CHAPTER-I.
ORIGIN, MEANING AND DEVELOPMENT 
OF SUFISM.
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(A.) ETYMOLOGY TERM OF SUFISM:-

Sufism is that mode of religious life in Islam in which the emphasis is placed, not so much on the performances of external ritual as on the activities of the inner self— in other words it signifies Islam mysticism.

There are various opinions regarding the etymology term of Sufism. In Arabic, Sufism is called Tasawwaf. Both the words come from Suf 'wool' a reference to the woolen robe worn by the earliest Sufis. Since early time some have also linked the word Sufi with Sufiya (Purified or chosen as friend by God.)

The derivation of the name Sufis (Muhammadan Mystics) was a long subject of dispute. Most Sufis favours the theory that it is derived from 'Safa' 'Safa' means Purity and that Sufi is one of the elects who have become Purified from all worldly defilements. Other would connect it with Saff means rank, as though the Sufis were spirituality is the first rank in virtue of his Communion with God.

It is also connected with Suffa means bench, referring the origin of Sufism to the 'Ahl al-Suffa' or 'Ashab-e-Suffa' means people of bench. In the early age of Islam, a certain poor Muslim who took shelter in the proch or veranda of the Mosque of prophet Mohammad (S: A) i.e. Masjid Nabawwi. They used to assemble there are famous in the history of Islam as Sufa meaning a raised place. It was a centre of learning and teaching and the Companions of Muhammad (S=A) were always busy in discussing the Holy Quran, the Hadis and the Philosophy of Islam. In the history of Islam, generally they were Suf (wool), hence they came to be known as Ahl-I-Suffa or Ashab-i-Suffa. They also were pious and laid great stress on the principle of i) (repentance) ii) (trust or reliance) and iii) ( Patience). They despised this world and laid austere

it is believed that who adopted the legacy, motto and culture of Ashab-i-Suffa are called Sufi.

The author of oldest extant Arabic treatise on Sufism, Abu Nasr al Sarraj declares that in (which naturally is not based on philological grounds) the Sufi is derived in his opinion from 'Suf means wool for the wollen raiment is the habit of the Prophets and the badge of the Saints and elect as appears in many traditions and narrative.

The origin of the name 'Sufi' is explained by the Sufis themselves in many different ways, but of the derivation which have been proposed only three possesses.

any claim for consideration viz those which Connect it with Sophia (wisdom) or with Safa (Purity or with 'Suf (wool) According to Bashr-al-Hafi (d. 841-42) the very name of Sufi is derived from Arabic root 'Safa' Purity. The Sufi is one who keeps his heart pure with God. This view is also remarked by Zuniad Bagdadi who was one of the most celebrated Sufi Shaykhs. 2

The very name of Sufism is derived from the root 'Suf' means wool. As the Sufis wear woolen robe to distinguish themselves from others. They came to be known as Sufis. Shihabuddin Saharwardi is a great Arif who writes in his famous book entitled 'Awariful-Marif, derivation of the term 'Tasawwaf is more suitable and and appropriate to any other derivation, in fact from the earliest time, 'Suf' meant coarse woolen garments have been regarded as a symbol of simplicity, virtuousness, self renunciation, avoidance of luxurious and comfortable life. A great oriental writer, Noldak has conclusively established that the word 'Sufa' was derived from an Arabic word 'Suf meaning Coarse wool and was originally applied to those woolen garment as a Sign of Self renunciation and penitence and also Sufis wear woolen robs to distinguish themselves from Common people. Ibn Khaldun says that Coarse woolen garment were Put on so that those who were them might be distinguished from those who indulged in Luxury.

Some of the scholars are of the opinion that 'Tasawwaf' is neither Arabic word nor Islamic term. Rather than it derived from the Greek word 'Sofia' when the translation of Greek words started taking place this mystical term came into Arabic. Strictly speaking the Arabic word 'Sufi' like the Sanskrit word 'yogi' refers only to one who has attained the goal, nevertheless, it is often applied by extension to initiate who are still nearly traveling towards it. The word 'initiate' serves to indicate that, in order to embark on the spiritual path, a special rite of initiation is an indispensable prerequisite.

B. THE EARLIEST FORM OF SUFISM.

The Sufism of these early Muslims was characterized by the renunciation of worldly pleasures and an intense fear of Allah and His judgments. It was not till some three hundred years after the death of Muhammad that such doctrines as appear to be pantheistic came to be outstanding features of Sufism. In other words the early Sufis were strictly speaking ascetics, with poverty as the ideal of their religious life.

Ibn Khaldun (A.D1406) has expressed a somewhat similar view in the Prolegomena to his great historical work: "The way of the Sufis was regarded by the ancient Muslims and their illustrious men – the Companions of the Prophet (as – Sahaba) the Successors (at – tabi’un), and the generation that came after them – as the way of Truth and Salvation. To be assiduous in piety to give up all else for God’s sake to turn away from worldly gauds and vanities, to renounce pleasure, wealth and power, which are the general objects of human ambition, to abandon society and to lead in seclusion a life devoted to the service of God – these are the fundamental principles of Sufism which prevailed among the companions and Muslims of the old time."

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C. ASCETICISM, RESULTING FROM THE
ISLAMIC CONCEPTION OF ALLAH.

It thus becomes evident that the earliest phase of Sufism was a form of asceticism, and this was a product of Islam itself, since it arose as one of the direct consequences of the Islamic conception of Allah.

The Traditions provide us with striking illustrations of what has just been said, in the lives of certain companions of the Prophet and their successors who had an exaggerated consciousness of the sin of disobedience and extreme dread of Divine punishment. Thus we read that Tamimu’d – Dati, one of the prophet’s companions, who was formerly a Christian, passed the whole night until day break, repeating a single verse of the Quran (Ch. 45:20) "Do those who commit evil deeds count that we will make them like those who believe and work righteous deeds, equal in their life and in their death? Ill do they judge!" Abu’d- Darda, another of the companions, used to say: "If ye knew"

What ye shall see after death, ye would not eat food nor drink water with any relish: as for myself I wish that I were a tree which is lopped and then devoured." Another tradition to the same effect is recorded by Ibn Sa’ad and Ibn Hanbal that one day ‘Uthman b. Mazun said to Muhammad: "O Apostle of God, my heart urges me to become a devotee; to go to the mountains and adopt the monastic life; that I should take to wandering on the face of the earth and get rid of all my wealth; that I should divorce my wife, Khawla, eat no meat and abstain from the use of perfumes."

A further reason for the adoption of a life of asceticism is to be found in the political condition of the period immediately following the reigns of the first four Khalifas. For there were many pious Muslims who, becoming disgusted with the tyrannical and impious rule of the Umayyad Khalifas, withdraw from the world to seek peace of soul in a life of seclusion. The outstanding figure in this early ascetic movement was Hasan of Basra (A.D. 728) It is said that the fear of god. Seized him so mightily that, in the words
of his biographer, "it seemed as though hell-fire, had been created for him alone." It is said that one day a friend saw him weeping and asked him the cause. "I weep," he replied, "for fear that I have done something unintentionally, or committed some fault, or"

Spoken some word which is unpleasing to God, then He may have said, "Begone, for thou hast no more favour with me." 5

Towards the end of the first century A. H. there arose a class of people who were not merely ascetics but something more. In them the life of seclusion led on to contemplation and contemplation to vision and ecstasy. At this stage renunciation and poverty were regarded by the ascetics not as meritorious works in themselves but as expressions of one’s selfless devotion to God. In the earlier days of Islam renunciation and its rewards were conceived of in a material sense. To have as few goods as possible was believed to be the surest means of gaining paradise. The following illustration will serve the purpose of showing the ideal of poverty as held by the ascetics of those days. It is said that a certain man dreamed that he saw Malik b. Dinar being led into paradise. Malik was admitted before his companion. The dreamer cried out in astonishment for he had always thought that Muhammad b. Wasi had the superior claim. A voice explained: "Yes, but Muhammad b. Wasi" possessed two shirts and Malik only one". But to the ascetics of this later period the ideal of poverty meant not merely lack of wealth, but lack of the very desire for it, as their phrase had it, it signified the empty heart as well as the empty hand. Perhaps nothing marks the development in the outlook of the later Sufis more than this change in their conception of true poverty. It came very close to the Christian conception of it as defined by a modern writer in the following words: "By poverty the mystic means an utter self-stripping, the casting off of immaterial as well as material wealth a complete detachment from all finite things". These early Sufis, however were orthodox Muslims in regard to their beliefs and practices.

5. Nicholson, R. A., A Literary History of Arab, New Delhi-6; 1907 P-229
They laid great emphasis on certain points in the teachings of the Quran and Traditions. They had not yet begun to indulge in metaphysical and theosophical speculations, but confined their thoughts to matters bearing on practical theology. The distinctive features of their creed consisted in self-abandonment, self-mortification, fervent piety and quietism carried to the extreme.

The outstanding figures during this period were Ibrabim b. Adham (d. A.D. 783). Fudayl b. 'Iyad (d. A.D. 801) Rabi'a al-Adwiyya (d. A.D. 802) Ibahim b. Adham is described by the Sufi biographers to have been the king of Balkh. His royal dignity is indicated by the fact that when he walked abroad forty golden scimitars and forty golden maces were borne in front of him and behind. One day, while hunting he was warned by an unseen voice which cried, "Awakel wert thou created for this?" Therefore he renounced his throne and all the world's pleasures for a life of asceticism and piety. One of his sayings is reported as follows: "O God, Thou knowest that in mine eyes the eight paradises weigh no more than the wing of a gnat compared with that honour which Thou hast shown me in giving me Thy love, or that familiarity which Thou hast given to me by the commemoration of Thy name, or that freedom from all else which Thou hast vouchsafed to me when I meditate on the greatness of Thy glory."

Fudayl b. 'Iyad, before he became an ascetic, was a captain of banditti. It is said that one night when he was determined to gratify a lawless passion, he heard some pious person reciting the following verse of the Quran: "Is it not high time for those who believe to open their hearts to compunction?" These words pricked him to the heart and produced in him profound contrition. "Yea, Lord" he exclaimed, "it is indeed high time." Thus broken in spirit by sense of his sin, he passed the night in solemn meditation. The next morning he renounced all his possessions and became a disciple of 'Abdu'l-Wahid b. Zayd, a successor of Hasan of Basra. In time he became widely celebrated for his sanctity, and was appointed a vice-gerent and successor by his master. Fudayl gave a rule of life to his disciples, which is believed to be the original monastic institute of Islam.
belonged to the tribe of Qays b. Adi from which she was known as al-
Adawiyya or al- Qaysiyya but she is most commonly spoken of as Basari (al-
Basariyya) from Basra, her birth place. Faridu’d – Din Attar, the author
of the Memoirs of the Saints, speaks of her in the following words: “She the
secluded one was clothed with the clothing of purity and was on fire with
love and longing, and was enamored of the desire to approach her Lord and
be consumed in His glory. She was a second Mary and a spotless
woman”.6

She was born in the poorest of homes, and her father and mother
died when she was only a little girl. She was fourth of a family of sisters as
her name indicates They were all scattered by a famine and she was sold as
a slave for six dirham. Her master made her work hard. She however,
continually fasted in the day time and carried out her appointed tasks.
One night her master happened to look down through a window of the
house and saw Rabia, absorbed in prayer and he heard praying. “O my
Lord, Thou knowest that the desire of my heart is to obey Thee, and that
the light of my eyes is in the service of Thy court. If the matter rested with
me, I should not cease for one hour from Thy service but Thou hast made
me subject to a creature and much of my time is spent in his service” While
she was still in prayer, he saw a lamp above her head suspended without a
chain and the whole house was illuminated by its light. The master greatly
afraid at the sight her free at the dawn of the day. Thenceforth she devoted
herself to the love of God. Living a life of extreme poverty. As an ascetic
Rabi’a followed all her life the path of tawakkul, the resignation and
dependence on God, with unwavering step to the end. Again and again she
was offered assistance by her friends but she as often declined it and her
customary reply to those who desired to help her was: “Verily, I should be
ashamed to ask for worldly things from Him to whom the world belongs: how
then should I ask for them from those to whom it does not belong”. Another
story to the same effect tells how one day when Hasan of Basra came to
visit her he saw a wealthy man of Basra at the door of Rabi’as cell with a

Purse of gold, weeping. Hasan asked him why he was weeping. He replied: "On account of the ascetic of this age; if it was not for her blessings, mankind would have perished. I have brought something for her and my fear is that she may refuse it. If you plead for me, she may accept it." Hasan went in and gave the message to Rabia, who looked at him out of the corner of her eye and said, "Shall He who provides for those who revile Him, not provide for those who love Him? He does not refuse sustenance to one who speaks unworthily of Him, How then should He refuse sustenance to one whose soul is overflowing with love to Him? Ever since I have Known Him, I have turned my back upon mankind".

Rabia's great contribution to the Islamic mysticism was the conception of prayer as free and intimate intercourse with God. Prayer, even the prescribed namaz and other religious observances were not regarded by her as meritorious acts, or as means of avoiding hell and of gaining paradise, but they were to her the means of gaining access to God's presence. Hers is an outstanding figure in Islamic hagiology as of one who held communion with God, and gave utterance to prayers which were the spontaneous outpouring of her heart to God. Among her prayers are the following:

"O my Lord, whatever share of this world thou dost bestow on me bestow on Thine enemies and whatever share of the next world Thou dost give me give it to Thy friends. Thou art enough for me." Another runs as follows:

"O my Lord, if I worship Thee from fear of Hell, burn me in Hell, and if I worship Thee from hope of Paradise, exclude me thence but if I worship Thee for Thine own sake then withhold not from me Thine Eternal Beauty" Mystic. The Sufis claim to have inherited their doctrines directly from the teaching of the Holy Quran and Hadith, who Strictly Speaking has given no dogmatic or mystical theology. 7 According to them the Holy Quran itself supplies the raw materials for Sufism, when it says for example:

7. Suharwardi, SK. Shahabuddin.; Awariful Marif, Cairo; 1957 and Lucknow, 1926. P-37
I have created man and I know what he suggests to him, for I am nearer to him than his Jugular Vein?

Allah belongs to the East and the West. (Cow-142)

3) Allah is the highest of the heaven and the earth (XXIV-35)

4) There is no god but He, everything is perishable except He (XXVIII-880)

5) I was a hidden treasure, and I wished to be known, So I created the world. (Hadith-e-Qudsi)

6) Very My mercy taketh precedence over My Wrath. (Hadih Qudsi)

7) My Heaven can not Contain Me, nor can My earth, but heart of My believing Slave can contain Me. (Hadith Qudsi)

8) The heart of man is the throne of God (Hadith)

9) No one shall meet Allah who has not first met the prophet (Hadith)

According to Dr. Syed Nasr, a scholar of Iran, States that Origin of Sufism is the Quran and Hadith. The great Sufi of Baghdad, Shaikh Shihabuddin Surharwardi writes in his famous book on Sufism entitled 'Awariful Marif (Chapter 1) that though the term 'Sufi is not mentioned in the Holy Quran but the words Such ..and Connote the Same meaning which is expressed by Sufi. According to Dr. Yusuf Hussain Khan, all the mysticism is born in the bosom of Islam. No Sufism without Islam. Sufism is the spirituality or mysticism of religion of Islam. Mysticism makes its appearance, as an inward dimension.

A great Sufi of Baghdad, Zunaid Bagdadi says that Sufism has been originated from the Holy Quran. One who does not read the Holy Quran and does not write the Hadiths, does not have right to talk about Sufism. Zunaid Bagdadi also rightly remarks that the origin of Sufi tendency in Islam, has been matter by wide divergence of opinion and Sufi has been influenced by some external factors.
C. Other influence on Sufism:

There are originally four theories or factors regarding the origin of Sufism.

a. Indian or Vedantic or Budhistic theory.
b. Christian or Neo-platonic theory.
c. Persian theory or the Aryan reaction theory.
d. The Quranic theory.

i) Indian theory: According to earlier school (historian), Sufistic ideas originated among Muslim when they came in Contact with the teaching of Buddhist. Professor R. A. Nicholson says, Meditation and intellectual distraction of Islam owe a great deal to Buddhism.

ii) Christian Theory: This theory maintained that mystical tendency came in Contact with Christian missionaries who were Neo-platonic thinkers.

iii) Persian Theory: It is held by Same that mystic tendencies were introduced in Islam by the Persian. The Conquest of Persia by Arabs was the history of an inferior nation gaining Supremacy over the Superior one. The Persians were mostly fire worshipers and when they came under the rule of Arabs, they retained a feeling of pride. The political Protection helped the growth of Persianism. Infect most of Later Sufis came from Persia.

iv) The Quranic theory: The Key note of Sufism is love of God and a disinterested Selfless devotion to Him. This idea was there in teaching of Islam. Islam is the third of the three Semitic monotheisms. It has its own origin in the revelation which the prophet Muhammad (S.A) scion of a noble Arab Settled in 7th century in Mecca received from God through the intermediary of Archangel Gabriel. This revelation came upon Muhammad (S.A) when he was in middle life and he made it known progressively to his companions over a number of years. For Islam the Holy Quran is the direct and immediate word of God. It is the centre of Islamic religion and Sufism is direct outcome of the Holy Quran.

In Islam, Sufism has two dimension – Outward and Inward. Inward is called Esoterism Islamic Esoterism relates to the ‘Inner truth’ or ‘Inner
Reality that is at the heart of Islamic revelation. The Sharish (Outward Law) is in fact the vehicle or expression of the 'Haqiqah' and this is why Sufis are always amongst the most ardent defenders of the Outward Law. This represent a paradox to be Unorthodox and a departure, precisely, from the orthodox Shariah. The total freedom is respect of outward from enjoyed by Sufis of a high degree, a spiritual realization does not always Leas to martyrdom, however, but sometime to the most audacious Jeux d'esprit.

The Central doctrine of Sufism is...^2. (^the Onesness' of Beging). Some of opinion, the Sufism is not limited to any race, creed, language and nation. But it has Spiritual appearance.8

D. WHAT IS MYSTICISM:

Mysticism is commonly understood to mean an idea and belief that the knowledge of God and real truth may be obtained through meditation or Spiritual inside independently of the mind and Sense. The concept of mysticism is very ancient. The Greek philosophers developed the idea of mysticism. According to them, mysticism is associated with “mystry” which is derived from the Greek root “muw” means to close the lips, eyes and ears and to shut the doors of feeling senses and passing passions: In the present century too the same spirit has been upheld by prof. Albert Eistein as follows:

The most beautiful thing of mysticism we have already realized that it is the fundamental emotion which stands at the cradle of the true art and the true Science whoever does not know it and can no longer wonder, no longer marvel, is as good as dead and his eyes are aimed.

In the same vein, the great modern philosopher Bertrand Russel states in his famous book entitle" Mysticism and logic" (P.9) that the greatest men who have been philosophers have felt the need of both science and mysticism. The attempt to harmonize the two was made in their life and what always must for all its arduous, to some minds, a greater thing that either

8. Tamizi, Mohd Yahya, Sufi Movements in Eastern India, New Delhi, 1992.P-2-
science or religion.

In ancient Greek, a person who was "initiated" into the mysteries of existence and esoteric Knowledge of the reality of life and death, was called mystic i.e mystic, the enlightened" "the Seer" the saint and the Philosopher. Some say: The Sufis were only named Sufis because of the Purity(Safa) of their hearts and cleanliness of their acts. Bishr ibn al-Harith said: The Sufi is he whose herart is sincere towards God . another said the Sufi is he whose conduct towards God is Sincere, and toward whom god’s blessing is sincere. Certain of them have said: They were only called Sufi because they are in the first rank (Saff) before God , through the elevation of their desires toward Him, the turning of their hearts, unto Him and staying of their Secret parts before him

According to another modern Philosopher of India named KP.S Choudhury who summarizes the true disposition of a philosophy as described in plato’es the republic in the following manners:

   i) an eager desire for knowledge of all real existence.
   ii) hatred of falsehood and devoted love of truth.
   iii) Contempt for the pleasure of the body.
   iv) indifference to money.
   v) high mindedness.
   vi) gentleness.
   vii) A quick apprehension
   viii) a musical and harmonious disposition.

Defining the nature and characteristic of a Mystic, the concise Oxford dictionary states that mystic is one who seek by Contemplation and Self surrender to obtain union with or absorption into the "Deity" or who believes in Spiritual apprehension of truth beyond the understanding.

It is, therefore, clear that mysticism is the ineffable intuitive experience or direct union with divine reality, while a mystic is a person who has himself attained the incommunicable experience of mystic union is greater or lesser degree and not one who speculates and philosophizes about the divine being.
Emphasizing the importance of direct union with the Divine Reality as a "sin que non" for a mystic mysticism is a type of religion which puts the emphasis on immediate awareness of relation with God, direct and intimate Consciousness of the divine process.9

E .THE STATES AND CHARACTERISTICS OF MYSTIC EXPERIENCE:

The Sufis prescribe four stages for the aspirant to attain Communion with God.

(i) The first stage is called 'Shariah' where in a Sufi or devotee has to follow firmly the rules and regulations of the religion. At this stage he learns how to annihilate himself. This is also called 'Fana Fizzat' (غمان-min Valentine).

Technically it is called 'Alam-e-Nasut' (عالم الناسوت) for the Sufi 'Fana' This stage is too called as purgation of the bodily desires.

(ii) The second stage is called 'Tariqath' (طريق-الطريق) where in a devotee has to follow blindly the Commands of his Mentor, which is termed as Fana-Fi-Shaikh (غمان-في-شائيخ). Herein the aspirant begins progressing towards the path of Spiritual Journey leading to the world of Angels. Technically this stage is called Alam-e-Malakut (عالم الملکوت). It is purification stage i.e. of self by a purification of one's heart, will and power.

(iii) Third stage is called 'Marifat' (ميرفاط) where in a devotee follows rigidly the teaching of the holy prophet. In the language of Sufis, it is called 'Fana-fit-Rasul' (غمان-في-الرسول). Here the devotee attains same powers, divine Knowledge downs upon him his soul is strengthened enabling him to take strides further towards the 'world of pre-destination' called Alam-e-Jabarut (عالم الجباروت). The third stage is also regarded as finally union with the Absolute i.e. the stage of one's ecstasy of joy is being one with the Supreme Reality.

iv) The fourth and final stage is called 'Fana-Fiilah'. Here the goal of the Journey is reached and the aspirant realizes the Supreme (Haqiqath) Truth. This stage of the world is called 'Alam-e-Lahut'. It may also be noted that Haqiqat is also named as 'Wasle'. It is the stage of bliss in which the mystics' Self and the power of will are merged into 'One the creator of the Universe.

**Characteristics of Mystical Experience:**

According to the famous author of "Varieties of Religious Experience (1961)", William James, there are four salient Characteristics of Mystical Experience:

a) Ineffability, which is the negative description of mental experience in a direct manner.

b) Neotic quality, which means a state of insight into depths of truth.

c) Transience, which asserts the transient nature of mystical experience.

d) Passivity, in which the mystic feels a sense of loss of his own will and regarded by a superior power. Thus, it is clear that there are different approaches to explain mysticism, but the aim of all of them is to arrive at an ecstasy of supreme Joy and bliss. It may be noted that mystics do differ in their approaches to the realization of the transcendental Reality of God. The Compost trait, however, is the realization of the Self in Complete Union of the mystics of all ages, Countries and religions. Thus in a way, the mystics speak in a Universal Voice and tune. Explaining and mystic realization W. T. Stace, an oriental philosopher, points out in his book 'Mysticism and philosophy' that there are extroversive and introversion approaches.

Besides, there are some mystics who cling to the highly emotional level while some of them stick to the intellectual and philosophical aspects of mysticism. While 'Extroversive Mysticism' means a unifying vision expressed in the formula of 'Allah is One', the Introversive Mysticism means a unifying vision of the Reality, expressed as 'One' Void and pure Consciousness. The Extroversive type of Mysticism is called outward way or Extrospection, and Introversive type is called Introspection or turning Inward of soul.
Sufism based on Spiritual prayer and full-reliance or Trust on God Love of God is the Soul of the Sufism. The author of 'Asrar-e-Thowhid' Mohd. Bin Moonward writes:

Mysticism is that Spiritual Love of God, not to get paradies.

The Muslim mysticism begins with Tow hid (Unity) and Shariat (Revealed Law) Sufi always the doctrine of Existence of God and wants to see Him only in this world. He is not afraid of God's rage like a Zahid but he is fully satisfied with Kindness, mercy and generosity. According to a Sufi Ismail bin Abul Khair:


A famous Sufi, Farid Uddin Attar States in his Famous book on 'Manthikhut Tair' that there are Seven Stages in the way of Sufism. One who wants to become a perfect Sufi, he has to cross seven stages of...
Sufistic Path (سير و سولک) and these are the seven stages:

i) Intention (طلب)

ii) Emotion (عشق)

iii) Recognition (تصور)

iv) Absorption (استغنا)

v) Unity, Oneness (توحید)

vi) perplexity (حیرت)

vii) Annihilation (فنی)

(The Rise and Development of Sufism)

Sufism had become part of the Islamic doctrine even before the 2\textsuperscript{nd} century of Hizra. The word ‘Sufi’ is generally said to have been used for the first time in the 2\textsuperscript{nd}/8\textsuperscript{th} century by Abu Hashim al-sufi while according to the Kitab—al—Luma of Abu Nasr al Sarraj, according to Allam Jami, writer of ‘Nuhfatu Uns’. Abul Hashim Kufi (d. 150 A.H.) was the first Sufi of Islam, who was given the title of ‘Sufi. The Spiritual elite in the earlier generations were called Sahabi, then Ahl—al—Suffa then Ta-bi, then Abid, Zahid, Nasik etc.

But the mysticism became a common phenomenon during the time of Zunaid Bagdadi only. Farid Uddin Attar rightly remarks:

In the beginning Sufis were men of deep religious feeling and fundamentals inspired by the Quranic Conception of Transcendent God. Their Conception remained and Confined within the limits of Quran Sharif and also Hadis Sharif. Among the first group of Sufis, who derived Knowledge directly from the holy prophet, being associated with the Ahl-e-Suffa, the names of Hazrat Abu — Bakr Siddique (R.A.) Omar Faruq (R.A.) Hazrat Ali Murtaza, Bilal Habshi and Salman Farsi (R.A.) appeared Prominent.)
Speculative Elements in Sufism

While Sufism was thus gaining ground and attracting the pious by its promise of escape from formalism and its encouragement of ideals of personal devotion it was soon subjected to a further modification, the beginnings of which may be traced to the time of Ma'mun in the eight century. That was an age of speculation Ma'mun encouraged the discussion of religion by representative of various creeds and in this manner speculative elements were soon assimilated into Sufism. Now the ascetic while not losing altogether his ascetic, ideal, tends more and to centre his attention in Gnosis and the Zahid (ascetic) becomes the 'Arif (gnostic) As Professor Macdonald says, "We pass over the boundary between Thomas a Kempis and St. Francis to Eckhart and Suso". Neo-Platonism played its part in this change but not exclusively, Persian, Indian, and Buddhistic thought each had its share, and also Christian speculative mysticism after the type of Pseudo-Dionysius the Areopagite and Bar Sudhaili the Syrian. It would be a mistake to conclude that Sufism in its speculative form was derived solely from some such source or sources or, that it contains no original elements. It would be equally a mistake to regard it as unity although some unifying principles can be discerned in it and, of course, Islam lent it a superficial unity. But it is not within the scope of the purpose of this book to go at all deeply into such matters. 11

It is sufficient to remark here that towards the end of the eighth century of the Christian era, there appeared in Sufism a new phase of its development. The old asceticism and quietism, described in the previous chapter, were subordinated to theosophical and gnostic speculations. The great teachers of Sufism in whose sayings the influence of such ideas is discernible, were Mar'urul kaikhi Abu sulaymanu'd-Daiani and Dhu'n-Nun Misti. These three, as has been pointed out by professor Nicholson,

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lived and died in the period which began with the accession of Ha unut-Rashid and ended with the death of Mutawakkil, that is, from A.D. 786-861. During these seventy-five years Hellenic culture greatly influenced the current of Islamic thought, works of the Greek philosophers were translated and eagerly studied. Hunayn b. Ishaq (A.D. 809-873) and his son, were Christians, translated Plato, Aristotle and Porphyry. A strong rationalistic movement resulted, under which Sufism took on its new form and was so moulded that it could in the course of its later development absorb other speculative elements. Thus certain other extraneous elements such as theosophy, gnosticism, ecstasy and pantheism became characteristic features of Sufism.

Ma'ruful-Karkhi (A.D. 815) and Abu Sulaymanu'd-Darani (A.D. 830), both natives of Mesopotamia, were the first to give expression to theosophical and gnostic ideas. Certain utterances of theirs which have come down to us contain such expressions. The former is reported to have said that Sufism is "the apprehension of divine realities and renunciation of human possession." Another of his sayings runs as follows: "The saints of god are known by three signs. Their thought is of God, their dwelling is with God, their business is in God."

The following are some of the saying of Abu Sulayman: "None refrains from the lusts of this world except him in whose heart three is a light which always keeps him busied with the world to come." Whenever a man on account of his actions is in despair of his future welfare, that despair shows him the way to salvation and happiness and Divine mercy. It opens to him the door of joy, purges away sensual corruption from his heart, and reveals to it Divine mysteries."12

In the same century we come to the great mystic Dhu'n Nun Misti, who gave a definite turn to Sufi doctrine by introducing into it teachings about ecstasy and the theory of gnosis. His repentance is attributed to his

12.Ibid, P. 53.
meeting with desert ascetics. His reputation as an alchemist and a worker of miracles is the theme of many a later Sufi writer. Professor Nicholson regards him as the source of the Neo-Platonist elements in Islam. When we remember that he was an Egyptian, it is not too much to suppose that the school of Alexandria had somewhat to do with the shaping of his thought. The introduction of the idea that true Knowledge of God is to be obtained in ecstasy is attributed to him. A story is told of how he fell into a swoon while at prayer, and apparently he did not look unkindly at music in so far as it induced this condition of ecstasy. There is then in his advocacy of ecstasy a link with Neo-Platonism; it is said that he described the mystic apprehension as the communication which God makes of his spiritual light to the depths of man's heart. It seems certain that Dhu'n-Nun was a man of great learning and it was that which in all probability got him a bad name and roused suspicions of heterodoxy. Elements of speculation and free thought are not lacking in his recorded words and acts. His present-day apologists are sometimes concerned to explain these so that orthodoxy may not be outraged. Such for example, is his advising a fellow ascetic to omit his ritual prayer. But in all the accounts of him he appears as a saintly figure, and this was the impression he made on the zealous Khalifa Mutawakkil by whom he was first imprisoned on suspicion of heresy but later released and held in high esteem. Some of the stories told of him remind one of the Christian ascetics of the Cebida. In jami's Nafhatu'l-Uns, which contains notices of most of the Sufi saints, we read that he was the first Shaykha to profess the tenets of Sufism. On the sayings recorded of him is the following: "There are two sorts of repentance, the repentance of conversion and the repentance of shame. The former is simply repentance through fear of God's punishment and the latter is repentance through shame at God's mercy." 

Some what later in the same century appeared Abu Yazidul-Bistami or Bayazid as he is called, one of the earliest Sufis, regarded by many as of the pantheistic school. He was of Persian ancestry and belonged to Bistam a town in the Province of Qumis near the south east corner of the
Caspian Sea. His grandfather, Shar-wasan, was a Zoroastrian, and his matter in Sufism was Abu 'Ali of Sind. Abu Yazid first propounded the doctrine of fana annihilation, in its negative aspect, and in his teaching Sufism came to be practically identified by several with pantheism. Some of his sayings are as follows: "beneath this cloak of mine there is nothing but God." "Glory to me! How great is my majesty!" "Verily I am God: there is no god beside me, so worship me!"13

But the name which came to be held as the greatest of all among the early Sufis thought to be pantheists was that of Husayn b. Mansu. A wool-carder by trade, though some say his name is simply one adopted to mark the unpretentious and humble character of the ascetic or a nickname given with the same intention. However, this may be, Hallaj, a name by which he is known, mean wool-carder, Mansur, the name by which he is most frequently known is really the name of his father who was a convert from Zoroastrianism to Islam. Husayn was a Persian. He was born in A.D. 858. In the first place he was the disciple of several Sufi teachers, in particular, Tustari, Junayd, and Amr Makki but he finally broke with them. He traveled as a missionary in Khurasan, Ahwaz Persia, India, and Turkistan. After his third Pilgrimage to Mecca he settled at Baghdad and gathered many disciples about him. He was a man of original genius and vehement spirit, a profound mystic and daring metaphysician. He has been variously described as a dangerous intriguer, a Christian, a rank blasphemer, a charlatan and a martyred saint. In the year A.D. 922 after eight years imprisonment, he was scourged, mutilated, hung on a gibbet and finally beheaded and burned. The charge against him was that he had made use of the phrase Ana'I-Haqq, I am the Truth, and that this was a claim to divinity and as such, blasphemy. The chief of his works which have come down to us is Kitabu't-Tawasin, which has been edited and annotated by Louis Massignon (1913) This book is written in Arabic rhymed prose, Each of its

13. Sha'rani, Lawaqihu'l-Anwar (Cairo, A.D. 1299), p-35.
eleven sections with the exception of the last, is called Ta sin, as "The Ta-
sin of the Decree The Ta – sin Sin of the Unity" and "The Ta – sin of the
mysteries of the Unity" etc. These names are from the two unexplained
letters at the beginning of certain chapters of the Quran. The resultant name
of the whole book is an artificial plural formed from the compound of Ta’ and
Sin. Massignon has most probably done all that is possible in the
interpretation of Hallaj with the material at present available. If we had all
the material to reconstruct the doctrine of Hallaj and could follow him in his
travels, much that is obscure in later Sufi speculation would in all probability
be clear to us. The style adopted by Hallaj is recondite and allusive. It is
vehement "hyperdialectic" as Massignon so aptly calls it. His editor makes it
abundantly plain that the ejaculation Ana; I – Haqq was not the mere raving
of a demented mystic out of himself in ecstasy but only one mode of
expressing a deep conviction and in addition the formula of a philosophy.
Later conception of huwivyat and aniyyat are no doubt definitely related to
this philosophy, and a study of Ibn 'Arabi and Jili throws light on the
meaning of Hallaj in his musical theology. Of this will be said in a later
chapter.

One of the reasons why some have thought that Hallaj was a secret
Christian is the very high place which he gives to Jesus in his system. Jesus
is the Seal of the Saints, while Muhammad is the Seal of the Prophets.
Jesus is the perfect witness and representative of God Al- Haqq. He is the
deified man. His being is in God. Take for example that famous tercet in
which Hallaj extol the manifestation of God in Man.14

So that His creation could perceive Him as in the flicker of an eyelid"
In the first part of this the reference is to Adam and in the second part to
Jesus. Both Ibn 'Arabi and Jili, among others, follow Hallaj in this
conception, and the former has that extraordinary statement that Jesus is
the Creator who restores to life and the creature who is restored. It is

difficult to escape the conclusion that Hallaj's doctrine of Lahut and Nasut shows evidence of the influence of the Christian doctrine of the two natures in the person of Christ, for these are the very words used in Syriac to express the divine and human natures respectively.

The circumstances of Hallaj's execution were most revolting. Condemned to be crucified, when he saw the cross and the nails he turned to the people standing round him and exhorted them not to let the spectacle of his sufferings lead them to doubt the goodness of God. "God treats me in this matter as a friend treats his friend. He passes me the cup of suffering which He has first drank Himself." When he was put to the torture, he is said to have prayed, and if the words we have from Ibrahim b. Fatik are really the words he used, then we have in this final prayer of his the revelation of great spirit. For thus he prayed: "O Lord, I entreat Thee give me to be thankful for the grace Thou hast bestowed upon me, in that Thou hast concealed from others' eyes what Thou hast made manifest to me of the glories of Thy shining countenance and in that Thou hast made it lawful for me to behold the mysteries of Thine inner consciousness which Thou hast made unlawful to others. As for these Thy servants who zealous for Thy religion and desirous of Thy favour have gathered to kill me, forgive and have mercy upon them for verily if Thou hadst revealed to them what thou hast hid from them then should I not have suffered this anguish. Praise be to Thee in whatsoever Thou decreest,"

(B) Sufism wins recognition in Islam

It is not a matter for surprise to find that because of this later mixture of what appeared to orthodox Ulema as theosophical and pantheistic elements the Sufis came to be regarded as heretics if not actual unbelievers (Kafir). It was not till time of the renowned Imam al-Ghazali that Sufism attained a firm and assured position in Islam.

Abu Hamid Muhammadu'l-Ghazali, generally known by the title of Hujjatu'l-Islam, the proof of Islam, was a native of Tus near Meshed in Khurasan. Left an orphan at a comparatively early age he was brought up by a sufi friend of his father's and after wards studied at one of the colleges.
of his native city subsequently he went for further study to Nishapur. He
seems not to have been attracted much in his earlier years by Sufism but
early showed marks of the scepticism which is an outstanding feature of his
temperament. He had turned from Sufism to speculation before he was
twenty years of age. Taqlid or the slavish following of tradition became
anathema to him. A man of brilliant gifts, he soon found his way to the
seljджqt court and under the patronage of the great minister Nizamu 'I -
Mulk, he became a teacher in the Nizamiyya College at Baghdad. This was
in the year A. D. 1092. While here sank into complete agnosticism.
Philosophy he studied but came to the conclusion that it was a vain thing.
He wrote books on canon law (fiqh) and entered into controversy with the
irreconcilable T a' limits who were a political force to be reckoned with. His
restless mind and skeptical temperament associated with a deeply religious
nature, could give this man no rest. He seems to be trying to save
something from the ruins of the agnosticism. He tried philosophy and found
it wanting and finally returned to Sufism. He experienced a period of spiritual
crisis and conversion. The fear of God was upon him and the idea of the
coming Judgment was ever present. 15

In A. D. 1095, physically and nervously exhausted, he was converted.
He turned his back on the promises of the world and the rich prizes which
his intellect might have commanded and became a wandering devotee,
seeking in the ascetic life peace of mind and heart, and striving all the while
for a new rawtionale of his religious experience. The system which was
resulted was pragmatic. The ground of his assurance was his experience and
to this all speculation and philosophy must be considered subordinate. He
might disdain philosophy as the ground of belief and had to repudiate it as it
was taught by contemporary exponents, but he could yet use its methods to
clarify his thought and give a form to his intuitive pragmatism. Indeed the
influence of all the stages through which he had passed can be seen in his

183 (Cairo 1313 A. H.) P-2.87
mature works, and he is himself a mirror of all the intellectual activity of his age. On every page of the Ihuau, 'I- Ulum -id- Din the Revivification of the Religious Science the traditionalist is exhibited. He employs dialectic ('ilmu- I- Kalam) against the dialecticians (mutakllmun) in answer to the esoteric doctrine of the Isma'is and kindred spirits he too has his secret teaching hinted at but never fully elaborated in Mish -katu 'I- Anwar, The Niche for Lights. But all is made to serve the cause of Kashf, and bows to the sovereignty of his all-commanding spiritual experience. Without that mystic illumination his intellectual life would have fallen into complete scepticism.16

His great achievement is in giving the clearest and highest expression to orthodox Muslim theology. He is the greatest theologian Islam has ever produced. His work has given a place to Sufism. In orthodox Islam, this he has done partly by modifying the extreme pantheistic tendency of Sufism. His work shows evidence of Christian influence. Scriptural and apocryphal sayings of Christ are ever on his lips. In line with this influence we find that his view of the eighth stage of the Sufi Path, Unity with God, is no longer conceived in the negative manner which would regard the goal as absorption in God and identification with Him. This, in his opinion, is sin. Ghazali's view is much closer to the Christian conception of an ethical unity which is the beginning of a new life. So here we find him breaking away from the abstruse and metal physical conception and maintaining the religiously and spiritually valuable. Tawhid and Tawakkul Unity and Trust, are inseparably bound up together. In the Ihvau'l'Ulum we also find a complete spiritualizing of prayer and insistence on prayer from the heart rather than mere performance of ritual. Again and again he stands out as the champion of the ethical and spiritual. This was no mean service to perform and it is doubtful whether Islam has ever really risen to the point of realization of all that Ghazali has done or would do for it. But while we can say all this it must still be said that there are

distinct weaknesses in Ghazali's view of tawhid or unity, and some Sufi interpreters would use his words to establish tahi'du'l 'af'al, unity of acts, in such a way as to make it impossible to conceive that there is any actor or originator of action in the universe but God. This is of course, the extreme doctrine of Qadr, or predestination, which results in a pantheism of will which is hardly less pernicious than other forms of pantheism. We give here a translation of part of the forth volume of the Ih'ā'u; Ulum on this subject.

"There is no actor other than God, and all things which exist, creature and provision, giving and withholding death and life and loss, wealth and poverty and everything for which name can be found, the Cause, Originator, and Initiator is God who has no partner. When this dawns upon a man then he will not look anywhere else but will be in fear and awe of Him and put utter trust and confidence in Him only. For He alone is the Doer. There is none else .............. A wayfarer who had the Light of God as a torch for his path saw a piece of paper the surface of which had become black with ink. said he: 'Your face was white as wool; why have you made it black?' The paper made answer: 'What justice is this that you should ask me such a question. I didn't make myself black. Ask the ink, for it was sitting in the ink-pot which is its dwelling and it came out and made an assault by force on my surface.' said he. You are right, and then asked the ink, What is the reason why you blacken the face of the paper? The ink said, 'Well, you ask me! I was sitting quietly in the ink-pot I never intended to leave that place but the pen forced me by its wicked desire, exiled me from my home and scattered my company all over this page...... but why labour the obvious? You should ask the pen. The pen said: I was a reed which stood among the green trees on a river bank. The hand came with a knife and pulling me up by the roots, stripped me of bark tore my clothes, cut me in pieces and then pared me and split my head and fashioned my point for writing. Then it dipped me in the ink and exacts service from me, moving me along on my head. Why then do you question me and thus rub salt into my wound? Go away; enquire from the hand."

26
In this way the interrogation is carried back and back through the power which moves the hand to the will which uses the power and the reason and knowledge which instruct the will. When Knowledge is questioned it excuses itself on the ground that it is but a figure drawn on the white surface of the heart and the question then proceeds upwards through the transcendent spheres till at last the one Agent is reached to whom must be ascribed all acts. The argument moves on with force and humor but the implications with regard to human responsibility are obscured by this tour de force.

On the other hand, al-Ghazali appeals to man and regards him as responsible for his acts and there can be no doubt that he did a great deal to counteract the antinomian tendencies in Sufism against which Qushayri had protested.

Reference has been made above to the Mishkatul Anwar. In this we find an exposition of the Light Verse in the Quran (Sura 24:35) The result is a short of philosophy of illumination. Antitheses of light and darkness remind us of the traditional Persian philosophy, but there are in this work of al-Ghazali suggestions of Platonism and even Logos doctrine. The book presents many problems. It gives us another glimpse of a many-sided nature. Shihabu’Din Yahaya Suhrawardi is said to have built his philosophy upon this doctrine of illumination and yet he considered it to be contrary to Islam and his uncompromising attitude brought him to an early death.

(C) The classic Period of Sufism and its Sufi Poets.

In the thirteenth century A.D. began the classic period of Sufism. This new epoch was marked by the advent of three great mystical poets of Persia. These were Faridud-Din Attar, Jalalu’d Rumi and Shaykh Sa’di. The writings of these poets have greatly influenced the religious thought of Muslims in the East and they are now very widely and eagerly studied. No account of Sufism would be complete without some reference to them so we propose to give a brief sketch of all three.
a. FARIDU’D-DIN ATTAR

Faridu’d-Din ’Attar was born about A.D. 1119, eight years after the death of al-Ghazali, in Nishapur. The name Attar signifies one who deals in ’itr, or attar of roses and other perfumes, but its wider significance means a druggist. He like his father, kept a sort of pharmacy where he was consulted by patients for whom he prescribed, dispensing his own medicines. It was while he was thus engaged in selling perfumes and drugs that the call came to him to follow the religious life. Dawlat Shah in his Memoirs of the poets, relates that one day, as he was standing among his bales surrounded by his clerks and servants a holy anchorite appeared before him at the door, and gazed around with strange wild eyes, fast filling with tears. Faridu’d Din sharply rebuked him for his seeming curiosity and bade him go away, "That is easily done" said the darwish, "I have little to bear along with me: nothing but this poor habit. But You? When the time comes for you to go away with all this costly merchandise, how will you set about it? You will do well to arrange before that inevitable hour arrives about the packing up of your treasures." Attar was profoundly affected by the words of the darwish and gave up his shop, abandoning his profession and entirely renouncing all his worldly affairs.17

Entering the monastery of Shaykh Ruknu’d-Din who was then one of the most distinguished masters of the contemplative life, he gave himself up wholly to the things of God, so that at the close of his life he is said to have attained ' the most perfect degree of spirituality " Finally he met his death at the hands of the Mongol invaders under Chengiz Khan (A.D. 1229-30) Attar must have spent the greater part of a very long life in literary work, for the number of his works is said to have been equal to the number of chapters in the Quran, one hundred and fourteen. But there is much that is legendary in what we read of him and this statement must be an exaggeration for the number of his writings preserved or mentioned by name hardly exceeds thirty. Of these Tadhkiratu’l-Awliya, the Memories of the

Saints is the only one written in prose. The best known of his poetical compositions are the Pandnama, or the Book of Counsels, which is still widely read in the East, and Mantiqu'I - Tayr, or the Discourses of the Birds, which is to be found in various editions, an early European edition being that of Garcin de Tassy (Paris 1863) with a French translation. The Pandnama is a rather tedious book of maxims but generally speaking 'Attar has a very clear style and shows considerable ingenuity in choice of subject. He is very fond of paradox. Take for example the way he expresses the theme of the Unity of all existence.

The world is full of Thee and thou art not in the world.
All are lost in Thee and Thou art not in the midst.
Thy silence is from thy speech:
Thine hiding from Thine appearing.
I see the way to Thee by means of the smallest atom:
Then I see the two worlds as the face of Allah
For dualism there is no way into Thy presence.
Thou and thy power are the whole universe.

A man of eloquent speech has well said in respect to the Essence
That Oneness is the dropping of all adjuncts.
There is no doubt as to the meaning of what I have said.
Thou art without eyes and there is no Universe (Alam)
Or Knower (Alam) but one

In this last stanza it is possible to read either word given in brackets and the implication is that the Universe and the Knower (a name of God) are interchangeable terms. 18

The Mantiqu'I Tayr is a sport of Pilgrim's Progress with birds for pilgrims. In it in allegorical fashion, is depicted the ascending stages of the Mystic's progress.

to Unity with God. The birds gather together under the leadership of the Solomon of the Birds, the Hoopoe, to seek the Simurgh their mysterious King. The greater part of the book is taken up with his counsel to the assembled birds and anecdotes of pilgrims of the Sufi Path. Then the birds set out and after traversing the seven valleys of Search: Love Mystic Apprehension, Detachment, Unity, Bewilderment and Annihilation—only thirty birds (or thirty and murgh, bird) survived the privations and perils of the way and came to the threshold of the Simurgh's abode. Here there is a fanciful etymology for the name Simurgh, which lends itself to the denouement in the identification of the thirty birds with the Simurgh. In reality the name Simurgh is a compound of the Pahlawi seen, the name of a bird of prey, with murgh. The Simurgh is associated with early Persian mythology and stories of it are told in the Shahnama of Firdaw.

The birds arrive at the threshold of the King's palace, and the chamberlain of Grace admits them into the Royal presence where they are presented with the record of their deeds. Says 'Attar: "Seeing the record of their deeds those thirty birds were so ashamed that their very souls and bodies sunk into utter annihilation. But being thus purged and purified they emerged into new life by the Light of the Divine Presence. But now a new sort of amazement seized upon them. What they had done and left undone in the past was utterly obliterated from their breasts. It was as though they had changed identity. The sun of the Near Presence shone from them, and that life by its rays illuminated them all. By their own reflection the thirty birds saw the face of the Simurgh. They were that and it was they. Lost in astonishment they could not tell whether they were this or that. Then they demanded of the Simurgh What this great mystery might mean. He tells them that his nature is like unto a mirror. Looking on them they perceive their true selves". Thus the birds became lost in the Simurgh And the shadows of phenomenal existence faded out in the light of the Sum of true existence.

Here we return to the older idea of Fana, or annihilation. How far was 'Attar indebted to his stay in Hindustan for this picture of Maya and release? How far also are we to see the influence of that conception of the "Veiled in
Light" who constitute the fourth division of mankind in al-Ghazal's Mishkat and who have utterly attained to the end and goal?

b. JALALU'D-DIN RUMI.

Jalalu'd-Din Rumi, commonly known among Muslims as Mawland, our Master, or simply Rumi, meaning one who lived in Asia Minor, where the greater part of his life was spent, was the most eminent Sufi poet whom Persia has ever produced. He was the author of the most widely known poetical work on mysticism, the Mathnawi-i-Ma'navi. Spiritual Couplets frequently referred to as the Mathnawi Sharif, the Holy Mathnawi. It is also said to be the Quran in Pahlavi, (i.e. in the Persian language). No other literature on mysticism is so loved and studies, at least in India, as this great work.

Jalalu'd-Din was born in Balkh in A.D. 1205. His descent is traced to Abu Bakr, and his father was Baha'ud-Din who was related to Khwarizm Shah. In those days Farukru'Din Razi, the philosopher, was friendly with Khwarizm Shah and Baha'ud-Din was opposed to philosophy. Khwarizm Shah was jealous of the influence which Baha'ud-Din had and so was Razi and the result of it was the Bahau, d-Din found it expedient to leave Balkh. This took place when Jalalu'd-Din was five years old. They went off to Nishapur where it is said the aged "Attar met them and blessed the young child. The family wandered from city to city in Syria and Asia Minor and at least came to Quniya, the ancient Inconium, when the lad was eighteen or nineteen years old. There they gained the patronage of Ala'u-Din the seljuqi to whom the family was related. Indeed it is on record that when Ala'u'Din Kayquobsad III died without issue, Jalalu'd-Din might have had the kingdom but he resigned his rights in favor of 'Uthman the founder of the 'Uthmanli dynasty. In Iconium Jalalu'd-Din's father worked as a professor. He died in the year A.D. 1230.
Theere seems to be some discrepancies in the accounts of the next few year. Apparently, Carra de Vaux says that, Jalalu’d-Din did not leave Quniya except for a short journey after his father’s death. Sipa Salar, a favourite disciple of Jala’u’d-Din, says he met Shamsu’d-Din Tabrizi at Quniya when he was thirty-eight years of age. In Munaqu’bul’-Arifin, the work of Shamsu’u-Din Ahmad Aflaki. It is said that he was in Damascus till he was forty years of age. The generally accepted view is that Jalalu’d-Din studied at the famous school of Aleppo and Damascus till A.D 1240, or a little earlier. If this is correct then there is a possibility that Jalalu’d-Din was nearly contemporary with Ibn’Arabi at Damascus and it is strange, therefore, that we find so little in the great poet which can be referred back to that great metaphysician. The explanation may be that up to this time he had no real interest in Sufism.

With regard to his education, it seems that first he was taught by his father and that later when his father was dead his old tutor Burhanu’d-Din taught him the mystic path. Afterwards he studied in the schools of Syria, His real awakening is however due to his meeting with Shamsu’d-Din Tabrzi.

But what do we know about that meeting or about the personality of shamsu’d-Din? The puerilities of the narratives which have come to us make it almost impossible to believe that the conjuring tricks (Such as plunging books into water and bringing them out dry) which were alleged to have initiated the friendship between him and the poet really have been the influence at work in the master mind of Jalalu’d Din. All that we dare say is that through the enthusiasm of Shamsu’d-Din the smouldering files of Jalalu’d-Din, s genius burst into flame and the doctor of law became the great poet. Shamsu’d-d-Din must have been a much greater man than the traditions of him would have us believe. The friendship was short but potent. Shamsu’d-Din disappeared after a riot raised about him and in that riot one of the poets sons was killed. To commemorate the tragic end of his friend Jalalu’d Din founded the Maulawi order, introducing those peculiar gyrations which have earned for the members of the order among Europeans the name of “Dancing Derwishes.”
The most famous of the works of Jalalu'd-Din are the Mathnawi and the Diwan which is dedicated to Shams -I- Tabriz. The former is found in many editions in India but alas! they contain many couplets which cannot be considered genuine. In one edition in India we have counted some four-hundred additional couplets in the first book alone taking the great edition edited by professor Nicholson as the standard text. Seeing that there are some four thousand couplets in this first book this is an extraordinary proportion. Professor Nicholsons edition of the text and translation is a great service to students of the poet and they look forward eagerly to his commentary. Professor Nicholson has also published an edition of the Diwan but to this unfortunately we have not had access. The diwan has been published by the Newal Kishore Press of Lucknow under the name of the Kulliyat-i-Shams-i-Tabriz. This consists of a thousand pages foolscap size with to couplets to a line. It is form this that the translations given later have been made. Some little time ago a prose work called Fihi-ma-fihi was found in a manuscript at Rampur. This has been published by the Mabarif Press at Azamgarh in the United provinces. We give some translations from the Diwan to illustrate phases of sufi thought.

The Man of God.

"Drunk is the Man of God, drunk without wine.
Sated the Man of God, full without meat.
Aghast is the Man of God in Utter bewilderment.
Knows not the Man of God slumber nor sustenance.
Sprung not from earth nor air, God, s Man is not so born.
Nor is the origin, Water nor flame of fire.
King is the Man of God, Wrapped in a beggar s robe;
Treasure the Man of God hid in a turn s heap.
Soul of devotion he such is the Man of God,
Yet is the Man of Good heedless of merit s gain,
Thus is the Man of God Fait and yet Unbelief;
What to the Mn of God is sin then and righteousness?
Taught by Creative truth Goods Man is learned:

33
Not wise in legal lore culled from a book.

In the Abyss's void Good's Man on chaos rode.

But here he suffered shame from his unbroken steed’’

The man of God is here considered to be the God-intoxicated, lost in bewilderment in an unreal world. His origin is spiritual and his true worth is disguised by his life in the body. He is above the externalities of formal religion and derives true knowledge by mystic Intuition. From his proud pre-existent state he suffered abasement from this body of humiliation which is frequently referred to as an untamed steed of the soul.

The following is an illustration of Sufi ecstasy:

“we have lost our heart in the way of the Beloved:

we have sown dissension in the world.

we have struck fire within the hearts of the people.

And have thrown lovers into confusion.

I have washed my hands of all my belongings:

We have set fire to house and home.

I had a heavy load on my back

But thanks be to God we have thrown aside that heavy load

What is the wealth of the world but carrion?

We have cast the carcase to the dogs.

We have extracted the kernel of the Quran:

And the husk we have cast to the dogs.

We have scattered the seed of eternal felicity and joy.

From the earth to the sky.

The patched robe (of the derwish) the prayer carpet and

The rosary,

We have cast away in the Taven of souls.

The pious cloak and turban and the Babbling of knowledge 19

19. For Rabi’as life see Tadhkiratu ‘I- Awliya, professor Nichlson's Translation and Margaret Smith's Rabi'a the Mystic. PP- 8-12.
About jot and tittle.

We have thrown it all into the flowing stream,
From the bow of desire, the arrow of Gnosis,
Taking straight aim, we have shot at the target,
Thou hast well said shams -i- Tabriz,
We have cast love glance at the Lord of the Soul.

Our next extract illustrates the idea of the pre-existence of the soul.

From the depth I came to the height:
I was seeking that lovely Beloved,
I had friendship with that One in the world of Souls.
And I return whither I came.
I was an unthreaded pearl and suddenly
I came into a breast of flint.
The Sun of His mercy warmed me-
Back from that place in time.
Once I had private converse with the Universal Reason
And again I wandered demented in the desert,
A hundred thousand years and centuries without number
Even before Adam and Eve I was
Once I drew breath with the silent ones.
From that silence I now have become a speaker. 20

(C) SA’DI.

The third of the great poets of this period was Sa’di of Shiraz who was born in 1184 A.D. and died in 1291. He enjoys today a great reputation not only in Persia but in India where he is as well known as Shakespeare in England in spite of the fact that his tongue is Persian. His Gulistan, Rose Garden and Bustan, Orchard are most widely read and are generally the Classics to which students of Persian are first introduced. His full name is

commonly stated to be Muslihud-din, but from the oldest manuscript of his works (India) Office No 876, transcribed in A.D. 1328 only a few years after his death) it appears to have been musharrafud-Din 'abdu'llah.

Sa'di was a great traveler—though some of the stories of his travels must be taken with a grain of salt. He is said to have visited the Panjab, Somnath and Gujarat. Apparently he traveled in the fashion of a mendicant, hobnobbing with all sorts and conditions of men till he became a true citizen of the world.

The early part of his life was spent in study but about his thirtieth year took to travel and writing. Thus nearly thirty years passed and the latter part of his life was spent in seclusion and probably in the practice of the way of the mystic. That he was well acquainted with the mystic path is made clear by his receiving instruction from 'Abdu'l-Qadir Gilani and Shihabu'd-Din 'Umaru's—Suhrawardi, the author of 'Awaiful-Ma'rif. But it is exceedingly doubtful whether he was a Sufi by temperament. In him the didactic subordinates the mystic.

The Bustan is a book of verse on ethical subjects and the Gulistan has the same character but is in prose interspersed with verse. His Risail are prose treatises on Sufism. Among his many writings his Khubtiyat are a blot on his name and his other works are not free from obscenities.

His style is elegant. He is pleasant, easy-going, opposed to extremes. He frequently gives advice to his readers to be not righteous overmuch. His attitude to mystics is sometime one of reproach for their hypocrisy. His ethics are based on expediency, for the most part. But he is not really troubled about consistency, valuing far more independence. Dr. Browne has well said that his writings are a microcosm of the East.

As early as the seventeenth century translations of his works began to appear in French, Latin, Dutch, and English. Later translation of the Gulistan into English are by Eastwick and platts. We give below

21. Tamizi, Mohd Yahya, Sufi Movements in Eastern India. New Delhi, 1992, p-146
Some few translation of passages from the Bustan which the Sufi is sometimes quore.

"The way of reason is nothing but a maze:
In the opinion of the Gnostics there is nothing else but God.
All that is, is less than He;
For by His being, they bear the name of being
When the King of Glory raise His standard
The whole world bows its head in the bosom of Not-being.
But of this point only the unconscious is conscious"

"Come Thou empty of claim that thou mayst be full"

D. LATER SUFI POETS

The last phase of the development of Sufism with which we are concerned in this chapter is that which is associated with the Gulshan-i-Raz and the poets Hafiz and Jami. These poets are particularly known and loved in India. Their works are used as text-books by every student of Sufism throughout the country. Many there are in India who learn Persian for no other purpose than to be able to read the Diwan-i-Hafiz and Jami's Yusuf-o-Zulaykha in the original

a. GULSHAN-I-RAZ.

It is necessary to say something about this book. It is a small Mathnawi of little more than a thousand couplets. It is the work of Mahmud Shabistari or Shabtari. We know very little about the life of the author. He lived apparently in the latter part of the thirteenth and the earlier part of the fourteenth century of the Christian era. But his work is important out of all comparison with the importance of the author because it is a compendium of Sufi terminology in the form of question and answer.

It is a matter of frequent complaint by Eastern writers that Europeans do not understand and are unable to interpret the mysticism of such writers as Hafiz and are apt to regard their poems as undiluted eroticism. There is no doubt that there is a very wide divergence of view as to what is proper and fitting in the emotional expressions of religion and
there would probably be much difference among Europeans themselves about the propriety say of some expressions used by Madame Guyon. Appreciation and understanding of mystical poetry is not given to all and there is a whole host of considerations; preconceptions and associations which go to render such poetry acceptable or unintelligible to the reader. It would not be a matter of surprise; for example, if an Eastern reader were not able to understand the mystical character and value of Francis Thompson's Hound of Heaven. Anything, therefore, which can help us to realize the atmosphere and understand the metaphors acceptable to the various groups of thought should be welcomed. In the Gulshan-i-Raz we find help in this direction. Thus the lip of the Beloved trembles with compassion. His frown lays waste the world. His kiss revives it. Gazing on Him the soul is the centre of Unity. Locks are wide—spread works of His hands, half hiding and half revealing. His beauty. Sometimes. His locks are parted for a momentary glimpse of the beauty of His face. In His Curls the longing soul is entangled as man is caught in the ephemeral beauty of the world. Wine is the symbol of the loss of consciousness of self in the rapture of union with Him. It is in this manner that the sensuous symbolism of Muslim Mysticism is explained.

Gulshan-i-Raz is divided into fifteen sections each beginning with a question to which the answer is then given with illustrations and amplification. The following will serve as an example. The question:

"what is Thought?" is propounded. Shabistari replies:

"Thought is to pass from falsehood to Truth,
To perceive the Absolute Whole in the part."

In the works of the wise who have studied this theme
You may find they aver it must thus be defined:

"when first an idea is formed in the heart,
The name which is apt is 'Recalling to mind."


38
The next stage of thought, as they commonly deem,
Is called a Transition (from Known to unknown)
O leave the way of deductive proof.

Like Moses forsake for a moment your rod,
And enter the Valley of Peace that therein.
Unto thee Moses, bush may declare: I am God.

The Adept beatified, seeing the One,
His eye is first on the Light of Existence;
But he who by Light and Purity seeth,
Whatsoever he seeth, he first seeth God,
Detachment from all is pure thought's condition:
Comes then God's confirming as lighting Flashes,
To whom God Himself has been Teacher and Guide,
From the use of mere logic has profited naught

How the wise in Philosophy stands at a loss!
For nothing except the Contingent he sees.
Unconditional Being he'd fain prove from that
But Necessity's nature perplexes him still.

At one time he travels a circle of causes
(from the hen to the egg and the egg to the hen)
Again he's involved in a chain without end.
(A series of causes in endless regression)
Poor fool he goes seeking the sun its glory
By the light of a lamp in the limitless desert,

Mahmud Shabistari loves to have a tilt at philosophy or rater the type of philosophy represented by the Muslim schoolmen, but at the same he presents his replies in philosophical form and his terminology is often abstruse and difficult. This does not lend itself to a very exalted from of verse but, in general, his style is easy and smooth. 23
b. HAFIZ

Khwaja Shamu’d – Din Hafiz (d. 1389 A.D.) spent most of his long life in Shilaz. His ancestors belonged to Isfahan but his father, Baha’u’-d – Din had taken up his abode in Shiraz where he earned his living as a merchant or, as some say, a baker. Just before he died Baha’u’-d – din failed in business and so his young son and his wife were left in penury. The boy managed to obtain some education and learned the Quran by heart. It was for this achievement that he received the title of Hafiz. Later in his life when shams’u’-d – Din became a poet he adopted this title as his named-plume. His collection of poems, the Diwan –i – Hafiz, would appear on the surface to strongly tinged with sensuality. Something has been said with regard to this but it remains to say that there are many poems for which it is extremely difficult to find any mystic meaning. Shibli in his She’rul- Ajam fgives no place to mysticism at all in Hafaiz. He says that the poet exhibits the Philosophy of Epicurus. One cannot be unaware of a current of hedonism throughout, but at the same time, to deny the mysticism of Hafiz would be absurd. It is true that it is not the mysticism of Hafiz would be absured. It is true that it is not the mysticism of a school and so far we know, he never pledged himself to a pir, or recognized Sufi teacher, through there is one tradition associating him with the Naqsh-bandiyya. 24

His poetry is remarkable for its beauty and clarity. There is a freshness and sweetness in much of it which makes one regret the wilder accents of his songs. And throughout there is sincerity. He rings true. It is remarkable to notice his detachment when the passionate clamour of strife and bloodshed must have been constantly in his ears. The time might have made him a cynic but he never lost the sense of wonder.

The worker of Hafiz are sometimes called Tarjuman’u’l – Asrar, the Interpreter of Mysteries and Lisan’u’l Ghayb. The Tongue of the invisible.

The latter title is said to be an incident which happened immediately after his death. Some orthodox Muslims on account of his antinomian habits objected to the of faring of a funeral prayer. Finally it was agreed to decide the question by taking an augury from his poem.

The verse they lighted on was:

"Withdraw not your footsteps from the bier of Hafiz,
For though immersed in sin, he will go to Paradise"

Since that time Muslims have sought omens in just the same way and various methods have invented for this purpose. The one commonly practiced is to open the book at random and to find the answer from the first line on the right hand page. Professor Browne in his famous Literary History of Persia gives a translation of a little book called Latifa-i-Ghaybiyya which contains instances of auguries taken by famous people.

We conclude this brief sketch with a few translations of odes with a mystical meaning.

'O heedless one, strive thou to heed:
Blind to the Path, how canst thou lead?
A sire wouldst be? Strive thou O Youth
Before loves Tutor in the school of truth.
Self dross purge out, as saints of old,
And by love's Alchemy become fine gold.
Easting and sleeping, still of Love bereft-
Spurn sloth and feasting for the Love you left.
I vow the heavenly sun is not bright
As heart and soul indwelt by His Love - Light.
Lost Thou in God, sans life and limb,
Art head to foot all Light of Him

c. JAMI.

Mulla Nuru'd-Dn 'Abdu'-Rahman Jami was born at the town of Jam in Khurasan on November the seventh 1414 A.D. He was a great poet, a great scholar and a great mystic.
Jami was a prolific writer. His poetical works consisted of three Diwans of lyrical poetry and seven romantic Mathnawis. In prose he wrote on the exegesis of the Quran, the evidence of the prophethood of Muhammad and the lives of the saints. Besides these, he was an author of several treatises on mysticism, theology, Arabic grammar, prosody, music and other matters.

The predominant passion of his life was mysticism and, in the words of Professor Browne, "The mystical and Pantheistic thought of Persia may be said to find its most complete and vivid expression" in him. His Sufi association was with the Naqshbandiyya. One of the central and fundamental conceptions in his mystical doctrine is that of the Absolute as the Eternal Beauty. Starting from the famous tradition, "I was a hidden treasure and I desired to become known; therefore I brought the creation into being in order that I might be known," his exposition was, that God is Eternal Beauty and that it lies in the nature of beauty to desire to manifest itself. Thus the purpose of creation is to manifest the beauty. The passion for beauty is a means to link the soul to God. This thought is brought out in his comment on that favorite proverb of the Sufis, "The Phenomenal is the bridge to the Real", in a beautiful passage in Yusuf-o-Zulaykha, from which we make the following translation.

"Be prisoner of Love; for so may'st thou be free
Bear in thy breast its, so thou may'st blithesome be.
Thousands of Learned men and wise have gone their way—
Have passed from ken, for strangers to Love were they,
But now no name or trace of them the world retains;
In the hand of Time nor tale nor fame of them remains,
How many birds there are of exquisite hue and mould!
But never a lip moves their story o unfold
Lo! When the wise in heart, love-taughr, take up the tale

They tell the story of the moth and nightingale.

Triest thou in thy life a hundred tasks in vain;
Thou from thyself, by love alone canst freedom gain.
Scorn not that lower love, the symbol of the Real,
Since by its aid thou may'st achieve the ideal.
Till from the Tablet, thou hast conned the Alphabet,
How canst thou from Quran, study the lesson set?
A novice once before his Soul's Directors stood,
Who shewed to him the Path of Mystic Brotherhood.
"If thou'st not lost the footing in Love's way", said he,
"Go! Be a lover! Then return thou here to me.
For shouldst thou still disdain to drink From's cup of wine,
To drain the Ideal to the dregs can not be thine.
But yet beware, beware! In From make no delay,
And let that Bridge be crossed as quickly as it may.
If to the stage's end thy chattels thou wouldst bring,
Rapt at the Bridge's head, way stands thou lingering?

In the Lawaih of Jami we have a theosophical treatise of which we have an edition in English by Winfield with translation and notes. There are English translations of the Bharistan; by Rehatesk, of Salaman-o-Absal by Edward Fitzgerald and of Yusuf-o-Zulaykha by Griffiths. Most of Jami's works can be procured in the original in India and there is an edition of his collected lyrics published in Lucknow.

E. SUFI SPECULATIVE CONCERNING GOD

In Muslim thought those who have speculated concerning the Divine Being are generally divided into three schools, viz the Ijadiyya, which is definitely theistic and subscribes to the belief that God created the world out of nothing and that His essence is distinct from His creation: Shuhudiyya, a moderate pantheism, considers that the universe and all that it contains is

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so far transcended by the majesty of God's reality that all else counts for nothing. This school conceives the universe as a mirror in which the Divine attributes are reflected. The third school is the Wuju-diyya, which is monistic. It holds that there is only one essence and that is God's thus to this school everything is God and of the Essence of God, and its creed is Hama ost " all is He " The shuhudiyya and the wujudiyya from two great division of the Sufi in respect to the doctrine of God. There are certain fundamental conceptions which underlie all the Sufi speculations with regard to the Godhead and we must give a brief outline of these for the better understanding of the system.

(a) 'Tanazzulat, The Descent of the Absolute, Tanazzul (pl, tanazzul) " the descent " is, in the language of the Sufis equivalent to: individualization, and indicates the process by which the Absolute from the state of bare existence, gradually became " qualified". As Neo-Platonism starred with a Triad in its emanation system consisting of the One, the Divine Mind and the All-Soul. So too we find a triad here whereby we trace from step to step the " descent" of the Absolute from what is in the initial stage almost purely negative or supra-existential, through a stage where the divine consciousness moves to the realization of thought, to the third stage of Oneness in Multiplicity. In the first and highest plane the Absolute Being (al-Wujudu'I-Mutlaq) is conceived as simple Essence (adh-dhat) devoid of all attributes and relations. This is defined by some Sufis on lines which may be fairly represented by the words of Jili in his Insan-i-Kamil " The Essence means Absolute being dropping all modes, adjuncts, relations and aspects, Not that they are external to the Absolute Being but that all these modes and what is ascribed to them are totally of and in Absolute Being not of themselves nor by virtue of their own modes, but essentially one with the Absolute. And this Absolute Being is the pure Essence in which there is no manifestation, no name, no quality, no relation no adjunct or anything else. So when anything else is manifested in it that manifestation is ascribed not to the Pure Essence but to that which is manifested. Then the Essence in the requirement of its own nature comprises Universals, Particulars, Relations
and Adjuncts by the requirement of their continuance, Nay, by the requirement of their disappearance beneath the domination of the oneness of the Essence. With this should be compared Plotinus, "since the Nature or Hypostasis of the One is the engenderer of the all, it can be none of the things in the All; that is. It is no a thing, It has neither quality nor quantity. It is essentially of a unique form or rather no-form, since It is prior to form as it is also prior to movement and rest; all these categories apply only to the realm of existence and constitute the multiplicity characteristic of that lower realm.'

The inward aspect of this plane is called al-Ama, "the dark mist," and it is explained as a state of bare potentiality, the outward aspect is called Ahdiyyat, the abstract notion of Oneness, in which the Essence knows itself as transcendent Unity.

The Sufis quote two traditions in support of this view. One is the Hadith-i-qudsi (a special type of tradition which is supposed to contain a Divine revelation to Muhammad) which runs as follows, "I (i.e. Allah) was a hidden treasure: I desired to become known and I brought Creation into being that I might be known." The other is as follows: "The prophet was asked by Abi Dara 'Where was God before Creation? Muhammad replied, He Was in the state of al-Ama, a dark cloud or mist, above which there was no air, and below which there was no air." 27

We next come to another plane of this triad in the scheme of devolution. This is Wahdat and is also Known as Haqiqatu'l-Muhammadiyya, the Reality of Muhammad, The world is a manifestation of that Reality. It is said that the realities or ideal prototypes of the souls and bodies of the world are details of the reality of Muhammad's soul and body here too we have an inward and outward aspect. The inward is called Huwiyyat, He ness, and the outward Aniyyat, I- ness. Huwiyyat represents the thought of the Divine Mind turned in to the One and Aniyyat the Thought.

going out, as it were to the realizations or expression of itself in manifestation. The relations of these two terms to each other are some extent shown by their derivation.

Huwiyyat is the abstract noun formed from the third person singular pronoun: huwa”, It is the Wahid, (Singular) ghâib (hidden). It is that which is specified or contemplated. But this he-ness does not depend on a specified outside the Divine Unity. Thus the divine thought turned inward in self-contemplation is the basis of the conception. Aniyyat is from the first person singular, Here the Divine Unity points to Itself, as it were, vis a vis the world or rather universe, of individuation, Aniyyat corresponds to the Ana’l-Haqq of Hallaj and is appropriate to the sphere of manifestation, while Huuiyyat corresponds more to the Hu of the dhikr, where the aim is to out off the fetters of individuation and to be lost in the Hidden Oneness, ! But the use of these two terms must not be taken as implying any duality. “Everyone who doesn’t harbour doubt is aware that there is only one single existence” “But there is no duality for Creative Truth; In that there is no ‘I’ and ‘we and ‘Thou ness, I and ‘we, Thou and ‘He’ are all one thing; For there is no distinction at all in Oneness”

The third plane is Called Wahidiyyat, Unity in Plurality, or Singleness. It is in the use of this term that we see the intention to preserve the Unity when the plan of multiplicity has been reached. This also is parallel with the Neo-Platonist system, “The All soul includes and is All—the souls. But in this there is no sacrifice of the unity. All degrees and hierarchies are but details of the Unity,” says Jami when treating of this subject in his lawaih. By the use of this term then the many are represented as identical in essence with the One.

In the stage of Wahidiyyat, when the Essence came to possess the essential attributes, viz Life, Knowledge, Power, Purpose, Hearing, Seeing and Speech, it was called Lahut, Divinity: when it became qualified with active attributes such as, to create, to make alive, to kill etc it was called Jabarut, power.
The Jabarut attributes were named according to their different manifestations. When they were manifested in the world of spirit and angels, they were called 'Alam-i-Malakut, the angelic world, when they were manifested in "similitude's" they were called 'Alam-i-Mithal, the world of Similitudes, and when manifested in the world of Humanity.

It is thus that "the single Essence as to its being absolutely void of individualizations and limitations is Creative Truth (Haqq) and in respect to multiplicity and plurality by which it displays its veiling in individualizations it is the created universe (Khalq). The appearing of the Creator in the form of the creature has a reference to the tradition recorded from Mu'adh b. Jabal and in various forms others that Muhammad saw his Lord in a beautiful form or as a hand some youth. The assertion that the creature is in the form of the Creator is the converse and is considered the complementary aspect of the former conception. This is referred to that other tradition ultimately derived from the story of Creation in the book of Genesis "God created Adam in His own image."

(b) The Haqiqatu'l-Muhammadiyya

Reference has already been made to the Haqiqatu'l-Muhammadiyya, but as it occupies an important place in the doctrine of the Sufis, we proceed to give an outline of their teaching concerning it. Another name for it is Nurul-Muhammadiyya, the light of Muhammad. The growth of the doctrine has a long history. Ibn Sina (b. 980 A.D.) in Kitabul-Isharat identifies the Aristotelian Aql, primal Reason, with the Light of Allah referred to in mysterious terms in the Quran (Swara, 24:35). It is not exclusively a Sufi conception. The saying quite evidently borrowed from St. John 14: 19 is ascribed to Muhammad, He that hath seen me hath seen Allah. Thus Muhammad is regarded by the Sufis as the final and complete revelation of God but not only so, he is believed to have existed before the creation of the

world. From this it will be apparent that the place of the Haqiqatu'l-Muhammadiyya in the Sufi cosmogony is the same as that of the Logos in Christianity. The pre-existence of Muhammad is described in words which strongly remind us of the statements in the Gospel concerning the Logos viz, "All things were made by Him; and without Him was not anything made that has been made" (St. John 1:3). Tradition puts in the mouth of Muhammad saying such as the following: The first thing which God created was the light of Prophet. 'I was a prophet while Adam was between water and clay.' "I am the Light of God and all things are from my Light." Further, the verse of the Quran which says, Muhammad is not the father any of you but he is a messenger of God and seal of Prophets," is interpreted by Najmu'd-Din Kubra to mean that he was not of our world.

Jili (b. 1365 A.D.), the author of the famous treatise on Sufism, Insanu'l-Kamil, describes the Haqiqat-u'l-Muhammadiyya in the following words: "One of his names is World of God (Amru'llah) and he is the most sublime and exalted of all existances. In regards to dignity and rank he is supreme. There is no angle grater than he. He is the chief of all the archangels and is superior to angles in all devices. God made the millstone of all existances to trun on him and made him the axis of the revolving sphere of all creation. He has a special from with every creature which is attached to it and which preserves it in the degree in which God created it. He has eight froms which support the Most High Throne.

He formed the angles, all of them, the lofty and the elemental. The relation of angles to him is the relation of drops of water to the sea." Jili also describes how this Light of Muhammed has appeared in various froms in different ages. He says: "He has different garbs and is manifested in various habitations. A name is given to him in respect to each...... His original name is Muhammed, his patronymic is Abu'l-Qasim, his description is 'Abdu'llah and his title Shamsu'd-Din. Then in respect to later froms he is given names and in every age has a name which is appropriate to the guise in which he appears. in that age. I was associated
with him (Muhammad) in the form of my shaykh shaukh sharfu’d-Din ismail Jabarit and I did not know that the shaykh was the prophet but I knew that the he was the shaykh (guide in the sufi path) and this is one of the visions I had of him in Zabid in the year 796 A.H (1394 A.D.) and the secret of this matter is that it is possible for him to assume every form. When the one experienced in spiritual knowledge has been him in the form of Muhammad, the form which was upon the Haqiqat ul-Muhammadiyah in his (Muhammad’s) life—time then he is called by his name Muhammad and when he has seen him in some other form and has known that he was Muhammad, he does not call him by any name except the name of that form. Then this name (Muhammad) will not be applied except to the Haqiqatu’l-Muhammadiyah, Sawest thou not that when the prophet—was manifest in the form of Shibli, shibli said to his disciple “Testify that I am the Apostle of God” and the disciple had recognized him and said “I testify that thou art the Apostle of God”.

The story of how the world was created by the Light of Muhammad is still widely used for the pure pose of devotional reading. It may be described in the words of Jili. God created the forms of Muhammad from the light of his Name al-Badi ‘U”L-Qadir (i.e. the Almighty Maker) and contemplated then with His name al-Mannanu’L-Qahir, (The Overwhelming Giver). Then He shone upon them with His name al-Lafifu’L-Ghafir (the forgiving Indulgent One). On this because of this irradiation it broke into parts so that it was divided into two halves. From that half on His right God made paradise and established it as an avode of bliss and from that half on His left He made the Fire, setting it up as a place of misery for the earring.

F, THE LATAIF THE ORGANS OF SPIRITUAL APPREHENSION

According to Sufi teaching the entire creation belong either to the Alam-Amr, the world of Command, or to the “Alam-i-khalq, the Word of Creation. By the former is meant that word of existence which have been brought in to existence by the God directly by his word of command “Be!”, while the latter is for that which is fashioned from something already existing.
The former is immaterial and correspondence in some sort to the pleroma, but the latter is material. Taken together these two worlds from the 'Alam-i-kabir, the Macrocosm. Man is contrast is called 'Alam-i-Sayhir, the Macrocosm and he possesses within himself five elements of Alam-i-Amr and five elements of Alam-i-Khalq. Those belonging to the former are: Qalb, heart, Ruh, spirit, sirr, the secret, Khafi, the hidden or mysterious Akhfa, the deeply hidden. Nicholson sometimes translates Sirr by the world Consciousness. One wonders whether the last three might not be represented by intuition deep institution and deepest intuition. However, they are not simple psychological terms but partly names in a gnostic mythology. The elements belonging to the Alam-i-Khalq are: Nafs, ego or soul, and the four elements earth, water, fire and air. In the language of the Sufis each of these elements is called a Latifa (p.l. Lataif) which is a word difficult to translate. It might mean subtle substance. It is not exactly faculty for the same reason offered above with regard to sirr. The latatifs connected with Alam-i-Khalq constitute the physical side of human life and the other five which are connected with the Alam-i-Amr are the organs of spiritual communication with God. These belong in their true nature to the spiritual world in which their relative position is described in the following Way: The place of the Qalb is said to be on the Throne of God and above it in ascending order are Ruh, Sirr, Khafi and Akhfa. But some how, they are also connected with the inner life of man and as such are located in his body. Their exact location including Nafs, which of course belongs to physical side of manis: the Nafs under the navel, Qalb on the left side on the right side of the chest, Sirr exactly between Qalb and Ruh < Khafi is said by some to be in the forehead and Akhfa in the brain while others locate Akhfa in the middle of the chest, Sirr between Qalb and Akhfa and Khafi between Ruh and Akhfa. 29

It is Further said that each Lataifa in a mysterious way, is related to

a certain prophet. This relation, in the language of the Sufis is expressed in the following words: the degree of saintship attained through each Lafifa is "under the foot of a prophet." Qalb is under the foot of Adam; Ruh, sirr, Khafi and Akhfa are under the feet of Abraham, Moses, Jesus, and Muhammad respectively. The aim of every Sufi is to awaken these five Lataif into active remembrance of God and through them to receive Tajalli, the Divine Illumination. These objects he seeks to accomplish by the constant practice of dhikr or remembrance. Normally the goal is attained gradually and whichever of these lataif becomes active and divinely illuminated the Sufi concerned is said to have attained to the degree of the saintship of that particular Lafifa and of the prophet associated with it.

QALB, THE HEART.

Jili says that the heart is the eternal light and sublime mystery sent down into the essence of created beings so that God may look on man by it. Muhammad is said to have received the revelation: "My earth and My heaven contain Me not, but the heart of My faithful servant containeth me." Rumi in the Mathnawi says: 'The prophet said that God said: I am not contained in High or Low nor in Earth nor in Heaven, nor even in the Heaven of the Throne: know this for certain, I am treasured in the believer's heart. How wonderful! If thou seekest for Me, search in such hearts" and again he says "That heart which is the rising place of moonbeams (i.e.) pale reflections of the great Sun of Truth) is for mystic the opening of the gates (or chapters) of revelation." Take also these words of Hafiz: "Long years the heart was searching for Jam's cup. What it had itself it desired of the stranger. The pearl which is not in the shell of the phenomenal world it south from benighted people on the sea-shore." Here is a picture of mankind lost on the shore of the boundless sea of divine knowledge. Unaware as he is of his own identity, how can he possibly apprehend reality? Even though he should spend long years making diligent enquiry of the sages (here

30. Ibid, p-149.
symbolized by the Jam, a fabulous goblet or mirror supposed to have the property of mirroring the whole world) he cannot achieve the knowledge of God. Adam says the Sufi left Paradise to live in the world and it was as though he had left that boundless ocean to dwell on the barren shore. There he lost the Knowledge of his real self which was bound up with his mystic apprehension of God. Nevertheless, in the heart of man, which is vehicle of the Supreme Glory and the place of the manifestation of Divine Light, there lingers still some traces of the effulgence of divine Knowledge and therefrom some faint moonbeam gleams of mystic apprehension of the Lord Most High. Hafiz says the heart longs to be comforted and blessed with the love of the Beloved but as it turns hither and thither with its questioning in the urgency of its longing, it vainly disquiets itself and us, for it has itself all the secret which is left to us. The treasury of Reality and Mystic Apprehension is in the heart; we seek in vain from others, we may turn to them very wistfully but "not by these by these was healed my aching smart." Why seek the precious pearl from who are themselves lost? the rays of the eternal beauty are not without but within. Thus is the Sufi's thought about the heart expressed. He sees in to it the Throne of God and the centre of intuition of the Divine. 31

By the position of the Qalb between the Alam-i-Amr and the Alam-i-Khalq, it is an "intermedium" (barzakh) between them and a meeting place of physical and spiritual forces. In the words of a Sufi writer, "It is compounded of the subtle ruh and the coarse body; and has thus established connection between the two. It receives impressions from the external world the five external senses (viz. Thought, instinct, Memory, Reasoning and Fancy) 1 " Thus it comes about that the heart is the centre of a warfare Al-Ghazali says, "There are two servants of the heart which when they serve it perfectly, are helpful. These are wrath and appetite (or desire). Indeed the heart considers these two excellent companions for its

Journey to God. But sometimes these are disobedient to the heart and rebel against it so that it comes to this that they enslave the heart and are the workers of its destruction and thus it is kept back from that journey by which eternal bliss is obtained, "

So through a mist of scholastic subtleties, the Sufi gropes his way to find that which will assuage the deep hunger of his heart and so joins hands with his Christian brother who says, 'I was seeking Thee without and lo, Thou wast within.' "Our whole work in this life is to heal the eye of heart by which we see God,"

By the way, Gozzali's master Piece work deals with Sufi theosophy. It is divided into four chapters.

1) The revival of faith.
2) On manners and morals.
3) On the beasts of the world.
4) The Virtue of the religious.

His other valuable Persian work Kimaye-e Saadat (Alethemy of Happiness) also consists four topics:
1. Knowledge of self
2. Knowledge God
3. Knowledge World
4. Knowledge of the world to come.

After struggling for truth, Al-Gazzali was enlightened and strengthened in his Conviction and a power of the following the right path, as revealed in the holy Quran under the term Sirat-e-Mustaqim. Thus Al-Gazzali, giving a new life and meaning to Islamic Learning, made himself a real Sufi worth a real Sufi worth emulating. At close of his Life, he returned to his native Place where died peacefully in 503 A. H. /1170 A. D. Ibn-al-Arabi (1165-1240 A. D.) whose full name was Mohiuddin son of Ali Tai of Spain but he is generally Known as Shaikh Al-Akbar Mohiuddin alias Ibn-al-Arabi Tai. In Spain he is known as Ibn Suraqa in the East and West as Ibn-al-Arabi. His Father, Ali requested Mohiuddin Abdul Qadir Jilani to pray for him to God to grant him a male child. So he gave birth a child (560 A. H.
(1165 A.D.) he was named Mohi-Uddin. He was educated at Seville (Spain) in 597 A.H. when he was 37 years old, he met Abdul-ah-Al-Arabi and many others Scholars. In 1202 A.D. in course of his traveling to the East, he met Scholars like Ibn Jauzi, Suharwardi, Saadi, Jalal Uddin Rumi, all were his Cotempories.

His famous book on Sufism Al-Fatuhat al-Makkiya and next is Fususul Hikam and Trajumanul Ishwaq etc. He preached the theory of Unity of existence.

That is Unity in diversity and diversity in Unity, God created all things from nothingness and he made the world to Course in its existence so that we find the secret of their beginning and their end. His Power manifested itself it became manifest and manifested 'was called the first and the last: the apparent and hidden: This diversity is the doctrine of 'Wahdatul Wujud; (Unity of Being) Which Ibn-al-Arabi expressed in his book Faruhal -al-Makkiya. This theory was later on challenged and contradicted by Iman Rabbani Ahmed Sarhindi Mujaddid -1-e-Alfe - Sani (d. 1075 A.H./1664 A.D) and finally wali Allah Muhaddith Dehlavi (1114-1176 A.H./1702-1762 A.D) They practiced the theory of apparentism. This means Unity of appearance. 32

G. Sufi Orders in Islam

The distinction between Sufi and dervish (or Fakir) is the difference between theory and practice. The Sufi follows a mystical theory or doctrine, the dervish practical way of Cause; one is a dervish and a Sufi at the same time and there is no essential distinction in theory. The true faith Sufi and Dervishes of Arabia, Syria, Samarqand and Bukhara came to India in the early period of Muslim rule (1000 A.D to 1150 A.D.) Shaikh Ismail of Bukhara, well versed in theology and learning and with polished manner

32. Tadhkiratu; l- Awliya. P-56.
and pious mission of true faith, settled at Lahore in about 1005 A.D. Next came Sayed Nisar Shah (964-1039 A.D.) He traveled through Arabia, Persia and parts of North India, entered the Deccan and finally settled in Trichinopoly. In 1671 A.D., shah sultan Rumi's name appears in the Persian documents which revealed that the Saint, with his spiritual guide, Syrad Shah rukh Khul Auliya, arrived at Madanpur in Kona — Sub — Division of Mymensingh District in Bangladesh. The Koch King of the region tried to imprison him in 1053 A.D. but the effort failed.

A sufi of Yamen, Hazrat Shaikh Abdullah came to India and preached Islam in Gujarat and Bombay (now Mumbai). This saint belonged to the Ismailia sect of Islam. Shaikh Hussain Zaniani came to India from Azarbaizan and settled at Lahore. According to Fawaid —ul- Fuad, Shaikh Nizam —ud-Din Auliya expressed that Hassan Zanjani and Ali Huwain both are Khalifas of same pir’s advice, but when he entered Lahore, he saw only the funeral procession of Hussain Zanjani. Thereafter we came to the most celebrated saints Ba Ali — Hujwiri (d. 465 A.H.) better known as Data Ganj Bakhsh, who settled at Lahore (d. 1072 A.D.). His full name was Makhdum Sayyad Ali Al- Jullabi- al. Hujwiri (d. 1072 A.D.). His learned work Kashful Mahjub 'Comprising the life of Sufi Saints, teachings rituals and Sufi Terminologies is the Pioneers work on Sufism in Persian ever written in India. His shrine at Lahore is the Centre for thousand of Visitors and devotees from far distant Land.

We find from the year 1150 to 1400 A.D. regular activities of the Sufi in India. The most prominent and celebrated Sufi, Khawaja. The most prominent and celebrated Sufi, Khawaja Mainud-Din Chisti was for some time at Lahore, where he visited the Shrine of ‘Ali Hujwiri’. Khawaja Moinud-Din Chisti was the disciple of Khawaja Usman Haruni (d.1220 AD.) who lived at Haran of Nishapur. He visited Persian, Iraque, Mecca and Medina and met Hazrat Abdul Qadir Jilani (1078-1165 AD.) Khawaja Qutub- Din-Bakhtiyar Kaki (1142-12236) and Shaikha Shihbud-Din-Suharwardi (1145-12434 A.D). He came to India in the early year of 1193 AD, and settled down at Ajmir. Khawaja Qutub-Uddin Bakhtiyar Kaki was the spiritual
Viceregent (khalifa) of Khawaja Ajmeri. He came from Usha near Baghdad and settled down at Delhi, he enjoyed full swaqy over North India while in the West Hazrat Nurud-Din upheld the banner of Islam and mission of true faith of Islam.

Islam is the third of the three Semitic monotheisms. It has its origin in the revelation which the prophet Mohammad (S.A) scion of a noble Arab (the Quraish) settled in the 7th c Century, Mecca received from God through the intermediary of the Archangel Gabriel. This revelation came upon Hazarat Muhammad(SA) When he was in middle life and he made it known progressively to his companions over a number of years. For Islam, The holy Quran is the direct and immediate word of God.

The name Sufi did not exist in the time of the prophet Muhammad(S: A), but the reality did. The prophet conferred this rite to only some of his companions. They in turn passed it on and in the way, up to the present day. This rite in unbroken succession, is still passed on. The chain of initiation is known as silsila in Arabic.

Shikh Ali Hajweri enumerates Twelve Schools or rather tendencies among the mystics of his day. "The whole body of aspirants to Sufism" he writes ‘Kashful Mahjub’ is composed of twelve sects or schools (Garoh, Majhab), Two of which are condemned (Mardud) while the remaining ten are approved (Maqbul) 33

1. The Hululis = (Transmigration or reincarnationists)
2. Hallajis = Followers of Mansur Hallaj.
3. Taifuris = Followers of Shaiksh Abu Yazid Taifur Bustami.
   They Considered rapture Superior to Sobriety.
4. Qussaris = Followers of Abu Saleh Hamdun bin Ahmed al Qussor.
   They put forward the doctrine of blame, Later they came to be Known as Malamatis.
5. Kharrazis = Followers of Abu said Kharraz. They propounded to

33. D. B. Macdonald, Muslim Theology, P-180.
doctrine of Fana (Annihilation) and baga (Subsistence).

6. Khufaifis = Follower of Abu Abdullah Mohd Bin Khaff Shiraji. They introduced the doctrine of huzur (presence) and ghaib (absence).

7. Sayyaris = followers of Abul Abbas Sayyar, the Imam of Merv. They enunciated the doctrine of shauq (Joy) and alam (gloom).

8. Muhasibis = Followers of Abu Ubeid Ullah Hariz bin Asadul Muhasibi. They laid down precepts for taking Sirk of One's Self and understanding one's Maqam and hul (permanent Temporary States).

9. Tustaris = Followers of Sahl bin Abdullah Tuster. They drew attention to the necessity of controlling, punishing or Satisfying the Lower Soul (Nafs).

10. Hakimis = Followers of Abu Abdullah Mohammad bin Hakim al-Tirmizi. They affirmed the doctrine of Saintship (wilayat) and marked out territories within a mystics, Jurisdiction as Wilayat.

11. Nuris = Followers Abul Hasan Nuri, They protected the real object of Tasawwaf was Superior to Faqr which was only a means to be. He preferred Suhbat (Society) to uzlat (Solitude). 34

12. Junaibi = Followers of sheikh Junaid of Bagdadi. They believed in sobriety (Sahb) and kept aloof from reperure (Sukr) They claimed to be absolutely orthodox in matter of religion. By the middle of the 13th century mystic thought, both in prose and verse, had reached its final. Since this development, in the mystic thought had taken place in Muslim lands in the same generation which saw the establishment of the Delhi Sultanate, mystic

34 Yusuf-o-Zulaykha, (Newal Kishore). This edition is accompanied by a commentary. The above is the translation of Dr. J.W Sweetman. P-55-
ideology was imparted into India bodily in its developed form. India had much to contribute by developing the mystic Silsia. The Spiritual Sisilas (Orders) were effectively organized to meet the situation and Khangahs, which henceforth became an integral part of the mystic discipline, were established on an extensive scale.

1. The Qadiriya Order:
The earliest mystic order was the Qadiriya Silsilah (Order) founded by Shaikh Abdul Qadir Jilani (Gilani). This order was sprung from Bagdad and one of the most outstanding figures in the annals of Islamic mysticism. SK. Abdul Qadir Jilani was born at Jilan in 1077 AD and breathed his last in 1165 AD. At the age of 20 years, he went to Bagdad and became a disciple of Abu Sayyed Mubarak Mukarrrami. It is very strange that the Qadiriya Silsilah did not reach India during the Sultanate Period, but Abdul Karim Bin Ibrahim Ali Jilli (Jilani), the celebrated author of ‘Al-Insan-i-Kamil’ introduced this order in India in 1338 AD. He was born in India at a place called Kushi where he had met with a man condemned to death for killing three notables. Shah Nemmat Ullah (1430 AD) was a Scion of the found of this order Sayed Muhammad Ghaus Jilani (d. 1517 AD) settled at Urch where he completed his mission.

Another Sufi Shaikh Mir Muhammad better known as Mia Mir (d. 16635 A.D) was the Spiritual guide of Dara Shikuh and Jahan Ara, brother and sister of Aurangzeb. It was Hazrat Mia Mir who laid the foundation stone of the Golden Temple of Sikhas at Amritsar.

Hazrat Abdur Razzaque, a son of Hazarat Abdul Qadir Jilani, produced a large number of Sufis, many of whom became great Walis (Sufi). One of them was Sayed Zakir Ali who came to Bengal in 1180 A.H. and settled at Mangol Kot at Burdwan. From this place Hazarat Tufail Ali, Hazrat Irshad Ali established their monasteries at Midanpur and also at Taltala in Calcutta.
The other important mystic order was the Chishtiya Silsila. It was founded in Chisht (a village near Heart) by Khwaja Abu Ishaq Shami (940 A.D) but was destined to develop and flourish in India. The Pre-India history of the Silsila is obscure and indefinite. This Silsila was introduced in India by Shaikh Moin Uddin Sijji who reached India before the Turkish conquest of Hindustan. He was born in or about 536 A.H / 1141 A.D in Sijistan, an extensive province laying to the east of Persia. His father Sayyid Ghiyas-Uddin, a pious man of some means, died when his son was in his teens. And he died 633 A.H./1236 A.D. In Ajmir. Being a Saint of high order, he organized a new group of preachers to propagate Islam in the rural areas of Bhir and Bengal with their religious zeal and aptitude for missionary work. The Sufi identified themselves with the culture, habits and dresses of the rural people and succeeded in bringing a large number to the Islamic fold. The Chishtiya order played an important role in Uttar Pradesh, Bihar, the whole of Bengal including Bangladesh and Assam.

Abdullah Kirmani, a deputy of Khawaja Moinud-din Chisti, worked at Birbhum (West Bengal) in the early 13th Century, Baba Farid Ganj Shakar, born in a village Khutwal near Multan ranks first among the outstanding successors of Khawaja Qutub-din Bakhtiar Kaki. He was deputed to work in Punjab. He moved to Hansi then Ajodhan (pak Paltan). He died in 1265 A.D. Baba Farid is highly popular among the Sikh Community, so much so that many of his doctrines and sayings are included in their Scripture Called Guru Granth Sahib.

The greatest and famous disciple of Baba Farid was Hazrat Shaikh Nizam-ud Din Auliya (1236-1225 A. D.) He acquired good fame during his own life time and became known as Mabbub-I-Illahi (the beloved of God). The last great Sufis of this order who was famous throughout India was Shaikh

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Nassirud-din Mahmud Popularly Known as Chiragh-i-Delhi. He breathed his last in 1336 A.H.36

3. The Suhrawardiya order:

This order originated from the Junaidi Khanwada was founded by Shaikh Diya ud-din Suhrawardi and established itself predominantly in North western India. This order flourished by shaikh Shihabud-din Suhrawardi who directly his Murid (disciples) to launch their propagation programme in India. Within a very short time to launch this gained a firm foot in and reputation.

Among those who rendered valuable services to the cause of Islam mention may be made of shihabud-Din suhraward (1145-1234 A.D.) He was the most famous disciple of the founder of this order. He received his instruction in mysticism from Diya ud-din Suhrawardi, His paternal uncle, who appointed him as Khalifa in the early life he remained in the company of sheikh Shihabud-din was a great exponent of Sufism. Of his various works, the most famous is Awarif-ul-ma-arif (Gifts of Divine Knowledge,) which has been used as a manual for the study of Sufism by sufis of all orders. The famous Saadi of Shirj, one of his most notable disciples has a short anecdote him in the Bustan. According to some writers, shihabud-Din Suhrawards was the founder and introducer of Suhrawardiya order. He had tremendous influence in Baghdad.37

The Credit of organizing the Suhrawardiya silsila in India goes to sheikh Baha-ud-Din Zakaria Multani and in eastern India to Shaikh Jala-ud-Din Tabriji (d. 1225 A.D.) Shaikh Multani was born at Kot Aror near Multan in 1182 or 83 A.D. Baha-ud-Din Zakaria (d. 1266 A.D.) was the most influential mystic of the 13th century. His sufi ideology different from that of the Chishtiya sufi. He led a balanced and comfortable life. He was against the Hindu Practice of bowing before the Shaikh and other Indian ceremonies.

36 Ibid. P-42.
37. Jalalu’d-Din, Mathnawi, p-163
like Gilla-i- Makus which the Chistiya had adopted in India. He also emphasized the pure Islamic thought and practice.

Another important and prominent Sufi of this Order was sayed Jalal-Din Surkh (d. 1291 A.D.) who came from Bukhara and became a Murid of Bahaud-Din Zakaria, within a very short time he gained popular and reputation. Many of Hindus of Uch converted into Islam.

There is a long list of Sufis of the suhrawardiya Order. Among them most noted Sufis who worked in India were sheikh Hamidud-Din Naguri (d. 1246 A.D.), Shaikh Baha-uddin Zakaria Mutani (1169-1266 A.D.), sayed Jalai Uddin Tabriji (d. 1225 A.D.), sayed Jalaluddin Surkh Push (1196-1291 A.D.) and sayed Makhdum Jahan Gasht (1307-1383 A.D.).

4. The Junaidiya Order:

This order sprang from the celebrated Saint Junaid Bagdadi (d. 410 A.D.). The most prominent Sufi of this order in India was Abu Ali Hujwiri better known as Ganj Data Baksh, the author of the celebrated work Kasshful Mahjub.

In the first half of the 14th century we find the name of Baba Ishaque Maghribi who Muhammad Tughlaq (1325-51 A.D.) The spiritual mission of Baba Ishaque Maghribi was carried on by Shaikh Nasir-ud-Din Ahmed at Gujrat. He was born in 1336 A.D. of a noble family. Another important and famous figure of this order was Shaikh Baha Uddin Junaidi (d. 1515 A.D.). He worked at Sirhind.

5. The Naqshbandiya Order:

The root of this order is generally ascribed to Khawaja Bahaud-Din Naqshabandi who died in Persia in 1389 A.D. According to the Rashat, its real founder was the saint Khawaja Ubaidulla, commonly known as the

Khawaia Ahrar or Hazrat Ishan (1404-1490 A.D.). The first Sufi of this order to enter India was Khawaja Baqi Billah (1563-1604 A.D.) seventh in the line of succession from Khawaia Bahaud din Naqshbondi (d. 1389 A.D.) the founder Baqi Billah, acting on the instruction of his Pir, came to India and settled in Delhi, where he died after three years. His real name was Raziud - Din but he gained popularity by name of Baqi Billah. His father Qazi Abus salam was an erudite scholar of this time. The chief disciple of khawaja Baqi Billah was Shaikh Ahmed Sirhindi a contemporary of Akbar (1556-1605 A.D.) and Jahangir (1605-1628 A.D.) the Mughal Emoerors. He is generally known as Mujadded Alf Thani.............. His name and fame soon spreaded far and wide in India and Afghanistan, Shailk Sirhindi was a man of great energy and dynamic personality. He was against the mystic Philosophy of the Unity of being (wahdat-ul-wajud) and rejected it. He was a firm believed in the philosophy of appareentism (Wahdat-us shuhud). His object was to harmonise the doctrine of one mysticism with the reaching of Orthodox Islam. Shaikh Ahmed wrote numerous letters to his disciples and followers in Persian and these have been collected and printed in book form in three volumes. They are known as Muktubat-e-Rabbani. He died in 1664 A.D. at the age of 63 and was buried in Sirhinedi.

Another great sufi of this order was shah Waliullah (1702-1762 A.D) who flourished in the 18th century. He was the son of Shah Abdul Rahim, a learned scholar and mystic of the Naqsh bondiya order. He received his early education from his father, who instructed him Islamic theology and sufi philosophy.

Shah Waliullah acquired a profound knowledge of mysticism as well as practical experience of it in the Couse of acquireing Spiritual disciplines, as is evident from the illuminating treatment of the subject in his famouswork Hajjatulah il-Baligha. He was one of the eminent religious reform of India is the 18th century. He is regarded as the gem of the Naqshshbondia order in India. Khawaja Mir Dard(1719-1785AD) was the last notable mystic of the Naqshbandi Order. His father Khawaj Nasir Andaleeb(1693-1759AD) was a famous erudite star and saint of this Order. Khawaja Mir dard was not only a
Sufi but also noted Persian and Urdu Poet and author of a number of books on Mysticism. Besides the above mentioned main orders, which are directly or indirectly related to the fourteen Khanwads (families) there were other orders also like——. Uwaiysiya, Qalandariya, Jalaliya, Shattariya, Malamatiya and Fridausiya orders etc. 39

Imam Ghazzali

Abu Hamid Mohammad Al-Ghazzali Surnamed Huijat – ul - Islam (i.e) the proof of Islam popularly called Al-Ghazzali in Latin America was one of the greatest personalities in Islam, and ranks with the greatest Sufi thinkers of the world . . He based the knowledge of the Ultimate Reality on the knowledge of the self and after a through investigation of the nature of the self, he based his ethical system on this knowledge. what is the nature of the self ? what is its ultimate purpose ? . And where in lie its misery and happiness are the problems that he set before himself to solve . .

Born at Tus in Khurasan near the modern Meshad in AH 430/1058 A. D. Abu Hamid Mohammad Al - Ghazzali became an orphan at an early age . He went to Zurjan , and after a further period in Tus ., to Nayasabur (Naishapur ) where he was a pupil of Al - Juvayani Imam- al Haramayn until the latters death in A. H. 478/1085. Under his guidance Al - Ghazzali adopted the main principles of the Asharite Kalam to which he remained Faithfull until the end of his life. Al - Ghazzali went to the 'Camp' of Nizam - Ul - Mulk who had attracted many scholars , and there he was received with honour and respect. Al - Ghazzali passed through a phase of scepticism and emerged to begin an energetic search for a more satisfying intellectual position and practical way of life . In A. H. 484/1091 A. D. the Nizam al- Mulk made him professor at the Madrasa founded in Baghdad — the Nizamiah . For four years , he lectured to the students. and at the same time vigorously pursued the study of philosophy by private reading and wrote several books .

In 488 A.H. /1095 A. D he suffered from a nervous illness which made it

physically impossible to lecture. He left Baghdad under the pretext of going for pilgrimage, but in reality he was abandoning his profession, and his whole career as a Jurist and theologian, because he himself says that he was afraid that he was going to hell, and he has many criticism of the corruptions of Ulema of his time. So it was probable that felt that the legal profession (in which he was involved) was so corrupt that the only way of leading an upright life, as he conceived it, was to leave the profession completely. He spent years in Syria and returned to teaching at Nayasabur in A. H 499/1106 A.D.

In the period of retirement from Damascus and Tus, Al-Ghazzali lived as a poor Sufi, officer in solitude, spending his time in meditation and other spiritual exercises. It was at this period, he compiled his great work Ihya’–Ulam’-al-Din (The revival of religious sciences).

Al-Ghazzali believed in the eternity of the Qur’an, the acceptance of the Qur’anic apparently anthropomorphic descriptions of God, who is said to have sight and hearing and a body, even though we can not know that the conviction that all the blessed will see the face of God in Paradise like ‘a moon in a bright night; the repeated assertion that the only way to know God is revelation, because human reason is too weak to grasp such sublime realities, and the acknowledgement that the succession of the four righteous Caliphs (al-Rashidin) is legitimate according to the order of morality. The only guide for the Muslims is really prophet Muhammad whose acts and utterances compound the body of Hadith and sunnah, necessary and sufficient to rule the life of Islamic community. An orthodox Muslim, Al-Ghazzali Claims Knowledge of only two questions: one of them is the existence of the Maker, the necessary existent is in no need of Maker and manager and the second is the veracity of the Apostle, and regarding the remaining questions, it suffices us to learn them by blind acceptance from the Apostle.

Knowledge is one of the corner stones of Al-Ghazzali’s ethical system. Morality and good conduct are not possible without Knowledge. The faculty of knowledge is intellect or reason (Aql). Intellect is the innate rating
faculty of man which distinguishes him from animals, because it is the source of the kind of knowledge of which the latter are incapable. Intellect is found in all men. Through differing in intensity and extensity, initially Intellect is a potentiality for the development of knowledge under conditions of experience and intuition. Knowledge of the spiritual is the highest form of Knowledge according to Ghazzali. When he acquires this Knowledge, he comes to know the significance of the spiritual realities e.g. God, soul etc. This Knowledge depends on intuition, but it comes differently to different people. To some, it comes slowly through good deal of self-cultivation and to few it is revealed directly.

According to Ghazzali, the Knowledge, appetite and self-assertion in right proportions gives a perfect and complete character. Only the Prophet had them in all perfect proportion. Others possessed them in different degrees. Lives of great human beings like the prophets are therefore models set forth by the compassionate God for members of the human family to follow in moulding their individual lives. In this way, they may raise themselves from the early depths of their material life into the heavenly heights of the spiritual world which leads to the knowledge of God.

Al-Ghazzali believes that man can cultivate the love of Knowledge of the true nature of things. If there exists no such love in the heart of man it means it is diseased. Al-Ghazzali believes in the co-relation of the body and the mind and lays great stress on the fact that the habits of the one affect the other. The mental state of man, whatever it be affects the internal process of his body and vice versa. The actions will induce the desired states of mind and gradually become spontaneous. Man can not become moral in a day. Justice (adl) is the virtue of keeping the golden mean between the extremes of knowledge appetite and self-assertion, to maintain between them the right proportions. Its opposite is "Transgression (Zulm), that is going beyond the prescribed limits. It is the mean between the ghaban (misappropriation) and taghaban (losing without any return). Justice requires we should fulfill all one's duties.
The four cardinal virtues according to Ghazzali are wisdom, courage, temperance and justice, and the rest followed from them. They are the fundamentals of good character.

Progress in the development of character depends on inherent tendencies, unconscious imitation, and the voluntary efforts of the will. Some are born with a mental faculty which can acquire a complete control over their instincts. In others the instincts and appetites are inherently strong. Character is affected through an unconscious imitation of those with whom one associates. The Prophet referred to this unconscious imitation of the habits of others on the part of the child when he said: Every child is born on the ‘fitra’ it is his parents who make him a Jew or a Christian or a Magian.

Good character can also be acquired by a special effort of the will; it is this effort of the will which determines the moral worth of one’s action. In the beginning such effort would entail great will power and deterioration, and would, therefore be necessarily accompanied with pain but by repetition it may become habit, and then one would begin to find pleasure in its performance. Then again perfection of Character is attained when one begins to feel pleasure in performing good actions, and pain in doing bad ones.

In order to know one’s faults, a person should seek a teacher who may know and point them out. He can also ask a sincere, religious, and wise friend to watch his state and actions and to inform him as to what is displeasing in his inner and outer character. Further, his enemies are the means to find out his faults. The opinion of enemies may be false due to envy. Yet, the wise man gets a great deal of benefit from them. And lastly, we can correct ourselves by avoiding what we find displeasing in others because the evil qualities that others possess may be present in us also. This demands a constant watch over one’s own actions and delight self—study through introspection.

Professor Umaruddin observed in his study of Al-Ghazzali that "when one comes to know his faults, the best Way to get rid of them is to apply the method of administering the opposite. For instance a man, who has more property than he needs should be urged to spend the surplus in the name of God. And so a man with pride ought to be sent to the market to beg because his vain-glory and his empty boasting the prominent evils of pride cannot be done away with except by subjecting him to self-humiliation, and there can be no greater self-humiliation than that of begging.

In his habits of eating, drinking and procreating, man does not differ from animals. The potential of man is his ability to know the nature of things, and his acquisition of knowledge that God is the Creator of all. If one knows everything and does not know his Creator, he does not know anything. The sign of recognising God is love for Him. He who knows Him forgets himself in His love. The criterion of love for Him is to prefer Him to the world, and its contents. The subsidiary signs of good character are modesty desire to reform one's self, speaking of truth, doing good, Acquiring the qualities of harmlessness, sympathy, humility, piety, silence, cheerfulness, avoiding of nonsense etc.

Al-Ghazzali's conception of virtue as the relative mean is not unlike that of Aristotle, who defined virtue as "the habit of choosing the relative mean as it is determined by reason i.e. as the man of practical wisdom would determine it." But as regards the second view concerning the conception of virtue as the relative mean, it may be pointed out that Al-Ghazzali takes his stand upon the Qur'an and Hadith. He quotes 'the virtue of all things lies in their mean'. Again he quotes the Quran eat and drink and be not extravagant' and again, 'O you who believe do not forbid to (yourself) good (pure) things which Allah has made lawful for you but do not exceed the limit. These are virtues of character.

Al-Ghazzali indicates that there are three stages in the completion of a virtue, namely, Knowledge, attitude of the soul and action. Al-Ghazzali supports this view by quoting from the Quran of men, only they are afraid of God who possess knowledge. Fear of God is a certain attitude of
the soul which is created by the Knowledge and which inspires acts of wisdom, courage temperance, and Justice. Similarly, the other inner virtues are the attitudes of the soul, which forms the inner basis of human conduct. Acts of courage, temperance, and justice acquire a meaning as means of salvation, only in so far as they are inspired by faith, love of God, fear of God, etc. The spirit of Al-Ghazzali's ethics is consequently quite different from that of the Greeks. It is Islamic through and through.

Al-Ghazzali's treatment of the subject is inspiring and invariably creates a profound impression. He is permeated with the ideals which he expounds. The minutest ramifications of the subject are treated with an intimacy of knowledge that is astounding. Endless words of wisdom and inspiring traditions accompany a most illuminating intellectual treatment of the subject. Philosophy, religion, wisdom of the ages, unique common sense are all fused together and spread before men, so that they are relished by almost all grades of intelligence, from the highest to the lowest. Everything finds its confirmation and illustration in practical life.

Ghazzali says, "death is marking time to come upon thee and impound thy soul without any warning even if a hundred years were given one shall never reach the destination, if one discontinues the journey to bask in the sunshine." 41

'And what does one think of a man who goes abroad for acquiring Knowledge, but continues to postpone his studies in the hope that he would learn everything within the last few months before returning home? Thou would's laugh at this man since he hopes to acquire all knowledge and wisdom in such a short time as also on a man who cherishes a desire to be appointed a jurist without studying law.' If thou hast Presumed that the endeavours made during the old age are more fruitful, then how does thou think that this is not the last day of the life? Why does not thou address thyself to the task now? Has God told thee. He Would allow thee some

41. Ibid, p. 223.
more time to make preparation for thy salvation? If not, then what is it, that is preventing thee from making haste and prompting thee to postpone thy decision indefinitely? There is no other reason save thou art finding it difficult to subjugate thy impulses and earthly desires, for that would involve an effort on thy part. Does thou then wait for that day when it would be made easier for every man to conquer his desires? Verily such a day will never come, since God has not created it all.

"Does thou Know that how many tomorrows have been turned in to yesterday? Would it not be even harder to accomplish tomorrow what cannot be done today? Take for example the passion for sex. If it is not curbed today, it cannot be rooted out tomorrow, or else it is like a tree which man wants to uproot, but being unsuccessful in his attempt, postpones the task for the future. This man knows it well that with the passage of time, the tree will take root more firmly while he will become older and grow weaker. Obviously this man would not be able to accomplish in his old age what he could not do in the prime of youth. To put a bridle on the passions is really as difficult and troublesome as to train a wolf.

"O conscience, thou appear not to know these facts of common experience but claims 't to be wise and prudent Verily, there appears to be none more foolish than thee!"

"I find that thou art unable to restrain thyself just for two reasons. The first of these is a sort of concealed infidelity while the other is nothing but stupidity. The concealed infidelity comprises of lack of conviction about the day of judgment and recompense of thy deed in the world to come. Thy stupidity on the other hand makes thee oblivious of the designs of God and asks thee to depend on His Mercy, disregardful of the fact that the benefits conferred on the obstinate sinners are really snares to trap them.

In sum Al-Ghazzali’s studies in philosophy led to the incorporation of certain aspects of philosophy, notably logic in to Islamic theology in course of time and space, to the philosophical preliminaries than to the theology proper. On the other hand his speculations about the nature of the divine realm, and his conviction that the upright and devout man could
attain to an intuition (or direct experience) of divine things comparable to
that of the worldliness of the 'Ulema' does not seem to have led to any radical
changes.

He undoubtedly performed a great service for devout Muslims of every
level of education by presenting obedience to the prescriptions of the shariat
as a meaningful way of life. His 'Kanakah'at Tus, where he and his disciples
lived together, was not unlike a Christian Monastery; and it may by that he
gave an impetus to the movement out of which came the dervish order.

**RABIA BASRI**

Most Islamic mysticism could be characterized as love mysticism
although some later Sufi developments have tended towards monism. Here
love no longer represents the highest union with God, but is merely a way
station on the road to a more total identity.

The most attractive figure in this early love mysticism is certainly the
former slave Rabia. To her, some famous prayer at night is attributed: O
my Lord the stars are shining and the eyes of men are closed and kings
have shut their doors and every lover is alone with his beloved and here I
am alone with Thee. Here pure love, even as the love of the later mystics
possessing that quality, refuses to act or pray out of self-interest: If I worship
Thee from fear of hell, burn me in hell; and if worship Thee in hope of
Paradise, exclude me from paradise; but if I worship Thee for Thine own
sake then, do not withhold from me Thine Eternal loveliness. Only
repentance inspired by sorrow for having offended the Beloved, is worthy
of the spiritual person. For all its erotic exuberance, this and similar love
mysticism remained doctrinally sober. It developed elaborate schemes of the
stages (muqamat) of the love of God. Eventually, it used neo-platonic
categories which strengthened it theoretically, but may have formed its later
development toward monism. 42

Rabia was the fourth daughter of probably of a poor family. She was

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42. *Kulliyat-i Shams-i-Tabriz*, (The passage is the translation made by Dr. J. W.
Sweetman). P. 5 46
for sometime a house servant in Basra, but due to her amazing piety, her master released her from bondage. Her sanctity attracted many who sought her prayers and teachings.

She introduced the concept of pure love of God into the ascetic way of life prevalent among the God-seeking Muslims during the second century A.H. She laid stress (rather insisted upon) pure love of God emphasizing the Qur'anic Verse: "He loves them and they love Him (5.59). Her feelings she expressed in beautiful prayers, for she spent long nights in intimate conversation with the Lord.

Rabia was highly praised by Farid-ud-Din Attar (d. 1221) in his Tadhkirat Al-Awlia (Biographies of Saints) where he states that a woman who walk in the path of God cannot be called merely women. Some centuries later however Jami (d. 1492 AD) reminded his readers that the fact the sun is feminine in Arabic does not detract from its grandeur. Certainly her gender never clouded Rabia's renown. The legend that she refused to go out to admire nature on a radiant spring day, preferring to contemplate to admire the Beauty of the Creator in the darkness of her house has been retold for centuries without mentioning her name. Many legends have been woven around her. It is said when she performed the pilgrimage, the K'aba is said to have moved forward to greet her. She said: "It is the Lord of the house whom I need and not the House."

Farid-ud-Din Attar says that Rabia was unique, in her relations with God, and set Knowledge of things Divine, she had no equal she was highly regarded as all great mystics of her time, and was an unquestioned authority to her contemporaries.

Rabia was a little girl when her parents died, and she and her sisters were left orphans. Soon, a severe famine occurred in Basra and her sisters were scattered. One day while she was walking along a deserted market she was seized by a wicked man, who sold her to another man for six dirhams Rabia's master seemingly was a man of little sympathy and made her work hard. Rabia carried out her duties diligently and at the same time, continuously fasted by day and spent a great part of the night in
payers. Several years later, when her master woke up on a mid-night from his sleep, looking down through a window in his room he saw Rabia in her room busy saying her prayers. She was on prostration and was murmuring:

"O my Lord, you are aware that I desire to devote every moment of my life to your service, but I am not able to do it because you have me subject to another creature of yours." He was amazed to see that while Rabia prayed a lamp above her head suspended in the air without a chain illuminated her room. Frightened beyond measure at the strange light he could no more sleep that night and waited anxiously for the sun to rise. In the morning he called Rabia to his presence spoke to her kindly, asked for her pardon for his harshness and set her free. Rabia left his place, obtained for herself a small house in a poor area of the city, occupied herself there with whole-time devotion to her Lord.

She was an ascetic and followed the path of poverty and self-denial to the last breath of her life without any complaint. The Gnostic seeks to cut himself off from all else in order that undirected, he may obtain the Beatific vision, and therefore, he counts even the delights of paradise as contemptible, in comparison with the Beauty of God. Renunciation leads the seeker on the way to tawakkal (i.e.) Complete dependence upon God, and Trust in Him. A true dependent is the one, who knows that his Lord can see him and know his needs better than he himself can. She said, "If a man possessed the whole world, he would not be a wealth thereby, because it perishes and passes away." Even she feared (according to al-Jahiz) the possession of the reputation for a saint, lest it should give her satisfaction in something other than her Lord's service. 43

Farid-ud-Din Attar has recorded an anecdote which is very thought-provoking. Rabia was asked one day—Do you love the Lord of Glory? She said "Yes" I do. Then She was Do you hold the satan an enemy? She replied No and the others were astonished and asked. How is that? Rabia

43. Tadhkiratu-ı-Awliya, p. 60.
replied My love for God leaves no room for hating Satan

One when ill, she said to a visitor who asked her what her sickness might be. By God, I know of no cause for my illness except that paradise was displayed to me and I yearned after it in my heart and I think that my Lord was jealous of me and so reproached me and He only can make me happy.

"..........................

Attar, Farid –ud Din Tadhkirat al – Aulia

Quoted by M. Smith, Early Mysticism

With her name is generally associated the first enunciation in Sufism of the doctrine of divine Love which later came to be so dominant a feature of the movement that her short poem on the theme is one of the most often quoted in sufi literature.

: Two way I love Thee Selfishly ,
And next, as worthy is of Thee
It is selfish love that I do naught
Save think on Thee with every thought
T, is purest love when Thou dost raise ,
The veil to my adoring gaze .
Not mine the prise in that or this
Thine is the praise in both I wish 44

MANSUR – AL – HALLAJ

Despite his dramatic power, the ecstatic utterances of Abu Yazid (Bayazid) al–Bistami are overshadowed by those of the famous of the Baghdad mystics Husayan Ibn – Mansur – al—Hallaj Mansur – a l Hallaj who has been identified as an intoxicated Sufi philosopher in contrast to a sober one, who, in moments of ecstasy, had so overwhelmed by the presence of the divine that awareness of personal identity is lost and who experienced a merging with the Ultimate Reality. In that exalted state

44. Kulliyat-i- Shams-i-Tabriz , P. - 549.
the sufi is give to using extravagant language. Long before his arrest, Al-Hallaj is said to have uttered the statement Ana l-Haqq (I am the Truth) which provided cause for the accusation that he had claimed to be divine. Such a statement was highly inappropriate in the view of most Muslims. And the Sufis regard this utterance as the outcome of a state of exaltation, wherein, the seer was so lost in rapture at the contemplation of the Beatific vision of the Deity, that he lost all cognizance and consciousness of himself, and indeed of all phenomenal being. At most say they his crime was only that he revealed the secret and is generally regarded as a saint and martyr. He was brutally tortured to death before a large crowd after a lengthy period of confinement in Baghdad (A.D. 911-922).

The core of Al-Hallaj's preaching was a call to moral reform and to the experience of intense union with the beloved. In a mystical ecstasy, he said Ana; I-Haqq I am the truth. But to the ears of non-sufis and of more sober elements in Sufism Al-Hallaj's self-divinizing cry was tantamount to shirk, if not a bald rephrasing of the Christian notion of incarnation (Hulul).

According to Hallaj, God who in essence is love, created man after His image to the end that His creatures, loving Him alone, may suffer a spiritual transformation, find the divine image in himself, and thus attain to union with the will and nature. It is evident that the Union which Hallaj speaks, and which he personally experienced is not pantheistic, though, it has often been so described by Muslim as well as European writers.

Born in southern Iran spent his youth with Sahl-al-Tustari, the mystic to whom Sufism owes the first systematic theory of Nur Muhammad (the Celestial Light) which forms an important aspect of Al-Hallaj's later thoughts. From Basra, Al-Hallaj proceeded to Baghdad, the centre of mystical learning during the late ninth century A.D. and frequented such masters as Al-Junayd. This mystic a representative of the so-called sober trend in Sufism had developed the art of speaking in Ishrat (hints) lest the orthodox take offence at the teaching of mystical Tawhid (unification with God). Al-Hallaj's married a sufi's daughter but fell out with other mystics in
Basra setting out for Mecca on his first Pilgrimage, he performed extraordinary ascetic feats but when he returned, a decisive incident of his life occurred according to legend, when he knocked at the door of al-Junayd he was asked who was there he answered Anal Haqq (I am the Truth). After the clash with al-Junaid or for other reasons al-Hallaj's discarded the sufi gown and broke away from the teachers like sahl-al-Tustari, Amir al-Makki and al-Junayd and became an itinerant preacher. He wandered in Arabia and central Asia through Iran and Khorasan before making his second pilgrimage along with four hundred disciples. He next set out for Indian sub-continent and came in contact with sages and mystics from a number of other religious traditions who gave dimensions to his own religious thoughts. As he continued to make spiritually, all-Hallaj attracted increasingly large number of disciples. He came to be known as Hallaj-al-asrar (the carder of consciousness).

From gujatat, he wandered through sindh and the Punjab and reached Turfan probably (via) Kashmir. on his return to Baghdad, he was met with even greater hospitality from both the orthodox and the Sufis, and he undertook the third pilgrimage. Apprehended on the road to sus, he was exposed on a pillory and finally imprisoned in Baghdad in 913 A.D.

Hallaj did not claim divinity for himself, though the utterances which led to his execution, Anal Haqq, (I am the Truth) seemed to his judges to have the implications. The context of this starting paradox occurs in his Kitab-al-Tawassum.

"If you do not recognize God, at least recognize His signs. I am that sign I am the Creative Truth. I am Truth eternally." 45

The credibility of al-Hallaj’s work reflected perhaps most strikingly in his ingenious use of the science of opposities. In his kitab-al-Tawassum, al-Hallaj describes his two role models in mysticism as Iblis (devil) and pharaoh. Both suffered condemnation at the hands of God al-

45. Yusuf-o-Zulaykha, (Newal Kishore), P-56.
Hallaj appeasts, Yet, neither severed from his appointed course. The Qur’anic text affirms on several occasions, that Iblis who was the chief of Angels and most dedicated monotheist was commanded by God to bow to the verily created Adam. He refused despite God’s threat to condemn him forever, and chose like al-Hallaj to become a martyr of love.

“My refusal is the cry, Holy are you”
My reason is madness madness for you.
What is Adam, other than you!
And who is Iblis to set apart one from the other?”

“All these are outcasts who have transgressed the law to attain a higher goal. Yet the reasons for the transgression is each one’s love relationship with God which function as a higher law for the perfect sufi.” My friend and teacher are Iblis and pharaoh. Iblis was threatened with the fire, but he did not recant. Did not go back on his preaching and pharaoh was drowned in the Red Sea, but he did not acknowledge any mediator at all. And if I were killed or crucified or if my hands and feet were cut off, I would not go back on my preaching,” uttered Mansur.

Rumi in his Mathnavi comments that pharaoh saw only himself while al-Hallaj saw only God—hence his claim was a sign of Grace, while pharaoh’s claim turned into a curse.

Al-Hallaj’s satanology has deeply impressed one trend in later Sufism (including Hamid al-Ghazali, Sarmad, and Shah ‘Abd al-Latif, among others) He sees Iblis caught between the divine order to fall down before the newly created Adam, and the divine will that nothing besides God himself should be worshipped. Iblis prefers to obey the divine will and to prove himself as the true monotheist who looks only at God, as a faithful lover who happily wears the garment of curse that is given him as a result of his obstinacy, although he avers, according to al—Hallaj: Juhudi alka taqdis (“my rebellion means to declare Thee holy”)

As said earlier, the core of al—Hallaj’s preaching was a call to moral reform, and to the experience of intense union with the Beloved Al—Hallaj.
was convinced that it was his duty to continue to preach aloud the unique intimacy he shared with the divine.

"Kill me trusted friends for, in my death is my life. Death for me is in living, and life for me is in dying. The obliteration of my essence is the noblest blessing. My perdurance in human attributes, the vilest of evils."

The devout followers of Islam who had him indulge in such utterance looked upon it as a rank heresy.

During his execution a woman named Fatima of Nishapur was sent to him by Ash Shibli (recognized sufi saint) who asked amongst other things what Sufism was. to which Mansur replied. " That which is mine, for my God, I never distinguished for a moment between pleasure and pain."

"Never for my heart did I comfort or
Pleasure or peace obtin,
Wherefore, indeed, should I seek them,
Prepared as I was for pain!
I mounted the steed of a perilous
Quest, and wander is mine
At him who hopeth in hazardous path ways,
It is, as though I was caught in waves.
Which toss me about now up and down, now down, now up in the perilous main
There burns a fire in my vitals,
There dwells a grief in my heart.
Summon my eyes to witness for,
my tears bear witness plain."

A dervish asked him what is love? He replied "You will see it today, tomorrow and day after tomorrow." That day Mansur-al-Hallaj was executed.

The Muslim orthodoxy could not tolerate conceits even
Though the preacher was a renowned ascetic, a learned saint and a Master of miracles. Perish he must, ere, his nefarious gospel should un-hinge the minds of the faithful. Finally, al-Hallaj found himself embroiled in Caliphal politics during the reign of Al-Muqtadir (908-932 A.D.)

Louis Massignon says how confused the political situation in Baghdad was during those decades; the caliphs were powerless and the viziers, in whose hands the true power lay, changed frequently. Sunni and Shi'i allegiances were played out against each other, and fear of the Qaramitah who threatened the Abbasid Empire from their stronghold in Bahrein, made unusual religious claims appear particularly dangerous.

Was it not possible, so the authorities asked, that al-Hallaj had been in touch with the Qaramitah, who had just founded a principality in Multan and who ruled northern Sind? Besides, the letters that al-Hallaj received from various parts of the Islamic world addressed him with strange-sounding titles, and some of them were beautifully decorated and written in mysterious characters, similar to the Manichacan books from Inner Asia. There is also no doubt that al-Hallaj, like his friend the Chamberlain Nasr, was in favour of more equitable taxation; even worse he had spoken publicly of the 'isqat al-fara'id the possibility of making substitution for the personal obligations of fasting or even the pilgrimage. Such ideas were anathema to orthodox Muslims.

It was also told that al-Hallaj, preaching in the mosques of Baghdad, would call people to God, to a deeper personal realization of the mysteries of faith, and that he would then implore them to kill him, for thus he said, he would be rescued from this life, and they would receive recompense for killing a heretic. Such eccentric behavior, coupled with extreme asceticism and the punctual performance of religious duties, was difficult for ordinary believers to accept. Furthermore, al-Hallaj's burning love of God, which he expressed in short tender verses, aroused the anger of the Zahiriyah who denied the possibility of real love between humans and God. Thus almost all factions in the religious circles of Baghdad were...
against al-Hallaj for various reasons and many regarded him as a crafty man, who practiced magic and tried to seduce people, may even went so far as to lay claim to divinity.

He was, therefore lionized and defended by one vazir, and condemned by the next protected by the Caliph's mother, and finally sentenced to death by the son. He was then under the orders of the Caliph of Baghdad was thrown into Prison after having been fastened for a while (though not with nails) to a cross or gibbet, first on one side of the river Tigris, and second, on the other side of the Tigris, in the presence of the soldiers of the guard. For nine years, his fate trembled in the balance, until he was put to death in the year 922 A.D. and what a terrible execution it was! History has not recorded anything more gruesome instance of man slaughter. A.I.- Hallaj went dancing in his chains to the cross.

Just before his head was struck off by the captain of the Guard he turned to the people and uttered a prayer, ending with the following words:

"And these, Thy servants who are gathered to slay me, in zeal for Thy religion, and in desire to win Thy favour, forgive them, for, verily if Thou hadst revealed to them what Thou revealed to me, they would not have done what they have done: and if Thou hadst hidden from me that which Thou hast hidden from them, I should not have suffered this tribulation Glory unto Thee in whatsoever Thou wilt."

This is similar to the crucifixion of Christ, when Jesus prayed 'Father forgive them, for they Know not what they do'

"Mansur's last words were "All that matters for the ecstatic is that the unique should reduce him to unity"

After he had been scourged with a thousand stripes, his hands were cut off, and then his feet, next his eyes were torn from their sockets, the tongue that dared to utter such calumnies against God and his

Apostles, was then cut out, and last of all his head severed from the body. Even this was not enough to please the infuriated spectators, their rage subsided only after the mangled corpse had been burnt to ashes and thrown into waters of the Tigris. But Lo! report has it, that the blood gushed forth from the ghastly slaughter transcribed on the ground the very words Anal Haqq: I am the Truth. There was a great flood in the Tigris shortly after his execution and his followers declared that this was because the ashes of his burnt body had been cast into the river, while some of them pretended to have seen him on the road to Nahruwar, riding in a mule and to have heard him say, that a beast transformed into his likeness had undergone punishment destined for him just as the Muslims believe a Sepulcrum was substitutrd for Jesus who was raised to seventh Heavens and that some one resembling Jesus was crucified. Many decades later, people of Baghdad were still waiting for the return of al-Hallaj on the banks of the Tigris on whose waves his ashes had formed the Words ‘Ana’l Haqq.

Al-Hallaj concerns the mystical union obtained by means of close and fervent adhesim of the understanding to the command ments of God. And the result of this permanent acceptance of the divine fiat is the coming into the mystic’s soul of the divine spirit which proceeds from the command of my Lord " (Qur’an XVIII7) and thenceforth makes each of the acts of that man, ‘acts truly divine; Nor did al-Hallaj fail to prove how well he has learned the lesson that holiness is made perfect by suffering and self-sacrifice. Al-Hallaj was scruples in the performance of his religious duties and he never scorned, though he did not flatter the base degrees by which one must ascend to the real religion that consists in the humble and ardent devotion of a pure heart.

A perfect "Thy will be done" state of spiritual life was this and it is exquisitely reflected in the following verses of Husain Ibn –Mansur al-Hallaj:

Thy will be done, O my Lord and Master!

Thy will be done, O my purpose and meaning!

O essence of my being, O goal of my desire!

O my speech and my hints and my gestures!
O all of my all. O my hearing and my sight!
O my whole and my element and my particle!

This remarkable man became one of the favourite heroes and saints of most of the later Sufis, the Persian mystical poets, in particular, constantly referring to him with approval, and even with enthusiasm. He may be probably credited with introducing to a large extent the more avowedly pantheistic and thaumaturgic forms of Sufism which we instantly meet Al-Hallaj's death on the gallows is the model for the suffering lovers and allusions to his fate are frequent in Islamic literature. And the Sufis regard this utterance 'Anal Haqq' as the outcome of a state of exaltation, wherein, the seer was so lost in rapture at the contemplation of the Beatific vision of the Deity, that he lost all cognizance and consciousness of himself, and indeed of all phenomenal Being Utmost say they, his crime was only that he revealed the secret, and is generally regarded as a saint and martyr. 48

Sufis of the following generations often quoted the sayings of al-Hallaj without identifying him, but, on a large scale, his true revival began in the twelfth century. Ruzbihan-i-Bagli continued the tradition that must have been alive in Shiraz, thanks to Ibn-Khafif, and in north-eastern Iran, Farid-ud-Din Attar was initiated into Sufism by the spirit of al-Hallaj. Attar devoted the most moving chapter of his Tadhkirat al-Awliya to the martyr-mystic and succeeded in conveying to his readers al-Hallaj's daring love and willingness to suffer. This chapter became the source for virtually all later descriptions of al-Hallaj's life and death in the Persianate world, be it in Persian verse, Sindhi drama, or Turkish poetry. Attar in his 'Tadkiratul Awlia' speaks of him as the Martyr of God in the way of God, that Lion of the Thicket of the search after Truth, that Diver in the Tempestuous Sea' etc, and praises his character and attainments and celebrate miracles, and adds that: 'Some charge him as a infidel.' I am astonished, he remarks a little lower,

alluding to Moses and the Burning Bush at those who consider it proper that the words , Verily I am God should come from a Bush which was as though non-existent, and who yet regard it as improper that the words 'Anal Haqq; ("I am the Truth") should come from the Tree or Bush of Hussain Ibn Mansur al-Hallaj when Hussain is no longer there (Attar meant that the Being of both these veils of Theophany was overshadowed and absorbed, as it were by the Divine Effulgence which was manifested in them).

In his "Rumi Poet and Mystic." R.A Nicholson quotes Rumi's comments on Mansur's expression as a great humility and self-abasement. When a fly is plunged in honey, all the parts of its body are reduced to the same condition and it does not move. Similarly, the term 'istighraq' (absorption in God) is applied to one who has no conscious existence or initiative or movement. Any action that proceeds from him is not his own. If he is still struggling in the water or if he cries out, Oh I am drowning" he is not said to be in the state of absorption. This is what is signified by the words Ana'I Haqq "I am God" People imagine that it is a presumptuous claim to say Anal-abd: "I am the slave of and Ana'I Haqq "I am God" God is an expression of great humility. The man who says Ana'I Haqq "I am the slave of God" affirms two existences, his own and God's, but he that says Ana'I Haqq "I am God has made himself non-existent and has given himself up and says "I am God i.e. "I am naught. He is all: there is no being but Gods: This is the extreme of humility and self-abasement.

Hafiz -i-Shiraz has this to say on Mansur's execution.

Chu Mansuran Muradan, Ki...Bardaran bardaran Badin...darga Hafiz Rachu...Maikhanand Miranand...

Translated:

"Those who attain their desire are like Mansur's Crucified.

For, if (being afflicted) with this grief,
They hope for a remedy, they fail (to find it)
Again Hafiz Says:................... ... ................
"Kashad Naqsh - i- Ana'i Haqq ........
Bar Zamin Khoon ........
Chu Mansuran Kashi bardaram imsbab"

Translated:
' My blood would write I am the
the True One " on the ground ,
if thou wer't to hang me like
Mansur on the cross to night'.

Al- Ghazli forgives him in his 'Mishkat - al- Anwar on the ground that
Mansur took liberty out of excessive love to God . By means of allegorical
interpretation, he likens Mansurs's saying to expressions such as those in
the Qura'n .

" I am He whom I love , and He whom I love is I : "we are two souls in one
body , when you see Me, you see Him, and when ye see Him, You see Me ."
Some of the Sufis claim that to Mansur was revealed the mystery - Yes ,
the mystery of all musteries . He is reputed to have said, "O God, . Thou
loveth even such a vex Thee: how then shalt Thou not love such as are
afflicted for Thy sake!"49

In later centuries , wherever the dangerous power of love is described ,
the name Mansur appears Interestingly, . it is most prominent in the folk
poetry of Sind , and the areas through which al - Hallaj wandered shortly after
900( even in the Ismaili verses called ginans ). There ,the bards sing how "
the gallows became his bridal bed" and prise him as the one who drank and
dispensed intoxicating spiritual wine, the wine of Unity . In the Turkish
tradition, his name is particularly connected with the Bakashi order of Sufis,
whose initiation takes place at the dar -i- Mansur ( "Mansur's gallows ) for
the novice has to die within himself before being revived in the order.
Popular Arabic tradition invokes Mansur's name less frequently than does

Persian ate mystical poetry, but everywhere he was used as a model of Pantheistic Sufism—hence the aversion of the orthodox (headed by Ibn Taymiyah) to him.

The Indian thinker Muhammad Iqbal, the first to rediscover al-Hallaj’s “dynamic teachings praised him in his Javidnamah (1932) as kind of forerunner of himself, who brought resurrection to the spiritually dead. After World War II, al-Hallaj became more prominent among the Arabs. In the Indian sub-continent, his name and numerous allusions to gallows and rope have been used, to point to those who fought for freedom from colonial powers or against unjust governments. In Iran the name Husayn ibn Mansur is uttered along with that of Husayn ibn-Ali, the Prophet’s grandson, in Shi’i Muharram processions.

Thus, al-Hallaj, “who left the pulpit and spoke out his heart’s secret on the gallows is still very much alive. Even though much of his subtle theology is not properly understood by the general populace, his joy in suffering for love of God has made him a favourite symbol for those who believe in personal piety rather than dry legalism and for those who are willing to suffer for their ideals, be they political or religious.

**IBN ARABI**

The celebrated Muslim mystic philosopher who gave the esoteric mystical dimensions of Islamic thought its first full—fledged philosophic expression was Ibn Arabi.

Born in 1164 A.D. in Murcia, Valencia in South Eastern Spain when Muslim dominance was declining towards extinction. But the Spanish intellectual life was still illuminated by the afterglow of Moorish civilization. During the preceding three centuries, the intellectual zest and material splendor of Cordova and Seville surpassed those of Paris, and possibly even of Constantinople. The Muslims of Spain had transmitted to Europe much of the wisdom of the Greeks and with their co-religionists in Syria, Persia and Iraq had produced a corpus of Philosophical imprint upon European civilization than any other foreign culture, before or since.
Abu Bakr Mohammad Ibn Ali Mohiyial Din Al- Hatimi- al Andalusi, commonly known as Ibn – Arabi or ( Ibnul Arabi) hails from a pious family in which sufi interests were a tradition. Descent from Hatim – al – Tai, it was in Seville, then an outstanding centre of Islamic culture and learning, that he received his early education. Stayed there for 30 years studying traditional Islamic sciences. As a young man he is said to have acted as a ‘katib’ to various Governors. At an early age in the course of his illness he enjoyed a vision which changed the course of life leading him to regard his earlier years as a period of Jahilla ( Jahalat).

He travelled widely, and during one of those trips he had a dramatic encounter with the great Aristotelian philosopher Ibn Rushd ( Averoes ) in the city of Cordova. Averoes ( Ibn Rushd), a close friend of the boy’s father had asked an interview be arranged because he had heard of the extraordinary nature of the young still bearded lad. After the early exchange of only a few words, it is said, that the mystical depth of the boy so overwhelmed the old philosopher that he became pale and dumb founded, began trembling.

In 1198 A.D. while in Murcia he had a vision in which he had been ordered to leave Spain and set out for the East. Thus began his oriental pilgrimage from which he was never to return to his homeland. The first to visit was Mecca where he received a Divine Commandment to begin his major work, Al – Futuhat al- Makkiyah ( The Mekkan revelation) and Fusas al –hikam ( The Bezels of wisdom) 1229 A.D. 50

Deeply moved by the sight of the Kaba which for him was the point of contact between the worlds of the invisible ( Ghayab) and the visible ( shuhad), he stayed for 2 years at Mecca, frequently performing ‘Tawaf’ reading and meditating and enjoying many mystic visions and dreams. It was here he wrote the ‘Tadj –al –rasair’Ruk-al-kuds’and began his great ‘al Futuhat al- Makkiya’

50. Ahmed Nizami Khaliq: Some aspects religion and politics in India during the thirteenth century, Delhi-6, P- 58.
The Al-Futuhat al-Makkiya comprises of 560 chapters and is a work of tremendous size, a personal encyclopaedia extending all over the esoteric science in Islam as Ibnul–Arabi understood and experienced. This also provides valuable information about his own life.

According to Ibn Arabi the 'Marifa' and particularly those relating to the 'way' of God are not required by reason, or by reason's most effective instrument 'Kiyas'. For everyday Allah is upon some labour. (The Qur'an L.V 29) To Ibn Arabi, God is absolute or restricted as He pleases, and the God of religious belief is subject to limitations for. He is the God who is contained in the heart of His servant. But the absolute God is not contained in anything. The believer praises the God who is in his form of belief, and with whom he has connected himself. He praises none but himself, for, his God is made by himself and to praise the work is to praise the Maker of it, its excellence and imperfections belong to its Maker. For this reason he blames the beliefs of others, which he would not do, if he were just. Beyond doubt, the worshipper of this particular God shows ignorance when he criticises others on account of their beliefs. Even the infidels and idolaters are God's servants created in His image. And "Compassion towards His servants has the greater claim," From the fact that soul is a modus of divine being, Ibn Arabi infers that human actions are self-determined, God himself acts according to the necessary of His nature, which requires an infinite variety of His attributes should produce an infinite variety of effects in the objects wherein they are displayed. This involves the appearance of light and darkness, good and evil and all other opposite on which the possibility of knowledge depends. Since evil, as such does not exist, hell is only a temporary state and every sinner will ultimately be saved. Ibn Arabi interprets 'Jahanna' as distance or being away from God. In consequence, to be in hell means to imagine that a real gulf exists between man and God, and to be oblivious of the fact of their Oneness Jan'nah, – the Arabic word for heaven or paradise, he in interprets as desiring from Lan'nah to conceal, 'Jan'nah is thus for him the Divine Essence in which all multiplicity is concealed; consequently the realization of the Absolute Unity.
For Ibn Arabi, the popular adoration of the Prophet and the saints is but one of the many forms of belief in which God reveals Himself. The true mystic, he says, finds Him in all religions. "My heart is capable of every form: A cloister for the Monks, a fane for idols, A pasture for Gazallas, the votary's K'aba The tables of the Torah, the Qur'an Love is the faith I hold: Wherever turn His camels, still the one true faith is mine" The truth of a statement depends on its source. The Prophet recognized Truth through inspiration (ilka), these truths are to be received by faith and are not open to dispute.

For Ibn Arabi, the goal of 'fana' is the attainment of true knowledge by the passing away of everything phenomenal, (i.e) everything other than God. Attainment of such knowledge can be equated with awareness of God. This, however, must not be interpreted as becoming God rather, it is God's recognizing Himself through, and within the medium of man. He says, Union with God, is not an eventual reaching or meeting Him, but rather a becoming aware of a relationship that has always existed, What the individual soul does is merely to awaken to the realization of its unity with God.

The fact that I am (fortunately, but seldom) aware of my liver or my teeth does not presuppose that in order to achieve that awareness, I must go outside of myself in search of either of these. Ibn Arabi naturally holds that "man never becomes God, as God never becomes man. They are always one, even though we are seldom aware of this fact. Only the true mystic can be aware of it". 51

There is much in Ibn Arabi that reminds us of Spinoza, but it would be hazardous to suggest that the Spanish Jew was acquainted with the ideas of the Spanish Muslim, whose Cabbalistic extravagances often

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disguise the fact that he is also a serious and original thinker. On the other hand, he certainly influenced some of the Christian medieval schoolmen, and as professor Asin Palacios has pointed out, many peculiar feature in his descriptions of hell, Paradise, and the Beatific vision are reproduced by Dante with a closeness that can scarcely be fortuitous. The infernal regions, the astronomical heavens, the circles of the mystic rose, the choirs of angels around the focus of divine light, the three circles symbolizing the Trinity all are described by Dante exactly as Ibn Arabi described them.

Being a monist, Ibn Arabi holds that all things pre-exist as ideas in the knowledge of God, where they emanate and whither they ultimately return. His doctrine, ‘Wahadatul wajud’ (The unity of existence) Justly describes it. The world is merely an outward aspect of that which in its inward spect 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. This doctrine, fusing together elements desired from Gnosticism Neoplatonism, Christianity and other sauces, occupies the central place in Ibn Arabi’s system.

Divinity is objectified and made manifest in the true idea of Humanity, of which Adam was the first incarnation. The perfect man (al-insane –al Kamil) as the image of God and the arch type of nature, is at once the mediator of divine grace and the cosmic principle by which the world is animated and sustained. And of course, the perfect man Par Excellence is Muhammad. Long before Ibn Arabi, the dogma of ‘pre-existence’ had established itself in Islam. His spiritual essence, the first thing that God created, was conceived as a celestial light which became incarnate in Adam and in the whole series of prophets after him from appearance in Mohammad himself.

Ibn Arabi identifies Muhammad in his real nature with the phrase ‘Haqiqatul Haqaiq’, As such he is the Agent in the creation of the world (al-Haqq- al makhluq bi hi) the vicegerent (khalifa) of God on earth, and the pole (Qutub) on whom its existence depends and whose sake it was
created, a unique source and channel of all divine revelation for, he was a Prophet when Adam was clay

Wahdat--al--Wajud (Unity of being)

The doctrine of the unity of being associated with Ibn Arabi and his school corresponds to the Hindu doctrine of non--dualituy known as Advaita Vedanta, and states that there is only one self which is refracted by manifestation into those multiplicity of beings, persons, creatures, and objects in existence, and that this Divine self, Allah, God the Real, the Absolute, is the hidden identity of all that is:

"The more He reveals Himself (by the limitless variety of His Creatures) the more He conceals Himself, is a well-known saying of the Sufis. Individual nature are two--fold, on the one hand they are masks that partly reveals the one self, and on the other, they are illusions caused by ignorance, which hide it. The ego is at once a reflection of the self which thus conveys an idea of what the self is, but it is also its own impediment to union with the Self when, through delusion and pride, it refuses to admit its own provisional nature and give up its claims to self-sufficience." 52

The creature in existence appears to be separate from the principle or the self, although God tells man that He is closer to him than his jugular vein, and indeed it through revelation, and only through revelation the creatures are re-united to God: because only a way opened up by God Himself could lead back to Him. Re-integration requires purification; Conformity to the divine norm (fitrah) and recognition of the Principle within manifestation. What is involved is the dispelling of the illusion of separateness and of a multiplicity apart from God, and this is made possible by two inseparable and indispensable means, doctrine and method. Doctrine renders Reality intelligible and teaches discrimination between the Real and the unreal: method, concentration upon the Real leads to

52. Ibid., PP, 14, 15.
The Persian sufi Bayazid al Bistami said:

"Does thou hear how there comes a voice from the brooks of running water? But when they reach the sea, they are quiet, and the sea is neither augmented by their incoming, nor diminished by their outgoing."

"Unity has in all the cosmos no place of manifestation more perfect than thyself, when thou plungest thyself into thy own essence in foretelling all relationship, and when thou seized thyself, with thyself stripped of thy appearance, so that thou art thyself in thyself, and none of the divine qualities or created attributes (which normally pertain to thee) any longer refer to thee. It is this state of man which is the most perfect place of manifestation for unity in all existence."

Although the doctrine of unity of Being (Wahdat al-wujud) is ascribed to Ibn Arabi, it is in fact, the fundamental and central doctrine of all Sufism. What he did was to respond to the needs of his age by writing down and making explicit that which before him had been taught orally and in synthesis with a method which englobes a whole style of life. However, the 'Unity of Being' could also be misinterpreted as meaning a continuity or identity of substance between the world and God that the world is God in disguise or a dismembered serpent which has to be reconstituted. Against this ever present danger or abuse which rages more fiercely in one age than another, there arose the school of Unity of Consciousness (Wahdat ash-shahud) which put awareness in the place of existence. The Great sufi Junaid of Baghdad (297 A.D.) was one of its exponents. 53

**ABDUL QUADIR JILANI**

Abdul Quadir Jilani was born on 1077 A.D. Abdul Quadir Jilani is also called Hasanu'l-Husayni, on account of his descent, on his mother's side from Husayn and on his father's side from Hasan, Muhammad's...

grandsons. His father's name was Ali Salih, nicknamed Jangi dost, a Persian phrase which means "warlike friend". How the father came to acquire this name is not definitely known. This the father was given this Persian name and he himself was known as Gilani seems to indicate that this Arab family must have been long settled in Persia. Gilan or Jilan was a district south of the Caspian Sea where Abdu'l Quadir was born. The date of his birth is given as 1077 A.D. At the age of 18 he went to Baghdad and became a disciple of Abu said Mubarak Mukharrami.

In several tests Mukharrami is corrupted to Makhzumi, but as Mukharram was a place in Baghdad, Mubarak's name must have been derived from it. Abu Said Mubarak was the head of the Hanbalt school which he handed over to Abdul-Quadir. It was in this Madarasa that the saint began to lecture and it became so crowded that it was necessary to have it enlarged. In 1134 A.D a huge new building was completed and it was from this centre of instruction that his disciples carried his teaching all over Iraq. Abdul Qadir lived in Baghdad till died in 1166 A.D.

He has more than 99 titles the chief and the best known are: pir-i-piran or Chief of the saints; Pir-i-Dastgir or the saint my helper, Ghawthu'i-Azam or the Great Refuge, Mahbibi-subhani or the Beloved of God, and Muhiud Din, The Reviver of Religion.

The following anecdote, ascribed to Abdu'l Qadir, purports to give his explanation as to how he came to have his last designation. It is related that the saint said: "In 1117 A.D when I returned from one of my periodic wanderings to Baghdad I met a person who was very sick, in fact his entire body was emaciated and his face a ghastly yellow. Saluting me he sought my help to enable him to sit up. When I stretched out my hand to raise him he was at once restored to perfect health and became again a strong and handsome man. I was surprised at the sudden change that came over him, but the man said. Do you not know me? I am the religion of Islam, and was at the point of death, but God has revived me through your help. when, having left him, I arrived at the mosque to say prayer every one greeted me as Muhiu'd-Din."
With a view to enhance his dignity many traditions foretelling Abdu'l Qadir's advent and glory have been ascribed to Muhammad. For instance, there is the following anecdote quoted by J. P. Brown. It is related that once the daughter of the Prophet of God, Fatima, saw in a dream, that a man came out of her father's apartment, holding a large candle in his hand, the light of which extended from the East to the West. She mentioned this to the Prophet, in the presence of his nephew, Ali her husband, and the former interpreted it that one would come after him (Ali) whose sanctity would resemble the candle, and be the chief of all saints. 'Ali exclaimed against this, on the ground that he himself was the chief. "No" said the prophet; the one I allude to will have his foot on the neck of all the saints, and all will come under his rule; those who do not bear his feet on their shoulders and bend before him, will bear bags on their shoulders. "Ali would not admit this, and declared that for one he would refuse to bear him. Just then, the Prophet miraculously created a child and as there was some fruit on a high shelf of the room, he asked Ali to reach it down for the child. 'Ali attempted to do it, but was not high enough and the Prophet placed the child on his (Ali's) neck, so as to reach the fruit. 'Ali having submitted to this," See see!" exclaimed the prophet, You already bear the person I allude to on your neck." This child was Abdu'l Qadir himself. 54

This reputed prediction of Muhammad concerning him is said to have been fulfilled when in his Baghdad Guest House before a large audience of scholars and saints of Iraq, he uttered in the course of a lecture the words, "This my foot rests on the neck of all the saints of God," At this all the saints present bowed their necks. It is further asserted that at that very instant, there hundred and thirteen saints in other parts of the world received the impression of Abdu'l Qadir's assertion and forth with bowed their necks in obedience. His urs is celebrated on the 11th of the month Rabiu' th. Thani. On the evening of the 10th, a special ceremony is performed in some parts of India.

54. Tanzi' Mohd. Yahiya: Sufi Movements in Eastern India, pp. 33-34
in the following way. A large green flag with impressions of the outspread hand (panja) made on it with sandal wood paste, is carried in procession. With this is carried sandal wood paste, powdered sugar-bread (maiida) followers, sweets, and aloes and thus with lighted torches and music the people go to an appointed place and set up the standard. Then offering the Fatiha in the name of the pir, the sweets and powdered sugar-bread are distributed to the people. Because the urs itself is celebrated on the 11th that day is called Gyarahuin sharif, the Holy Eleventh the day of the saints death, but as a matter of fact there is difference of opinion as to the actual date on which he died. According to some his death took place on the 8th and according to others on the 10th of Rabi'uth-thani. But as he himself was in the habit of reciting the Fatiha in the name of the Prophet on the 11th day of every month therefore, by common consent, the 11th of Rabi'ut-thani is kept for reciting the Fatiha in his name. On this day his divorcées recite the chapters I, III, II3 and II4 of the Quran repeat his 99 names on food specially prepared and feed their friends and beggars. Others recite the Fatiha not on food, but on some sweets, which are then distributed, 55

The saint is also invoked when cholera or any other epidemic is raging. At such times people take out the flag of the saint in procession, singing an invocation to the saint. Both Hindus and Muslims make gifts of money and put them in a plate in which incense is burnt. Herklots says. "Some people vow that if, by the mercy of the saint, they are blessed with a son or daughter, they will make him, or her, his slave. Should their wishes be accomplished, on the 10th or 11th of this month they fix on this child a large anklet (A halaqa H. beri) on which year by year they pass a smaller ring. They cookcakes, Place on them eleven small lamps made of flour paste, and light them with red cotton wicks soaked in butter. They burn aloes and put the ring on the child, if it be an anklet on the right ankle, if it

55. John A. Subhan: Sufism, its saints and shrines, p.177.
be a collarette (tauq) round the child's neck:

The followers of the Qadiri order wear an embroidered rose on their caps, the origin of which is traced to the following legend. "The Shaykh's Sa'td; Abdu'l Qadir Jilani was directed by Khwaja Khidr to proceed to Baghdad. On his arrival there, the Shaykh sent him a cup filled with water, the meaning of which was that the city of Baghdad was full of holy people, and that it contained no place for him. This occurred during the winter season, and flower was in bloom. The shaykh (Abdu'l Qadir Jilani) put a rose in the cup signifying that Baghdad would hold a place for him, seeing this all present exclaimed, 'The Shaykh is our rose, and going to meet him they conducted him to the city, and showed him marked respect.'

The form of the rose of Baghdad is as follows: "It has two outside and two inside rings and three circles and is made on green cloth. The first circle signifies shariat God's law as revealed by His prophet; the second signifies tariqat or Path of the Order; the third signifies the ma'rifat or knowledge of God. The three together are sign that their acquisition has bestowed the haqiqat or Truth. The holy word Hay or The Living God manifested to the Shaykh has for its colour green, and for this reason the rose is made on cloth of that colour. The circles are white, and the reason is that this same is a sign of perfect submission to the shaykh, according to the traditional word of the prophet. The Divine law is my words, the path is my acts (practices); the knowledge is the chief of all things and the truth is my condition, whoever knows these secrets must assume the disposition of the moral laws of God, and the character of the Divine nature. The blessings which will accompany him in eternal life are those of everlasting felicity and never ending aid."

HASAN OF BASRA

Hasan of Basra holds next to Ali the most prominent Place in the chains of the Religious Orders. It is said that Ali had seventy disciples and that, after his death these appointed four persons from themselves to be pirs or elders. The Sufis differ as to the persons who were chosen to be
these four pirs. some mention Hassan and Husayn, the grandsons of Muhammad, together with Khwaja Kumayl, and Hasan of Basra; others retaining the last two names either substitute Uwaysu I Qarant and sartus Saqati or Abduullah Bahri.

It will be seen, however, that this difference of opinion does not affect the position of Hasan of Basra. His name follows Ali's at the head of most of the Religious Orders, and, as we shall see, he is recognised as the spiritual head of those lines of succession which gave rise to three famous orders, viz the Qadiriyya, the Chishtiyya and the suhrawardiyya. His mother was a maid servant of Umm Salma, one of Muhammad's wives, and he himself was a contemporary of the renowned woman saint of Islam, Rabia of Basra. At the death of Muhammad, Hasan was very young and though not honoured as one of the leading Tabiun, the followers of the companions of the Prophet, he is said to have visited one hundred and thirty companions of Muhammad. Ali appointed him as one of his chief Successors to carry on the esoteric teaching of Islam.

The names of two of Hasan's disciples, viz Khwaja Abduuls-Wahid b-Zayd and Habibul-Ajami stand at the head of two main lines of the Religious Orders. From the first of these sprang four further sub-divisions from the second, eight. These are called chawda khhanwade or fourteen families. Most of the remaining orders are subsequent divisions and subdivisions of these fourteen. We shall proceed to give a brief account of the two main lines with their sub-divisions. 56

56. Ibid., pp. 178-179.
Reference: Notes:-

9. Ibid, pp. 3-5.
11. Sha'rani, Lawaqihu'l-Anwar (Cairo, A. D. 1299), p. 31.
13. Sha'rani, Lawaqihu'l-Anwar (Cairo, A. D. 1299), p. 35.


18. cp. Prof. Nicholson, A Literary history of the Arabs 19. For Rabi’a’s life see Tadhkiratu ’I- Awliya, professor Nicholson’sTranslation and Margaret Smith’s Rabi’a the Mystic. pp.8-12


25. Ibid. pp.29-31


30. Ibid, p.149.


32. Tadhkiratu’l-Awliya, p.56.


34. Yusuf-o-Zulaykha, (Newal Kishore). Of this edition is accompanied by a commentary. The above is the translation of Dr. J.W Sweetman, p.53.

36. Ibid. p. 42.

37. Jalalu'd- Din, Mathnawi, p. 63.

38. HUSAINI, s. a. c. Ibnal-al-Arabi. Lahore, 1931, pp. 31-32.


41. Ibid p. 223

42. Kulliyat –i- Shams –i-Tabriz, (The passage is the translation made by Dr. J. W. Sweetman, p. 546).

43. Tadhkiratu-l – Awliya. p. 60.

44. Kulliyat –i- Shams –i-Tabriz, p. 549.


50. Ahmed Nizami Khaliq: Some aspects religion and politics in India during the thirteenth century, Delhi-6 Allami, Shcikh Abul Fazal: Akbar Name, p. 58.


52. Ibid, pp. 14, 15.

55. John A. Subhan: *Sufism, Its Saints and Shrines*, p. 177

56. Ibid., pp. 178-179.