CHAPTER—I: Introduction:

1. Meaning and scope of Arabic mystical poetry
2. Origin of mystical sense in Arabic poetry
3. Division of Arabic mystic poets
4. Sufism—its meaning, origin, development, characteristics, stages, orders and philosophy
CHAPTER-I

Introduction

This work is an attempt to make an investigation and inquiry into the theosophical and philosophical study on mystic poets in Arabic. It is a fact that mysticism or Sufism has received considerable attention from both Eastern and Western Scholars, but poetic outputs of mystic poets in Arabic have got less attention among the Eastern scholars. This is the reason for venturing upon this topic.

History of Arabic literature extends its literary attributes from Pre-Islamic period, i.e. 500 A.D. As regards to the Arabic mystic poets, they emerged in course of time both in Arab and Spain from 500 A.D. to 1258 A.D; an approximate of seven and half centuries. During this long period, Arabic mystical poetry produced at a great scale of highly esteemed for its literary embellishment and is considered to be the ideal vehicle for spreading inner spirit of religion as well as sense of humanity to conduct and regulate contemporary human behavior and morality.

The growing tendencies towards technical education and professional education have motivated the mankind towards material business and its phantom pleasure. The earthly business has made disguised the majority of people to realize the eternal feelings of love, beauty, truth and reality. Therefore, we may nourish and nurture us with the beam of morality of Sufis fabricated in their poetry and it may be used as a source to develop the spirit of brotherhood, integration as well as communal harmony among the mankind throughout the world. The theme of mystical pòetry itself is spontaneous guide to mankind for right thinking and right action. Thus, mystical poetry exhorts incessant inspiration of peace, unity and fraternity in the every individual soul.

This work is an attempt to deal exclusively with Arabic mystical poetry composed by mystics or Sufis as well as philosophical mystic poets within the mentioned above period, irrespective of caste, creed, sect, religion and country, keeping in mind the similarity in respect of Arabic language in their poetical compositions. An attempt has been made to rationalize imagery and vision of mystic poets represented in their poetry, which they obtained through rapture, ecstasy, meditation, and self-mortification practices in pursuance of Divine Love and Beauty. Their theosophical
observations, mystical philosophy and visions of mystical reality absorbed in their poems are being attempted to rationalize for common understanding. Here in the following pages, the mystic or Sufi poets in Arabic and their poetry flourished during the above mentioned period have been attempted to discuss in chronological order.

1. Meaning and scope of Arabic mystical poetry

Mystical poetry in Arabic literature dates back to Pre-Islamic period. The ancient Arabic poetry is an illustrative criticism of Pre-Islamic life and thought and a model of poetical excellence of Arabic poetry. The Arabic word ‘شاعر’ which means, to feel, to understand through intuition, to have intuitional knowledge etc. Likewise, ‘شاعر’ (sha’ra) means ‘hair’, both the words derive from same root. In literary term, hair is used to indicate sublime thing. The Arabian poet (شاعر) as the name indicates was originally one endowed with hidden knowledge; which knowledge he received from a supernatural source. The generic term الشاعر or presenter in Assyria can be traced in the sha’ir (شاعر) or poet or soothsayer of the Arabs. The Assyrian hymn was the shire, and in it we recognize the Hebrew shir (song) and the Arabic شاعر (poetry). The psalm of David in Assyrian was the zamaru, which equates with the zimrah (song) and mizmor (psalm). Therefore, a poet (شاعر) is a soothsayer or seer who is born in poetry. Poetry is an art, a musical sound expressed in the beauty and harmony of words. The real poetry comes from the dancing of soul and no one can make the soul dance unless the soul itself is inclined to dance. There are two signs which reveal the poet: one sign is imagination, and the other is feelings, and both are essential in the spiritual path. There is no poet in this world who is not a mystic. A poet is a mystic whether consciously or unconsciously, for none can write poetry without inspiration, and when a poet touches the profound depth of the spirit, struck by some aspects of life, he brings forth a poem as a diver brings forth a pearl.

It is clear that mystical poetry is the expression of the dancing of soul in Divine Love. The soul remains asleep, but when once the soul is awakened, called by beauty, it leaps up dancing, and its every movement makes a picture, whether in writing poetry, music or whatever it may be. A dancing soul, intoxicated in Divine Love will always express the most subtle and intricate harmonies in the realm of music or poetry. Mystic poet writes what his soul dictates, and he writes according to the evolution of his soul.
Thus, poetry is the picture of the innermost feeling or imagination of poets and this picture depends upon the nature of thinking. Mystical poetry largely deals with the Sufi metaphysics and Sufi theophany, like mystery of Kingdom of Heaven, secret of universe, secret of creation, nature of knowledge, human soul, relation of man with God, revelation, and prophecy, Essence, attributes, manifestation, Power as well as Majesty of God and so forth. Thus, mystical poetry may be defined as the representation of emotional feelings of Divine Love to God playing with visions of mystical reality through imagination, meditation, self realization as well as application of intellect in search of reality of universe with a rational expression in the form of poetry having vibrating and rhythmic musical sound. Thus, Arabic mystical poetry may be considered to be the ideal vehicle for spreading esoteric knowledge and vision of mystical realities.

2. Origin of mystical sense in Arabic poetry

Notwithstanding, there contained various themes in Pre-Islamic Arabic ode, the theme related to the true religion of Prophet Abraham gives mystical sense in heathen Arabic ode. Pre-Islamic Arabic poetry consists of several elements, which attracted the attention of people after codification during Umayyad and Abbasid period. The mystical basement of Pre-Islamic Arabic odes could be traced when using mythopoeia, a linguistic expression which interprets the reality according to a mythical basis; which is not subdued to the rules of logical analysis and description. For better understanding of mystical concept in Pre-Islamic Arabic poetry, we may divide the Arabian history into following periods:

1. The Sabaean and Himyarite period, from 800 B.C. to the date of the oldest south Arabic inscriptions, to 500 A.D.
2. The Pre-Islamic period (500-622 A.D.)
3. The Mohammedan period, beginning with the migration of the Prophet from Mecca to Medina in 622 A.D. and extending to the present day.

The Sabaeans were the most distinguished branches of the entire south Arabian family. Saba, Biblical Sheba, their original homeland lay south of Najran in the Yaman district. They used the word ‘Allah’ which is found in the south Arabic inscriptions. Allah (الله, the God) was the principal, though not the only deity of Mecca. The name is an ancient one. It occurs in two south Arabic inscriptions, one is a Minaean found at ‘al-‘ula’ and the other is a Sabaean, but abounds in the form ‘HLH’
in the *Lihyanite* inscriptions of the fifth century B.C.\(^5\) *Lihyan* was the first center of the worship of this deity in Arabia. Now, it may be assumed that the *Sabaeëan* held ‘Allah’ as creator and supreme provider and towards Him they submitted their heads. According to Mohammedan faith; Arab races claim their descent from Prophet *Ismai‘l* (*Ishmael*), the son of Prophet *Ibrahim* (*Abraham*) by *Hajar*. He was the founder of the Religion of *Hanifa*. Legendary information provides that the *Ka’ba* (house of Allah) was built by *Adam* in pursuant to the Divine command after a celestial archetype. At the deluge, during the time of Prophet *Noah*, it was taken up into heaven. Again, it was rebuilt on its former place by Prophet *Abraham* and Prophet *Ishmael*. Then *Gabriel* brought the celebrated black stone, which was set in the south east corner of the building and was instructed in the ceremonies of the pilgrimage (*Hajj*). The *Ka’ba* was in the custody of the descendants of *Ishmael* until the proud *Banu-Jurham* and *Banu Khuza‘ah*, who introduced idol worship, took possession of it. Then there come the *Quraysh*, who continued the ancient Ishmaelite line. Now, it may assume that the Religion of *Abraham* was corrupted by succeeding generations, for which Allah sent *Mohammed* (PBUH) to purify it and to preach it anew.

\[2.1\] **Tables of Arabian tribes**

The Arabian tribes are two lineal descent from their common ancestor; *Sam b. Nuh*. As regards those of the north, their derivation from *Adnan*, a descendant of *Ishmael* was universally accepted. This line includes *Qahtan*, *Sabæan* and *Himyrites*. The following tables are the principal branches of important families of the Arabs with missing of some tribes, which traced its pedigree through *Adnan* to *Ishmael*.\(^6\)
Table No-(i)

The descendants of Ra'bìa

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<td>Adnan</td>
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<td>Ra'bìa</td>
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<td>Bakr Taghlib</td>
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Table No-(ii)

The descendants of Mudar

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<td>Adnan</td>
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<td>Maad</td>
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<tr>
<td>Nizar</td>
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<td>Mudar</td>
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<tr>
<td>Qays Aylan Dabba Khuzayma Hudhayl</td>
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<tr>
<td>Ghatfan Sulayman Hawazin Asad Kinana</td>
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<td></td>
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<tr>
<td>Abs Dhubiyan Fihr (Quraysh)</td>
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</table>
The above tables of Arabian tribes clarify the connecting link of Prophet Abraham to Quraysh from which tribe Prophet Mohammed (PBUH) descended. The followers of Abraham spread throughout the entire Arabian peninsula into various tribes and nations; like the Ishmaelite, Moabites, Ammonites, Edomites and others which descended from the sons of Abraham and Lot, knew God, the almighty through they too, like the Israelites, fell into idolatry and ignorance. But the light of Islam was never entirely extinguished or substituted by idolatry.

2.2 Secret of MISPA

The form of the spirit of faith may be traced from the mysterious ‘MISPA’. Mispa is an ancient Hebrew cult of stone, which they inherited from Abraham, their great progenitor. This ‘stone cult’ was instituted at Mecca by the patriarch and his son Ishmael; in the land of Cannan by Issac and Jacob; and in Moan and elsewhere by the other descendants of Abraham.

By the term ‘stone cult’ does not mean stone worship, rather it means the worship of God at a specially consecrated stone meant for that purpose. The heathen Arab tribes had no permanent settlement, where they erected their tents they also erected the Mispa in a particular high place and made a Hajj by seven circuits in the form of a dancing ring.

The exact form of Mispa in Arabic is Mispha (مصفي), because the Arabic language lacks the ‘p’ sound in its Alphabets. Therefore, in Arabic language ‘f’ or ‘ph’ is used for substitute of ‘p’. Likewise in English, as a rule, the Semitic and Greek words containing ‘f’ are transliterated and written by the insertion of ‘ph’ instead of ‘f’, e. g. Mustafa and philosophy. According to this rule it may be written as Mispha or Misfa.

Now, the word Mispa in Hebrew and Mispha or Misfa in Arabic is the place or building which derives its name from sapha or saf, an archaic word for ‘stone’. The usual word for stone in Hebrew is iben, in Arabic is hajar and in syriac is Kipa. But saf or sapha seems to be common to them all for some particular object or person when designated as a stone. Thus, the Misfa is a place on which saf is restored and they performed religious rites around it.

Prof. 'Abdu 'l-Ahad Dawud Remarks that originally Mispha was only a simple shrine on a solitary high place in Gal'ead where the sophi with his family or
attendants used to live. After the conquest and occupation of the land of Cannan by Israel, the number of Misphas increased, and they soon became great religious centers and developed into institutions of learning and confraternities. They seem to be like the Islamic Mevlevi, Bektash, Naqshabendi and other religious confraternities, each of them being under its own sheikh and Murshid. They had schools attached to the Mispha, where the Law, the Religion, the Hebrew literature and other branches of knowledge were taught. But over and above these educational works, the Sophi was the supreme head of a community of initiates whom he used to instruct and teach the esoteric or mystic religion which we know under the title of Sophia. The Suphism among the Hebrew continued to be an esoteric religious confraternity under the supremacy of the Prophet of the time until the death of the king Solomon.12

In the old Arabic version of New Testament has frequently written St. Peter’s name: Sham’un, as sapha; that is to say, “Simon the stone”. The words of Christ: “Thou art Peter”, etc. have their equivalent in the Arabic version in the form of “Antas-sapha” (آنت الصفاء).13

Prof. 'Abdu 'l-Ahad Dawud, the author of ‘Mohammad in the Bible’ thinks that the Greek word ‘philosophy’ in the form phelsepha with ‘sin’ instead of sadi or tzadi, which is one of the constituent letters in Hebrew and Arabic words sapha and sophi. Perhaps, this form was introduced into Arabic literature by the Assyrian translators who formerly belonged to the Nestorian sect.

Now, it may be assumed that the inhabitants of Mispha were pure hearted and pure minded which is symbolized by the pure stone. It is clear that the mystical sense before Islam was existed among the descendants of Abraham and continued till to the advent of Islam and the Pre-Islamic Arabic poetry bears witness of the same.

The ancient kingdom of Hira and Ghassan attained its cultural heritage into highest zenith and defused its influence throughout the whole Arabia. About the beginning of third century after Christ, a number of Bedouin tribes wholly or partly of Yemenite origin; who formed a confederacy and themselves ‘Tanukh’, founded an abode in the fertile region, west of the Euphrates. The Tanukh lived first in the tents. Their temporary camp developed in course of time into permanent al-Hira (from syriac harta, camp), which lay about three miles south of kufah, not far from ancient Babylon. This al-Hira became the capital of Persian Arabia.14 The inhabitants of Hira during the
reign of Ardashir Babakan, the first Sasanian King of Persia (226-241 A.D.), consist of three classes:

1. The Tanukh, who dwelt west of the Euphrates between Hira and Anbar in tents made of camel’s hair.
2. The ibad, who lived in houses in Hira.
3. The Ahlaf (clients), who did not belong to either of the above mentioned classes, but attached themselves to the people of Hira and lived among them.15

As for concerning the Ibad (آباد), who were exclusively the Christian Arabs of Hira, belong to the Nestorian sect. Ibad means servant; those who serve God or Christ, and through them the Aramaic culture of Babylonia was transmitted to all parts of the Arabian Peninsula. They had art of writing long before it was generally practised in Arabia. They produced the oldest written poetry in Arabic Language. But, bulk of their poetry vanished from the memory of preservers. The famous Ibadi poet is Adi bin Zayd. He is mainly remembered for his wine songs. Christian ideas were carried into the heart of Arabia by Ibadi poets. Most of the Pre-Islamic Arabic poets visited the palaces of the kings of Hira frequently and sang their glory and received awards.

Therefore, it may be proper to say that the mystical sense is purely religious origin and spiritual thinking regarding ‘Kingdom of God on earth’. Kingdom of God on earth started from the very beginning, when Allah created Adam and sent to this earth with a religion. Kingdom of God on earth does not mean a triumphant state or a visionary Royalty of its Millennium. It is not a Kingdom composed of celestial beings including the departed spirits of the Prophets and the blessed believers, Angels for its police etc. Rather, the Kingdom of God on earth is a Religion, a powerful society of believers in One God equipped with faith in One God and to fight for its existence and absolute independence against the Kingdom of darkness, against all those who do not believe that God is One. Faith on God is an iceberg quality, which continuously running from the very date of creation. Whenever mankind confused and goes astray, Allah sent Prophets for showing them right path time and again.

During Pre-Islamic period a number of religious thinkers were known as the Hanifs (حنيف), believers of the true religion of Abraham.16 They formed an association against idolatry. They worshiped only One God. Among them well known are- Waraq
bin Naufal of Quraysh, Zayad bin ‘Amr bin Nufayl of Quraysh and Umayya bin Abi al-Salt of Thaqif. Mystical sense regarding unity of God, His creation, His power and Majesty, and His attributes are found in their poetry. Thus, we see that the mystical theme in Arabic poetry continued from Pre-Islamic period till to the Advent of Islam and it developed later purely on Islamic line. As mentioned earlier that, mystical sense is the outcome of religious faith and it is a true spirit of religious principles and therefore, it is interconnected with religion which is inseparable from one another.

2.3 Genealogy of Mohammed (PBUH)

With the advent of Islam, some poets of Pre-Islamic Arabia like Umayya bin Abi al-Salt, Labid bin Rabi’a and Hassan bin Thabit etc., embraced Islam and expressed their mystical sense through poetry during Islamic period. They are called Mukhadramin poets. They are offspring of Prophet Abraham. While, they embraced Islam, they equally adjusted with Islamic ideology. According to the table of genealogy, Prophet Muhammad (PBUH) is also the lineage descendant of Prophet Abraham. The table of genealogy of Muhammad (PBUH) has shown below to comprehend the connecting link of Prophet Mohammed (PBUH) with Pre-Islamic poets.

Table No-(iii)

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<tr>
<th>Qurays</th>
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<tr>
<td>Qusayy</td>
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<tr>
<td>‘Abd-Manaf</td>
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<table>
<thead>
<tr>
<th>‘Abd-Shams</th>
<th>Hashim</th>
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<tbody>
<tr>
<td>Umayyah</td>
<td>‘Abd-al-Muttalib</td>
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<tr>
<th>Al-‘Abbas</th>
<th>‘Abdullah</th>
<th>Abu-Talib</th>
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<td>MUHAMMAD</td>
<td>‘Ali 17</td>
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The emergence of Islam brought sudden change into the thought of Arab peoples. Prophet and his companions were engaged in preaching Islam along with expansion of Islamic Empire. On the other hand, a section of his followers were engaged themselves towards composing verses on Islamic theme with a change of Pre-Islamic theme.

Miraculous verses of the Qur'an and esoteric teachings of the Prophet towards his followers gave birth to some individual ascetics, who were constantly working on this spiritual line to increase faith in God in order to obtain nearness to Him. They initiated some forms of recollection (dhikr) regarding unity and attributes of God and sang it for their mental as well as spiritual solace, imitating the traditional lyrical form of Pre-Islamic Arabic poetry. Perhaps, this form of recollection subsequently developed into mystical poetry in Arabic literature. Mystics of Islam think that the exposition of mystical experience through the form of poetry is very awe-inspiring. These mystics were colored with the significance names of Allah, which they strove to invoke illumination in their hearts for the sake of ardent love to Him. The primacy of Divine Love in the mystic theme is reflected in the popular Arabic lyrical verse:

\[
\text{حسبى ربى جل الله ما في قلبي غير الله} \\
\text{نور محمد صلى الله حق لا إله إلا الله}
\]

My Lord is Sufficient unto me. Great is His glory.
Naught (dwells) in my heart other than Allah;
blessed is the light of Muhammad (PBUH).
There is no God save Allah.\(^1\)

Mystics of Islam recited this kind of Ghazal in their contemplation to God and thus expressed their feelings of love to Him. They endeavor to unlock the secret of Divine Reality, nature of creator and creature and pictures of experiences obtained through mediation fabricating in the form of poetry tracing back the traditional mode of expression eloquently.

Pre-Islamic Arabic poetry in general and Arabic mystical poetry in particular, which are collected and recorded during Umayyad and Abbasid period and Arabic mystical poetry produced in Islamic period, Umayyad period, and Abbasid period respectively, are so vast and rich that a civilized nation can hardly be cultivated.
3. Division of Arabic mystic poets

So far Arabic mystical poetry is concerned, produced from 500 A.D. to 1258, A.D. (Pre-Islamic period to Abbasid period), they may be categorized into the following heads:

3.1 Pre-Islamic mystic poets (500—622, A.D.)

Most of the poets of this period mingled with the spirit of paganism. Their poetry contains the theme of the description of feminine beauty, praise of their own patron, description of war, description of natural beauty etc. There is not found any separate *Diwan* of Arabic mystical poetry composed by Pre-Islamic poets. Nevertheless, a number of poets, who composed Arabic mystical poetry regarding Unity and Attributes of God, secrets of Universe, belief in predestination and so on. This type of poet included *Ibadi* poets, and *Hanifs*; i.e. the believers of the true religion of Abraham. Like *Zayd bin 'Amr*, *'Abid bin al-'Abras*, *waraqa bin Nawfal*; a cousin of Hazrat *khadija* (wife of Prophet) and *Umayya bin Abi al-Salat*; (d.624,A.D.) through his mother side, he is a second cousin of the Prophet, are famous.

3.2 Islamic mystic poets (622—661, A.D.)

With the emergence of Islam, the stream of poetic culture in Arabia considerably diminished for a while. Prophet never prohibited reciting poetry having wisdom. Nevertheless, the emergence of new religion and its teaching made the streamline of traditional poetry diverse with inclusion of new theme therein. Allegorical verses of the Qur’an and esoteric teachings of the Prophet urged his companion to feel in deep. Some poets of Pre-Islamic Arab embraced Islam and they continued to cultivate their poetic art incorporating new theme to suit the Islamic culture and thought. These poets are called *Mukhazzaramin* poet. *Hasan bin Thabit* and *Umayya bin Abi al-Salt* are famous as introducer of Arabic mystical poetry in Islamic period. Esoteric teaching of Prophet motivated some of his companions to lead a mystical life. As a result, there arose some individual mystics; who fabricated their mystical experiences in the form of poetry as well as prayer. Among them *Hazrat Ali (R.A.)* and *Uwais al-Qarni* are famous.
3.3 Umayyad mystic poets (661—749, A.D.)

Umayyad caliphs were the great patron of learning of secular education. They led a luxury life and most of the Caliphs deviated from the path prescribed by Prophet. Therefore, the old pagan spirit asserted itself once more in the peninsula. Music, dance and other secular form of poetry were introduced. Besides these, inner spirit of Islam was continued, which gave birth to some mystic poets including Hassan of Basra and Rabi'a of Basra.

3.4 Abbasid mystic poets (749—1258, A.D.)

Abbasid period is the Golden age of Arabic Literature and Thought. Systematic study on Qur'an and Tradition of Prophet gave birth to several Schools of Thought in Islam. These Schools were more or less influenced by the European culture. Muslim philosophers were begun to study the Islamic Theology with the philosophical standpoints. As a result, Muslim mystics also keenly studied the Qur'an on the Theosophical streamline in order to know the underlying mystery of cosmos and its reality. Thus, the mystic poets of this period produced a considerable number of poetry, which reached its highest literary artistic perfection on the topic. Some eminent mystic poets in Arabic flourished in this period are- Dhu-l-Nun al-Misri, Mansur al-Hallaj, Jonayed of Baghdad, Abu Bakr Shibli etc.

3.5 Philosophical mystic poets

Philosophical mystic poets played an important role for development of Muslim philosophy during Abbasid period. Ascetic movement of Hasan al-Basri greatly influenced on the Qur'anic science and Islamic jurisprudence; which gave birth to some new thought in Islam. The existing Islamic thought were further influence by Persian culture, Neo-Platonic school, Christianity, school of Aristotle, Hellenistic school of Plotinus and Indian Vedanta. Muslim philosophers were started to investigate esoteric verses of the Holy Qur’an to find out the Reality of universe. Their method of investigation was philosophical, but the basis of their thought was Qur’an and Hadith. They never transgress the field assigned by the Islam. As a result, there arose a unique system of philosophy in Islam, which is called mystical philosophy. Thus, esoteric teaching of Prophet, ascetic movement of Hassan, theosophy of Jonayed of Baghdad, pantheistic philosophy of Hallaj led towards development of mystical philosophy. At last, mystical philosophy became an interesting branch of Muslim philosophy both in
Arab and Spain and developed in the hand of Abdul Qadir jilani, al-Ghazzali, Suhrawardi al-Maqtul, Umar Ibn al-Farid, Ibn Rushd, Ibn Massrat, Muhy al-Din Ibn al-'Arabi etc. They harvest a rich amount of Arabic mystical poetry, which led to narrative Sufism in Islam. Among them Ibn al-'Arabi deserves special attention in respect of his profoundness of poetic personality on the theme of mystical philosophy.

The above five classes of mystic Poets fabricated their mystical experiences in the form of poetry in their respective periods. The poets of the first two period’s viz. Pre-Islamic and Islamic period could not contribute a rich amount of mystical poetry in Arabic. However, a flow of mystical theme in Arabic poetry introduced which continued to the later period also.

The mystic poets under Umayyad, namely—Hassan of Basra was the torch bearer of the Ascetic Movement, preached the Doctrine of Purity and Divine Love among his disciples. Therefore, a number of mystic Poets emerged under his patronage.

During Abbasid period, Arabic mystical poetry reached its culmination with highest literary artistic perfection due to the constant struggle and endless perseverance of the mystic poets of this period, and for which mankind of the cosmos ever indebted to them.

Philosophical mystic poets largely deal with the metaphysical topics. They composed poetry on the theme of creation, nature of God, heavenly kingdom, revelation and prophecy and so on. They composed untold number of poetry of sublime nature. Some of them composed symbolic poetry to rationalize their mystical experiences.

As it has been discussed that Arabic mystical poetry contains the entire theme of Sufism, therefore; the history of Sufism may be discussed briefly in the present context so as to understand the full content of Arabic mystical poetry.

4. Sufism—it’s Meaning, Origin, Development, Characteristic, Stages, Orders, and Philosophy

Mysticism or Sufism in English is synonymous to *Tasawwuf* (تصوف) in Arabic. Mysticism is indicated by two fold derivation from *meyeo* ('initiate' or 'consecrate') and *myo* (close to eyes or month). Mysticism is thus, the higher consecration of man, secure by devotional practices and penetrates into the internal world exercising towards the external world.
4.1 Meaning of Sufism

In Arabic, Sufism is called *Tasawwuf* (تَصُوَّف). Both the words derive from the root 'ṣuf', *sad-waw-fa* (ص- و- ف); which means woolen garment. The Sufis used to wear this type of garment referring to the tradition of Christian monk as a mark of simplicity, humility and renunciation of worldly pleasure.

Another derivation of Sufism is from the Greek word *Sophia*,\(^1\) which means 'wisdom' in connection with Arabic word *sufiya* (pure). Thus, the sophists claimed to be wise and pure than other men of the society. But the Muslim authorities sharply contest the point saying that Sufism is an expansion of the esoteric form of the Religion of Islam, and has no connection with either Greek or Aryan influences.

It is therefore, the word 'Sufi' comes from Arabic word *safl*, (pure), because of their pure heart and cleanliness acts, like the *Hawari*’s (apostles) of Jesus Christ. *Baidawi* derives the word *Hawari* from *Hawara* (الحوارى), to be white.\(^2\) They became *Hawaris* (الحوارىون), not because they wore white garment, but because of their pure live. Like wise, the Sufis were Sufis because of their pure heart, pure lives and spiritual elevation not because of their wearing of woolen garment. Thus, the Sufis purify their heart by devotional prayer and improve morals bliss in search of Divine Love. As the subject matter of Sufism is the purification of soul by fixing the attention in God or its aim is to attain the eternal felicity and blessedness. A Sufi realizes the soul’s journey from its Divine Origin to manifestation going through worlds of heart and mind before being born on earth. A Sufi realizes the nature of his being, origin and destination and the journey back through the same spheres of mind and heart, until the soul returns to its origin purified and yet enriches with an expanded consciousness and Divine Love.

Sufism is a kind of mysticism deals with the mysteries of the kingdom of Heaven. It is a saint ship and science of plunging the eternal source of soul. Sufism has been defined in various ways by well known Islamic-authorities as well as the Sufis who call themselves *Ahl-al-Haqq*, the followers of the Real. They have given a number of definitions which radiate greater light on this topic than many volumes written by non-mystics.

*Maruf al-Karkhi* says, "*Tasawwuf* consist in giving up all bodily pleasures, the grasping of realities and disregard of what is in the hand of people."\(^2\) Renunciation
is the result of self surrender, poverty, truth and forces to realize that God alone can inflict pain and bestow blessing. He alone is the creator, Real Doer and ultimate Reality.

*Dhu Nu‘l Nun al-Misri* says, “Sufis are those who preferred God Almighty to all things and liked Him, God almighty, too, then, preferred than to all things and liked them”. The final aim of a Sufi is God alone. He loves God. His thinking, mediation and prayer are to God. He is ignorant of everything save God.

*Hussain bin Mansur al-Hallaj* thinks that a Sufi is “singular in his being, he neither accepts anybody nor does anybody accept him”. He feels the immediate presence of God alone within his heart and senses the presence of God always and his mental faculty gets rid of the thought of anything save God and is totally captivated by God.

*Junayd* has defined a Sufi as “Dead to his self and alive in God”. He passes away from what belongs to God. When he is dead in relation to his own self, he becomes alive in his relation to the self of God.

*Ibn-al-‘Arabi* holds that all things are pre-existed as ideas in the knowledge of God, whence they emanate and whither they ultimately return. His doctrine *Wahadat al-Wajud* (The unity of existence) justly describes it. The world is merely an outward aspect of that which in its inward aspect is God. While, every phenomenon reveals some attributes of reality, man is the microcosm in which all the Divine attributes are united, and in man alone does God become fully conscious of Himself.

From the above definitions, it is clear that the aims of Sufis are to extinguish bodily excitements and to instigate spiritual illumination in order to realize the nearness of God. Though, their mental faculties or stations are not similar at all, however they could able to unlock the secret of creation through their ecstatic visions as per their capacity of invocation. In this regard, Ibn al-‘Arabi has depicted more accurate visions of mystical reality than other mystics of Islam.

### 4.2 Origin of Sufism

Sufism is the natural manifestation in the orbit of thinking of human being without its name. There was reality without the name Sufism. Mysticism or Islamic Sufism perhaps, have originated from the ancient Hebrew word 'Mispa', where 'Sapha' is placed. It has been earlier discussed that 'sapha' is a stone having peculiar quality and dwellers of the 'Mispha' institutions were called *Sophi* (صوفي). They had schools
attached to the 'Mispha' where the law, the religion and the Hebrew literature were taught. But over and above this educational work, the 'Sophi' was the supreme head of a community of initiates whom he used to instruct or teach the Esoteric or mystic religion.26

Now, it may be assumed that the word 'Sophi' was used in Hebrew Literature. Sapha in Hebrew and its transliteration in Arabic is 'Safa' (صفاء), which means pure, pure minded or pure hearted. But, the Pre-Islamic Arabian was not fully acquainted with mysticism. Nevertheless, ancient Kingdom of 'Hira' was the educational, cultural as well as religious center of Pre-Islamic Arabia, from where a bundle of 'Ibadi' poet appeared, including Abid bin al-Abras, Zayad bin Amr and Umayya bin Abi al-Salt, who advocated for worship of only one God and their poetry is a corroborative evidence of true mysticism. Thus, the mystical sense in Arabic poetry is found since Pre-Islamic period and it continued, but during Islamic period, it developed purely on Islamic line and run through the ages bearing literary art till today.

Before the revelation of the Qur'an, Prophet Mohammad (PBUH) often chose loneliness and thereby he went to the cave of the 'Hira' Mountain wherein he was engaged in meditation to God for several days. His devotion to God increased day by day and attributes of God illuminated in him. After perfection of spiritual knowledge Qur'an was revealed on him. In this sense he was the first Sufi in Islam.

Sufism or Tasawwuf originated in the teaching and personality of Prophet Mohammad (PBUH). It may have begun in a state of ecstasy, in which state his mind was engaged in unfolding the mysteries of God. The author of "Kunsul Asraril Qidam" said that in such a state Prophet is said to have asked his wife Aysha, "who are you?" She replied, "I am Aysha". Again he asked, "Who is Aysha?" She Answered, "Daughter of Siddiq". Then Prophet asked "who is Siddiq?" Ayesha replied, "The father-in-law of Mohammad (PBUH)." Again he asked, "Who is Mohammad (PBUH)?" Ayesha remained silent. She knew that Prophet was in another state in which state mystery of all things exist through Divine radiance into whom all shall be absorbed.27

During the first year of Prophet's ministry, forty five men of Mecca renouncing the active life of the world, they sat in the mosque being true devotee of the Prophet's doctrine. These men of God are called Ashabi safā (sitters of the shrine) styled as Sufi.28 Sometimes, the Prophet (PBUH) came to them with meals and used to
call some of them to share food with him. These types of men are known in the Qur'an by the terms of متفرقين (friends of God), صارمين (patient), and مقرنين (virtuous men) and (pious men). These men became capable in reaching nearness to God by virtue of their consecration to Him.

Sufism is purely Islamic discipline which builds up the characters and inner life of the Muslims. Prophet (PBUH) is the sole and direct source and foundation of تِزَاوِوُف (Tasawwuf). He said, “Shari'at (شريعة) is my words, Tariqah ( طريقه) is my deeds, Haqiqah (حقيقة) is my spiritual states and Marifat (معرفة) is my secrets.” Combination of these four elements تِزَاوِوُف (Tasawwuf) is formed.

Shal Tustari is a radiant mystic who explained that origin of تِزَاوِوُف is the light of Mohammad (PBUH), the first emanation of Divine Light. His heart is the source of Divine revelation and mystical union for the believing and obedient creatures. His radiant personality, teachings, virtues and blessings indicated that he was the first Sufi and he would inspire the mystics for all the generations to come.

Sufism is the spirituality of the Religion of Islam. Every Religion has its outward and inward dimension and Islam is not exception of it. Inner purpose of life arises out of outer purpose. The relation between them is like the body and soul. Religious belief is the thought of man about God. God is unseen, whom bodily eye cannot see but spiritual eye can comprehend Him. Qur'an is the guiding principle of Islam which guides the believers towards right path. Prophet said that every verse of the Qur'an has an outside and an inside meaning. The outer side is Shari'at and the inner side is Haqiqah. Likewise, there are two kinds of verses in the Qur'an – Ayat al-Bayyinat (plain verses). As for example, stories of the former Prophets, laws about the division of property etc. Another one is Ayat-al-Mutashabiha (verse in doubt) which can be interpreted in as much as seven different ways. This kind of verse relates to the essence and attributes of God, the mysteries of Prophet Ship etc.

Allah is the light of the Heavens and of the Earth. Allah alone is the highest and ultimate light, in which He is visible and makes other things visible. Hazrat Ali (R.A) narrated on the request of Jabir bin Abdullah that Prophet (PBUH) said that, first of all his own light was created and that light remained engaged in the observation of the glory of Allah, and in prostration before Him.
Ibn Abbas (R.A.) reports that the light of Mohammad (PBUH) was engaged in prayer in the world of solitude. Allah created a pearl from that light and with effect of His sight of Grandeur that substance turned into water and remained flowing for a thousand years. Then, it was divided into ten parts. Allah made Throne, Pen, Divine Tablet, Sun, Moon, Heaven, Days, Angels, and form of Mohammad (PBUH) respectively.

According to Hadith-e-Qadsi, “I was a hidden treasure and I desired to be known, therefore I created the creatures in order that I might be known.” So, Allah created Adam from clay as a copy of the form of Mohammad (PBUH). Then Allah breathed his spirit into Adam. Adam was ordered to live in paradise and not to eat the forbidden fruit. But his soul manifested a certain aspect of Lordship. Then he became perplexed and violated the prohibition of Allah. This perplexity brought about its fall from paradise to the material world. Consequently, Adam lost the form of his life, which was the copy of the form of Mohammad (PBUH). Forbidden fruit symbolizes the veils of darkness. In this world of darkness, the power to materialize the thought of soul depends on the spirit belongs to mystics endued with God’s everlasting life.

Mysticism is a perseverance to find out the reality of universe by fixing the attention in God. A mystic tries to illuminate the attributes of God in him by devotional prayer and love as well as bewilderment. The totality of Sufism may be summarized in the Qur’anic verse- (verily we are for God and we are returning to Him). All the Muslims recite this verse in the time of stress seeking to return to its Real One. The word is used in present continuous tense which mystically may be interpreted that the stages of the journey of Human soul is in motion till to reach the ultimate Reality from where it has started its journey. Prophet (PBUH) says “Allah hath seventy Thousand veils of Light and Darkness: where He to withdraw their curtain, then would the splendors of His Aspect surely consume everyone who apprehended Him with his sight”. This tradition has been explained by R. A. Nicholson in his book ‘Mystics of Islam’, which has been explained briefly for clarification of the journey of human soul as under:

Seventy thousand veils separated Allah, the One Real; from the world of matter and of sense. Every soul passes seventy thousand veils of light and darkness towards birth. During the time of passing of the veils of light the soul puts off a Divine
quality and puts on an earthly quality. After passing of dark veils the soul forgets its original state. So, the child is born weeping, because the soul knows its separation from Allah. The child cries in sleep because the soul remembers something of what it has lost. Soul's passing through the veils of darkness has brought with it forgetfulness (Nisyan) for this reason man is called 'insan'. The soul, as if is in prison in his body, separated by these veils from Allah. The purpose of mysticism is to escape from this prison tearing the seventy thousand veils to recover the original union with the Real One. Hence, the soul is in the course of journey and will return to its original abode.

4.3 Development of Sufism

In the cycle of human evolution, there is Love which is the essence of every creature. It is one of the supreme beauties. Aspiration and thought of India and Iran, of the East and West, met on common ground in search of the beauty and longing to reach its original source. They worked on the one cardinal and common principle of love. Mystics of all age’s weather in Iran or India, Arabia or China, Europe or Asia; sang the same song of longing for the Beloved. There may be differences in detail, in language, in expression, in form; but in the main principle, all are united as drops of one ocean. All are seekers of God and the ways leading to Him are many, but He is one. Therefore, Jalaluddin Rumi said that, if one is sincere in his intention he will find Him in every form. As Sri Krishna says in the Bhagavad-Gita:

\[
\text{Ya 'pyanvadeva bhakta yajante sraddhavainvitah} \\
\text{Te' pi mameva kounteya yajantyavidhi purva kam} \\
i.e., "He who worship other Devas (besides me), if he does with full faith, he (really) worships Me, "O, son of Kunti although (he may be acting) contrary to ancient rule."}^{44}
\]

The Sufis of Islam, the Vedantists of India and the mystics of Europe lived between the 8th and the 15th centuries, which period covers the beginning and decline of mysticism everywhere. The History of Muslim Sufism may be divided into the following periods:\(^{45}\)

1. Ascetic life
2. Theoretical development
3. Organized orders
4. Decline
Early Sufism was a natural expression and spontaneous manifestation of inner spirit of religion. It was an assertion of a personal right to peruse a life of contemplation, seeking contact with the ultimate Reality by one way master-slave relationship emphasizing upon ritual observance and legalistic morality.

Sufism has passed through many stages, each of which was more or less a resultant of the various influences which were working in the Islamic world at the particular time. Not only Sufism alone but also every doctrine of Islam underwent some kinds of changes due to the similar influences. With the spread of Islam, it came in contact with many religious customs, myths, and traditions held by their adherents with as much sincerity. The natural result of this intermingling of various civilization and religious beliefs were mutual modifications. In such modifications basic principles of Islamic faith is unique and uncompromised with other faith.

Sufism was a natural development within Islam, owing little to non-Muslim sources, from the ascetic mystical life and thought of Eastern Christianity. But the outcome of development was in Islamic line, which subsequently formed a vast and elaborate mystical system in Islam. Whatever it may owe to neo-Platonism, Gnosticism, Christianity or other systems, we may truly regard the inner doctrine of Islam and the underlying mystery of the Qur'an unfolded by the Sufis themselves. The shari'at in fact, is the vehicle for expression of the Haqiqat. For this reason, the Sufis are most ardent defenders of the outward law of Islam. The principle of Shari'at leads from outward observance to inner conviction, from belief to vision, from potency to act. Thus, the shari'at is the door way to penetrate into the ocean of knowledge reaching towards mystical Reality.

Qur'an is the basic principles of Islam. Some verses of the Qur'an are easily understandable, but some of them are ambiguous. Literal expression of these kinds of verses could not cover the full content which sought to interpret in mystical sense. Some of the ambiguous verses are:

He (God) is the first and the last, the outwardly manifest and the inwardly hidden. He knows everything. (ُهو الأول والآخر والظاهر والباطن، و هو بكل شيء عالم)  

The East and the west are belonging to God. Where so ever ye turn, there is the face of God. He is all pervading all knowing.
We (God) are nearer to him (man) than his jugular vein

God is the light of the Heaven and the Earth

These verses are deal with essence and attributes of God which instigates the Sufis to think about the God more deeply than common people. Likewise, Prophet also gave some mystical lessons to his companions to encourage them for development of their spiritual knowledge. On returning from a battle against the infidels, Prophet said, “We have come back from the lesser Holy war to the greater Holy war”. His companion asked, “What is the greater Holy war?” Prophet (PBUH) answered: “The war against the soul.” A Muslim should kill his inner devil before killing infidels; otherwise he has no right to fight against infidels. Thus, the Greater Holy war means war against one’s own self and it is Sufism in its full sense; which is the esoteric form of the religion of Islam and Prophet was the main source of it. This form of knowledge was transmitted from him to those who had the Capacity to grasp it. This esoteric knowledge of Prophet was transmitted to four caliphs and to Hasan al Basri respectively. In a tradition, Prophet said that Ali (R.A.) is the gate way of the city of knowledge. The spirit of the Qur’anic piety and the teachings of the Prophet had flown into the life of the followers; and it became a mode of expression in the form of recollection (ذکر) of the early devotees and ascetics. As a result, there appeared a number of individual Sufi who lived a hermit life in search of love to God. This ascetic movement was approximately begun from the time of Prophet and continued to Hassan al Basri (d.728, A.D.), who later became the chief pioneer of this movement. Rabia al-Basri introduced the theme of Divine Love in Sufi poetry.

The development of Sufism was going on Islamic line. Dhu-l Nun al-Misri (d.860.A.D.) as the father of theosophy developed doctrine of gnosis. Nevertheless, for further development non-Islamic elements were influenced on it. With the accession of Harun al- Rashid on throne, the stream of Hellenic culture flowed unceasingly into the Muslim world. Innumerable works of Greek Philosophers, physicians and scientists were translated in Arabic language and eagerly studied them. Thus, Greek became the teacher of the Arabs in every field of intellectual investigation. This reaction gave birth
to Muslim philosophers like Kindi, al-Farabi, al-Ghazzali, Ibn al-'Arabi etc. These philosophers were deeply studied the theology of Islam in the philosophical streamline and discovered the methods of investigation. As a result, there appeared theosophical as well as philosophical schools of Sufism in Islam. Thus, the development of Sufism reached its summit based on their philosophical manuals and mystical writings on prose and poetry.

4.4 Characteristics of mysticism or Sufism

Dr. S.H. Nadeem described some Characteristics of Mysticism in his book “Critical Appreciation of Arabic mystical poetry” which may be summarized as under:

Mysticism is a taste of experiences regarding the unfolding of the mysteries of the kingdom of Heaven. It is active and practical and not passive and theoretical. Its aims are transcendental and spiritual. Its object is love to God, arising out of emotional faith. Unitive Slate or ecstasy is a condition created in the mind of a mystic by contemplation in God. Mystical state gives knowledge of the real world with all its signs and characteristics. Mystical states of men of different ages though exhibit similarity; nevertheless, their opinion regarding mysticism is often appears in veracity, depending on their stations of dedication to God. Mystics swim for knowledge in the ocean of the infinite oneness of God depending upon their power, will and invocation. So, mystical experience may not be covered by logic, because of being it super logical one.

4.5 Stages of Sufism

A Sufi must observe the following four stages of spiritual training to reach the ultimate Goal.

1. The first stage is Shari’at (شريعة), which is the basic principles and outward law of Islam. A Sufi must discipline in his mind to live a life of orthodox Muslim observing all religious rituals like prayer, fasting, alms giving, and pilgrimage to Mecca and so forth. After fully trained his mind to obey these all rituals, then he passes to the second stage, namely-

2. Tariqat (طريقة), a path in which he needs a guide or sheikh; who leads towards the ocean of knowledge of infinite One. The sheikh teaches some methods of additional prayer, formula of recollection, (زك) etc.
3. The next stage is Ma'rifat (معرفة), which means wisdom or mental illumination. The purified mind is illuminated with the knowledge of Divinity.

4. The final stage is Haqitat (حقيقة), in which the novice sees the truth. The aim of Sufi is the self purification and union with the beloved but this can not be gained by self endeavor. It is a Divine gift and granted to those whom He pleased. Nevertheless, through self discipline, devotional prayer, virtuous act and emotional love that one can realize the God. This is called *fana fil-lah* (قناء في الله) or annihilation in God. Mystics of different ages endeavor to penetrate into the veils of unseen by their devotional prayers in order to surpass the mental stages of faith, repentance, abstinence, renunciation, poverty, patience, trust in God, satisfaction and so forth.

4.6 Sufi Orders

There are differences among the Sufis regarding, performance of prayers, formula of recollection, and method of investigation to find out the mystical reality. These differences brought about contradiction among them. Consequently, schools of Sufism were founded by initiating orders to systematize spiritual training from tenth century A.D. In course of time these orders were divided into a number of 175 branches approximately. Every order having its own founder traced connection with the celebrated early Sufis. Finally, they linked a connection to the Prophet through forth caliph Hazarat Ali (R.A.) to Hazarat Abu Bakr Siddiq (R.A.) respectively. Hazrat Hassan al-Basri was one of the spiritual successors of Hazrat Ali (R. A.) He is regarded as pioneer in the domain of early Islamic mysticism. He meticulously followed the mystical teaching of the Holy Prophet. He developed the Doctrine of Purity for satisfaction of God. His *khulafa* became increase during the first and second centuries of the Islamic era, till they were grouped into the following fourteen orders:

1. **Ajamiyya:** This order was founded by Habib Ajami (d. 737, A.D.), a Persian disciple of Hassan of Basra. He was a money lender, who turned into ascetic and built a monastery on the bank of Euphrates.

2. **Zaidiya:** The Zaidiya fraternity owes its existence to Khwaja Abd al-Wahid bin Zaid (d. 793, A. D.) He was follower of Hassan al-Basri.
3. **Ayaziyya**: This name is after *Fuzail Ibn Ayaz* (d. 803, A. D.). He was a native of *Merv*, another old centre of Buddhism, Manichaeism and Nestorian Christianity. He was a disciple of *'Abd al-Wahid bin Zayad*.

4. **Karkhiyya**: *Maruf al-Karkhi* (d. 815, A. D.) of *Khorasan* founded this order. He was a disciple of Imam Reza. He was originally a Christian or possibly a *Sabaean*.

5. **Saqatiyya**: *Sari al-Saqati* (d. 867, A. D.) founded this order. He was pupil of *Maruf al-Karkhi* and teacher of *Junayd* of Baghdad.

6. **Adhamiyya**: *Abd al-Ishaq Ibrahim bin Adham* (d. 875, A. D.) was the founder of this order. He was a prince of *Balkh*. He gave up worldly pleasure and adopted an ascetic life. He says, “Two loves can’t exist in one heart”.

7. **Taifuria**: A Persian *Abu Yazid Taifur al-Bistam*, also known as *Bayazid al-Bistmi* (d. 875, A. D.), whose grandfather was a *Magian*, probably introduced the Doctrine of *fana* (self annihilation). He received spiritual authority from Imam *Jafar Sadiq* and *Habib Ajami*.

8. **Hubairiya**: *Hubaira* is a successor or a vicegerent of *Adham*. He founded this order after his name. He was for long time in the company of *Junayd* of Baghdad.

9. **Junaidiyya**: *Junaid* of Baghdad (d. 909, A. D.) a theologian and philosopher founded this order. He is known as ‘peacock of the learned’. He says, “Sufi’s internal side is God and external humanity”.

10. **Chistia**: The *Chisti* order owes its origin to *Abu Ishaq Shami Chisti* (d. 966, A. D.), claimed succession from *Ali*, (R.A.). This order gained more popularity when it was carried to India by *Khwaja Moin al-Din Chisti* (1142-1236, A. D.). He came to Delhi in 1192 A. D. with the invading army of *Shihabuddin Gauri*. He moved to *Ajmer* towards the year in 1195 A.D. and remained there till his death.

11. **Ghazruniyya**: *Abu Ishaq Ghazruni* (d. 1038, A. D.) was forth in line of succession from *Junaid* of Baghdad, founded this order.

12. **Tusiya or Tartasiya**: *Abu al-Farah* (d. 1055, A. D.) founded this order. The Most famous saint of the order was ‘*Abd al-Qadir Jilani*, who founded the *Qadriyya* order.
13. *Suhrawardiyya*: This *tariqah* may be regarded as going back to *Diya al-Din Abu al-Najib al-Suhrawardi* (1097-1168, A.D.) owing his influence upon his nephew. He taught for a while at the *Nizamīyya*, and then left it in order to associate with *Sheikh Ahmad al-Ghazzali*. Who wafted upon him the breath of felicity and guided him along the Sufi path.

14. *Kubariyya*: The founder of this order is *Shaikh Najam al-Din Kubra* (d. 1221, A.D.). He was seventh in line of succession from *al-Junaid*. The main orders deriving from *Najm al-Din* are: *Firdausīyya, Nuriyya, Hamaddaniyya, Ightishashiyya* and *Nurbakshiyya*. These fourteen families are called *Chawda Khanwade*. These original fourteen orders of Islam, in course of time sprang up into forty more branches. Among them twelve are well known. These are:

1. *Qadiriyya*: 'Abdul Qadir Jilani (d.1166, A.D.) founded this order. It was developed from the school of *Junaid* of Baghdad. This order was established in India by Sayyad Bangi Muhammad Ghauth who took his residence at *Uch in Sind*. Sub-Sections of this order are:
   i) The *Qumesiyya*
   ii) The *Bahlul Shahi*
   iii) The *Muqim Shahi*
   iv) The *Nawab Shahi*
   v) The *Hussain Shahi*
   vi) The *Miyn Khel Section*  
2. *Naqshbandiyya*: This order was founded by *Baha al-Din Naqshabandi* (Turkisten), who died in 1388, A.D. It claims descent from *Taifuria School*. *Khwaja Baqi Billah Berang* (d. 1603, A.D) is seventh in succession from the founder of the order, came to India. But Arnold holds that it was *Sheikh Ahmed al-Faruqi Sirhindi* (d.1625, A.D.), introduced the order in India. After the death of his pir, *Sheikh Ahmad* was acknowledged as the head of the *Naqshbandi* order. Soon after he was acknowledged as the ‘Mujaddad’, a renovator of Islam and he came to be known as the *Naqshbandiyya Mujaddadiyya*. 
3. **Yasuya**: This order is founded by Ahmed Ibn Ibrahim Ibn Ali of yasi (d. 1166, A.D.).

4. **Nuriyya**: A Baghdadi branch, founded by Nur al-Din Abd al-Rahman al Isfaraini (d. 1317, A.D.).

5. **Khazroya**:

6. **Shattariyya**: Founded by Abdullah Shattar in 1415 A.D. Its chief centers are in Sumatra, Java, and India.

7. **Sadat Karram**:

8. **Zahidiyya**:

9. **Ansariyya**:

10. **Safwiyya**: Saifuddin (d. 1249, A.D.) is the founder of this order. It is a strong Turkish order.

11. **Idrusiyya**:

12. **Qalandaria**: Founded by Syed Khidr Rumi Khaparadari.

   There are some new Sufi orders were founded in the Middle of the Twelfth century included-

   1. **Badawiyya**: Founded by Ahmed Badawi (d. 1276, A.D.) in Egypt.

   2. **Mawlawiyya**: This order was founded by Jalal Uddin Rumi (d. 1273, A.D.) in Turkey.

   3. **Akbariyya**: This order is derived from nick name of Ibn al-‘Arabi who was known as Sheikh al- Akbar Muhy al-Din Ibn al-‘Arabi (1165-1240, A.D.). He never founded an order (Tariqa), but he declared a doctrine of Sufi metaphysics called Wahadat al-Wujud. Members belonging to different orders accepted the metaphysical point Wahadat al-Wujud. The Akbariyya term did not used to indicate a particular group or society of Sufi in that period. But now a day, it is used for all historical or contemporary Sufi metaphysical purposes. Sufis of Islam are mostly influenced by the doctrine “Wahadat al-Wujud”. Ibn al-‘Arabi’s most prominent disciple and stepson Sadr al-Din Qunawi established an Akbarian Tradition which was developed in the hand of Akbarian Sufis.

   The main teaching of this school is that the Doctrine of ‘Unity of Being’, the universal man, the imaginal world and eschatological realities are not only esoteric and
mystical Doctrines of the greatest significance in themselves in understanding of the inner teachings of Islam, but are also sources of Philosophical meditation for generations of the Islamic Philosophers to the present day. Some prominent Akbarian Sufis are:

1. Abd al-Karim Jili (d. 1228, A.D.)
2. Sadr al-Din Qunawi (d. 1274, A.D.)
3. Afif al-Din Tilimsani (d. 1291, A.D.)
4. Abd al-Razzaq al-Kashani (d. 1335, A.D.)
5. Abd al-Rahman Ja’mi (1414-1492, A.D.)
6. Abdul wahab Sharani (1493-1565, A.D.)
7. Mulla Sadra (1571-1641, A.D.)
8. Abd al-Ghani Nablusi (1641-1731, A.D.)
9. Shah Waliullah Dehlevi (1703-1762, A.D.)
10. Ahmad al-Alawi (1869-1934, A.D.)

These Sufi orders were more or less adopted by the Islamic Society throughout the world. These were, as if the ideal vehicle for spreading of the esoteric teaching of Islam. It is a fact that India, Indonesia and Africa were Islamized by the constant activity of the Sufi preachers, who lived a life of simplicity, pious, and moral obligations and observed the basic principles of Islam with utmost sincerity. Devotional activities of the Sufis influenced the Common people which ultimately led to expand a vast Islamic Empire. In this respect, Qaderiyya and Chistiya orders played an important role for expansion of Islam outside of Arabia in general, and in India in particular.

As regards to the Akbariya School, it derives important from the scholars of Europe and United States of America. From twenty century, there has been focusing on Akbariya School in academic circles and universities. Historical study urged to know that the government has increased its support for the study of Muslim world and Islamic Languages emerged in the United States after the Second World War. Many of the students attracted to Islam and devoted themselves to spiritual studies in order to realize the visions of mystical reality of Ibn al-‘Arabi. Muhy al-Din Ibn ʿArabi society in USA
& UK has been publishing journals to spread the universal message and mystical reality of Ibn ‘Arabi throughout the world since 1982 A.D.

4.7 Sufi Philosophy

A part from the Sufi Philosophy, reality is the universal will, the true knowledge, eternal light and supreme beauty; whose nature is self manifestation, reflected in the mirror of universe. The phenomenal world is an outward manifestation of the Real One. The essence of the Real One is above human knowledge. From the point of its attributes, it is a substance with two accidents; one as creator and the other is creature, one is visible and the other is invisible. In its essence (ذات), it is attributeless, nameless, indescribable and incomprehensible. The sum of these names and attributes are the phenomenal world, which represents reality under the form of externality.

Man is microcosm in whom Divine attributes are manifested in an imperfect form. God is eternal beauty and nature of beauty is self manifested and desired to be loved. Thus, the Sufis base their doctrines on the principles of love and beauty and prefer the course of love reaching to God.

Love is the essence of all religions and the cause of creation and its continuation. God can not be seen, but may be realized through some absolute comparison. Phenomenal diversity is the reflection of the supreme beauty which is identical with Him. On His absolute beauty, He is called Jamal and in His phenomenal beauty He is called Husn, which is distinct in the thought and imagination.

Ibn al-‘Arabi says in the forth chapter of Fusus al- Hikam, “God sees Himself in the mirror of the universe, but the universe cannot see Him. He cannot be compared with anything in the universe. He is one and the cause of many, as the one when repeated and counted becomes the many.” Reality is one reflected in the various mirrors. Man becomes perfect by his virtuous act, but God is perfect by His nature and His essence.
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8 Ibid,p.37
9 Ibid,p.37
10 Ibid, p.40
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