

Tasawwuf (part 2)

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“Question: If the ma’arif of tasawwuf had come from Rasulallah, there should not have been any differentiation. Contrarily, there are various branches of tasawwuf. Why are the ahwal and ma’arif in each of them different? {pullquote position=left;}Rasulallah ﷺ ﷺ ﷺ ﷺ

taught the ma’arif, secret sciences, to his companions in different degrees{/pullquote}“Answer: This difference is due to the difference in men’s abilities and the conditions they are in. For example, though there may be a specific remedy for a disease, the prognosis and medical treatment varies with the patient. It is like the difference between photographs of a person taken by different photographers.

Every perfection has been taken from Rasulallah (sall-Allahu ta’ala ’alaihi wa sallam). There have been small differences due to power and manner of reception. Rasulallah (sall-Allahu ta’ala ’alaihi wa sallam) taught the ma’arif, secret sciences, to his companions in different degrees.

As a matter of fact, he declared in a hadith sharif,

‘Tell each person as much as he can understand!’

One day while he was imparting some subtle knowledge to Hadrat Abu Bakr, Hadrat ’Umar came in and Rasulallah changed his way of expression. When Hadrat ’Uthman joined in, he did the same again. When Hadrat ’Ali came, he changed the way of his expression again. He spoke in different ways suitably with their talent and nature (radi-Allahu ta’ala anhum ajma’in).

Origins of Tasawwuf “All paths of tasawwuf originated from Hadrat Imam Ja’far as-Sadiq (radi-Allahu ta’ala ’anh), who was joined to Rasulallah (sall-Allahu ta’ala ’alaihi wa sallam) with two lineages, one of which was his paternal way, which reached Rasulallah through Hadrat ’Ali (radi-Allahu ta’ala ’anh). The second line was his maternal grandfather’s pedigree, which was related to Rasulallah through Hadrat Abu Bakr (radi-Allahu ta’ala ’anh).

Because he descended maternally from Abu Bakr as-Siddiq and also received faid from Rasulallah through him, Hadrat Imam Ja’far as-Sadiq said, ‘Abu Bakr as-Siddiq gave me two lives.’

These two ways of faid and ma’rifa that Imam Ja’far as-Sadiq had did not commingle or intersect. Faid has been flowing through Hadrat Imam to the great Akhrariyya guides from Hadrat Abu Bakr, and to the other silsilas (chains) from Hadrat ’Ali.□

to be continued in article "Tasawwuf (part 3)" ...

- Imam Muhammad Ma’sum al-Faruqi

□ (rahmat-Allahi ta’ala ’alah)

fifty-ninth letter of the second volume of his Maktubat,

Reformatted extracts from the book

"Advice for the Muslim - Eleventh Edition", p25+

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