

**THE** *A Persian Treatise on Sufism*  
**KASHF AL-MAHJUB**

By  
**Hazrat Ali bin Usman Al-Hujwiri(R.A)**

*Preface By*  
**Hazrat Justice Pir Muhammad Karam Shah  
Al-Azhari(R.A)**

**Zia-ul-Quran Publications**  
Lahore-Karachi-Pakistan

## **All Rights Reserved**

Title	: The Kashf Al-Mahjub
Author	: Hazrat Ali Bin Usman Al-Hujwiri (R.A.)
Preface	: Hazrat Justice Pir Muhammad Karam Shah Al-Azhari (R.A.)
Publisher	: Zia-ul-Quran Publications, Lahore.
Printer	: Jamal-ul-Quran Printers, Lahore.
Edition	: 2001
Price	: Rs. 350/-

## **Distributors**

### **Pakistan**

#### **Zia-ul-Quran Publications**

Data Darbar Road Lahore.

Ph:- + 92-42-7221953 Fax:- 7238010

9-Al-Karim Market, Urdu Bazar Lahore,

Ph:- +92-42-7225085-7247350

14-Anfal Centre Urdu Bazar, Karachi.

Ph:- +92-21-2630411

Email:- zquran@brain.net.pk

Our Web:- www.ziaulquran.com

### **Abroad**

#### **Zia-ul-Kutab Book Centre.**

608 Huddersfield Road, Ravensthorpe

Dewsbury WF, 13 3HL, UK.

Tel:- 01924 450 700

## Publisher's Note

*Kashf Al-Mahjub*, the Revelation of the Mystery, by Ali bin Uthman Al-Hujwiri is a celebrated work on the subject of *tasawwuf*, Islamic mysticism, and has been held in high esteem by men of learning and students of sufiism. It has been translated in various languages. The English translation by prof. R.A. Nicholson, the renowned orientalist and teacher of Cambridge University, published in 1911, is, in spite of being an abridged version, still unsurpassed in its clear and faithful rendering of the original.

Since its first appearance in 1911 Prof. Nicholson's translation has been issued by a number of publishers and is readily available. The most distinguishing feature of the present edition by Zia-ul-Qur'an Publications is its introduction which is an English translation of a comprehensive and illuminating monograph on mysticism by Pir Muhammad Karam Shah Al-Azhari, an eminent traveller of the Path in his own right. His knowledge of the Qur'an and the Shariah matches his grasp of the subtleties, intricacies and mysteries of the mystic tradition in Islam. Thus when he writes on mysticism, he exhibits a remarkable ability to see and appreciate it both from within and without, and this gives his treatment of the subject lucidity as well as authenticity. He examines the objections to the value and reasonability of the esoteric approach to eternal truth with remarkable acumen, and provides satisfactory answers. His approach is both analytical and interpretative.

This valuable exposition of Islamic mysticism will, I am sure, form a fitting prologue to *Kashf-al-Mahjub*, and help the reader understand even its most difficult and obscure passages. It will also serve to dispel the confusion

and misconceptions that have defiled the purity of mysticism.

*Major (Rtd) Muhammad Ibrahim Shah,*  
Zia-ul-Qur'an Publications,

## CONTENTS

Foreword by		1
Pir Muhammad Karam Shah Al-Azhari (R.A.)		
Translator's Preface		61
Author's Introduction		70
I.	On the Affirmation of Knowledge	80
II.	On Poverty	89
III.	On Sufism	101
IV.	On the Wearing of Patched Frocks	117
V.	On the Different Opinions held concerning Poverty and Purity	131
VI.	On Blame ( <i>Malamat</i> )	135
VII.	Concerning their Imams who belonged to the Companions	144
VIII.	Concerning their Imams who belonged to the House of the Prophet.	150
IX.	Concerning the People of the Veranda ( <i>Ahl-i-Suffa</i> )	157
X.	Concerning their Imams who belonged to the Followers (al-Tabi'un)	159
XI.	Concerning their Imams who lived subsequently to the Followers down to our day.	165
XII.	Concerning the principal Sufis of recent times.	245
XIII.	A brief account of the modern Sufis in	258

- different Countries
- XIV. Concerning the Doctrines held by the \_\_\_\_\_ 263  
different Sects of Sufis.
- XV. The Uncovering of the First Veil: Concerning — 362  
The Gnosis of God (*marifat Allah*)
- XVI. The Uncovering of the Second Veil: Concerning — 374  
Unifications (*tawhid*)
- XVII. The Uncovering of the Third Veil: Concerning — 383  
Faith.
- XVIII. The Uncovering of the Fourth Veil: Concerning — 388  
Purifications from Foulness.
- XIX. The Uncovering of the Fifth Veil: Concerning — 397  
Prayer (*al-Salat*)
- XX The Uncovering of the Sixth Veil : Concerning — 412  
Alms (*al-zakat*)
- XXI The Uncovering of the Seventh Veil : On \_\_\_\_\_ 419  
Fasting (*al-sawm*)
- XXII The Uncovering of the Eighth Veil : \_\_\_\_\_ 426  
Concerning the Pilgrimage
- XXIII The Uncovering of the Ninth Veil : \_\_\_\_\_ 434  
Concerning Companionship, together  
with its Rules and Principles
- XXIV The Uncovering of the Tenth Veil : explaining — 469  
their phraseology and the definitions of their  
terms and the verities of the ideas which are  
signified
- XXV The Uncovering of the Eleventh Veil : \_\_\_\_\_ 498  
Concerning Audition (*sama`*)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## FOREWORD

اللهم لك الحمد على كبرياءك ولك الشكر على حسن توفيقك  
وجزيل عطاءك والصلوة والسلام على طور التجليات الاحسانية  
ومهيض الاسرار الرحمانية سيدنا و مولانا محمد وعلى آله  
واصحابه واحباءه الى يوم الدين

O Allah! All Praise is due to Thee Exalted Magnificence and all Thanks on Thine Elegant Grace of granting help and the Magnificence of awards (for doing good). And Greetings of Prayers and salutations on that Grand Personality Hazrat Muhammad (May peace be upon him) who is Mountain of the Brilliance and Splendour of compassion and kindness and the repository of the Divine Secrets, our Leader and Master as also the greetings unto his family members and his Companions and his beloveds till the advent of the Day of Judgment.

By the Grace of Almighty Allah! The institution Zia-ul-Qur'an Publications, Lahore has been instrumental in advancing and promulgating the Cause and Mission of Islam in and beyond the borders of the subcontinent and achieved tremendous success in its endeavours within its comparatively short span of existence, in spite of multiplicity of like institutions devoted to the same Mission.

It is not a mere empty boast and false self praise that in a short period of time this Idarah Zia-ul-Quran succeeded beyond expectation in bringing out five voluminous editions of the *Tafsir Zia-ul-Qur'an* in a standard and elegant format both in external appearance consisting of

high quality of calligraphy (*Kitabat*), attractive printing, stout binding based on modern technique, all these achievements and perfections were possible only with the Grace of Almighty Allah and devoted unflinching cooperation of the staff and workers attached with this organization". Idarah was also graced by the Almighty to publish many other valuable books on allied Islamic subjects, thus enlarging the circles of searchers of Divine Truths in various fields of academic enlightenment.

Now this same Institution is publishing the universally acclaimed and ever-enchanted book *Kashf Al Mahjoob* (literally translated *Manifestation of the Veiled*) written by the great spiritual Mentor and erudite Islamic Scholar Syed Ali bin Usman Al-Jalabi, popularly known and venerated as Hazrat Data Ganj Bakhsh (May Allah's Mercy be on him). The book was originally written some hundred years ago and has since been translated in various Eastern and Western Languages, prominent of which are Persian and Urdu languages, the latter in the subcontinent, especially more in Pakistan after Partition) and in English, Germany and some other foreign languages. The book has indeed served as a beacon tower of enlightenment and guidance, particularly in the realm of religious philosophy and mysticism or spiritualism which is known as *Tasawwuf*.

I think it appropriate that in the foreword of this mystic compendium of the major issues of the spiritual science the fundamental indispensable aspects of the *Tasawwuf* maybe explained in an intelligible simple and plausible manner so that the young inquisitive mind may not only find it pleasingly impressing to his mind but also induce him to assimilate and retain this absorbing spiritual technology to serve him as a guiding light in his future endeavours in this ultra fascinating universe. This presentation will also enable the inquisitive reader to comprehend and resolve the

dogmatic objections raised in this behalf, either by misguided so-called educated persons or the biased deliberate outpourings of the diehard opponents of the *Tasawwuf* (Mysticism) itself ! Such an approach it is expected, will wash clean the dirt and dust on the minds and hearts of enthusiastic researchers of truth, which the unclean rubbish has so dexterously and unabashedly scattered all over the otherwise pure and pristine atmosphere of the country. After presenting some salient features of *Tasawwuf* in the present introduction as a complimentary watchword, I am inclined to present a brief biographical sketch of the great mystic Monarch of the East Hazrat Data Gunj Bakhsh delineating simultaneously the evershining anecdotes of his moral spiritual character (*seerat*). This will also give an opportunity of briefly outlining the glaring aspects of the book under review.

First of all we shall discuss the grammatical significance of the word, 'Soofi' and find out its origin of derivation, that is what is the root word from which the word Soofi has been derived (adopted) and what are its usages by different persons to convey their ideas concerning the concept of spiritualism latent in this word.

Abu Raihan Al-Bairuni (973 AH – 1048 AH) is the well known scholar. He was an expert in Medicine, Astronomy, Chronology and History at one and the same time. He spent many years in the Indian subcontinent. He had acquired expert knowledge of the purely Indian Language Sanskrit and studied the living conditions under the Indian culture and civilization prevalent at that time and was well versed in the customs and mannerisms of those days of the past. He was of the opinion that "the origin of the word Soofi was soof (with the letter seen of Arabic Alphabets) which meant wisdom. It is for this reason that the intellectuals and men of wisdom are called 'Philasooft in

which the first part 'Phila' stands for lover and the other part Soof means wisdom and the full word 'Philasooof' means the lover of wisdom. (The word 'Philasooof' later assumed the spelling 'Philosopher' in English and other Western languages). And when the word 'philasooof' was Arabicised it became 'Soofi' (Arabic letters Swaad, Wow, Fay and Yay). The concept of Greek Philosophers in this respect was that the Real Existence or Absolute Reality belonged to the Authority Who was Himself the Primal cause of all creations and Independent of the necessity and association of all the creatures while all the latter (creatures) are dependent and subject to the Will and Disposition of their Supreme Creator. This in other words means that the Real Existence is that same Primal cause which is Eternal and Immortal while the existence of the rest of creature is unreal and perishable or Transitory and Mortal, existing only in concepts and mental fibres! Since this concept of existence for both the Absolute Real or Eternal and the Transitory and perishable bears affinity with a sect of Philosophers of the East, the latter group of thinkers were given the title of Soofi which nomenclature still exists in the annals of Soofi'ism or spiritualism.

But this concept or ideology of Al-Bairuni is not acceptable in its entirety, for the simple reason that the work of transferring the Greek Cyclopaedia into Arabic language was undertaken only in approximately the half of the third century A.H. whereas since the word Soofi was already in vogue as part of the spoken Arabic language much earlier than that, the concept of the word Soofi as a derivation of Greek Philosophy does not remain tenable. The person who was nicknamed 'Soofi' for the first time in the Arabic History was Abul Hashim Alkufi who died in the year 150 A.H. that is one hundred year before the work of translating Greek Literature into Arabic Language actually started. Therefore the enunciation of Al-Bairuni in

regard to the nomenclature or title of Soofi does not have force for being accepted as true. Perhaps Al-Bairuni was confronted with the dilemma that if this derivation from Greek mythology be not accepted then the Arabic term of the Days of *Jahiliyah* would deprive the inclusion of Allah's Existence as the Primal cause and Might of creation would suffer negation and this would be against the fundamental concept of Soofi'ism which regards Almighty Allah as the source and power of all the creation in the universe. Al-Bairuni tried to maintain the sanctity of the term Soofi based on the wisdom and recognition of the Primal Reality, but in his zest for purity of concept derived from the Greek Literature he failed to realize that in this way he placed the Islamic concept of Soofi'ism secondary and subservient to Greek Philosophy which was against the fact and therefore untenable according to Muslim intelligentsia. It was the Al-Bairunian theory of the Soofi'ism as an offshoot of Greek Philosophy which was roundly denounced and rejected in spite of the fact that the theory of Al-Bairuni was co-shared by certain sectors of Muslim thinkers of vested interest who had their own ulterior motives to support Al-Bairuni.

According to some scholars, the word 'Soofi' has been derived from its root word 'safa' (Swaad, Alif, Fay, Alif) meaning pure and clean because of their belief in the Internal and External purity and cleanness (of body and the soul of the person) for which they took extraordinary precautions! This earned them the epithet of Soofi which satisfied them!! However the rules of grammar do not permit such an innovation and liberty with the syntax and the grammar of the Arabic language. If the persons concerned prided on being Internally and Externally clean and still remaining associated with the creed of Soofis, they should better be called as *SAFAWI* (Spelling Swaad, Alif, Fay Alif, Wow and Yay). It is not proper that the rules of

any root of derivation to base its structure in respect of this original or applied nomenclature.

Allama Ibne Khuldun has also concurred with the opinion of Imam Qushairi.

After examing and searching the origin or derivation of the word 'Soofi', we now propose to discuss and delineate the various aspects of *Tasawwuf* (Mysticism) in regard to its concept and implications. Allama Ibne Khaldun in the Preamble (Introduction) to his book on *Ilmul Tasawwuf* explains the significance of the word *Tasawwuf* as under:

اصل التصوف العكوف على العبادة والانقطاع الى الله تعالى والاعراض عن  
زخرف الدنيا وزينتها والزهد فيما يقبل اليه الجمهور من لذة وما وجاه..... وكان  
ذالك عاما في الصحابة والسلف

Translation: The word '*Tasawwuf*' means to always enage oneself constantly in the worship of and concentration towards Almighty Allah, bending all energy and thinking with extreme absoluteness towards Him and Him alone, extricating himself and keeping aloof from every tinge of sensual mundane pleasures mostly consisting of avarice of wealth and worldly status etc. which incidentally are the fountain head of all the evils in all spheres of human life on earth. This was in general the pattern and mode of life of the Companions of the Holy Prophet (peace be upon him) and devoted righteous persons who succeeded them.

People in general while defining the term '*Tasawwuf*' lean heavily towards the moral side of the human behaviour. Incidentally this concept is also popular among the 'Soofis' of the day Some examples of this concept or ideology of '*Tasawwuf*' propounded by learned scholars

are given below which throws more lights on this puristic human thoughts and behaviour known as *Tasawwuf*.

Abu Bakr Al kalani (d.233 A.H.) says:

التصوف خلق ومن زاد عليك في الخلق فقد زاد عليك في الصفاء

Translation: *Tasawwuf* is the name of *Khulq* (Moral conduct). One who excels you in '*Khulq*' will also excel you in cleanness which stands for cleanness (*safa'ee*) both internal as well as external.

Abu Muhammad Al Jarayri (d 311 AH) on being asked what is meant by *Tasawwuf*, said:

الدخول في كل خلق سنى والخروج من كل خلق دنى

Translation: To inculcate high quality and nice mode of moral character (*Khulq*) and to get rid of every deed of mean and debased nature is the meaning of *Tasawwuf* (Mysticism)

Abul Hasan Ahmad Al Noori defines *Tasawwuf* in these simple words :

ليس التصوف رسما وعلما ولكنه خلق

*Tasawwuf* is neither a formality of custom and ceremony nor even the knowledge (*Ilm*) but it is the name of *Khulq* (Excellent moral character).

At another place, he says :

التصوف: الحرية والكرم وترك التكلف والسخاء

*Tawawwuf* is the other name (being synonymous to) Liberty or Freedom, Benovolence, abstinence from formal or showy behaviour and charitable Disposition.

Although this definition of *Tasawwuf* has gained currency and popularily from the point of view of moral conduct among the concerned sector of people, yet this cannot be

said as the comprehensive definition of this spiritual creed. There are many learned people who also bear excellent moral character, but they cannot be regarded as Soofis and perhaps they themselves do not approve of this epithet with their name and personality. The concept and application of this special segment of spiritual sciences has its own peculiar charm and acceptance but the people who would be prepared to acknowledge these attributes of Soofi'ism would be of a limited range of supporters of this particular trend of *Tawawwuf*. It is correct that foundation - stone of true *Tasawwuf* is excellent star grade of moral conduct but being a very peculiar brand of spiritualism which the *Tasawwuf* is, the real definition of *Tasawwuf* would not fit in this frame.

Another aspect or feature of *Tasawwuf* which excels other modes of religious practices is the element of *Zuhd*, literal meaning, abstinence, continence or extreme devotion to the religion at the cost of even the permissible limited freedom of enjoyment of worldly affairs, mostly in respect of familial social life. This concept of *Zuhd* is very close to the cult of monasticism known as '*Rohbaniyat*', and ordinarily this single trait of religious devotion could be taken as synonymous to *Tasawwuf*, but on close examination we find that even *Zuhd* falls short of the definition of the creed of *Tasawwuf*, in spite of the fact that the heart of the *Zahid* (one who has adopted the attribute of *Zuhd* as the mainstay of his spiritual life) remains unattracted (rather repulsive of) by the pleasures and delights of the permissible indulgence. But the fact still remains that this trait of absolute abstinence (*Zuhd*) is one thing and the niceties and delicacies of *Tasawwuf* is another brand of thing and the twain cannot be taken as interchangeable with one another! Some people are inclined to call an extreme devotee of worship as 'Soofi', but this is an underestimation of *Tasawwuf* though this may

not be an over valuation of *Zuhd*. Such a person with all his preoccupation in religious worship cannot be equated with a true bred Soofi.

Ibne Sina, perhaps the greatest exponent of all social, moral and medical sciences affecting the human destiny on earth (and even beyond!) has differentiated between the three seemingly allied modes of religious devotion namely the *Zahid* (devoted to *Zuhd* or abstinence of worldly pleasures) *Aabid* (devoted to over-engagement in worship) and the 'Soofi' in his famous book '*AL-ISHARAAT* in the following candid exposition:

“The man who is devoted to absolute abstinence of worldly pleasures is called '*Zahid* and the man who keeps almost every moment of his life devoted to worship is remembered among the people with the epithet of *Aabid*

and  
والمنصرف بفكره الى القدس الجبروت مستديما لشروق نور الحق في سره

يخص باسم العارف

the man who keeps his attention perennially focussed towards the Holy Omnipotence (*Qudoos-e-Jabroot*) and expects every moment the Manifestations of Divine Light in his inner self to illumine every bit of spectrum of his life as a whole, is recognised and venerated with the ever shining title of *Aarif* (Recognizant of Divine Manifestation in all things in the universe) and in the opinion of *Hakeem* Ibne Sina only such an exceptional individual among the countless creatures of Almighty Allah is worthy of being honoured and remembered with the title of a (true) Soofi.”

The two here mentioned categories of worshippers namely *Zahid* and *Aabid* adopt the modes of worship through abstinence of worldly pleasures and over preoccupation in devoted worship of Allah respectively in compliance to their mental and sentimental inclinations

with the sole intention of seeking deliverance from the fire of the Hell on the Day of Judgment and getting admitted in the gardens of Paradise where they would enjoy and please themselves eternally with the Bounties and Delicacies of the Paradise as a compensatory reward for their respective abstinence from worldly ease and comfort (by the *Zahids*) and over preoccupation in the worship of Almighty Allah (*Aabids*). But in the sight of the Soofi both these concepts are not the central focus of his attention. Overlooking the Dread of Fire of Hell and the Pleasures of the Paradise, the heart and mind, both in perfect unison and Harmony are rivetted to the Remembrance and Love of Almighty Allah Who Himself and Whose Pleasure are the central focal aim of their Inner Eye, and pray that this holy chain of Divine Rays ever continues till their last breath of earthly life so that the continuum of Divine Manifestation remains unbroken even after the entry in the Eternal world of the Hereafter through gate of the grave.

A true Soofi is unconcerned and disinterested either of Fear of Hell or the Greed of the Paradise. He worships Almighty Allah with the unswerving Faith that to only Allah and Almighty Allah Alone are due all the Praise and Worship and no one else besides. The following enunciation of Hazrat Rabiah Basri illustrates and affirms the here-mentioned maxim which is the gist and soul of the Soofis life. One day she prayed to Almighty

اللهم ان كنت اعبدك خوفا من نارك فالقنى فيها

O Allah! If I worship thee out of the fear of Hell Fire, then throw me down into that Fire.

وان كنت اعبدك طمعا فى جنتك فاحرمينها

“And if I worship Thee in the Greed of Thine Paradise, then deprive me of that Paradise”

وان كنت اعبدك لوجهك الكريم فلا تحرمنى من رويته

“And If I devote myself in thine worship with the hope of vision of Thine Grand Countenance (Visage) O my Beloved Allah then do not deprive me from that Vision of Thine.”

This shows that *Tasawwuf* is not the name only of Grand Norms of moral conduct nor the abstinence from the worldly pleasures nor even the preoccupation of Divine worship during the day and night even though it comprises of both these elements as integral parts of its edifice, yet the Real *Tasawwuf* is something different and above all other things.

Therefore we are still in search of the true and infallible definition of the creed *Tasawwuf*, for which we proceed further in our search in this behalf !

Abu Saeed Al-Kharraz (d.268 AH) while answering a questioner about ‘Soofi’ said:

من صفى ربه قلبه فامتلا قلبه نورا ومن دخل فى عين اللذة بذكر الله

“One whose heart his Lord (Allah) cleans and purifies and his heart gets filled with the Divine Light and he gets himself immersed in the ecstatic pleasures the moment the Rituals of Remembrance of Allah begin in his soul or in group of the devotees of his Calibres only such a person is worthy of being mentioned as the Soofi”.

Hazrat Junaid Baghdadi defines ‘*Tasawwuf*’ in these memorable words :

التصوف: هو ان يميتك الحق عنك ويحييك به

“It means that *Tasawwuf* is that (extra sensori) perception in which Almighty Allah annihilates the self of you (outward existence) and grants you a fresh (revived) life to accompany His own Divine Self.”

The definition given by Abu Bakr Al-kitani is the masterpiece of both being concise and comprehensive :

التصوف: صفاء و مشاهدة

“*Tasawwuf* is the name of purification (from evils) and observation (of Nature’s Manifestations in the Universe). out of these two attributes the first (Safa or Purification) is the cause (genesis or source of origin) and the other attribute namely observation is the Effect or aim and the desired goal. This definition is very comprehensive or all inclusive which also includes the pathway or which the *salik* (passerby) travels from one stage (destination, or manzil) to another higher stage till he attains perfection in the Path of Divine Journey. *Hujjatul Islam* Imam Ghizali has given a rather detailed explanation of this reality in his famous book ‘*Thya-ul-Uloom*’ He says:

الطريق: تقديم المجاهدة ومحو الصفات المذمومة وقطع العلائق كلها والاقبال  
بكنه الهمته على الله تعالى ومهما حصل ذلك كان الله المتولى لقلب عبده  
المتكفل له بتويره بانوار العلم

Translation: The first step in the pathway of the Destination is that he (*Salik*) should undertake ‘endeavour (hard work by way of *Mujahidah*); destroy and get rid of evil deeds, snap up all the extraneous relations and associations, and bend all his energy towards concentration of Divine Manifestation mirroring the Entity (*Zaat*) of Almighty Allah. When the traveller (*Salik*) attains this noble and sacred perfection, then Almighty Allah Himself becomes the Guardian and Protector of the heart of His servant and becomes the Guarantor of providing Light and Guidance from the Divine Treasures of enlightenment and inspiration”

This is, in essence, the perception of *Tasawwuf* which Friends of the Almighty – Auliya Allah declare as the Aim and Destiny of their life. They spend the entire span of their life in pursuit of this idea of ‘safa’ and *Tazkiyah* (cleanness and purity of their thoughts and deeds traversing willingly and cheerfully the difficult and thorny pathway to their avowed goal in the attainment of which they do not hesitate to dedicate and sacrifice every breath of their existence on the globe, and when after crossing all these hurdles and pitfalls which occur as a natural course, they reach the destination and enter the portals of their Spiritual Mansion, they glorify Almighty Allah Who has enabled them to arrive at a station which will provide them all the spiritual ease and comfort and utilise their stay at the said Mansion as a means and resource of communion with the Lord Creator and Cherisher of the universe, Almighty Allah. This in essence is the Life of Real Vicegerent of Allah on earth (Khalifatullah Fil Arz) in the Quranic enunciation of Divine Disposition of creation.

This concept of *Tasawwuf*, literal and conventional presented in the foregoing has been rather unfortunately subjected to harsh and uncalled for treatment as a refined and transparent code of life by itself as an entity, by some narrow parochial minded so-called, modernist liberal intelligentsia of the past as well as the present time without presenting any plausible or simplistic argument against this purely spiritual mode of life which does not harm any other cult of living nor forces others as a compulsive ideology to adopt it against their free will. The opposition and slandering against this purely hypothetical voluntary mode and code of life is mounting as the days pass by with no relenting end in sight. The only reason for the undeserved opposition to this spiritualising and inwardly reformative creed, in the midst of diehard materialism with a group of wavering misguided youth aided and abetted by their like

minded elders, is that the pattern of life which we see around us is so permissive and uncontrolled that the people who have willingly swallowed this sweet bitter poison are not prepared to abandon their merry makings and pleasures unless the dreaded consequences of this extravagant indulgences come before them with an unreversible force; and when it comes -- as it must -- it will be too late to make any amends!

The other reason of this opposition might be that despite all potentials used to thwart the irresistible march of spiritualism among the conscientious element of Islam loving youths, who will sacrifice their everything when time comes to protect the true Islamic ideology at any cost, all their endeavours in this behalf have so far proved of no worth. So the antagonists have resorted to hurl accusations and abuses against this Brand of practical enlightenment which primarily aims at stemming the moral not so deeply enrooted among the infested elements of the Muslim Society.

We are conscious that merely raising the accusing fingers against the antagonists of *Tasawwuf* (Spiritualism) will not be enough to silence and reform the critics unless we face and counter challenge the challengers and grapple with the issues boldly and convincingly.

However before proceeding further in this grim resolve, I must make one thing clear without mincing words, that we must admit, at the outset that a not negligible element of the outward mantled so-called Soofis have drilled their way and got themselves unrecognisably mixed up with the real and genuine Soofis and are equally dexterously undermining the edifice of *Tasawwuf* and Soofi'ism. These hidden enemies working as insiders and informers are duly backed up by outsiders both in men and

material, which aspect has made the challenging task of fighting against this menace still more difficult accompanied by the consummation of time and patience at one and the same time.

We now examine and answer the patent objections brought forth by the critics of *Tasawwuf*, with as much clarity and straight forwardly as is possible. First Objection: The greatest objection against the *Tasawwuf* which has been made in the past and still continues, is that the origin and source of induction of this creed are not the Book of Allah, the Holy Qur'an and the *Ahadis* of the Holy Prophet (peace be upon him). This is something foreign and alien to Islam which has been forcibly thrust into the edifice of the *Deen* of Allah. But when these critics are asked to declare the genesis and origin from which *Tasawwuf* as a creed or nomenclature has been derived they seem to be at their loggerheads and fail to agree on a unanimous definition of the word *Tasawwuf* and its implications with the result that it becomes wellnigh impossible as to which of versions presented by these men ought to be accepted or rejected or to reject them all and leave the field to take its own course. This state of affairs compels one to conclude that none of them need to be trusted as genuine exponent of *Tasawwuf*, and all the objections in this respect should be set aside as inappropriate and untenable! That is the safest course to avoid any clash of opinions. But this might be taken as an attempt to evade the issue and the Scholars of *Tasawwuf* being regarded themselves as ill-versed in their creed of belief. Therefore we propose to collate the objections or pieces of criticism against common concept of *Tasawwuf* and try to present the answers which may satisfy the critics themselves or at least the neutral observers and thinkers.

A class of the objectors (whom we regard as critics and deal with them as such) in which category, the learned scholars of the Orientalists are also a part, are of the opinion that treasure house (in the sense of origin or source) of the *Tasawwuf* is the Mythology of Hindu religion (!) and they gleefully relate in their research theses that like the practices of Hindu sages, the practices like *Chilla* exaction, constancy in adoption of certain verbal rituals and practical modes of physical concentration (commonly known as *Riyazat* in *Tasawwuf* Terminology) and the like rehearsals among the Hindu jogies and sadhus all have been borrowed from Hindu sources and introduced in the *Tasawwuf* creed among Muslim Mystics! The spearhead of this group of Hindu admirers is the well known orientalist named Horton and his co-thinkers Blochet and Massignon. They are authors of voluminous books and are considered among the great research scholars of Oriental Literatures of Islam and other religions. There seems to be no apparent reason for their intrusion in this specific religious theme of *Tasawwuf* which basically had no charm and utility for them or their venture of enquiry in this almost exclusive religious practical creed as against the academic fascination which other non-practical materialistic institutions provide for their comfortable easy-chair fields of enquiry. The result is that their findings prove none other than exercise in futility. Are not these research scholars aware that the greatest leader and emancipator of mankind who was also the greatest religious teacher of all times Hazrat Muhammad Mustafa Sallallahu Alaihe Wa sallam had himself chosen this special spiritual exercise known as "*Chillah Kashi*" in the cave of Hira before his Prophethood. It can be defined as the period or time spent in retirement in some cell either in a hill cave or *Khanqah* (monastery) etc. for spiritual specialisation, in complete and uninterrupted seclusion. There are numerous verses in the Holy Quran and the *Ahadis* which inspire and

encourage the Muslim seekers of peace of heart among whom the Soofis are in the vanguard willingly subjecting themselves (as they still do) to this arduous spiritual exercise and attain peace and purity of heart and mind. This special spiritual Movement of *Tasawwuf* with all its glory was in the knowledge of the concerned sectors of the Arab Peninsula entirely through their own endeavours without the least involvement of Hindu Wedaant (A philosophical and theological system of the Hindus). The Arabs of that time had no glimpse of the Hindu culture and its intricate complex system. Therefore the insinuation of the Islamic *Tasawwuf* as having been influenced or emulated by Hindu Theology is as ridiculous as it is baseless and unfounded. The Hinduistic spiritual exercises and those under the Islamic *Tasawwuf* are poles apart with practically nothing common in between.

The other sector of objectors or critics against the Islamic *Tasawwuf* does not hesitate to implicate this purely spiritual branch of knowledge and worship as having its origin in the yoga Philosophy of Buddhism. This farfetched discursive insinuation is propounded by well known Orientalists headed by Goldziher and O' Leary who never get tired to propagate that the cult of worldlessness or adherence of mundane pleasures is in emulation of the Buddhist philosophy of self-abnegation of which the yoga exercises are an integral part. They draw a parallel between the abdication of royal comforts by Gotam Budh and his retirement in the secluded life without any link with the worldly life in search of Nirvan or spiritual Emancipation and the attitude or the pattern of life adopted by the Soofi saints who seek cave seclusion or the monastic unconcern with the humdrum of mundane pleasures. But while spending their mental energy in the fruitless equation of Buddhism and Islamic spiritualism (*Tasawwuf*) they forgot to remember that Gotam Budh was a disbeliever in the

Existence of Almighty Allah and that the entire fabric of Islamic teachings of which the *Tasawwuf* is a potent factor revolves round the belief in the Existence of the Omnipotent Lord Creator of the universe, Allah. According to Gotam Budh the Self or Ego of the man is the chief motivator and propeller of human desires and their attainment in the desired form while in juxtaposition to this the Human Self which the Holy Qur'an calls as '*Nafs*' is the prime instigator to evil unless mercifully checked and protected by Almighty Allah. The grandiose summation of the Holy Qur'an under the same Verse mentions '*Nafs*' of human being, as prone to evil doing if left unchecked and unbridled (ref. Verse of Surah Yusuf). The Islamic *Tasawwuf* seeks and leads to communion with Almighty Allah while Buddhist search for Nirvan detracts from the very Existence of the Same Almighty Allah.

Some people are of the opinion that the Islamic *Tasawwuf* is the reflexive image of the mirror of Iranian philosophy of Good and Evil (Khair o Sharr). Arabs, by and large, before the emergence of Islam, were in a way, inferior to Iranians, especially in the fields of art culture and knowledge. In fact these treasures of human welfare were brought in the Arabian Peninsula when on the advent of Islam the two healthy and energetic nations intermingled and exchanged their 'goods' with one another. Before this the Arabs had nothing to offer to Iran and its people. This factor alone repudiates the dubious conclusion that the Islamic *Tasawwuf* is the reflexion of the Iranian Mirror. This maybe accepted as a conditional truth if the maxim alludes to events and circumstances of the pre-Islamic Era. But our focal point of consideration is the Islamic *Tasawwuf* which outshoned and outdistanced every belief and practice which came as a challenge to Islamic teachings of morality and moral well being of the human society. Not a single student of history can dare say that the

people of Iran ever influenced the Arab *Musalman*s in the fields of religious, cultural and educational betterment over and above what the Arab enthusiasts themselves achieved in these and other allied and independents subjects on the contrary these were the people of Iran who were influenced and felt themselves under the impact of Islamic revolution which had catapulted the cultural and social values of almost all the neighbouring and distant countries and familiarised them with the Islamic values and traditions. The result, in essence of this commingling was that the people who embraced Islam found themselves inextricably linked with the Islamic Ideology with all its attendant blessings and enlightenments. It can therefore, be asked what else was left which the Arabs needed to enrich their modes of behaviour more particularly in the field of spiritual attainments to which the Iranians as a nation were inclined more than any other neighbouring country. The creed of *Tasawwuf* was (still remains) one such subject which originated, developed and prospered through its own resources which Islam as the last and most accomplished religion under the guidance and supervision of the Holy Prophet Hazrat Muhammad Mustafa Sallal Laho Alaihe Wa Sallam who himself drew inspiration from Divine Revelations which descended upon him from Almighty Allah keeping him abreast of all the paraphernalia then needed and for all the time to come till the world lasts.

Viewed in the above perspective, the great scholar-cum-orientalist Professor Brown is absolutely wrong in saying that the Arabs were influenced by the Iranian perceptions particularly in the field of spiritualism of which the *Tasawwuf* is the most glaring exhibition. A few similarity is bound to occur in the methodology of the same pursuit, but this does not mean that the Islamic *Tasawwuf* as an entity thrived on the Iranian traditions.

Another band of objectors is of the view that the Islamic *Tasawwuf* has been greatly and deeply influenced by the Christian *Tasawwuf* or Monasticism and in support of this hypothesis they say that there has been mutual cooperation and a kind of rapprochement or reconciliation between the followers of the two religions since a long time past in spite of the fact that the Arabs were the race of primitive origin and culturally less advanced in the pre-Islamic Era, chronologically known as '*Ayyam-e-Jahiliyah* (Era of Ignorance) than their compatriots the Christians who were well-civilised and educated at that time. This closeness between the Arabs and the Christians prompted the inquisitive Arabs to benefit themselves with the knowledge and enlightenments from their colleagues especially in the sector of spiritualism or *Tasawwuf* and incorporated this knowledge in their own beliefs and practices. This was possibly so in the Pre-Islamic Era when the Arabs lacked even the basics of the civilised society. But we are concerned with the *Tasawwuf* which took its genesis and development under aegis of Islamic teachings which shook the foundations of all culture and knowledge which did not conform to the Divine Principles of Existence promulgated by Islam based on the Revelations from Almighty Allah. This new trend in the first instance revolutionised the patterns of thoughts and behaviour of the primitive Arabs who in turn transmitted this Divine Knowledge to the neighbouring communities, thus asserting the supremacy of Islam over all other existing religions and their followers (as also the non-believers who formed an estimable numbers as members of human fraternity!). It was perhaps for the first time in the history of mankind that Islam under the guidance of Divine Revelations informed the humanity as a congregational whole that this worldly life of frailties and frolics is not the end-all and be-all of the human life on earth and the real life which is eternal and conclusive will begin after the end

of this worldly transitory stay. The Quranic assertion in this behalf is both forthright and convincing at the same time.

اعلموا انما الحيوۃ الدنيا لعب ولهو و زينة و تفاخر بينكم و تكاثر في الاموال  
والاولاد كمثل غيث اعجب الكفار نباته ثم يهيج فترثه مصفرا ثم يكون حطاما  
و في الآخرة عذاب شديد و مغفرة من الله ورضوان و ما الحيوۃ الدنيا الامتاع  
الغرور

Translation: Know you (O Mankind) that the life of this world is only play and idle talk, and pageantry and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, where of the growth is pleasing to growers and cultivators, but afterward it dries up and you see it turning yellow, then it becomes straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.

(Surah Al-Hadeed: Verse, 20)

In this connection a *Hadis* of the Holy Prophet (peace be upon him) containing a grim warning may also be taken notice of with an attentive perception.

ان مما اخاف عليكم من بعدى ما يفتح عليكم من زهرة الدنيا وزينتها (بخارى،  
مسلم)

“What I fear about you after me is that the doors of embellishment and mundane success shall be flung open before (for) you” (Bukhari and Muslim).

It is a matter of conscious reflection that for an Ummah who possesses its own Holy Scripture (Al-Qur’an) which, among other fundamental principles of successful life, contains thought-provoking and light-bearing

enunciations, bringing forth the effective features of selfless devotion to Almighty Allah (Zuhd) and righteousness (Taqwa), why at all should the followers of Islam look to others who are themselves bereft of such glorious preaching, for giving them guidance for a successful life in the Presence of Almighty Allah? The monastics of Christianity are themselves at their wit's end how to eke an existence in the world with the scanty paraphernalia of survival compared to the praiseworthy possession of guidance gifted to them in measureless quantum by their own ever generous religion Islam which removes every obstacle from their path and provides them with fear-free straight and clean path which will bring them additional heavenly rewards in the Hereafter. Likewise there are many other Divinely revealed guiding Verses in the Holy Qur'an urging its adherents to seek Pleasures of Allah, making them independent of any extraneous advices in this behalf. At one place it is said in the Holy Qur'an.

واذكروا ربك في نفسك تضرعا وخفية ودون الجهر من القول بالغدو والاصال  
ولا تكن من الغافلين (الاعراف ٥٠٢)

Translation: And you Prophet! remember your Lord within yourself and with awe and with a soft and low voice at morn and evening and be not of the neglectful. (Al-Aaraaf: Verse, 205)

At another place it is said:

يا ايها الذين امنوا اذكروا الله كثيرا وسبحوه بكرة واصلا

Translation: 'O you who Believe! Remember Allah with much remembrance and glorify him early morning and evening. (Al-Ahzab: Verses, 41-42)

The other Verse of the Holy Qur'an refreshes and invigorates the mind and soul of the *Momin*:

فأذكروني اذكر كم واشكروا لي ولا تكفرون (البقرة ١٥٢)

Transation: You remember Me, I shall remember you, offer thanks unto Me and Be not ungrateful to Me. (Al-Baqarah: Verse, 152)

When such reassuring and heart pleasing Verses are available in the Holy Qur'an containing rewards of Remembering Allah's Bounties, then, should we Muslims hanker about others for spiritual energizers? We are self sufficient in this respect and much in a position to supplement spiritual resources of others.

Among the Orientalists who were initially striving sanelessly to defame and denounce Islamic Tasawwuf as a borrowed or pirated commodity from other systems, later on their honest reassessment and review discovered the genuineness and unadulterated amalgam of other Soofi'istic clans, boldly retraced their earlier short sighted statement and affirmed the real Divine Inspired Doctrine of Soofi'ism named 'Tasawwuf' as self-contained and perfect in all respects not only to sustain itself but also being in a position to guide honest truth seekers either as individuals or in-groups as members of spiritual institutions. The most glaring example in this behalf is that Dr. Nicholson who in his earlier phase of study and research was one of the detractors of Islamic Tasawwuf later when be probed further and deeper came to the conclusion that Islamic Tasawwuf was harshly and unjustifiably subjected to biased parochial minded treatment by the so-called Western doctrinarians who were in themselves inept and unsuited to undertake this delicate and deepseated philosophy of Islamic Tasawwuf as the aim and target of their criticism. That same Nicholson who in the past branded Tasawwuf as a gifted presentation of Christianity now in his new discovery while discussing the genre of Tasawwuf in general in his book 'Encyclopaedia of Religion and Ethics' admitted that uncalled -- for and erroneous conclusions on

the Initiation and Deveopment of Islamic Tasawwuf were leveled by raw and untutored philosophers! This was indeed harsh and unjustified he goes on to say that it was inadmissible to brand Islamic Tasawwuf as something derived borrowed and imported from any foreign and alien land and transplanted it on Arabian soil. On the contrary there was a group of devout Muslims who had dedicated themselves from the very beginning to the study and understanding of the Holy Quran and Hadis as sources of strength and development of Islam in their native of Arabia and later in the adjoining and distant countries, as this new and last Religion of Allah to take roots and grow in those territories.

The great scholars of Tasawwuf have laid down in their authentic Books that for a Soofi it is incumbent that he should study and adhere to the injunctions of the Holy Quran and the Hadis as the first imperative for the consolidation and propagation of Islamic teachings and achieving success in that mission. The following statement of Hazrat Junaid Baghdadi is enough to repudiate and remove every kind of doubts and misgivings in this behalf. He says:

“This pathway (of rectitude) can come in the grip of only that person in whose right hand is the Holy Quran and the Hadis of the Holy Prophet (peace be upon him) in his other hand and he resolves to proceed ahead on this path under the beacon light of guidance of both, so that he avoids the pitfalls and protects himself from falling in the ditches and caves coming in his way nor does he commit any uncalled for forbidden innovations known as ‘bid’ at in the shariat parlance.

Shaikh Abu Bakr Tamistani says about the Tasawwuf:

الطريق واضح والكتاب والسنة قائم بين اظهرنا

“The Pathway is wide open and we have the (Divine) Book and Traditions (Sunnat) before us (for guidance)”

Hazrat Shah Kalimullah Dehlavi writes in one of his letters to his murid:

“O Brother! If you want to have a measure of prominence of the Darvishes in their march on the path of Shariat, then keep an eye on how they have obeyed the commands of Shariat as Shariat alone is the Touchstone for measuring the standard of success in that endeavour.”

The Soofi leaders themselves acted on the commands and principles, enunciated in the Quran and the Sunnah and persuaded their murids (disciples) to follow the same dictates steadfastly and with an unflinching loyalty.

Apart from the abovementioned precepts as practiced by great stalwarts of Soofi’ism in the past, it will be all the more advisable and worth reflecting the great books of Tasawwuf namely *Quwatul Qulub*, ‘*Risala Qushairiyah*,’ ‘Kashful Mahjoob,’ Awariful Ma’arif,’ ‘Fawaidul Fawad etc. one will find on every page of these great enlightening books the persuasive advices to study and reflect upon the contents of these books. If in spite of these glaring blissful guidance one chooses to stick to his obstinate doctrine of anti-soffi’ism, the best remedy is to leave him alone!

SECOND OBJECTION: The objectors and critics also say that *Tasawwuf* is the code of belief of the ignorant and illiterate persons who do not have the acumen of understanding the concept of *Tasawwuf* and they blindly act upon what is presented to them as norms of Islamic teachings in this regard. Such is not the way of the really literate and the knowledgeable persons, not only that they are not fascinated by this doctrine they also remain impervious to these teachings in spite of all inducements.

The critics also assert time and again that those who are really educated and have acquired some insight in this field they keep themselves aloof and do not even pass by the alleys of this doctrine. This is not the whole truth nor the accusation worth any extraordinary consideration! The allegation or accusation, if any thing, it only betrays the lack of insight of these self-deceiving critics and the sad fact is that their knowledge and information in this direction has not done them any service but has further plunged them in the abyss of darkness!

The great mystic stalwarts were the most learned scholars of their respective ages and well-versed in all the branches of knowledge then extant; they were also the exponents and great practitioners of spiritual precepts which had come down to them from their own mystic guides as their mentors and teachers, thus maintaining the chain of spiritual attainments from generation to generation some of these great mystic leaders who have been acknowledged as the greatest exponents of *Tasawwuf* of their time and even beyond maybe reverently mentioned here simply to let the unwary self-deceiving nominal scholars realize where they stand!

Hazrat Syedena Ghousul Azam, Hazrat Khawaja Moinul Haq Wal Deen Ajmeri, Hazrat Shahabuddin Suhrawardy, Ghousul Alamin Shaikhul Islam Hazrat Bahaul Haq Wal Deen Zakarya Multani *Hazrat Bahauddin* Naqshband, Hazrat Mujaddid Alf Sani (May Allah be please with them all) were not only the ruling Monarchs of the Realm of *Faqr* (self assumed richness or poverty) and *Darveshi* (unworldliness and devoid of ostentation) but were also crown wearers of the kingdom of knowledge and Moral Excellence. Is there any person, so audacious and yet so pretentious, who can blame these great august personalities or their successors as being ignorant and

illiterate and unwise followers of mystic practices. The books of these sanctimonious personalities still serve as beacon lights for all those who crave for rich spiritual guidance and worldly knowledge in one pack!

Hazrat Faridud Din Masood Ganjshakar used to say that often times the ignorant becomes a victim of the satanic inducements and willingly submits himself as an instrument in the hands of Devil (Shaitan) and fails to judge between the right and the wrong, good and evil, the real and the fake, the genuine and the mirage. He can not correctly diagnose the symptoms of the disease of the heart and prescribe the effective medicines for the cure of the deepseated ailment!

Hazrat Nizamuddin Auliya has laid down the following prerequisites for an eligible qualified *Piro Murshid* in the field of *Tasawwuf*.

“The *Pir* should be of this Calibre that he possesses the knowledge of *Shariat*, *Tariquat* (Mystic aspect of *Shariat*) and *Haqiqat* (Absolute Reality and the commandment flowing and emerging from that Reality, If he fulfils this condition then he will never ask his disciples and the people at large to do a thing which is impermissible. Hazrat Nizamuddin himself followed this precept in full earnestness. He never appointed a person as a *Khalifah* (mystic representative for a specified sect or population), unless he was a qualified *Aalim* (religious scholar).

Hazrat Yahya Mu'aaz Razi prescribed following principles to be observed by a person who wished to join the Soofis clan.

اجتنب صحبة ثلاثة اصناف من الناس العلماء الغافلين والفقراء المداهنين  
والمتصوفة الجاهلين (كشف المحجوب)

“Avoid keeping company with three kinds of persons, (1) the nominal educated ones who are ignorant (of what they have learnt), (2) the Dervish or hermit who deceives the people by wearing false appearances and (3) the Soofis who are illiterate or ignorant of the etiquettes or decorum expected of the Soofis.”

Allama Ibne Jozi who is a noted critic of the Soofis found himself compelled to admit.

وما كان المتقدمون في التصوف الا رؤسا في القرآن والفقه والحديث والتفسير

(Soofis of the earlier era used to be the Imam -- leaders -- in the knowledges of Qur'an, Fiqh, Hadis and Tafsir.)

**THIRD OBJECTION:** The Soofis had disassociated themselves with the mundane affairs of the world in emulation of what the Christians monastics had done before the advent of Islam and they had denied to themselves the boons and pleasing things which Almighty Allah has created for his servants. This was an open defiance of the Hadis which has expressly condemned *Rohbaniyat* (monasticism) in these words.

لارهانية في الاسلام

There is no *Rohbaniyat* in Islam (abstinence from worldly affairs).

It is true that the Soofis in the initial phase of the admittance in the clans of Soofi'ism, and in order to train themselves in this arduous and exerting creed which demands purity of heart and mind together with the cleanness of habits and behaviour as the essential prerequisites of this code of life, it is imperative that the candidate in this field must strive to curtail and minimize the spheres of his ultra-sufi'istic activities so that when he concentrates his attention in the observance of prescribed

rituals and practices his mind and heart may not get distracted. Any distraction of mind at any time in the observance of rigid soofi'istic commands will retard and annual the practices in process at that time. Therefore, there is no other via media to train the heart and mind to be as less desirous and solicitous of worldly pleasure as it is humanly possible! As the practice in mystic exercises advances the desire and attraction of mundane delights become less and less in number and quantity. At some stage, the perfection in observance of mystic rules and requirements become norms of the new responsibilities, the Soofi does not feel any hindrance by getting rid of worldly pleasures and proceeds with greater zeal and enthusiasm in holding aloft the banner of Islamic crusades to reform the society and invite the new entrants in the Islamic fold by presenting himself as a true Islamic personality as specimen for the new comers to emulate him. It is therefore of paramount obligation that the person who offers himself as the crusader and flag bearer of Islamic ideology not alone within the geographical bounds of his own country but also different countries and continents must possess stout heart and mind, strengthened by the Islamic faith and ideology which cannot be carried away by temptations and allurements, nor even subdued or deviated from his mission under pressures of threats, challenges and warnings against his life and his meagre belongings.

It is a sad commentary on our present state of affairs that the preachers, barring exceptions, when they go out to breach the sanctified code of Islamic life to non-Muslims or co-Muslims who have no opportunity of learning and practising Islam-based way of life, they remain impervious to what is poured in their ears as the preaching does not carry the true colours and fragrance of Islam because the preachers are themselves devoid of these precious possessions.

As against this, when the Soofi preachers enter the world stage to propagate Islam among aliens who are not yet acquainted with the true Islamic life as foreigners or even as Muslims by Faith they have remained without contact of the preachers of Islam or being unimpressed by their dry manner of sermonizing as a mere formality without their own hearts having the lustre of golden principles of Islam which they so glibly preach!

This brings us back to our thesis that for being true and honest preachers, only Soofis with a background of solid Islamic learning and a life having a crusader's zeal disenchanted by materialistic embellishment are qualified and entitled to successfully preaching true Islam among alien person and uninitiated co-believers.

For the Christians *Rohbaniyat* or monastic way of life is the motto and aim of life with total and perennial abstinence from the worldly delights as chief gateway to attain Redemption and Deliverance from sinful existence. But before the revered Soofis there is no such abhorrence of materialistic life. What the great Soofis have forbidden and forsaken is the disbalanced and abnormally extravagant mode of life which demolishes the edifice of morally planned life. A balanced equitable life with the guaranteed minimum needs which promise bare sustenance is what a genuine Soofi demands, no more and no less! The Soofis solemnised marriages, reared children, cultivated lands and transacted business deals etc. but none of these avocations deterred and prevented them from a truly balanced, Islamic life in exact conformity of the Quranic perception

رجال لا تلهيهم تجارة ولا بيع عن ذكر الله

'These are the true believing *Musalman*s whom the merchandise, the business transaction cause no negligence

in the Remembrance of Almighty Allah.’ (Al-Nur: Verse,37). By the way, just listen what the great sage and saint Hazrat Mahboob Elahi has said in his famous book *Fawaidul Fawad*.

“Abandonment of the world (wordly life) does not mean that a person should cast off all his clothes, becomes naked and only ties a loins cloth round mid part of the body (to hide the shame) and sits at home, but in our view the desertion of worldly life means that one should put on the formal dress eat and drink what is available, but he should abstain from the avarice of amassing wealth and make no niche in his heart for the same.”

**FOURTH OBJECTION:** This objection is purely of an academic and sentimental nature without any philosophical or logical argument in its support. This is raised by the members of a neo-modernist group of writers and agitators who in their zest for being recognised as modern thinkers and intellectuals in spite of their rawness in education and half baked training or experience in a field in which they have not, as yet, but even the first step out of the two. They are mere watchers from a distance drawing conclusions and inspiration as their short-sighted observation of Soofi’istic phenomena are being enacted before them. They should have been left alone, but because they have succeeded in securing place in the biased books and journals of their choice, their remaining unchallenged and unresponded would mean that their antagonists are defenceless. In their own interest it is thought incumbent that a befitting reply must be presented to their so-called objection in question. The gist of their accusation against the Islamic *Tasawwuf* is that it is a kind of *intoxicant* opium which has paralysed or made insensate the acting organs of the *Millat* with the result that a sizeable sector of the Ummah has been addicted under its charm which has made them spineless

and inactive in the march of civilisation and other enlightenments of the modern times. As a remedy against this malady they suggest that zestful youths of the Millat should rise against this opium addicted activity and throw off the sweet coated poisonous shackles and fetters of this *Tasawwuf* and come in the open in defence of the pure religion without the adulteration of *Tasawwuf*!

It is an irony that these critics have themselves committed the same offence which they are attributing against their opponents, and it is that they are of the view that the pure and unadulterated concept of Islam is that brand which is shorn and torn of the opium-charmed *Tasawwuf*. The allegation of treating *Tasawwuf* as an intoxicating agent is baseless and far from truth. In fact, the Reality lies the otherway about, and it is that instead of inactivating and paralysing the working organs of Islam, the *Tasawwuf* has been instrumental in infusing a new life and vigour in the body of the Divine ordained Islam. The exponents of *Tasawwuf* under age long vibrant participation in the genuine Movement of *Tasawwuf* have demonstrated that it is only on account of this *Tasawwuf* that the world has been taught what Real Islam is comprising the best of both the worlds, not one at the cost of the other. We have shown in the foregoing passages that *Tasawwuf* is in itself a perfect code of life which Islam presents before the world and aspires for. It is neither too much inclined towards this (mundane) world nor going all out for the pleasures of the other (spiritual) world. Glimpses of the nature of *Tasawwuf* can be recalled in reply to previous objections, particularly the detailed answer to objection three. In order to see the real shining visage of Islam under the impact of this much maligned concept of *Tasawwuf*, one must, in the first instance remove the blinkers of prejudice from his eyes so that he can see for himself what tremendous electrified revolution

has been set in motion in almost all sectors of practical Islam, not only in the daytime activities but also have the nights of these spiritually inspired *Momin* activists spent in the Remembrance of Allah and weeping and crying with uncessant tears praying for the glory and splendour of Islam and its genuine followers. The manifestations of this Islamic revival is visible in almost all the continents where Islam has emplanted its banners. But the most prominent examples of Islamic glory can be found in the spiritual history of this Indo-Pakistan subcontinent which were the outstanding results at the hands of the great saints who came here from distant places of the Middle East and settled down at different places which were strewn and overshadowed by idol worship and its attendant social debauchery and moral bankruptcy parading as the order of the day! It was in these dismal and heartaching circumstances that a *Darvaish* of Sajistan in the Middle East abandons his native land along with all the paraphernalia of his life of ease and comforts purely for the sake and love of Islam to preach it in alien lands of India. This was at a time and place where the people as idol worshippers were not favourably inclined to treat him as an honourable guest and where the ruling prince was not only a staunch Hindu idol worshiper but also an open enemy of Islam and its followers. The *Darvaish* whom the world later came to know as the Real Helper of the Deen was none other than Hazrat Khwaja Moinuddin Chisty Ajmeri who boldly suffered and faced the cruel stiff opposition from the tyrant monarch Prithviraj and his henchmen. The situation would have broken the back of even the hardest resister but the Soofi defender of Islam did not flinch and blunted all menacing designs in verbal challenges and open demonstration of occult and magic jugglery till at last the entire arsenal of destructive weapons proved in vain and insufficient to withstand any further opposition. The abject unconditional surrender of the opponents paved the way for

the establishment of Islam on Indian soil first in the capital city of Ajmer in the central India and then all over the sub-continent of India. This marvellous achievement was accomplished by the *Darvaish* along with the band of followers who was the staunch believer and practitioner of Islamic *Tasawwuf*! Could it still be insisted that *Tasawwuf* as a way of spiritual force in the Islamic Ideology was a mere pralyser of human impulses of vigour and vitality as is believed as an after effect of swallowing pills of the opium and its sister drugs! Had the emerging flow of stout hearted Soofis continued in that land for some time more, the scenario of ideological manifestation of the subcontinent would have been more heart pleasing and social inspiring than it actually turned out to be!

Perhaps the ease loving critics and objectors of *Tasawwuf* are not aware that at a most critical and perilous time in the history of Islam when Changhiaz Khan, the world's cruellest tyrant who had ravaged and destroyed the then most cultured and civilised city on earth namely Baghdad, leaving almost no trace of its glory and splendour behind. Who was that inspiring an revitalising personality who came forward to rebuild and reinforce the Islamic ideology at this most critical juncture when dismay and despondency had sapped every bit of physical power and mental vitality and there remained no hope of Islamic revival at least in the foreseeable future? It was none other than an individual from among the pious group of Soofis belonging to chain of Qadriya of Khurasan who boldly came forward, under Divine Inspiration, to meet and challenge Tagudar Khan the son of Halaku Khan who was the ruling monarch at that time. When that Soofi *Darvaish* arrived at the gate of the palace, Tagudar Khan was returning from a hunting expedition. Finding a mendicant looking *Darvaish* at the gate he jokingly and tauntingly questioned the waiting *Darvaish* in these humiliating words." O *Darvaish*!

Are the hairs in your beard better or the hairs of my dog's tail? This nonsensical and outrageously insulting question did not infuriate the *Darvaish*! Much against what the Mughal Prince anticipated the *Darvaish* remained in his quiet normal self. He calmly and softly replied, "If I could attain the pleasure and trust of my Lord Creator by my devoted loyal obedience and service to him then the hairs of my beard are better; otherwise the hairs of your dog's tail are better who remains faithful to you and renders service to you even when you go out on your hunting expedition! The Mughal monarch was surprisingly impressed by this unexpected and truthfully brave answer of the *Darvaish*. He offered to make him his guest for some days. Obviously Tagudar Khan could not believe his ears and was surprised at the forthright and straight forward honest answer which could not come except from the heart and mind of the person who possessed extraordinary moral and spiritual power even at the face of the dreaded monarch! He was convinced of the honesty and sagacity of the *Darvaish* and the teaching of Islam which places the Fear and Pleasure of Almighty Allah above any and everything or person in the world. He is reported to have secretly embraced Islam but did not disclose it for the fear of revolt by his men who were known for their apathy and dislike of Islam. He thought it advisable to wait for sometime during which he would persuade his comrades for the acceptance of Islam. He begged the *Darvaish* to return and resume his Mission. During the life of the *Darvaish* Tagudar did not succeed in his persuasive endeavours. However the *Darvaish* willed his son to go to Tagudar Khan and remind him of his promise. When the son of the *Darvaish* met Tagudar Khan he felt sorry that he could not succeed in persuading a certain commandar of the army who had his his own peculiar condition of acceptance of Islam and it was that being a military man who had spent all his age in fighting opponents on the battlefields he was not well-

versed in the logics and philosophy of the religion". He would gladly embrace Islam if his opponent grappled and wrestled with his *Pahlwan* (wrestler) in an open bout which will leave no doubt about the result of combat! Tagudar Khan on seeing the physical difference between the official wrestler and the *Darvaish* (the son) and finding that there was no match of physical power, he persuaded the army commander to withdraw his unfair condition. But the Darvaish had his faith in the vitality and strength of Someone Else. He accepted the challenge and desired to have a bout between the two rivals! Accordingly the bout was fixed and a large number of spectators assembled to witness the wrestling bout between an elephant like wrestler on one side and a weak physiqued Darvaish on the other. The wrestler wanted for some wrestling tricks by the Darvaish which he would outbid in a flash! While the wrestler was thus planning his stratagem, the Darvaish moved forward with a lightning force and struck a slap (stroke) on the head of the wrestler which gushed his head and the wrestler felt himself unable to fight the bout. The commander rushed forth from his seat and kissed the hand of the Darvaish who possessed superhuman power as an endowment from Almighty Allah. The commander embraced Islam as he has promised as a precondition before the bout. Seeing all this happy and pleasing spectacle, Tagudar Khan gladly announced his acceptance of Islam which he had kept secret, so far and adopted the name of Ahmad for himself.

There was a cousin of Halaku Khan whose name was Barkah, he also embraced Islam at the persuasion and appreciation of the ennobling character of Hazrat Shaikh Shamsudin Bakhori, thus converting and captivating the tyrants and oppressors of the family of Changhiz Khan and Helaku Khan and making the descendants of the one time detractors and destroyers of the Islamic traditions in their

lands of occupation, as the supporters and benefactors of those very traditions of Islam which flourished and prospered in that region and beyond. The conquest of Constantinople is the most shining event of the rise and expansion of Islamic expeditions which opened to gateway of Islamic influence in those parts of Europe which were citadels and nurseries of Christian Trinity. Very few people know that it was at the exhortation and inducement of a Soofi enthusiast Hazrat Aaqa Shamsuddin who was the *Murshad* of Sultan Muhammad. This historical feat was accomplished at the hands of the twenty two aged sultan who was inspired and encouraged by the glad-tidings of ensuring success by his *Murshid* which at last came true and Constantinople became the nerve Centre of future Islamic revolution in that region.

Let us see what others among the scholars and intellectuals etc. have to say about the great Soofis of Islam. An excerpt from the book of Professor Khaliq Ahmad Nizami throws light on the subject thus.

“When the Orientalists of Europe study the History of Islam they are surprised beyond expectation that the political decline of the *Musalman* warriors and expeditionists in different places and at different times caused tremendous ravages in the social, political and intellectual sectors etc. but the spirit of Islamic devotion and the Religious systems were never mutilated or tarnished beyond recognition! Whatever transformations took place it was to the outer surface of the Islamic polity but deep inside the soul and spirit of Islam remained ever shining and intact. It could never be destroyed. On the other hand, as the great historian Professor Hitti has recorded even at the time of gravest perils perched on the brinks of near annihilation politically even socially, the great religion Islam never suffered setback at its core, and to bewilder all







































































































































































































































































































































































































































































































































































































































































































































































































































































































































































































