure

and purified spirit. But he who is trained by an imposter and hypocrite and who learns theory from him will be just like him; despicable, weak, incapable, morose, without any exit from uncertainties, and deficient in all his senses. As for the unbelievers their protectors are idols that bring them forth from the light into the shadows.⁽³⁶⁾

Conclusion

The saints, sufies and purified men practised the Quran and Sunnah(ﷺ). They led their lives according to the noble life of the Prophet(ﷺ). They set the finest examples of simplicity, patience and preaching to others. They provided excellent examples to the non-muslims and brought nearer them to Islam. Though today it seems difficulty to find such people in letter and spirit, yet Muslims have a very good past in the form of true followers of the Holy Prophet(ﷺ)



REFERENCES

1. D.A. Drennen, A Modern Introduction to Metaphysics, New York, 1962, pp. 2-4.
2. Radhakrishnan S, Indian Philosophy, Vol. I, Macmillan, Co. Ltd., London, 1923, P. 44.
3. I. A. Smith & W. D. Ross, Metaphysics, Oxford, 1908, p.6
4. Brutt, The Metaphysical Foundations of Modern Science, Chapt. I, Routledge and Kegan Paul Ltd., London, 1924, p. 75.
5. S.R. Sharda, Sufi thought, Vedams eBooks Private Limited Vardhana Pitanpura New Delhi, p. 17.
6. Frembgen, Jurgen Wasim, Journey to God, Oxford University Press, 2008 ,P. 17.
7. Seyyed Hossein Nasr and Oliver Leaman, History of Islamic Philosophy, Partii, Routledge, 1996, P. 784.
8. S.R. Sharda, P. 21.
9. Seyyed Hossein Nasr and Oliver Leaman, P. 784.
10. Ibid., P. 784.
11. Ibid., P. 785.
12. Ibid., P. 789.
13. Mathnavi, Lala al din Rumi, with Commentary of Bahral 'Ulum Luclmow, Bharat, 1877, P. 9
14. Allama Muhammad Iqbal, The Reconstruction of Religious Thought in Islam, Iqbal, Academy, Lahore, 1986, Pp, 90-94.
15. Ibid., P. 91.
16. Ibid., P. 90.
17. Ibid., P. 99.
18. Ibid., pp. 106-107.
19. Ibid., pp. 117.

20. M. Umaruddin, Ethical philosophy of Al-Gazali, Institute of Islamic Culture, Lahore, 1988. p. 100.
21. S.R. Sharda, p. 31.
22. Ibid., P. 32.
23. Ibid., P. 32.
24. Seyyed Hossein Nasr and Oliver Leaman, P. 47.
25. Yousaf :53.
26. Al-Qeymah:1,2.
27. Al-Fajar:28.
28. Sufi Essay, p.51.
29. Al-Baqara:156.
30. Al- Baqara:165.
31. Bukhari, Muhammad bin Ismaeel, Love of God, Motilal Banarrasidass, Delhi 1968, P.82.
32. An Introduction to Sufi Doctrine Titus Bruckhardt, London, U.K, 1976, P. 23.
33. Ibid., P. 27.
34. Chittick, William, C., The Sufi Path of Love, Suhail Academy Lahore 2000, p. 119.
35. Ibid., p. 120.
36. Ibrahim 'Izz-ud-Din, An Introduction to Sufi Doctrine, Titus Burckhard, U.K, 1976, P. 27.

