

### Tasawwuf (part 3)

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

Sunday, 21 September 2008 23:44 - Last Updated Saturday, 07 August 2010 21:00

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**Muhammad Ma<sup>sum</sup> (rahmat-Allahi ta<sup>ala</sup> <sup>alaih</sup>)** wrote in his sixty-first letter of the second volume: {pullquote position=right;}Oh my Rabb! From You, I want iman the end of which is not disbelief{/pullquote} **The most valuable and most beneficial thing in this world is to attain the ma<sup>rifa</sup> of Allahu ta<sup>ala</sup>, that is, to know Him. Allahu ta<sup>ala</sup> can be known in two ways.**  
**In the first one, one can know Him as the scholars of Ahl as-Sunna (rahimahum-Allahu ta<sup>ala</sup>) communicated. The second one is the understanding of the great men of tasawwuf.** {pullquote position=left;}Be at enmity with your nafs! It bears enmity against Me{/pullquote} **The former knowledge can be gained as a result of study and meditation. The second one is attained through kashf and shuhud of the heart.**  
**The first one pertains to knowledge (ilm), which originates from wisdom (aql) and intelligence, while the second one pertains to a spiritual state (hal) which originates from the origin, the reality.**  
**In the first one, there exists an alim as a mediator. In the second, mediation of the arif comes to an end, because becoming an arif of something means being lost in that thing. This is expressed well in the verse,**  
**Descending and ascending does not make you closer,**  
**To get closer to Haqq means to cease existing!**  
**The former is related to the ilm al-khusuli (knowledge attained by studying), and the latter to the ilm al-khuduri (knowledge attained through revelation).**  
**In the former the nafs has not given up disobedience, while in the latter the nafs has perished and is always with al-Haqq.**  
**In the former, iman and ibadat are in a superficial form, because the nafs has not become a believer yet. A hadith qudsi declares,**  
**Be at enmity with your nafs! It bears enmity against Me.**  
**Iman of the heart mentioned above is called the iman al-majazi (metaphoric belief), which may go away.**  
**In the latter, because there is no quality of being human left and because the nafs itself has become a believer, iman is protected from being lost, so it is called the iman al-haqiqi (real belief). In this stage ibadat are real. The metaphor may be lost, but the reality will not cease existing.**  
**This real belief is referred to in the hadith ash-sharif,**  
**Oh my Rabb! From You, I want iman the end of which is not disbelief,**  
**and in the 136th ayat of the Surat an-Nisa,**  
**Oh Believers! Believe in Allah and His Rasul.**

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| <p><b>The two ways by which Allahu ta<sup>ala</sup> can be known:</b></p> |
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**As the scholars of Ahl as-Sunna (rahimahum-Allahu ta<sup>ala</sup>) communicated**

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