iJETRM
International Journal of Engineering Technology Research & Management

THE CONCEPT OF SUFISM IN THE LIGHT OF QUR'AN AND SUNNAH (An Analytical Research)

Syed Muhammad Usman Ghani
PhD Scholar, International Islamic University Malaysia
+92 334 6079794

Dr Muhammad Sajjad
+92300-6863944,
0000-0002-0883-5913,
https://orcid.org/0000-0002-0883-5913

Dr Muhammad Muavia Khan
Visiting Lecturer, The Islamia University of Bahawalpur, Pakistan
+923006852872

Abstract:
In this research paper, it has been analyzed the concept of Sufism in the light of Quran and Sunnah. "Sufism and Islam can't be isolated similarly that higher awareness or arousing can't be isolated from Islam. Islam isn't a recorded marvel that started 1,400 years back. It is the ageless specialty of enlivening by methods for accommodation. Sufism is the core of Islam. It is as antiquated as the ascent of human consciousness." Numerous researchers and legal scholars may get issue together with the above articulation. They see Sufism as an unsuitable bending of Islamic convictions and lifestyle. They discover the ceremonies and practices just as the convictions of numerous Sufis repulsive to the lessons of Islam. They contend that Sufism has achieved disarray in the brains of its devotees driving them away from the straightforwardness and virtue of the radiant confidence. Numerous Orientalists, then again, don't acknowledge that Sufism has an immediate connection with Islam and reject the possibility that it has advanced from the cognizance propelled by the Qur'an or the lessons of Muhammad. They assert that its starting point is immovably implanted in the supernatural quality of the Jew and Christian recluses and priests of the time and that their conventions roused as well as directed the advancement of Sufism.

KeyWords: Sufism, Islam, Sufia, Quran, Sunnah, saints

Introduction & Data Analysis

The verifiable connections between the three significant monotheistic religions makes it inescapable for a proportion of likeness in the profound involvement with every one of them and this shared trait of experience is seen by many illuminated researchers as a significant factor which may be valuably utilized for causing a superior comprehension between the three networks.
The original substance of Sufism is Sufism, which means wool. And Sufism literally means wearing a wool dress, like wearing a shirt.[1]

But in Sofia's terms, it means: purifying and reconciling oneself, that is, purifying yourself from your psychic abilities and morals and embracing virtues.[2]

And Sofia is said to be those who pay more attention to their inner purification and settlement and invite others to do so. Now the word Sofia is not used in its literal meaning (wearing a wool dress). It is used for people who pay attention to their inner purgatory. And now the word has become a title for such people. Sauf, which is why they got this name, though they did not wear it later.[3]

iJETRM
International Journal of Engineering Technology Research & Management

The word "Sufism" and "Sufi" in the light of the Quran

After knowing the derivation of the terms "Sufism" and "Sufi", we now look for the origin of Sufism from the Quran. Those who are less knowledgeable and do not study books in the sense that Sufism is not in religion or Sufi style is not in Islam. The Prophet (peace and blessings of Allah be upon him) is from the Sunnah of the Prophets and the Companions of the Sunnah.

The word "Sufi" and "Sufism" have its origin in the Quran as well. The derivation of the word "Sufism" is from the Sufi which is Sufi, Sufi. At the bottom of the row is said to stand shoulder to shoulder. Cleansing is called purification for anyone. Regarding animal sacrifice in Mani, Allah Almighty says in the Quran:

﴿وَالْبُدْنَ جَعَلْنٰـهَا لَكُمْ مِّنْ شَعَآئِرِ اللهِ لَكُمْ فِيْهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللهِ عَلَيْهَا صَوَآفَّ﴾[4].

“And We have made for you bigger sacrificial animals (i.e. camels and cows, etc.) from among the Signs of Allah. There is good in them for you. So line (them) up and (after lancing at the time of their slaughter) invoke the Name of Allah over them.”
According to this verse, those who stand in a row before Allah are called Sufis.

Hazrat Abu Musa Ash'ari, Imam Hasan Basri (RA), Mujahid (may Allah be pleased with him) and Zayed ibn Aslam (may Allah have mercy on him) recited this Sufi of the Qur'an which is a collection of Sufiya. From this, the word "Sufi" derives from the fact that Sufis are the ones who sacrifice their lives in the sight of Allah and their hearts stand in a row and stand in front of the face of Allah. Day or night, tired or relieved, occupied or practiced, their hearts never go unnoticed. Those who receive this attendance and attend the frontline are called Sufi and those who have such a lifestyle are called Sufism.

One meaning of Sufi in the dictionary is that the wealth which the king chooses for himself before the partition is called Sufi. The king does not kill others, as he is also part of the king so he takes his share, but takes precedence over others. Therefore, the wealth that the king chooses in this sense is called Al-Safi, and the part of the heart that the king of the universe (Allah) chooses for himself is called Sufi. Those whom Allah chooses are called Sufis, and those who do not believe in Sufis are scorned people.

After knowing the origin of Sufism from the Quran, let's find out its origin from the hadeeth:

• Two companions martyred together in a Ghazwa. One of the companions was named Abdullah bin Amr bin Haram and the other companion was Hazrat Amr ibn Jumuah (RA). The Prophet said:

﴿ادفنوهما فی قبر واحد، فإنهما كانا متصافيين فی الدنيا﴾[5].

"Bury them together in the same tomb, in the world they were both Sufis."

That is, both of them were cleansed. The behavior of both of them was such that the Sufis were clean. There was no malice, grief, and rage in their hearts. Therefore, those whose hearts may come out of misery are called Sufis and the same class is called Sufis. These people do not impose fatwas on anyone. Since there is no balloon in their hearts, they have no fever. Fatwa fever is only for those who have heartburn. The Sufis are neither haggard nor feverish, they are just lovers. Because Sufism is the name of spreading love. Love is the name of commonplace ... Humiliation, humility, and humility are common names. Sufism does not bring the neck to the neck but down the neck. Sufism saves, doesn't fight ... Sufism combines, doesn't scare…

The Prophet used the word of the righteous in this hadeeth. As if in this hadeeth, the word of Sufism is used in the language of Mustafa. Can one still object to Sufism as being out of Islam or out of the teachings of the Prophet (peace and blessings of Allah be upon him)?

• Another hadeeth that explains the meaning of Sufism and Sufism, who are Sufis? It is narrated from Abu Malik al-Ash'ari that the Prophet (peace and blessings of Allah be upon him) said:

﴿يا أيهاالناس اسمعوا واعلقوا واعلموا أن الله عبادًا ليسوا بأنبياء ولا شهداء، يغبطهم الانبياء والشهداء على مجالسهم وقربهم من الله انعتهم لنا﴾

iJETRM
International Journal of Engineering Technology Research & Management

"People! Listen to me and understand! There will be some Allah's servants in my Ummah who are neither prophets nor martyrs, but Allah will bring them closer to the Throne on the Day of Resurrection, in their meeting and in such a way that the Prophets and Martyrs will be raised. Envy will come upon them".

Upon hearing this, a Companion stood up and said, "O Messenger of Allah! Who would be such a person sitting in the presence of Allah despite being no prophet and martyr? Answering this, the Holy Prophet said:

﴿هم ناس من أفناء الناس ونوازع القبائل لم تصل بينهم أرحام متقاربة﴾.

"These people of different regions, different countries, different tribes, different societies in my Ummah will be the ones who will have no bloody relationship between them."

﴿تحابوا فى الله وتصافوا. ﴾

"They will love the creatures of Allah for each other and their hearts will be pure and pure."

That is, there will be no misery in their hearts. remember! All mysticism is the name of eliminating the misery of the heart. Sufism is the name for the erasure of hearts. Sufism is the name for transforming the narrow ideologies of the heart into enlargement. Sufism is the name for bringing about discrimination by arrogance. Sufism is the name for bringing generosity to the end of misery. Sufism is the name of overcoming hatred and bringing love. Sufism is the name of unifying by division. Sufism is the name of bringing love and love out of the fever of hatred.

The Prophet (peace and blessings of Allah be upon him) said:

﴿يضع الله لهم يوم القيامة منابر من نور فيجلسهم عليها فيجعل وجوه هم نورا وثيابهم نورا يفزع الناس يوم القيامة ولا يفزعون﴾

Allah will set them on the Day of Resurrection on the tombs of light. Their faces and clothes will be beautiful. These are the people that when people are scared, they will not be afraid.

﴿وهم أولياء الله الذين لا خوف عليهم ولا هم يحزنون﴾[6].

"These will be the Sufis and saints who have no fear nor will they grieve."

It is as if the saints who are pure-hearted are Allah and the Sufi. Their hearts are clean and spacious, their hearts are full of generosity, generosity, compassion, mercy and abundance.

In another Hadith, the Prophet (peace and blessings of Allah be upon him) used the same words. He said:

﴿متحابون بجلال الله، وتصافوا فيه، وتزاوروا فيه، وتباذلوا فيه﴾[7].

They will be the ones who will show love for God, have a clean heart, will visit each other and visit and spend on each other, that is, to be generous."

In view of this hadeeth, if we look around us, we know that to this day, visiting the shrines is not for anybody else but for the wolves and the Sufis. To date no one has heard that anyone goes to visit a non-Sufi. No one goes to visit the non-Sufi and non-Wali. The Prophet (peace and blessings of Allah be upon him) designated the Sufis to visit the shrine, and has continued for fourteen centuries to this day.

It is reported from Hazrat Abdullah ibn Mas'ud (RA) that the Prophet (peace and blessings of Allah be upon him) said:

﴿أتدرى ما يقول الله فى الشام؟ إن الله يقول: يا شام! أنت صَفْوَتِيْ من بلادي﴾.

iJETRM
International Journal of Engineering Technology Research & Management

Do you know what God said about Syria? (Then the Prophet himself answered) Indeed, Allah says (interpretation of the meaning): So my city is my chosen city. "

In the Syria, the king declared that the city of Sufi, Safi was chosen.

Abu 'Abd al-Bayr (may Allah be pleased with him) narrates that the Prophet (peace and blessings of Allah be upon him) said:

This is the power of Allah, the Muslim, the Holy Prophet (peace and blessings of Allah be upon him).

As if from the cities, Sufis refer to Syria and Sufis out of slaves are Sufis. Who will be based in this country? Sufi refers to the Sufi because in this regard in Syria, the Prophet (peace and blessings of Allah be upon him) said that there would be forty converts from this country.[8]

Three sources of spirituality

All three spiritual tools are used throughout this spiritual journey:

1. Sharia

2. The way

3. Reality

• Shariah: The name of the devotee in life is Sharia.

• Intuition: The name of the originator from one's own self is Tariqat.

• Fact: The name of the loved one is fact.

Otherwise:

• Shariah: The name of the right person.

• Method: The name of self-separation.

• Reality: The Name of Being is actually God.

When Sufi goes through the aforementioned spiritual stages and adopts the three mediums of spirituality, this mysticism promotes divinity. Elevates the pools ... Gives maturity to intentions ... Gives matters accuracy ... Eliminates frustrations ... Stabilizes trust and confidence ... Gives purification to the practices ... Gives greatness to the world ... And accommodates places.

Importance of Sufism

One of the hadiths in Hadith books is known as the Hadith Gabriel, in which one day Gabriel appeared in human form in the service of the Prophet (peace and blessings of Allah be upon him) and asked some questions. That was: What is favor? The Prophet (peace and blessings of Allah be upon him) replied: "Kindness is to worship God as if you are seeing God. Even if you do not see God, at least believe that he is Seeing You.

To create this kind of kindness in the heart of a servant is mysticism in Sofia's language. The description actually creates trust and sincerity in the heart of the servant. The attribute is nothing but religion, but the spirit of religion. Just as the body is a dead body without the soul, so worship of God is of no value without sincerity. In the heart of the servant, Allah creates the love of God Himself. Love God, because in the eyes of the Sufi, the Creator is God, the son of God. And good with someone else is good with a relative. Divinity prevents disobedience and prevents the servants of God from loving their rights. Therefore, Sofia spends the life of the women, paying the full rights to Allah and the Almighty. The importance of declaring Almighty Allah and the goodwill of His servants cannot be denied. Allama Iqbal, while explaining the importance of Sufism and

iJETRM
International Journal of Engineering Technology Research & Management

Sufism, said: Six million (85%) of the seven million Muslims of India are certainly the results of the futures of the people of Sufism.[9]

In this article we will analyze the things of Sufism in the light of the Qur'an and the Sufis who agree with them.

Here are some of the teachings that Sofia emphasizes:

1 ... The love of God

2 ... Obedience to the Messenger of Allah

3 ... Purification of the Self (Adorning Your Self with Virtue and Purification)

4 ... Tolerance

5 ... service delivery

We now analyze these teachings in light of the Quran:

Love of almighty

The things that Sofia emphasizes most in her teachings are love and godliness, because love is the one that compels a beloved to obey her beloved, and prevents her from disobedience and the heart of a beloved. I have the strength to endure every suffering and suffering for the pleasure of the Beloved, and love is the thing that compels the Beloved to do what the Beloved pleases and to all that action. Avoid what the beloved is upset with, if Sofia's men perform zeal, piety, worship and mujahidah, then their purpose is to seek only Allah's pleasure. He does not worship the God of greed or fear of hell to heaven, stand Hazrat Rabia bsri said in his prayer: "O Allah! If I worship you for heaven, then deprive me of it; if I worship you for the fear of hell, throw me into it, but if I worship you, I will lose myself. Do not keep it"[10]

What is Divorce? Volunteer friends wish to welcome Haif Bashida. Finding the consent of the beloved, wishing for the beloved rather than the beloved, is a pity".[11]

"In both worlds, Sufis see nothing but the existence of Almighty Allah. "

Imam Rabbani says: "If the Almighty Allah (ie Sufis) wants Paradise, then it is not because their intention is the pleasure of the soul, but because it is the place of Allah's pleasure, if they seek refuge in Hell. So it is not because it has the gloom in it, but because it is a place of displeasure with God, otherwise the reward and the grief volume are equal for them. Their original purpose is voluntary divine. [12]

And this is the teaching of the Quran:

Therefore, Allah says

﴿ وَالَّذِيْنَ آمَنُواْ أَشَدّ وَالَّذِيْنَ آمَنُواْ أَشَدُّ حُبّاً لِّلّهِ ﴾[13]

"And those who believe, they love Allah the most."

Allah Almighty says in another verse:

﴿ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللهِ وَرَسُولِهِ وَجِهَادٍ فِيْ سَبِيْلِهِ فَتَرَبَّصُواْ حَتَّى يَأْتِيَ اللهُ بِأَمْرِهِ وَاللهُ لاَ يَهْدِيْ الْقَوْمَ الْفَاسِقِيْنَ﴾[14])

"O Prophet! Tell the Muslims that if you find your fathers and sons and brothers and wives and relatives and relatives and the business which you are very scared of falling into, and the houses which you are very afraid of Beloved, if any of these things is more dear to you than to Allah and His Messenger and to Jihad in His way, then wait till Allah's decision is issued and remember that Allah guides the wicked.

"If a person is in a position to love God and to be jealous of Allah and to give to Allah and to stop giving something to God, then he will unite his faith."

iJETRM
International Journal of Engineering Technology Research & Management

The Prophet (peace and blessings of Allah be upon him) prayed this prayer:

"O Allah! Let me love you more than yourself and your family and more than cold water when you are thirsty. "

And Sofia's gentlemen use to do the same thing in their hearts and in the hearts of their clients.

Obey Allah (SWT)

It is impossible for Sufiya to follow the Prophet (peace and blessings of Allah be upon him) and achieve the Divine and Salvation without following the beauty of the Prophet (peace and blessings of Allah be upon him). Thus, Imam Rabbani Sheikh Ahmad Sirhandi writes in a letter: "Reaching this blessing, ie attaining Godliness, is associated with the following of the Sayyidulwaleen. It is impossible to achieve success without following the Prophet (peace and blessings of Allah be upon him). "

The path is clear

There you will progress.[15]

"O Saadi! It is impossible to achieve divine understanding and reconciliation without following the Holy Prophet (peace and blessings of Allah be upon him)."

This is what Allah says in the Quran:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِىْ يُحْبِبْكُم﴾.[16]

O Prophet! Tell them that if you love God, then follow me, as a result Allah will love you. "

Because obeying Allah's Apostle is obedience to God Himself, I say that Allah is Almighty.

﴿مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللهَ﴾.[17]

"The person who obeys God's Messenger obeyed God. "

Because what the Prophet (peace and blessings of Allah be upon him) utters is a revelation.

وَمَا يَنطِقُ عَنِ الْهَوَى ، إِنْ هُوَ إِلَّا وَحْىٌ يُوحَى﴾ .[18]

Messenger of Allah! They do not speak out of their desires, they (whatever they are giving you about religion) are the revelation, which is sent to them. "

Therefore, in another verse he said:

﴿ماأ تاكم الرسول فخذ وه وما نها كم عنه فانتهوا﴾.[19]

The Prophet (peace and blessings of Allah be upon him) shows that a person's faith cannot be perfect until the Prophet (peace be upon him) loves everything and has all his wishes. Do not submit to the decree of the Prophet. So, the Prophet (peace and blessings of Allah be upon him) said:

﴿ لايؤمن احدكم حتّٰى اكون احب اليه من والده وولده والناس اجمعين﴾.[20]

"None of you can be a believer unless you love me more than your parents and children. "

﴿لايؤمن أحدكم حتّٰى يكون هواه تبعَاً لما جئت به﴾.[21]

"None of you can be a believer unless his desires are in accordance with the way I have been brought up."

Holy Quran and purification of self

Allah has quoted a prayer of Ibrahim in the Quran

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُولاً مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِکَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ﴾[22]

iJETRM
International Journal of Engineering Technology Research & Management

Our Lord! Send among My descendants a Messenger from among them who recites to them your verses, and teaches them the Book and Wisdom, and refines within them.

It is evident from the prayer of Abraham that the true purpose of a prophet's book of verses, verses and teachings is the purification of the people.

The Prophet (peace and blessings of Allah be upon him) said:

﴿ہُوَ الَّذِیْ بَعَثَ فِیْ الْأُمِّیّٖنَ رَسُولاً مِّنْہُمْ یَتْلُو عَلَیْہِمْ آیَاتِہِ وَیُزَکِّیْہِمْ وَیُعَلِّمُہُمُ الْکِتَابَ وَالْحِکْمَۃَ وَإِن کَانُوا مِن قَبْلُ لَفِیْ ضَلَالٍ مُّبِیْنٍ ﴾[23]

"Almighty Allah is the One Who sent among the illiterate a Messenger among them, who recites to them divine verses and commends them, and teaches them the Book and Wisdom, even though they were before it. The gum was lying in the open. "

This verse shows that the purpose of the Prophethood of the Prophet (peace and blessings of Allah be upon him) was to recite divine verses to people, to recite them and to teach them the book of wisdom. But in view of this, it is clear that purity of purity was the main purpose of the Holy Prophet's prophets, because the purpose of recitation of the verses and teachings of the book is purity, because if the purification of education is not self-fulfilling. If education and education, teaching is all a waste.

As is clear from the above poem of Bhatai Sahib,

In another place he says:

﴿قَدْ أَفْلَحَ مَن زَكَّاہَا ، وَقَدْ خَابَ مَن دَسَّاہَا﴾[24].

"Indeed, he became the person who purified his own self, and he became an unclean person who polluted his own self."

The mystics that teach Sufism to purify oneself are: maliciousness, ungratefulness, lying, promise vacancy, treachery, malignity, deceitfulness, slander, slander, slander, mischief, flattery and flattery, Harassment, tyranny, pride, pride and humility and unlawfulness.

There is no doubt that most of the Qur'an and Sunnah teaches them to abstain from chastity and to enrich themselves with virtues.

On the virtues of virtue, Syed Sulaiman Nadvi has written the sixth volume of the Sirat al-Nabi, which contains 413 pages, in which he mentions hundreds of verses and hadiths. On the contrary, if one considers only the four members (four important worships, prayer, fasting, zakat, haj and Hajj), it would be clear that the Qur'an and the Sunnah have stated their purpose as purification and purification.

The Qur'an says about prayer.

﴿إِنَّ الصَّلَاۃَ تَنْہَی عَنِ الْفَحْشَاء وَالْمُنکَرِ﴾[25].

"Truly, prayer stops people from acts of dishonesty and evil."

Allah says about fasting:

﴿لَعَلَّکُمْ تَتَّقُونَ﴾.[26]

(You are obliged to do so) so that you may have piety and piety. "

The Prophet (peace and blessings of Allah be upon him) said:

﴿من لم یدع قول الزور والعمل بہ فلیس للہ حاجۃ بان یدع طعامہ وشرابہ﴾ ”[27].

"Whoever does not give up evil words and bad deeds, God has no need for him to remain thirsty."

Allah says about Zakat

iJETRM
International Journal of Engineering Technology Research & Management

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم﴾.[28]

Receive charity (zakat) from their possessions, through which they seek and purify their inner self. "

The Prophet (peace and blessings of Allah be upon him) said:

﴿واتقوا الشح، فان الشح اهلک من کان قبلکم، حملهم علیٰ ان سفکوا دمائهم، واستحلوا محارمهم﴾[39].

“Give zakat and charity) and protect yourself from the misery of the soul, because nephew (the person who is self-destructive) has destroyed the first ones from you that they have pierced them. Make the forbidden things lawful. "

Clearly, zakat, charity is the purification of the human being within the real purpose of subsidy.

Allah says about Hajj:

﴿فَمَن فَرَضَ فِيْهِنَّ الْحَجَّ فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِيْ الْحَجِ﴾.[30]

A person who intends to perform Hajj during the months of Hajj should protect himself from oppressing women, disobeying and fighting.

﴿وَتَزَوَّدُواْ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾.

"Take the expenditure with you, because the best expenditure is piety."

For the past few years, the conspiratorial minds of the unbelievers have wrought a temptation all over the world in the name of "Sufism". In the name of "Sufi Islam" they are preparing a "miraculous mixture" that is acceptable to Jews, Christians, Hindus, Sikhs and all religions - nonsense, even a less knowledgeable Muslim knows this. When Islam was proclaimed by the Prophet (peace and blessings of Allah be upon him) in Makkah, the opposition started from that time and the beloved master lived with his forces all his life after that. - If an "edition" of Islam would have been possible for all the disbelievers, the Prophet would have offered it, but you would have rejected all the big offers and not just the pressures and threats. On the will and demand of the disbeliever, religion has not changed any of the minor orders of Islam. Therefore, we can now say with certainty that whatever religion and ideology, acceptable to all, may be pure disbelief, 'Islam is never.

Why do you think infidelity is being exploited by the name of "Sufism"? Because the word is already very oppressive. Some have justified dance and other myths in the name of Sufism, and some have called Sufism itself the product of strange ideas and false from beginning to end. The public was left wondering between these two extremes, what is the real truth?

The truth is that Sufis, according to Sufis, are not the names of Sufi sectarians, rituals and shrines and Urs and Qwallis. It is synonymous with Tozkia and kindness, meaning moral and inward training. It is his intention and purpose to remove the rajas and to seek the virtues and virtues in his inner self by removing the virtues and virtues. It would be appropriate here if we would like to clarify our point by presenting an interesting quote from Imam-ul-Aarfeen, Shaykh-ul-Hadith Hazrat Maulana Muhammad Zakariya Muhajir Madani. Hazrat writes:

"One morning at ten o'clock in the morning I was very busy in my room, Maulvi Nasser went upstairs and said," Raees al Ahrar has come to Ripur, only to shake hands. " As he climbed up and down on the saddle, he extended his hand for the handshake and said, "Going to Ripur and asking a question to you, and tomorrow is a comeback.

What is this mysticism? What is the truth ""

I answered with a smile, "Only the intention, nothing but the origin, All actions depend on intentions

And extreme is Worship Allah as if you were seeing Him. "

On my answer, I stood up and said, "I have been thinking sincerely that if you answer this I will object, and it will answer this object, I have not thought it."

iJETRM
International Journal of Engineering Technology Research & Management

I said, "Go on, even the weaker one, I have a problem too. Keep thinking about it for the day before tomorrow, be careful not to get long talk time in the day, two or four minutes a day." I will. If you want to talk long it will be after Mugabir. "

Late on the very next evening, approaching the West and said:

"It was difficult to stay up last night because I have to go to Falanjala and it was necessary to stay with you at night, so one day went already."

And he also said: "Your yesterday's gambling affected me a lot, and I kept thinking about it till yesterday. I didn't understand your answer." , Maulana not even get object "

The "correct intention" is the beginning of all Sufism and the "the connection to God" is the end of all Sufism, they are called as Shatta, they are called Smadhi, they are called Sakhi.

I said, "Maulvi Sahib, all the skulls are worn for it. Zikr Bal Jahar is also for this purpose. The mujahid, the meditation is also for that, and to whom Allah grant this wealth in any way with His pleasure. No need anywhere.

The Companions of the Prophet (peace and blessings of Allah be upon him) used to have everything at one glance with the effect of alchemy, and they did not need anything. After this, Akbar and Hikmatyah made an abundance of cardiovascular diseases. But as different therapists suggest for cardiovascular diseases, spiritual practitioners have prescribed their own experiences appropriate to the spiritual ailments of all time, which were based on conflicting experiences that benefit some very quickly, some to many.

The Sufi researchers of every era have come to say the same thing that Shaykh-ul-Hadith said in his fascinating way, on which the authors and commentators of these gentlemen are open witnesses. Khwaja Mohammed quotes a reference to the Innocent, dismantling all the foundations of so-called "Sufism".

Khawaja Muhammad Masoom Hindi, affiliated to Al-Naqshbandiya Mujaddid, was the first son and successor of Hazrat Mujaddat al-Thani. Allah Almighty blessed you in your life, throughout your life, as well as the Arabs, Mawra al-Nahr and From Afghanistan to India, it was spread that it was known that you are celebrating the whole place by holding the blessed position of invitation and honor. The historians write that nine hundred thousand people pledged allegiance to your hands and your caliphs were about seven thousand.

You write in one of your letters:

Brother Mullah Hassan Ali wrote a letter to one of my correspondent, Obaidullah Beg, asking for an answer. It is suspected that the distinction of Hasan and Qabi'ah in the Shari'ah, is that they have seen in a magazine that peace is best for all and everyone is friends with the Shari'ah, that there is war with enemies and peace with friends.

Weird suspicion is no matter what the Shari’ah law is, and where the similarities came from, the Shari'ah has proved to be a definite revelation in which there is absolutely no scope for doubt and suspicion. Judgment Day these rules will remain. Adherence to the requirements of the Shariah is essential for all the public.

It is not permissible for a person to take up the rules of the Shariah and free the people from the Shari’ah. Amongst the beliefs of the Sunnah of the Sunnah, it is also the belief that restoration of consciousness does not reach the level of suffering that the Shariah should abolish. Anyone who believes against it is out of the spirit of Islam.

The rule of keeping friendship and friendship with a party which Almighty Allah has declared to be its enemy and commanding concentration, is beyond Islam, and this claim and love cannot be combined in one place, Because obedience to the Beloved and friendship of the Beloved's friends and the disgrace of his enemies are in love”.[31]

Those who reject jihad or any Shariah order in the name of Sufism or Sufism and make deliberate efforts to reduce their importance 'are completely unaware of true Islamic Sufism. This group of atheists is an enemy of

iJETRM
International Journal of Engineering Technology Research & Management

Sufism and Sufism, as opposed to other Islamic orders. In the name of "Sufism", these orbital's may fool the ignorant masses by showing new spectacles, but the happy Chinese people of the truth and those associated with them will never come to their "repressions". May Allah keep us on the straight path, protecting us from all kinds of error!

It is anything but difficult to mistake Sufism for Asceticism (Zuhd). Plainness is the renunciation of the world for profound upliftment and the fulfillment of the great beyond. Gnosis may include a proportion of parsimony however the goal is to attempt the profound excursion.

To demonstrate legitimacy of otherworldly excursion and picking up closeness to Allah, different refrains from Qur'an are referred as:

"Allah is the Light of the sky and the earth. The likeness of His light is as a specialty wherein a light is. The light is in a glass. The glass is in a manner of speaking a sparkling star. (This light is) fueled from a favored tree, an olive neither of the East nor of the West, whose oil would nearly gleam, forwards (of itself) however no fire contacted it. Light upon light. Allah guideth unto His light that He will. Furthermore, Allah speaketh to humankind in purposeful anecdotes, for Allah is Knower of all things". [32]

Conclusion

In its general importance otherworldliness is the name of "an individual's standing firm against the world and looking for reality inside himself." it could be said, it is the basic part of all conviction frameworks and philosophical schools. Together with contrasts of demeanor, there is an otherworldly understanding in all frameworks. Sufism is the name of the way to accomplishing Islamic otherworldly life and profound development. Sufism is a piece of Islam's insightful, cognizant and social legacy. Islamic Sufism is the way of love, goodness and sense of self preparing portrayed in the Quran as "tazkiya (decontamination)," "taqwa (devotion)" and "tabattul (disavowal)". Thus, as other Islamic sciences, it showed up in the Islamic second and third hundreds of years as a part of information with technique and point. Initially, it created as a parsimonious way of life, and later on it got systematized under the name of Sufism. Two significant variables, one profound and the other social, assumed a job in the rise of Sufism. The fundamental factor that empowered Sufism to show up is an otherworldly one: the standards of Islam's essential sources, the Quran and sunnah (practices of the Prophet)

References

[1] Hajwari Abu al-Hussein Syed Ali ibn Uthman: Kashful-Mehjoob, Urdu translation by Abdul Rahman Tariq, Lahore, Institute of Islamic Studies, 2005, p. 416

[2] Chishti, Professor Yousaf saleem, Tarikh e Tasawuf Lahore, Darul-Kutub 2009, p. 115

[3] Al-Qushairi, Abul-Qasim Abdul-Kareem Hawazin, Maktabah Rehmania Lahore, p. 416

[4] Al-Hajj, 22:36

[5] Ibne Abi-Shaibah, Al-Musanaff, p.367/7, Hadith no. 36757

[6] Imam Al-Nisaii, Al-Sunan, p.362/6, Hadith no.11236

[7] Hindi, Kanzul Ummal, Hadith no. 24703, p. 9/8

[8] Tabrani, al-Mujam al-Qabir, p.251/18, Hadith no. 627

[9] Hafiz Muhammad Musa Bhutto: Sufism and Ahle-Sufism, Sindh National Academy Trust Hyderabad, p. 115

[10] Mirza Kalich Baig: Tazkratul Auliya, Sindh Printing Press, Nowsheri Darwaza, Shikarpur 1927, p. 15

[11] Maulana Muhammad Zakariya: Shariat-e-Alat-e-Islami, 1993, p. 102

iJETRM
International Journal of Engineering Technology Research & Management

[12] Imam Rabbani Mujadid Al-Thani Sheikh Ahmed Sirhindi: Correspondence of Imam Rabbani, Karachi, Dar al-Sha'at, , 2006, p. 191/35

[13] Al-Baqara,2:165

[14] Al-Taubah,9:24

[15] Shaykh Ahmed Sirhindi: Correspondence, Maktoob 78, p. 279/1

[16]Al-imran,3:31

[17] Al-Nisa,4:80

[18]Al-Najam,53:3,4

[19] Al-Hashar,59:7

[20] Bukhari, Muhammad bin Ismaeel, SahiH Bukhari, Kitabul-Eman, p.6/1, Hadith no.15

[21] Muhammad bin Abdullah Khatib Al-Tibrrazi, Mishkatul-Msabih, p.30

[22] Al-Baqarah,2:129

[23] Al-Jumah,62:2

[24] Al-Shamas,91:9-10

[25] Al-Ankaboot,29:45

[26] Al-Baqarah,2:183

[27] Abu-Easa, Jamai Al-Termazi, Darul-Salam Linashr e Wal-Taziee Riyadh, 1999, Hadith no.707

[28] Al-Taoubah,9:143

[29] Mishkatu Msabih, P.164

[30] Al-Baqarah,2:197

[31]Khwaja Muhammad Masoom, Maktoobat e Masoomiah, idarah Mujadidiah Nazim Abad Karachi, 1980, Maktoob no.73, p.121

[32] Al-noor 24:35