

**OPEN ACCESS**

AL-EHSAN

ISSN: 2410-1834

www.alehsan.gcuf.edu.pk

PP: 3-19

## CRITICAL STUDY OF TANGIBILITY AND AUTHENTICATION OF ISLAMIC MYSTICISM IN SUFI TEXTS

**Tariq Ejaz**

Assistant Professor, Islamic Studies, Air University Islamabad

**Dr. Sanaullah**

Assistant Professor, Islamic Studies, Deptt. H & SS Bahria University  
Islamabad

### **Abstract**

Human being throughout its history have been in search of ultimate reality, sometimes through philosophy, rhetoric, contemplation and all prevalent sciences in every age. Muslim sages have identified new way of exploring that ultimate reality i.e. Divine Gnosis. The claim is challenged and many researchers took this claim into task especially some western orientalist who tried to link the origin of Islamic mysticism with Hellenistic sciences, with neo-platonic hypothesis, and sometimes borrowed from Judeo-Christian sources. Present study aims to analyze and explore the original classical sources of Islamic mysticism in order to identify the roots of this subject. Classical Sufi texts have to be analyzed to grasp the meanings and understanding of Sufism either as part of primary sources of Islam or introduced to Islam from external philosophies with no roots in its primary sources. Sufi concepts first be traced from the Quran and transmission of these facts to renunciators or ascetics known as Sufis.

**Keywords:** Islam, gnosis, identify, Sufism, texts, classical, divine, reality

### **Introduction:**

Human beings have been composed by two elements that is body and spirit. Survival of the body is subject to the provision of physical requirement, similarly, Spiritual aspect of man also demands a specific livelihood and environment to survive. Body fulfills its

needs from physical sources while soul attains its necessities through spiritual sources. A natural system for the completion of both types of needs has been set for man. All natural resources in our physical world sufficiently fulfill the demand of physical survival and growth while completing the demands of servanthood before the Creator fulfills our spiritual nourishment for which chain of prophet hood is raised.

### **The Holy Quran:**

The base and foundation of Islamic spirituality is traced and originated in primary authorities I.e Quran and Sunnah. The Quran has used many words in which internal and inner self of man is described. Quoting few such examples may serve the purpose of tracing the origin of spirituality in primary sources of Islamic law. The Quran states while describing the supplication of Prophet Ibrahim (A.S) that includes four desires and attributes about the holy prophet (ﷺ) as a messenger of Allah in the words:

“O our Lord! Raise up from amongst them the (Last and the Exalted) Messenger (Muhammad [blessings and peace be upon him]), who shall recite to them Your Revelations, and teach them the Book and wisdom (logic and good judgment, making them gnostic of the divine secret), and purify and sanctify (their hearts and ill-commanding selves). Certainly, You alone are All-Mighty, All-Wise.”<sup>(1)</sup>

Allah Almighty accepts this prayer and raised the prophet (ﷺ) with four basic obligations of prophet hood to purify mankind externally and internally. The Quran mentions them in surah Al- Imran in the words:

“Indeed, Allah conferred a great favour on the believers that He raised amongst them (the most eminent) Messenger (blessings and peace be upon him) from amongst themselves, who recites to them His Revelations, purifies them, and educates them on the Book and Wisdom though, before that, they were in manifest error.”<sup>(2)</sup>

Allah the Creator, counts these prophetic qualities as the biggest blessings upon mankind that he raised him with these four qualities. In a way, internal purification is declared as the biggest favors of Lord for mankind. This dimension of mankind is specially addressed

because it completes one aspect of human composition I.e. spiritual self of man.

The terminologies used for the science of Tasawwuf in the Quran and prophetic traditions might be different but the same terminologies serve as origin of Sufism because the spirit and objectives remain the same as identified and practiced by classical Muslim Sufi authorities. All concepts of Sufism originally derived from the Quran, hadith and practical demonstrations of the holy prophet (ﷺ). They have neither been borrowed nor derived from any external philosophies and concepts. The Quran substantiates the subject of Tasawwuf with terminologies particularly Tazkia, Ihsan, Zuhd, Khashiat, Ihsan and Tareeqah from where Sufis have derived their teachings. Besides, there are hundreds of verses that mention people of piety and renunciation with their spiritual grades and stations. All such verses originally establish the genuineness and originality when this science is categorized as a separate branch with the name of Tasawwuf i.e Islamic Mysticism. For example, surah al-Ala states:

“Indeed, only he who is purified (from the afflictions of his ill-commanding self and pollution of sins) will triumph,”  
And the one who remembers the Name of his Lord and offers Prayers (regularly and abundantly).<sup>(3)</sup>

The word Tazkia is connected here with external deeds as well as internal purification and sincerity of a Muslim like Salat and remembrance of Allah. The Quran describes the purpose of raising the holy prophet (ﷺ) along with his duties and obligations to perform. Tazkia is made indispensable part for reshaping spiritual aspects of humanity. Sura al-Baqarah describes them in the following words:

“Likewise, We have sent you (Our) Messenger (blessings and peace be upon him) from amongst yourselves who recites to you Our Revelations and purifies and sanctifies (your hearts and ill-commanding selves) and teaches you the Book and inculcates in you logic and wisdom and enlightens you (on the mysteries of spiritual gnosis and divine truth) which you did not know.”<sup>(4)</sup>

### **Classical Sufi Texts about Mysticism:**

The important ingredients and constituent elements that make Tazkia practical reality and purify lower-self from the state of defilement and impurities with particular modes, formats and methodologies are the ones with which the science of Tasawwuf, its need and existence is established. Zuhd one of the key term described many a times in the Quran to explain the state of renunciation from worldly desires and wishes. It is an extra effort to excel in divine worship even sacrificing lawful comforts. The literal meanings of word zuhd is

“To abstain, to be free from worldly desires. < To get tired of. To devote oneself to God's service. To be an ascetic.”<sup>(5)</sup>

Al-Mawrid explains meaning of zuhd as:

“To abstain from, renounce, abandon, forsake, give up, withdraw from, turn away from, to renounce from worldly pleasure, lead an ascetic life”<sup>(6)</sup>

When the heart of a seeker renounces all negative propensities like lust for fame, power, wealth, worldly desires unethical conduct i.e backbiting, jealousy pride, arrogance and others that are engraved in human composition, he becomes zahid. The Quran explains such attractions and ornamentations in the following verse.

“(Excessively) attractive has been made, for the people, the love of lusts (that) include women, children, and hoarded treasures of gold and silver, and branded horses and cattle and crops. (All) this is the provision of the worldly life and with Allah is the best abode”<sup>(7)</sup>

Mystics of Islam devoted their lives to strive hard to get rid of all such phenomenon that lead towards the path of spiritual destruction pushing back the path of Divine gnosis. Making their foundations from the Quran and Sunnah of the prophet (ﷺ), they specialized and produced intellectual works with remarkable depth of meanings covering all aspects of the subject comprehensively.

Al-Qusheri a first ranked Sufi practitioner and writer collected number of sayings of various Sufis who explained and defined the subject of Tasawwuf and its spirit they extracted from the Quran, Sunnah of the holy prophet (ﷺ) and through their and from their practices. Abu Muhammad al-Jurayri was asked about the concept of Sufism, he replied:

“It means assuming every sublime moral character trait and giving up every lowly one.”<sup>(8)</sup>

Because man is declared as the crown of the creation so one should adopt every perfection in inner personality as Islam is not meant to control the outer aspect but it has to be deepened into the inner self which is true reality. Everything has inner and outer aspects even a sin has internality and externality as the Quran states:

“And give up all the sins of body and of heart (i.e., both open and secret)”<sup>(9)</sup>

Abu Muhammad al-Maraghi says that someone asked his teacher about the concept of Tasawwuf, he quoted well known Sufi Al-Junaid as:

“It means that God causes you to die for yourself, while endowing you with a life in Him.”<sup>(10)</sup>

Abu Hamza al-Baghdadi defined Sufi as the one who trusts Allah and is always in His remembrance in wealth, poverty, health and in ailment.

“One sign of the sincere Sufi is that he is poor after having been wealthy, that he shows humility after having been glorified, and that he seeks anonymity after having experienced fame.”<sup>(11)</sup>

Tasawwuf takes lust, greed, worldly wishes and desires out of human soul and lower self to make a successful person in the eyes of the Quran that mentions this success as under:

“Indeed, the one who purifies his (ill-commanding) self (from all vain and vicious desires and cultivates in it virtue and piety) succeeds”<sup>(12)</sup>

The same proclamation of real success is stated in another place:

“Indeed, only he who is purified (from the afflictions of his ill-commanding self and pollution of sins) will triumph”<sup>(13)</sup>

Tasawwuf is required to put divine love in the heart of a seeker that enables him to attain His proximity because a person is not saved if inner self is not purified. The above quotes express that those who carry out the function of self-purification and become the specialist of purifying others too are known as Sufis. These people are the successor of the holy prophet (ﷺ) through the channel of Tazkia (one of the prophetic obligations mentioned above). This is

considered a very noble work because it includes divine pleasure and there is no work greater than seeking His proximity in the sight of a Sufi. Muhammad bin Ali Al-Qassab defines Sufism in the similar manner as:

“Sufism means a noble moral character trait that a noble person shows in a noble moment in time (waqt) in the presence of a noble company.”<sup>(14)</sup>

The word noble is repeated four times that emphasizes that purification of inner self that helps the seeker to get rid of corrupt thoughts, ideas and negative propensities in order to become a spiritually peaceful person for all humanity is one of the noblest cause that can be attained in high spiritual environment in the blessed company of people of piety as in the case of Ashab e Suffa (people of the bench) who availed noble time, noble company and become noble in their moral trait. The Quran mentions their character trait in the following verse:

“(Charity is) the right of those poor who have been restricted (from earning their livelihood) in the cause of Allah. They cannot even move about in the land (due to their whole time involvement in matters of Din [Religion]).”<sup>(15)</sup>

Abdullah ibn Abbas (R.A) states that this verse was revealed for Ashab e Suffah who have sacrificed worldly comfort and trade for self-purification.

“alms are for those who confine themselves (for the cause of Allah) for the obedience of Allah in the Prophet's Mosque, i.e. the people of the Ledge, (who cannot travel in the land) for trade.”<sup>(16)</sup>

These are the people who made Allah sufficient for their needs and sustenance without looking at anyone. This trust with Allah enabled them to become generous and care taker for the needs of others too. Reflection and glimpse of divine attributes become part of their traits. Love, open-mindedness, high-mindedness and spirit of philanthropy becomes indispensable part of their personality traits. Junaid al-Baghdadi describes:

“He [the Sufi] is like the earth which is trampled upon by both the righteous and the evildoers; he is [also] like the

cloud which casts its shade on all things; or like the raindrop that quenches everyone's thirst." (17)

Abu Bakr al-kalabazi a well-known author of *Al-Ta'arruf* (classical text on Sufism) explains the concept of Sufism and peculiar characteristics of Sufis in his magnum opus. While describing the roots and derivatives of the word Sufi he writes:

"The Sufis were only named Sufis because of the purity (safa) of their hearts and the cleanliness of their acts (ather)" (18)

A Sufi focuses on the purification of hearts in a way that he takes likings, wishes, lusts, greed and unethical thinking out of their inner existence and replaces it with attributes that take him near divine gnosis. Kalabazi further narrates their character traits as they are free from greed and are never hungry for wealth to accumulate it, instead they prefer to spend much of it in the way of Allah.

"(The sufi is) he who possesses nothing, or, if he possesses anything, spend it" (19)

To them, it is the dead which is most favorite in the sight of the Creator. The secret of the quality of to feed the hungry and support the needy people takes them closer to Allah if practiced with pious intentions. The Quran states:

"And they give (their own) food, in deep love of Allah, to the needy, the orphan and prisoner (out of sacrifice, despite their own desire and need for it)" (20)

Abu Nasr Siraaj Al-Tusi stands on the first ranks of Sufis who are not only practitioners but a theorist on the subject as well. He emphatically describes the traits of Sufis that true Sufis are identified because of lack on the interest that does not concern for their spiritual elevation and heights. An edited version of English translation by Reynold Alleyne Nicholson is much quoted for English readership. It states:

"The first point of distinction is that the Sufis renounce what does not concern them, i. e. everything that hinders them from attaining the object of their quest, which is God only." (21)

The ulemas and Sufis both are the followers of the injunctions of Islamic law, however, a Sufi excels in his all-round endeavors to

attain the hidden secrets of sharia's wisdom. Ulemas are more inclined towards sticking the visible part of sharia but a Sufi is concerned more about deepening the outcomes of sharia commands into hearts, souls and spirit of self.

“The Sufis are specially distinguished by their practical application of certain verses of the Koran and Traditions which inculcate noble qualities and lofty feelings and excellent actions such as formed part of the Prophet's nature and character”<sup>(22)</sup>

The purpose of this austerity is to get rid of blamable qualities of Nafs and attain traits that have high place of accommodating divine love, mercy, light and gnosis.

Sufis have identified number of elements of Nafs (lower self) in order to focus them and make them subservient to soul. The struggle for renunciation is meant to reduce the effects of ill-commanding self and this is possible once a seeker knows the paths, traps and obstacles of Nafs. Sheikh Suharwardi explains ten qualities of nafs that have to be focused by a true seeker to reach the desired destination of spiritual heights. He says:

“The source of the blamable qualities in man is nafs: the source of the laudable qualities is ruh (the soul). The blamable qualities of nafs are ten: — hawa (desire). Nafs desireth to advance as to its desires; to place in its bosom the desires of nature.”<sup>(23)</sup>

Zuhd is an important ingredient of Sufism without which the subject remains incomplete. This attribute helps the seeker to shift his attention towards the pleasure of the Creator renouncing earthly desires and propensities. Refining this attribute takes him to the path of philanthropy. Shiekh Suhrawardi categorized zuhd into three forms, first for common people, second for the seekers of higher spiritual grade and last for the chosen ones like prophets and saints.

“the zuhd of the special of the special ones in the third rank, which is zuhd with God. It is peculiar to the prophets and to other holy men; and is in the world after the fana of his own will by God's will.”<sup>(24)</sup>

Shiekh al Hujveeri a well-known Sufi of the subcontinent, explains Sufism in his famous masterpiece ‘Kashf ul Mahjoob’ that a true Sufi



does not afford to destroy his spiritual self while indulging in worldly lusts and propensities. While discussing the etymological meanings of word Sufism he says:

“I said Safa (purity) is the opposite of kadar (impurity), and kadar is one of the qualities of Man. The true sufi is he that leaves impurity behind” <sup>(25)</sup>

The definition highlights the same dimensions as elaborated by various other text books on Sufism i.e. concentration on inner aspect of human personality in a way that works to eliminate roots of impurities and defilements that pertain to moral, spiritual and esoteric side of the seeker. The emphasis in above all definitions explains the nature, origin, methodologies and objectives of Tasawwuf illustrated by original authorities of mysticism.

Rituals, customs, mystical traditions and teachings associated with the subject of spirituality may not be questioned if they do not serve the purpose of what is substantiated in the classical books of Tasawwuf. Al-Hujweri further quotes mystic’s sayings to clarify the concepts.

“He that is purified by love is pure, and he that is absorbed in the Beloved and has abandoned all else is a Sufi” <sup>(26)</sup>

A true Sufi forsakes and sacrifices everything for the sake of his Beloved. This thinking and approach is basically derived from the famous tradition of the holy Prophet (ﷺ) that identifies the objectives of what is mentioned in connection with the definition of Tasawwuf when Hazrat Harith was asked by the prophet (ﷺ) about the reality of his faith he replied.

“I have cut off and turned myself away from this world” <sup>(27)</sup>

Wakefulness at nights and thirst for the night to come at day time along with renunciation complete the purpose of Tasawwuf and reality of faith. Inward reality and outward appearance of a Sufi strives hard to renounce the material world by choosing voluntary austerity. Islamic path of mysticism is different from the concept of Christian faith of asceticism in a way that a Sufi does not choose to live a life of seclusion permanently in monasteries instead he works for sustenance, fulfills his social duties, bonds, establishes relations with what is commanded to do but these never become the hindrance for achieving divine gnosis they are embellished with what the Quran describes such a characteristic as follow:

“(Blessed with this Light) are those servants (of Allah) whom neither trade nor sale diverts from the remembrance of Allah and from establishing Prayer and paying Zakat (the Alms-due. Even whilst performing their worldly duties) they keep fearing the Day when hearts and eyes will (all) overturn (with terror)”<sup>(28)</sup>

The verse impliedly explains that a true seeker keeps alive his love, proximity and fear of Allah afresh while performing all his worldly duties and other may forget the Creator on many occasions in life. A Sufi fights against his lower self, desires, wishes and temporal lusts while staying in this Arena (this world) unlike Christian hermits and priests who are destined to shun the world for choosing the path of asceticism. A Sufi divides his time for practicing social obligations in the day time and passes nights to fulfill spiritual needs of the spirit. The attributes related the subject of mysticism have also been interpreted by a high-ranked Sufi personality sheikh Abdul Qadir Jilani. He very uniquely derived the themes of Islamic mysticism from four consonants that include t taubah (repentance) s safa(cleansing), w Wilayah(friendship with Allah)and f fana(state of self-annihilation).This is etymological springhead of Tasawwuf from where it is emerged, evolved and developed. Explaining four letters of tasawwuf in Sir ul Israr he states:

“it stands for tawba, repentance.....the second stage is the state of peace and joy, safa., This letter s is its symbol.....the third letter ,w, stands for wilaya, which is the state of sanctity of the lovers and friends of Allah.....the fourth letter, f, stands for fana the annihilation of self”<sup>(29)</sup>

The interesting thing which is unanimous in all Sufi texts is that none of them defined it as excess in worship but all agree that Sufism is meant to demonstrate extreme degree of obedience of Islamic injunctions and excellence in transactions, conduct, behavior and dealing with people with zero harms of tongue or limbs. If human actions and practices are embellished with apparent quantity and visibility void of above two qualities could be treated anything but not tasawwuf because the essence is not considered. The outcomes of sincere practice of worship with the sole objectives of pleasing Allah without any material or spiritual greed, for virgins,

paradise and divine bounties, ultimately brings the seeker in divine proximity as mentioned by Sheikh Abdul Qadir.

“The way to realize His truth is through His pleasure, through His agreement. When you do deeds for His sake which meet with His approval you come closer to His truth, His essence. Then all disappears except the One Who is pleased and the one with whom He is pleased.”<sup>(30)</sup>

Masters of tasawwuf agree on the point that meanings and aims of this subject is to make the way for traveler of this path to free himself from ill commanding self, vices and weakness of souls to enable it to attain divine nearness and proximity. A seeker tries to observe and adopt attributes that take him more towards angelic realm in terms of his spiritual growth that are achievable. This subject is not an innovation introduced in Islamic teachings externally or borrowed by Christian, Hindu or any other philosophy but the origin and foundation of Tasawwuf is directly traced by two primary sources of Islam i.e the Quran, apostolic traditions and the practices of his companions.

The road map and way forward for achieving the state of spirituality is mentioned by all Sufi masters to help a seeker reaching the real destination i.e divine proximity. Ghazali a celebrated Muslim philosopher and Sufi has mentioned details of how to step ahead from beginning to end. The manners he describes are essential for attaining outward and inward purification. A Sufi strictly adheres to the smallest acts that pertain to the Sunnah (practical conduct of the Prophetﷺ). The details range from entering the washroom, ablution, washing of body, rules of cleanliness, entering masjid to seeking refuge from Allah against invisible sins that spoil esoteric and exoteric dimensions of an ascetic.

Mentioning of these rules actually work as prerequisite for enabling one to seek the companionship of Allah which he takes as last part of discussion. While explaining the manners of divine company he says:

“If you knew God truly and perfectly, you would take Him for a companion and leave people aside. Should you unable to do this all the time, take care that your day and night are not without a time in which you will be alone with your Master and enjoy the pleasure of your secret converse

with Him. At that time you have to follow the rules of companionship with Him (exalted is He!) So you must learn them”<sup>(31)</sup>

These rules, values, manners and principles have been focused and explained by classical Sufi authorities seeking guidance from the Quran and Sunnah. Vertical and horizontal relationship of a seeker are very sensitive and keeping balance in both side become a real test to be steadfast with His companionship. Ghazali also takes into account, nature of relations with His creation especially with his fellow human being. Sincerity, love, being kind to human folk, avoidance of unethical attitude, and using careful language determines the spiritual state of a Sufi. Working for the betterment of man is one rich source of divine pleasure, therefore, classical authorities have extensively highlighted the manners of behaving with mankind. Ghazali, in this regard, comments:

“A Muslim who is practicing the beginning of guidance, may in his social life, come into the company of various groups of people, such a teachers, students, parents, friends, acquaintances, and common men who are not known to him. His behavior with these groups of people should be like of a good man, a pious man- behavior which is demanded by humanity and which is prescribed by God and His messenger”<sup>(32)</sup>

The essence of Islamic spirituality is to discipline our souls and spirit in a way that it is enabled to connect with divinity. Sufi practices, teachings and code of conduct ensures the attainment of desired objectives if followed with letter and spirit. Attention to refining the soul has always been the center of Islamic mysticism. Resistance, obstacles and hindrance with high deception from Satan is always on the way. The deviant paths like greed, lusts, power for fame, jealousy, insincerity and pretentiousness lead a person toward deviation.

Ibn Jawzi a prolific author of various Islamic sciences sheds deep light on how one can get rid of such devil’s attacks through spiritual journey. Describing various satanic tricks he elaborates the methods of averting anger, arrogance, spitefulness, squandering and envy etc to follow the true path. He explains the difference between the perspective of mind and desire:

“The similitude of Hawa is that of an ignorant boy and a gluttonous sick person. For this reason, when the mind perceives something that differs to the Hawa’s entreaty, a wise and reasonable person should then consult his mind, particularly as he is aware that it is knowledgeable as well as sincere in its advice, he should be patient about what the mind orders him to do because knowing the excellence of the mind is enough for him to favor it”<sup>(33)</sup>

Islam creates balance between material and spiritual life of a Muslim, hence, it emphasis equally towards material needs that should be subject to adherence to the path of Divine commandments. Fulfilling worldly necessities is not prohibited like it happens in Christian concept of monasticism. The path of Islam is the path of moderation with no space toward extremism, therefore, a Sufi also makes it incumbent to keep this balanced approach. Ibn Jawzi explains this fact and its relation with a man while quoting the following lines:

“Wise people used to say, “A generous man is free because he owns his money, while a stingy man does not deserve to be called a free because his money owns him.”<sup>(34)</sup>

This reveals the fact and guidelines that Islamic mysticism does not believe in the life of seclusion instead it is more challenging as compared to other religion’s notion of spirituality as it is like to put once life closer to fire and advised to abstain from its heat. These guidance of moderation have been derived from the Quran and Sunnah. The Quran in many affairs of life commands its followers to choose the path of moderation, for instance,

“And eat and drink, but do not spend extravagantly because certainly He does not like the extravagant.”<sup>(35)</sup>

The nature and spirit of Islam lies in the way of moderation. Holy Prophet (ﷺ) always taught the same to his followers up to the extent of obligatory worships. Hazrat Jabir bin Samurah narrates:

“I would pray with the Prophet (ﷺ), and his prayer was moderate, and his Khutbah was moderate.”<sup>(36)</sup>

The spirit of such teaching is to avoid an inconvenience, hardships and difficulties in the life of people. Following the Sunnah, a Sufi also adheres to become a caretaker of human needs. One of the

meanings of the word Suf is a woolen dress. This dress has been the practice of various prophets as well as Sunnah of the holy prophet (ﷺ). Early mystics of Islam used to wear such coarse woolen dress. Shiekh Abdul Qadir Jilani, a towering spiritual personality mentioned about woolen dress and correlated it with purity of heart and inner self while quoting a saying he describes:

“As they used to say: "Be woolen [Sufi] at heart, and cotton made [qutni] in clothing." To put the subject in a nutshell, the people [who matter to us] fall into three categories, where clothing is concerned: (1) the devout [atqiya'], (2) the saints [awliya'], and (3) the spiritual deputies [abdal].”<sup>(37)</sup>

Meaning that woolen dress is actually the symbol of humility, sincerity, purity of heart, kindness with the people and all the virtues required by a seeker to adopt neglecting this might turn into mere rituals with no spirit.

Ihyah ul Uloom, an encyclopedic work on the subject of Sufis, its states and stations by Al-Ghazali is worth mentioning in connection with the phenomenon of Sufism. He looks at the role of soul in the body as the king in a country where all organs are instructed to obey its command.

“It is by means of soul that man can go to the nearness of God and make efforts to realize Him. So soul is the king of the body and its different organs are its servants to carry out its orders and commands.”<sup>(38)</sup>

From Islamic perspective, soul is placed in center as far as spiritual and moral reformation is concerned because it is an entity which is directly associated with the Creator as the Quran says:

“So when I accomplish the perfection of his (physical) constitution into his real being, and breathe My (divine) spirit into (the inner self of) this (human physical) organism, then fall down prostrate before him.”<sup>(39)</sup>

This divine association is required to be strengthened by paying attention to the role of soul in human bodies. Sufi literature is dedicated to the kinds, nature, harms, and seductions of Satan and means of protection of soul in order to attain and preserve the purity of spirit. Ghazali goes into the depth of studying the delicacies and complications of soul.

“It is accepted by God when it remains free from things other than God. When it is attached to things other than God, it drifts away from God.” <sup>(40)</sup>

The objectives of Tasawwuf are to seek the pleasure of the Creator by means of purifying soul an inner self. The more spirit is purified the more one gets closer to Allah.

### **Conclusion:**

Above definitions and explanations establish that the seed of Tasawwuf is not of Iranian, sub-continental culture or tradition but all essential and primary ingredients and constituent elements of the Sufism have been derived from the primary sources of Islam. Convinced that attainment of divine attributes, a traveler does not afford to be neglectful from His remembrance and for that he renounces all material and sensual desires, appetites and wishes that may get him away from real destination. Basic constituent elements of Islamic mysticism are derived from the primary sources of the Quran and Sunnah, through the practices of companions and their successors. Islamic Mysticism is neither a philosophy nor Hellenistic sciences, it is out rightly the spirit of self-purification through the tools of repentance, abstinence, certainty with Allah, proximity, nearness, love and longing for divinity. This is all that is discussed and practiced by all original sources written on the subject of Islamic spirituality.

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