

Stipulation of Faith in the View of Recrudescence of Asceticism: A Comparative Study of Sahl Al-Tustari and Abdullah Yusuf Ali

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ABSTRACT

In today's modern era where the world of materialism and self-centeredness is plagued everywhere the lack of understanding of religion has thrown Muslims into the terrible trap of Satan. Therefore, it is proposed that Tasawwuf is the great exponent of the aesthetic side of Islam. Through this, the glory of Islam has been fully revealed. Its radiant and bright part is that all material of the spuriousness is derived from the Qur'an and the Sunnah or is compatible with them. The bright side of the anecdotes derived by Sophia is that they enlighten the heart and soul, lighten the mind and vision, and renew faith and belief. What can be more proof of Mysticism in the Holy Qur'an than the fact that the purpose of Shariat has been declared to be piety and the purpose of human birth has been stated to be the worship and praise of Allah Almighty. Human activities and relationships can be divided into three broad areas: (1) Man's relationship with himself. (Self-purification) (2) Man's relationship with his Creator. (Ehsan). In this article, we highlighted some aspects of faith with the help of two Sufi commentaries namely, "The meaning of the holy Quran" by Abdullah Yusuf Ali and "Tafsir al Tustari" by Sahl b. 'Abd Allah al-Tustari. They both defined comprehensively the intellectual thought of spiritualism with respect of belief and faith of a Muslim.

Introduction

Man is the glorious and premiere of the universe. If the universe is likened to a machine, it is said that its central device (Nucleus), due to which the whole machine is in motion. This universe has been created for him and all the splendor and color of this world is from him and is for him. (Ameen, 2004)

When every human being reaches the peak of his intellectuality, a bundle of questions is raised in front of him like, who is he? Where did he come from? What is his destination? How should he live his life? What is good? What is bad? What tasks should he do? What things should he not do? Then whatever answers of the questions he thinks and lives according to them, his personality is formed automatically according to them. The first person who was born on this

planet must have faced the same questions but today, when a human reaches the state of being awake and aware of one's surroundings and faces the questions. Therefore, he does not ask these questions in the air, because a history of human thought and action spread over thousands of years in front of him in which man has tried to answer these questions. (Ameen, 2004)

The answers that man has given to these questions can be divided into two broader categories, depending on the source. One is the source of divine revelation and the other is the source of human wisdom. Although the first type also has a scope for human reason and wisdom and the second type also accepts some of the first type, but it is still the most important thing in the first type that the proof and evidence is revelation and the second type. The evidence and

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substantiation are human intellectual power. (Ameen, 2004)

Beliefs are the soul of religion and worship is the means of nearness to the Creator. Faiths demand complete obedience to Allah from the believers. Worship is the manifestation and means of expression of the acquiescence. The first impulse in the mind of man for worship and praise arises from his deprivation. He cannot even think of worshipping anyone unless he feels that he can fulfill his needs, requirements, shelter him from danger and distress and comfort him in anguish. In the article, the broader meaning and objectives of worship of Allah have been discussed, keeping in view the interrelationship between the beliefs of faith and Tasawwuf. Making human creation the subject of discussion, the divine arrangement for the eternal success of man has been interpreted. This arrangement of Allah indicates that praise of Allah is the main means of obtaining Allah's pleasure. Therefore, instead of limiting the system of worship to only a few outward acts of adulation, it is necessary to understand their broader connotations.

Faith

Faith (إيمان) is an Arabic word; its root words are (أ-م-ن). According to the dictionary, being safe from any fear, being satisfied with the heart and dealing with human well-being is called peace. When the word faith is used as an imperative verb, it means "to have peace", and when it is used as a transitive verb, it means "to give peace". (Zubaydi, M., & ibn Muhammad, M., 1994)

To have faith in someone means to affirm and believe in him. It provides a person with the intellectual foundation on which the edifice of human actions is built. In this regard, worship consists of those ceremonies, which on the one hand connect the relationship of man with his Creator and on the other hand prepare for the establishment of a right relationship with the people in such a way that the prerogatives of the individual are not lost. In the same way, the teachings of ethics and affairs regulate the relations with the members of the species in such

a way that neither the rights of the creator nor of the self are lost.

Abdullah Yusuf Ali, in his commentary said, "Faith is not the matter of words" (Ali, 2004)

It should remain in our mind that the concept of Allah is not a concept and a reality imposed on man from outside but it is the demand of his nature and the answer to his inner thirst. Man has always been looking for a god, if he does not find it, he starts worshipping it by making stone idols, the moon, stars and the sun in the sky. (Ameen, 2004)

Allah says

"وَالنَّهَارِ إِذَا تَجَلَّىٰهَا"

(Q.91:03)

"By the day when it reveals her [the sun]".

Sahl Tustari explains the concept of faith in his commentary and said that the light of faith removes the darkness of ignorance and extinguishes the flames of the Fire. (Tustari, 2002)

He further said, if your lower self-overpowers your heart, it will drive you to the pursuit of desire (hawā). But if your heart overpowers your lower self and your bodily members, it will tether them with propriety (adab), compel them into worship ('ibāda), and then adorn them with sincerity in servanthood. (Tustari, 2002)

Abdullah Yusuf explains the blessing of faith and said that the virtues, which go with Faith, lead to success and bliss. (Ali, 2004)

The creator of the universe understands human nature and its thirst well because man and his nature are his own creation. The Qur'an affirms the fact that when Allah created man (i.e. their souls) in eternity, He asked them: "أَلَيْسَ بِرَبِّكُمْ؟" (Am I not your Lord?) He replied: why not? "قَالُوا بَلَىٰ" You are our Lord. This means that the concept of Allah in human nature has been placed in his nature before he actually came into the world. (Ameen, 2004)

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Sahl Tustarī explains that when God created the hearts He secured them with locks. The keys to those locks were the realities of faith, and the only ones who were vouchsafed the opening of their hearts through those realities were [God's] friends (awliyā'), messengers (rusul), and the veracious (ṣiddīqūn). The rest of people leave this world without the locks on their hearts being opened. (Tustarī, 2002) So, it can be said that, faith is for our own benefit, here and in the Hereafter. (Ali, 2004)

Asceticism

To imply an active commitment to belief in the oneness of God, or 'realizing God's oneness', when he seems to imply by tawhid a more profound mystical experience of God's oneness, said by Sahl Tustari. (Tustarī, 2002)

Scholars have described the following elements and root words of Tasawwuf. (Qadri, 2000)

Literal Meaning

According to some scholars, the substance of Tasawwuf is al-Safa, which means cleanliness and purity. Purification of an object from all external and internal smudge by making it clear and transparent is Mysticism.

Shaykh Abu al-Fath Basti explains the meaning of Tasawwuf and says:

ان التصوف كلمة اشتقت من الصفاء

(Ad-Dimashqī, 1997)

"Tasawwuf is a word derived from Saffa, which means cleanliness".

Another substantive derivation of Tasawwuf is described as al ṣāfwu. Which means "sincerity in love and friendship".

As Sahib al-Munjad said:

" Al ṣāfwu " means sincerity in love and Saffi means sincere friend". (Ma'luf, 1986)

The third word for Mysticism is " al ṣūf " which means "wool". Allama Ibn Khaldun supports the concept with these words.

"ان التصوف مشتقة من الصوف لاختصاص اصحابها بلبس الصوف وقيل ان النسبته للصوف على اعتبار ان لباس كان يغلب على المتقدمين من السلف لانه اقرب الى لتواضع والذهد و لكونه لباس الأنبياء-"

Tasawwuf is derived from the word Al ṣūf because woolen clothing was reserved for Tasawwuf. This dress was preferred by the ancestors because it is closer to asceticism and modesty and that is why it has been the dress of the Prophets. (Ad-Dimashqī, 1997)

Sahl bin Tastri says that at a place called Diyar 'Aad, I had the opportunity to meet one of the disciples of Jesus, peace be upon him. I greeted him and he returned the greeting. I noticed that he was wearing a woolen robe that had the effects of dampness on it. I asked him about this and he told me that I have been wearing this robe since the time of Jesus. I was surprised to hear this, so they said, "O Sahl!" The body does not make the clothes old, but the clothes become old due to the stench of sins and haram wealth. I asked him how long have you been wearing this dress? They said that it has been seven hundred years since I wore this dress. (Tabaqat Muhammad Zaifullah Al-Jali Al-Fazli)

Some scholars have also derived Tasawwuf from al ṣāfāh, pointing to which Sheikh Abu Bakr bin Ishaq Bukhari says,

"قال قوم انما سبوا صوفية لقرب اوضاعهم من اوصاف

اهل الصفة الذين كانوا في عهد رسول الله"

"One group says that the reason for the name of Sufiya is to be closer to the attributes of the companions of Suffah who were present during the blessed era of the Messenger of Allah (P.B.U.H)".

Some scholars consider Tasawwuf to be derived from the word of Al-Asaf. In this regard Imam Abu, al-Qasim al-Qashiri says:

"انه مشتق من الصف فكانها في الصف الاول بقلوبهم من

حيث المحاضرة من الله تعالى"

"Tasawwuf is derived from Al Saff, as the hearts of Sufis are in the first row in terms of presence of Allah". (Qushayri, 1995)

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The Sufa were an ancient tribe, who were servants of the Kaaba. He was called a Sufi who took special care in cleaning the Kaaba and engaged in meditation. (Shakir, 2014)

Philosophers

Regarding the existence of the word Sufi or Tasawwuf, the historian Abu Rehan Al-Biruni has written that in Greece Sufis are called philosophers. In Islam, there was a group that considered the Islamic ideology in a contemplative way, they were called Sufis. (Shakir, 2014)

All the literal meanings and demands of Tasawwuf that are mentioned above have one thing in common, and that is the Tasawwuf is the name of altruistic and selfless friendship and love with Allah, who is free not only from worldly but also from hereafter greed. (Qadri, 2000)

Terminological Meanings

The opinions of the famous scholars and researchers associated with Tasawwuf should be put forward that what they have defined Tasawwuf and what Sufi person they called and understood. This will make the theory of Tasawwuf clear.

- Ruwaym bin Ahmad (d. 303 AH): Keeping one's self in accordance with the will of Allah is Tasawwuf.

- Abu Muhammad Jaziri (A.D. 31): Tasawwuf is one who abandons every bad and miserly habit and adopts pure habits.

- Amr ibn Uthman Makki (529 AD): Tasawwuf is that a servant always wants to do righteous deeds.

- Muhammad bin Ali al-Qasab: Tasawwuf is the name of the actions of the Prophet (peace and blessings of Allah be upon him) which he performed in front of a group of nobles and peacemakers in a blessed era.

- According to the statement of the famous Sufi Sheikh Sahl bin Abdullah Tustari, A Sufi is one who is free from evil, who is mindful of all things, who has left the creation and has

become Allah's, and to whom gold and dust are equal." He also said, "Whoever adopts these four habits, it is as if he has collected all the good things." Keep the stomach hungry, Silence Solitude and awareness."

- Abdullah Yusuf said that Cleanliness, purity, truth, obedience, and other virtues lead to glorious spiritual Fellowship. (Ali, 2004)

At once, a person asked to Sahl bin Abdullah al-Tustari, "Which of the groups of people is the most honorable and respectable?" Which group should a man sit with for guidance? Tuatari said that you should sit near the Sufis because they do not like crowding, they say everything openly, they have an explanation for everything they do, and if you have committed any sin, they will make that excuse for you. (Zaheer I. , 2010)

These definitions show that the main source of Tasawwuf is Islam and these explanations ultimately lead to Islam itself. A study of the Sufi literature of the world and the sayings of the Sufis makes it clear that Tasawwuf in its essence is the name of this desire. The heart and mind of a Sufi is determined to meet God with such intensity that it dominates his entire intellectual and emotional life, with the inevitable result that the Sufi takes this Allah as his purpose in life. He talks about it, thinks about it, remembers about it, reads the word about it, in the twilight, in the flow of the river, in the smell of flowers, in the sound of the bulb, in the sound of the stars. In the brightness, in the vastness of the desert, in the greenness of the garden, so that in all the phenomena of nature and the scenes of nature, he sees the splendor of Allah.

Characteristics of Mysticism

The main feature of Tasawwuf that distinguishes it from all other sciences and arts of the world is that

"Because of this, God becomes the beloved of man".

Here, if anyone doubts that religion also teaches the lesson of love to God, then the answer is that Tasawwuf is the soul of religion. When a

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religious person starts loving God, he enters the realm of Tasawwuf. (Chishti, 1981)

In this regard, Sahl Tustari said that "what are charismatic gifts (karāmāt)? Truly charismatic gifts are phenomena, which will not last beyond their designated time. The greatest charismatic gift, however, is to change a blameworthy trait within your character to a praiseworthy one." (Tustarī, 2002)

The Reality of Asceticism in the light of Quran and Hadith

In fact, Tasawwuf is the name of the process adopted by the practical life of the Prophet Muhammad according to the command of the Qur'an. To which he implements the pure character and sweet morals of the Prophet Muhammad (P.B.U.H) in his life as well as purifying his soul. according to self-purification and to get rid of the influence of nafs amara, to engage in worship with fear and hope, to gain love and closeness to God and to get His help, to develop within oneself the desire to sacrifice oneself to Him. There is a way to do it, which was adopted and taught by Prophet Muhammad, to act according to this way is called Tasawwuf.

The Sufis did their every work and action according to the guidance given by the Qur'an and Hadith. They say that in the Qur'an, God has said in many places, "You love God, God loves you." It is mentioned in the Qur'an like this.

Allah says,

"قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ" (Q.3:31)

"(O Beloved!) Say: 'If you love Allah, follow me. Allah will then take you as (His) beloved, and forgive you your sins for you, and Allah is Most Forgiving, Ever-Merciful."

There are some verses of the Qur'an that have attracted people to follow the path of Tasawwuf, which are like this.

Allah said,

"وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ" (Q.51:56)

"And I created the jinn and human beings solely to adopt My servitude."

In surah Al Nisa Allah also said that

"فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ" (Q.4:103)

"Remember Allah (in all postures) standing, sitting and (lying down) on your sides."

Regarding the identification of righteous servants (good people), it is mentioned in the Qur'an that they are those who

"يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ" (Q.3:191)

"Remembering Allah, remain standing (as the epitome of submissiveness), sitting (as reverence incarnate), and (also keep) changing sides (in discomfort of love)."

With reference to Sahl Tustari said that "Whoever obeys God with knowledge and sincere intention (nīya) will not lose his mind [lit. Intellect, 'aql]. The Prophet Muhammad (P.B.U.H) said, 'Whoever obeys God, Mighty and Majestic is He, has truly remembered Him, but whoever disobeys Him has truly forgotten Him.'" (Tustarī, 2002)

Allah says,

"تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ

طَمَعًا" (Q.32:16)

"Their sides stay away from their beds and they call out to their Lord in a (mingled state) of fear and hope."

In another place of the Quran Allah said that

"كَرِهَهُمْ رَبُّكَ سَاجِدًا يُسَبِّحُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا"

(Q.48:29)

"You see them excessively bowing and prostrating themselves. They simply seek Allah's grace and pleasure."

Mystic people believe that because of his austerities and love for God, the servant gets nearness to God, but also becomes a link between God and the servants.

As Allah said,

"ادْعُونِي أَسْتَجِبْ لَكُمْ" (Q.40:60)

"Always pray to Me; I shall certainly grant your prayer."

In this regard Sahl Tustari said that "[It is a requirement of] chivalry (muruwwa), that supplication (du'ā) should be answered, without

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doubt. It [supplication] is a quiver of arrows.⁶ A believer does not supplicate God, Exalted is He, without His either answering him by granting him exactly what he asked for, even though that servant may not be aware of it, or repelling thereby something evil from him, or recording for him a good deed because of it." (Tustari, 2002)

Allah says,

"وَبُوْءِ مَعَكُمْ اَيْنَ مَا كُنْتُمْ وَاَللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ"

(Q.57:04)

"Wherever you are, He is with you. And Allah monitors best what you do."

In another place of the Quran Allah said that

"وَ نَحْنُ اَقْرَبُ اِلَيْهِ مِنْكُمْ وَ لٰكِنْ لَا تُبْصِرُوْنَ"

(Q.56:85)

"And We are nearer to him (the dying one) than you but you do not see (Us)."

Allah further said that

"وَ تَعْلَمُوْا مَا تُوَسْوِسُوْنَ بِهٖ نَفْسُهُ وَ نَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ

الْوَرِيْدِ (Q.50:16)

"We know (also) the doubts which his (ill-commanding) self puts (into his heart and mind). And We are nearer to him than his jugular vein."

Sheikh Abul Nasr al-Sarraj has written in his book "Kitab al-Lama" that the words Sadiqin, Sadiqat Mukhlisin Mohsenin, Khaifin, Abidin, Auliya, Abrar, Muqrabin etc. are used in different places in the Qur'an. These are also related to Tasawwuf. (Nizami, 1980)

Tasawwuf is the soul of religion, that is, another name for creating a living relationship with God or observing Him in the depths of one's inner self. In addition, when a religious person starts making contact, he automatically enters the realm of Tasawwuf. (Chishti, 1981)

As a result, there are many effects on human life. They are mentioned below:

1. Self-Purification (تزكّيه نفس)
2. Kindness (احسان)
3. Ethics and Manners (اخلاق)

Self-Purification

Self (نفس) and Purification (تزكّيه), both are Arabic words, but the combination of Self Purification (تزكّيه نفس) is not used in the Holy Quran.

Self (نفس), in Arabic language it is included in the following meanings:

- Spirit
- The source of life
- Intellect
- Emotions

The root words of purification is زكّو. It has the following meanings in the Arabic language.

- To clean from dirt
- Rust
- Dirt
- To increase
- to develop
- Purification

According to the Quran it means purification of the self, it has also come to the human soul in the Holy Qur'an, to the Prophet and also to Allah subhanahu wa ta'ala. (Ameen, 2004)

Animal powers are displayed in the human soul. On the contrary, the soul is a manifestation of divine forces. The tendency of rebellion and deviance arises through the self. Therefore, the Holy Qur'an clearly states its position regarding this fact. There is a statement from Allah Almighty about the manual of spiritual or Tasawwuf "purification of self". (Qadri, 2000)

Allah says that

"هُوَ الَّذِي بَعَثَ فِي الْاُمَمِيْنَ رَسُوْلًا مِنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهِ وَ

يُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ (Q.62:02)

"He is the One Who sent a (Glorious) Messenger (blessings and peace be upon him) amongst the illiterate people from amongst themselves who recites to them His Revelations and cleanses and purifies them (outwardly and inwardly) and teaches them the Book and wisdom."

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In another place of the Quran Allah says that

"كَذَٰلِكَ أَفْلَحَ مَن تَزَكَّىٰ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ"

(Q.87:14-15)"

"Indeed, only he who is purified (from the afflictions of his ill-commanding self and pollution of sins) will triumph. And the one who remembers the Name of his Lord and offers Prayers (regularly and abundantly)."

In this regard Tustari said, "That is, the one who fears God both in secret and in public has indeed triumphed (fāza) and attained felicity (sa'āda)." (Tustarī, 2002)

As Allah said that

"كَذَٰلِكَ أَفْلَحَ مَن زَكَّاهَا ۖ وَقَدْ خَابَ مَن دَسَّاهَا"

(Q.91:9-10)"

"Indeed, the one who purifies his (ill-commanding) self (from all vain and vicious desires and cultivates in it virtue and piety) succeeds. But the one who corrupts himself (in sins and suppresses virtue) is doomed indeed."

With reference to the verse Sahl Tustari said that "He who is granted [the ability to consider] (nazar) the matter of his final return (ma'ād), succeeds. The soul which is misled by God, Mighty and Majestic is He, such that it does not give the matter of its final return any consideration, will fail." (Tustarī, 2002) That's why The Holy Qur'an emphasizes on self-improvement.

As Allah says in surah an-Nazi'at,

"وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ فَإِنَّ الْجَنَّةَ لَبِئْسَ الْمَأْوَىٰ"

(Q.79:40-41)"

"Forbade (his ill-commanding) self its appetites and lusts. Paradise will surely be (his) abode."

Sahl Tustari in this regard said that "No one is safe from his desire except a prophet and some of the veracious (ṣiddīqūn), though not all of them. The only one who is safe from his desire (hawā) is the one who imposes propriety (adab) upon himself. The only ones who are purified in their propriety are the prophets and some of the veracious; and it is the same case regarding character (akhlāq). One day Ibn al-Sammāk went out to meet his companions, who had gathered to

see him, and said, 'I have already given you so many admonitions. Would you like my remedy for you?' They said, 'Yes'. He said, 'Oppose your desires (ahwā')!." (Tustarī, 2002)

In surah, Baqarah Allah said that

"وَمَن يَزُغِبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ"

(Q.2:130)

"And who turns away from the religion of Ibrahim (Abraham) except he who has engaged himself in foolishness".

Shaykh Abu Talib Makki says, "Damage begins with negligence. And negligence arises from calamities of the self."

Therefore, salvation and prosperity from the calamities of the self is possible only through its purification and training and reformation. Tasawwuf organizes the reformation and purification of the self and when the human soul becomes reformed. So, the soul attains the position of "Lawama" and then the soul of "willingness and desire" and here comes the call from the divine court. (Qadri, 2000)

Allah says,

"يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً"

(Q.89:27-28)"

"O contented (pleased) self! Return to your Lord in such a state that you are both the aspirant to, and the aspired of, His pleasure (i.e., you seek His pleasure and He seeks yours)."

Sahl Tustari with reference to the verse explains that: "the speech addresses the spiritual self (nafs al-rūh), through which the natural self has its life; at peace is [its] affirming God's reward and His punishment. [89:28] return to your Lord, pleased and pleasing. By way of the Hereafter, pleased with God through God, pleasing, due to its tranquil repose (sukūn) in God, Mighty and Majestic is He." (Tustarī, 2002)

Self-purification is defined in the hadith as "Jihad-e- Akbar (Great Jihad)". On returning from a campaign, the Holy Prophet said to the Companions:

"قَالَ ﷺ وَقَدْ رَجَعْنَا مِنَ الْجِهَادِ الْأَصْغَرِ

إِلَى الْجِهَادِ الْأَكْبَرِ -"

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"Congratulations to you that you are returning from the small jihad to the big jihad. It was asked which is the great jihad? He said that it is jihad against the self." (al-Mukhtār)

Every member of the Islamic society is individually in need of Tasawwuf. The existence and survival of the Islamic society depends on such people who are morally struggling and spiritually minded a matter of course. If human consciousness is, free from all deviations. As long as there is no purification of the human soul, there is no question of removing the deviation of consciousness and disordered behavior. Because the unrepentant self always prompts a person to do bad deeds. Allah's blessings himself decides this matter.

As Allah said,

"إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ"

(Q.12:53)

"Certainly, the self-commands much evil."

Now the question is that how to get salvation and welfare from the deviation and tendency of the self. The Holy Qur'an orders this clearly and eloquently.

Allah says that

"قَدْ أَفْلَحَ مَنْ زَكَّاهَا"

(Q.91:9)

"Indeed, the one who purifies his (ill-commanding) self (from all vain and vicious desires and cultivates in it virtue and piety) succeeds."

Therefore, a person needs to purify his self in order to be a good person in terms of his actions and character, and there is no alternative. The opinion of Sheikh Shahabuddin Suhrawardi (d. 537 A.H.): "A Sufi is one who always purifies himself and cleans his heart from sensual pleasures, always keeps his time free from filth."

Sheikh Ahmad Sirhandi (Majdad al-Thani) explained that the purpose of the walk and behavior is to purify the self and purify it so that it can be freed from the worship of false gods that arises from the existence of selfish desires and in

reality there is no Qibla of attention except the One and Only God.

Therefore, it can be said that Tasawwuf emphasizes self-purification and internal purification because through this knowledge of God is acquired. Holy Qur'an has declared the purpose and goal of human creation as "Knowledge of God". (Qadri, 2000)

Allah says,

"وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ"

(Q.51:56)

"And I created the jinn and human beings solely to adopt My servitude."

In surah Maida Allah explains the condition of the mystic people and says that

"وَإِذَا سَأَلُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ

الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ "

(Q. 5:83)

"And (that is the reason) when (some of the true Christians) listen to this (Holy Qur'an) which has been revealed to the Messenger (blessings and peace be upon him), you see their eyes overflowing with tears. (This overflowing of tears) springs from the truth of which they have (gained) gnosis."

This (Knowledge of the Lord) is the distinguishing quality by which one differentiates between the knower and the non-knower. Sahl Tustari also explained it and said that "These were the priests and monks from whom people would seek blessings and anointment due to their knowledge of the religion. They came to the Prophet Muhammad (P.B.U.H), and the Qur'an was recited for them. They were deeply moved by it so that their eyes overflowed [with tears], and they were not haughty, due to God's protecting them from pride. Subsequently, they entered His religion because of the knowledge of God, which He had deposited within them." (Tustari, 2002)

The point of the Sufis is that the only means of knowing the truth is the knowledge of the self, therefore the struggle of Tasawwuf is the knowledge of the self and the result is the knowledge of the truth.

In the light of the above-mentioned arguments, it is clear that "self-purification" is not

only desirable but also a good thing in the eyes of the Qur'an and Sunnah. Shariat tells us that every creation in the world has come into existence by the order of Allah. Allah is omnipotent; Allah can do whatever He wants, whenever He wants, in whatever way He wants. By following the Shari'ah, the ability to understand the unseen is awakened in the human consciousness. The occult cells in his brain are charged. The tendency of thinking about the signs of Allah and self-purification increases in the servant of Sahib Shariat. (Azeemi, 1999)

Sahl Tustari said in this regard that "the world (dunyā) is a sleeping soul (nafs nā'ima), and the Hereafter is a soul awake (nafs yaqzāna). It was asked, 'What is the way to salvation from it [the life of this world]?' He replied: The root of this [salvation] is knowledge ('ilm) and its fruit is opposing one's desire (hawā) by avoiding what is forbidden (manāhī). Then it is the soul's endurance (mukābadat al-nafs) in fulfilling the divine commandments, [in a state of] purity (ṭahāra) from every kind of defilement (adnās). This will bring about ease in worship, and thereafter he will abide in the stations of the worshippers. Then God will let him experience that which His friends (awliyā') and elect (aṣfiyā') experienced, which is the rank of tasting (madhāq)." (Tustarī, 2002)

Kindness

Among the three matters, which have primary importance in Islam, besides faith and Islam, there is also kindness (احسان). It means that the servant worships Allah by looking at him or the servant is in a state that Allah is looking at him. This level of belief is called benevolence or (احسان) in Tasawwuf. If a man does not accept Islam, he will not be a Muslim, and if a Muslim is not rich in faith, he will not be a believer, and the glory of a believer is that he sees Allah or he realizes that Allah is watching him

Kindness (احسان) is closely related to faith and Islam, because the name of good faith and good Islam, i.e. good deed, is basically

Ehsan. Prayers are performed by most of Allah's servants, but where is the sincerity and beauty in the prayers of those close to Allah in the prayers of ordinary people? That is why, in the light of the hadith of Jibreel, in which the Prophet of Allah ﷺ was asked about faith, Islam and kindness.

Accordingly, three levels of prayer can be determined.

1. The first level of prayer is to perform all the parts according to the requirements of the jurisprudence. It is for the public and most of the prayers are performed in this style nowadays.

2. In worship, at least have this idea that God is watching us. This is the location of properties. There are very few such people nowadays.

3. In worship, this Holy Prophet may be witnessed as if the worshiper is looking at God. This is a special place. In the present era, such people are rare. (Shakir, 2014)

In the light of the explanation, it can rightly be said that the beauty of faith and action is kindness. If this beauty is not in worship, there will be only bad actions in worship, and there will be no taste or enlightenment in it, there will be neither passion nor spirituality which Dr. Iqbal has pointed out in his poem.

شوق ترا اگر نه ہومیری نماز کا امام

میرا قیام بھی حجاب میرا سجود بھی حجاب

This state mentioned in the above line does not arise in the prayer of every worshiper, but some special hearts are reserved for it. This song is not played on every instrument. Prophets, saints and peacemakers are dedicated to this state of prayer.

As Allah says,

"وَرَبَّائِنَا ابْتَدَعُوا مَا كَتَبْنَا"

(Q. 57:27)

"...But as for monasticism, they invented it..."

With reference to the verse Sahl Tustari said that "Monasticism (rahbāniyya) is derived from the word rahba which means fear. It refers to adherence to [a state of] fear without any earnest desire (ṭama'). We had not prescribed it

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for them, that is, We did not demand that they worship Us in that way." (Tustarī, 2002)

In many places in the Holy Qur'an, the word "Ihsaan" is mentioned with the importance and excellence of Ilm Al-Ihsaan.

Allah says:

"كُمُ اتَّقُوا وَآمَنُوا كُمُ اتَّقُوا وَأَحْسَنُوا، وَاللَّهُ يُحِبُّ

الْمُحْسِنِينَ"

(Q.5:93)

"Believed (true-heartedly in their unlawfulness), became men of piety and God wariness, and (finally) rose to the station of men of spiritual excellence (i.e., Allah's beloved, favourite, intimate and righteous servants). And Allah loves those who live with spiritual excellence."

In another place of the Quran Allah said that

"يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ"

(Q.9:119)"

"O believers! Fear Allah persistently, and remain in the (company) of those who uphold the truth."

In these verses, the first is the description of piety. What is piety? It is actually the name of strictly following all the rules of Shariat, halal and haram. Prior to this, beliefs and faiths were also mentioned in 'امنوا', i.e. the fulfillment of all the rules of Sharia based on faith and Islam, as well as 'Ehsan', which is a reference to Tariqat and Tasawwuf, has been mentioned. This means that the believers should not only follow the external rules of the Sharia and adorn their inner state with the light of piety, but if they fear that faith, Islam and the implementation of the rules of the Sharia and piety will weaken. They should take the company of true servants who are righteous and benevolent, and these masters of benevolence are actually Sufis who follow the path of benevolence and Tasawwuf, who are very good and close servants of Allah. These are the rewarded servants whose path has been declared by Allah to be the straight path.

Through Tasawwuf, man cultivates those spiritual heights that elevate him to the beautiful level of kindness. (Shakir, 2014)

As Abdullah Yusuf said in this regard that their spiritual worship is earnest and deep and inner counterpart of their outward conduct. (Ali, 2004)

Moreover, it can be said that Ehsan is another name of Tasawwuf and the goodwill is the name of Shariat. As Hazrat Shah Waliullah Muhaddith Dehlavi says.

"تصوف يعرف شرع نام او احسان است"

Tasawwuf is also known as Kindness (احسان) in Sharia. (Waliullah)

Ehsan and Tasawwuf are actually two sides of the same reality and two titles of the same subject. Benevolence is the spiritual quality of the heart and soul which is the purpose of worship and the method of attaining it is called Tasawwuf. Or understand that Tasawwuf is the description of the quality of which Ehsan is briefly mentioned. Tasawwuf is also called "goodwill" and one who follows this path is called a seeker. Tasawwuf is (فقه الباطن) (i.e. the jurisprudence of the inner state) and this rank is the terminological name of knowledge containing the teachings and instructions of kindness.

Sahl Tustari explained the method of attaining Mystice through Ehsan. He said that "It can be said that he remembers God through God, was defined by other mystics as the state of annihilation from self (fanā') and subsistence in God (baqā'), and is now generally understood in Tasawwuf as attainment of the ultimate state on the spiritual path." (Tustarī, 2002)

He also said, "As a kindness ('atf) from Him, He singled out your hearts for His worship and endowed them with sincerity. [This is so] because being singled out (istikhlās) is from His kindness ('atf), while [your] sincerity (ikhlās) is His right (ḥaqq).² A servant cannot fulfil His right save through His kindness in granting him assistance through the means of faith (asbāb al-īmān), which are the irrefutable proofs and wondrous signs (āyāt mu'jiza)." (Tustarī, 2002)

So, it can be said that the main message of Tasawwuf is that he should think during his worship that he is standing in front of Allah, addressing him. If his inner potential cannot see

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him, then he, God, is surely seeing him. (Shakir, 2014)

Ethics and Manners

The actions that are performed in accordance with the commandments are moral virtues and the actions that are performed in violation of them are moral vices because according to the Qur'an, "order" is the standard. Obeying the intention of an intentional act is determined by the order is "good intention" and violation of the order is determined by the intention is "bad intention". Purification of the self without overcoming the deviation of the moral virtues is impossible. (Qadri, 2000)

As Abdullah Yusuf said in his commentary that what we call the ills of life is due to our own ill- deeds. (Ali, 2004)

Islam's point of view is to manage the weakening of majesty and the strengthening of majesty in a proper way So that the soul is willing to fulfill the moral order instead of violating the human and self-moral order, i.e. it becomes adorned and decorated with the jewel of submission and satisfaction. (Qadri, 2000)

As it is mentioned in the Holy Quran.

"إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي" ٥

(Q.12:53)

"Certainly, the self-commands much evil except the one on whom my Lord bestows mercy."

In the regard Sahl Tustari said that "Truly, the [evil-] inciting self (nafs ammāra) is lust (shahwa), which is the role played by man's [basic] nature (tab'); '...unless my Lord shows mercy'." (Tustarī, 2002)

Abdullah Yusuf Ali also explained the concept and said that "Our doctors' postulate three states or stages of the development of the human soul; (1) Ammarah (12:53), which is prone to evil, and, if not checked and controlled, will lead to perdition; (2) Lawwamah. as here, which feels conscious of evil, and resists it, asks for Allah's grace and pardon after repentance and tries to amend; it hopes to reach salvation: (3) Mutma innah (89:27), the highest stage of all,

when it achieves full rest and satisfaction." (Ali, 2004)

He also said that "every deed, word and thought of man has its fullest consequences." (Ali, 2004)

The misrepresentation of religious intellectuals led to the misconception that Islam is based only on monotheism, prayer, fasting, Hajj and Zakat. This gives the impression that good manners have no place in this edifice of Islam standing on five pillars. Although the duties and acts of prayer, fasting, Hajj and Zakat are the fulfillment of good morals.

The Holy Qur'an says that the benefit of prayer is that it prevents bad things. Fasting teaches piety. Zakat is a lesson in human compassion and sorrow. In addition, Hajj is a means of our moral reform and development in various ways. The four pillars of Islam have different names but their main purpose is moral education. If spiritual and moral fruits are not obtained from these acts of worship, then it should be understood that the divine commandments have not been truly obeyed. These acts of worship are like a tree that does not bear fruit, flowers that do not have fragrance, these actions are like mold that does not have a soul. (Azeemi, 1999)

Allah said,

"الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُفْرَيْنِ وَالْعَيْنِ وَالْكَافِرِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ"

(Q. 3:134)

"They are the ones who spend in the cause of Allah whether they are affluent or indigent (in both the conditions), sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent."

In surah Ad-Dahr Allah says,

"وَيُطْعَمُونَ السَّامِعَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا"

(Q.76:08)

"And they give food in spite of love for it to the needy, the orphan, and the captive."

Sahl Tustri with reference to explained the Mystic people characteristics and said that "[they give] alms both to those who ask for them and to those who do not ask." (Tustarī, 2002)

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He further said that "those who are so in a spiritual sense: those have no mental or moral resources, have no one to look after them, or are held down in social, moral, or economic captivity. They hunger for spiritual food, or perhaps their appetite is deadened, but the Righteous understand and supply their real needs." (Ali, 2004)

Abdullah Yusuf also mentioned the qualities of righteous people. He said that "they far from grasping material wealth, they give freely, of themselves and their substance, not only when they are well-off and it is easy for them to do so. In addition, when they are in difficulties, for other people may be in difficulties at the same time. They do not get ruffled in adversity, or get angry when the other people behave badly, or their own good plans fail: On the contrary, they redouble their efforts. For the charity or good deed is even more necessary in adversity. In addition, they do not throw the blame on others. Even where such blame is due and correction is necessary, their own mind is free from a sense of grievance, for they forgive and cover other men's faults." (Ali, 2004)

As Murta'i'sh said about spirituality that Tasawwuf is the name of good character. (Ameen, 2004)

Kitani said Tasawwuf is the name of good manners. (Ameen, 2004)

Allah said,

"أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَ يَدْرَعُونَ
بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ٥ وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا
عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلِّمْ عَلَيْكُمْ لَا تَتَّبِعِ الْجَاهِلِينَ

(Q.28 : 54-55)

"It is these people who will be given their reward twice because they remained steadfast and they repelled evil by means of good, and spent in our way out of the bounty we bestowed upon them. And when they hear anything absurd, they turn away from it and say: 'For us are our deeds and for you are your deeds. Peace be upon you! We do not want (to adopt the mentality and

conduct of) the ignorant. (Why should we give up our good for the sake of their evil?)."

With reference to the verse Abdullah Yusuf Ali explained that "The righteous do not encourage idle talk or foolish arguments about things sacred. If they find themselves in some company in which such things are fashionable, they leave politely." (Ali, 2004)

Sahl Tustari explained that "the [record of] deeds, the good and the evil. In its inner meaning, it refers to the spirits of the believers and the spirits of the disbelievers. The spirits of the believers are gathered at the lote tree beyond which none may pass, in the form of green birds which fly freely in Paradise until the Day of Resurrection, stamped (marqūm) with [seal] of [God's] good pleasure (riḍā) and satisfaction (riḍwān). On the other hand the spirits of the disbelievers are gathered at Sijjīn beneath the lowest earth,⁸ under the cheek of Satan, may God curse him, branded with hostility (‘adāwa) and wrath (ghaḍab)." (Tustarī, 2002)

As Allah said,

"فَلْيَغْتَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا"

(Q. 18: 110)

"So, whoever hopes to meet his Lord should do good deeds, and must not associate any partner in the worship of his Lord."

Sahl Tustari further interepted that "a person will not attain full mindfulness of God until you go to war with your lower selves and expend some of what you love.' Furthermore, there is no spending (infāq) like consuming (infāq) the lower self by opposing it, and by seeking the good pleasure of Allah." (Tustarī, 2002)

According to Sahl Tustari, "Sufis teach that Allah rewards his prophets and saints by causing people to love them. (Tustarī, 2002) In addition, truly those who believe and perform righteous deeds — for them the Compassionate One shall appoint love [19:96], meaning that [through] this unveiling, the mysteries are received without any mediation. It is a station given by Allah to those who are true and faithful to Him both in secret and openly." (Tustarī, 2002)

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However, the moral virtues that are acquired after purification. By virtue of being voluntary and optional, virtues are morals. It is not a religious event, because a religious event is the realization of the relationship between the servant and God, therefore following the commands and prohibitions will remain moral after reaching the level of "willingness and desire" of the self until the urges start to emerge. There will be no religious event. The benefit of moral deeds will take the form of a religious event at this time. Because of their relationship with Allah, they became anxious (involuntarily) i.e. by themselves. Without intention and authority, orders began to be executed and reprimands began to be avoided. That is why Mystic people does not act against Shariat.

By committing evil deeds, blackness and darkness dominates the human heart. Thus, the interior becomes dark. Islam's point of view is to organize the internal manifestation so that the human heart can become the source of divine knowledge. (Qadri, 2000)

It is mentioned in the Holy Quran.

"كَلَّا بَن رَّانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ"

(Q. 83 : 14)

"That is not at all (the case); rather (the fact is that the evil deeds) which they earned have rusted their hearts. (The Revelations, therefore, do not move their hearts.)."

Abdullah Yusuf elucidated in this regard and said, "the heart of a man, as created by Allah, is pure and unsullied. Every time that a man does an ill deed, it marks a stain or rust on his heart. However, on repentance and forgiveness, such stain is washed off. If there is no repentance and forgiveness, the stains deepen and spread more and more, until the heart is sealed (2:7), and eventually the man dies a spiritual death." (Ali, 2004)

The summary of the above discussion is that Tasawwuf means self-purification, i.e. such efforts and struggle that train the self in such a way that it becomes easy for a person to obey and attain closeness to Allah. In addition, he should become a holder of Islamic morals and character.

Conclusion

Human beings are the combination of two different elements, soul and body, Allah Almighty has naturally placed both types of needs in his nature, just as material needs are necessary for the survival and security of the body. Similarly, the soul also requires a specific food and environment. For man in this world there is a natural system of fulfilling both types of needs, there are natural resources for the body food, clothing, shelter and other necessities of life. In addition, the food of the soul is the fulfillment of the requirements of obedience, for which Allah Almighty provided complete rules and regulations through the Prophets. Even Muhammad peace be upon him came in person and gave humanity a clear objective in the form of Holy Quran. Islam has also clarified the advantages and disadvantages inherent in the requirements of the soul and body. Then he blessed man with the blessing of intellect, prudence and thinking and gave him full authority to give priority to whomever he wants in fulfilling spiritual and physical needs and requirements.

Now, it should have been that man would have maintained a balance between the demands of the soul and the body by using common sense and would have done justice in providing the required food and environment to both. However, physical interests and emotional desires and demands are apparently more desirable and cause pleasure and peace for human nature. Hence, he is relatively more inclined towards material needs. The second major cause of materialism of man is the aesthetic illusion of Satan, which is present in his veins as a constant motivation due to eternal enmity. But the soul is nevertheless a benevolent force, a melding and luminous passion that draws man from time to time to goodness and righteousness.

As much as the modern developed western world has made scientific progress, it has lost its moral values by committing immorality and badness. Even today's educated so-called

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civilized man has reached a moral standard worse than animals. Despite the abundance of luxury things and lifestyle, people are worried. They do not get peace of mind.

The fact is that the spiritual system of Islam i.e. Tasawwuf, just like the current science, can bring a person to spiritual observations and elevate him to the level of Ain al-Iqin and Haq Al-Iqin, and the materialistically impure inner self can be blessed with the blessing of purity.

Asceticism is another name for guarding the heart because man is apparently the name of the body and soul, but in fact, it is the name of the heart. Moreover, if the heart cannot become a Muslim, then bowing and prostrating or acknowledging God with the tongue, both are meaningless

Spirituality is the personal requirement of the human soul to reach its origin, which

emerges from its depths. This requirement has no place in the external (material) worldly life of man, that is, this requirement does not affect the external human being. Yes, it is certain that if the proper environment is not available, it is suppressed and if it is available, it becomes intense.

This paper seeks to explain the meaning of Mysticism with respect to Qur'anic verses regarding spirituality through two Sufi exegesis that are "The meaning of the holy Quran" by Abdullah Yusuf Ali and "Tafsir al Tustari" by Sahl b. 'Abd Allāh al-Tustarī.

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