

## Tasawwuf (part 1)

Written by Anwar-un-Nabi (?????????? ???? ???? ????)

Sunday, 21 September 2008 23:36 - Last Updated Sunday, 08 August 2010 00:29

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Imam Muhammad Ma<sup>sum</sup> al-Faruqi (rahmat-Allahi ta<sup>ala</sup> <sup>alaih</sup>), who was a specialist in tasawwuf, great <sup>alim</sup> and leader of the awliya <sup>of his time</sup>, wrote in the fifty-ninth letter of the second volume of his Maktubat:

All the paths of tasawwuf come from Rasulullah <sup>???</sup> <sup>????</sup> <sup>????</sup> <sup>???</sup>

All the outward and spiritual perfections have been attained through Muhammad Rasulullah (sall-Allahu ta<sup>ala</sup> <sup>alaih</sup> wa sallam). The orders and prohibitions, which are outward, have been transmitted to us through the books written by our a<sup>immat</sup> al-madhhab. And the hidden knowledge pertaining to the heart and soul have been conducted through the great men of tasawwuf.

It is written in the Sahih of al-Bukhari that Abu Huraira (radi-Allahu ta<sup>ala</sup> <sup>anh</sup>) said,

I filled two cups from Rasulullah (sall-Allahu ta<sup>ala</sup> <sup>alaih</sup> wa sallam). I have explained the contents of one of them. You would kill me if I disclosed the other.

It is also written in the Sahih of al-Bukhari that when <sup>Umar</sup> (radi-Allahu ta<sup>ala</sup> <sup>anh</sup>) died, his son <sup>Abdullah</sup> (radi-Allahu ta<sup>ala</sup> <sup>anh</sup>) said that nine-tenths of knowledge had died and, seeing that the listeners were confused, added that he meant not the knowledge of fiqh but the knowledge of knowing Allahu ta<sup>ala</sup>.

All the paths of tasawwuf come from Rasulullah (sall-Allahu ta<sup>ala</sup> <sup>alaih</sup> wa sallam). The superiors of tasawwuf have attained the ma<sup>arif</sup> emanating from the blessed heart of Rasulullah (sall-Allahu ta<sup>ala</sup> <sup>alaih</sup> wa sallam) through their rehbers in every century.

Tasawwuf was not made up by Jews or mutasawwifs. Indeed the terms fana <sup>,</sup> baqa <sup>,</sup> jadhba, suluk and sair-i ila<sup>llah</sup>, which were used for attainments on the way of tasawwuf, were first used by the great leaders of tasawwuf.

It is written in Nafakhat that Abu Sa<sup>id</sup> al-Harraz (radi-Allahu ta<sup>ala</sup> <sup>anh</sup>) was the first one who used the terms fana <sup>and</sup> baqa <sup>.</sup> Then ma<sup>arif</sup> of tasawwuf came from Rasulullah (sall-Allahu ta<sup>ala</sup> <sup>alaih</sup> wa sallam). The names for these ma<sup>arif</sup> were given later. It is written in many books that, before he was notified of his Prophethood, he had performed dhikr by heart.

I filled two cups from Rasulullah <sup>???</sup> <sup>????</sup> <sup>????</sup> <sup>???</sup>. I have explained the contents of one of them. You would kill me if I disclosed the other

Abu-Huraira <sup>??????????</sup> <sup>????</sup> - Hadith - Sahih Bukhari

Tawajjuh (thinking deeply) towards Allahu ta<sup>ala</sup>, the dhikrs of nafi (negation) and ithbat (affirmation) and muraqaba (mediation) existed during the time of Rasulullah (sall-Allahu ta<sup>ala</sup> <sup>alaih</sup> wa sallam) and the as-Sahabat al-kiram (radi-Allahu ta<sup>ala</sup> <sup>anhum</sup> ajma<sup>in</sup>), too. Although the above terms had not been heard from Rasulullah (sall-Allahu ta<sup>ala</sup> <sup>alaih</sup> wa sallam), his frequent reticencies showed that he had those ahwal (pl. of hal, spiritual state). He declared,

A little tafakkur is more beneficial than the <sup>ibadat</sup> of a thousand years.

Tafakkur <sup>means</sup> <sup>(exercise of)</sup> discarding absurd thoughts and meditating on the Reality. <sup>Khidir</sup> (<sup>alaih</sup> <sup>s-salam</sup>) taught <sup>Abd al-Khaliq al-Ghunjdawani</sup> (rahmat-Allahi ta<sup>ala</sup> <sup>alaih</sup>) that mutasawwifs should perform dhikr by repeating the kalimat at-tawhid

continued<sup>in article "Tasawwuf (part 2)" ...</sup>

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style="font-size: 8pt; font-family: Georgia"><em><span style="color: #999999">❖- Imam  
Muhammad Ma❖sum al-Faruqi<br /> </span></em><span style="font-size: 8pt; color: #999999;  
font-family: Georgia"><em>❖(rahmat-Allahi ta❖ala ❖alaih)<br /> fifty-ninth letter of the second  
volume of his Maktubat,<br /> </em></span></span><span style="font-size: 8pt; color:  
#999999; font-family: Georgia"><em>Reformatted extracts from the book <br /> "Advice for the  
Muslim - Eleventh Edition", p25+<br /> Hakikat Kitabevi<br /> Waqf Ikhlas Publications<br />  
Istanbul, Turkey</em></span> </p> <p> </p>