

An Explanation of Tasawwuf and its Practices	
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The three aspects of the Dīn	<p>Īmān (faith) - accepting as true all the unseen realities which the Messenger of Allāh ﷺ informed us about</p> <ul style="list-style-type: none"> - This is the foundation and basis of the entire religion - Subject of 'Ilm al-'aqā'id (the science of beliefs) <p>A'māl Ṣāliḥah (righteous deeds) - the practical portion of religion pertaining to the external limbs.</p> <ul style="list-style-type: none"> - Subject of 'Ilm al-fiqh (the science of jurisprudence) <p>Ṣifāt and kayfiyyāt (attributes and states of the soul and heart)</p> <ul style="list-style-type: none"> - Subject of Taṣawwuf
Messenger of Allah	Perfectly combined these three branches in a holistic way
Later generations Division of experts	The inheritors and representatives of the Messenger ﷺ combined all three branches, but they maintained a specific connection with the service of one branch in accordance with their capabilities <ul style="list-style-type: none"> - This led to separate Imams of beliefs, jurists and Sufis - It is absolutely not necessary that the person who is an 'ālim and a muhaddith or a faqīh of high rank also has special knowledge of Tasawwuf; or the one who is a Sūfī master of the heart and a knower of Allah is also an expert in Islamic law
Imams of Tasawwuf	Just as the Imams of beliefs and the jurists preserved, refined and elaborated the first two branches of religion, the Sūfīs served and preserved the third important branch
Goal of Tasawwuf	Acquiring attributes and states of the soul and heart such as love for Allah and fear of Him, sincerity, ihsān, renunciation of worldly pleasures and reliance on Allāh, and purification of internal character traits <ul style="list-style-type: none"> - These qualities are not acquired, and are not correctly conceived, by a mere study of books - The primary means to the acquisition of these qualities is to find the company and the training of its bearers
Reaction to Tasawwuf	The method of vigorous, audible dhikr (darb) was unfamiliar and intolerable to the author <ul style="list-style-type: none"> - "As far as I know, the audible and rhythmic method in which these reciters are performing dhikr, neither did the Messenger of Allāh ﷺ teach the noble Sahābah RA, nor did the noble Sahābah RA teach this method of dhikr to the Tābi'īn"
Implication of bid'ah	If the specific practices and ashghāl of Tasawwuf, like the methods of

	<p>dhikr and murāqabah are bid'ah and incorrect, the implication of this would be that Hazrat Mujaddid Alf Thāni RH, Hazrat Shāh Walī Allāh RH, Hazrat Sayyid Ahmad Shahīd and Hazrat Shāh Ismā'īl Shahīd were not revivers or renovators, but preservers and propagators of bid'ah</p> <ul style="list-style-type: none"> - A reviver is not infallible and a receiver of revelation like a prophet, but he certainly cannot be an inviter to, and propagator of bid'ahs
Argument against bid'ah Example	<p>Is it bid'ah to utilize other means to acquire something that is an objective in the religion (maqṣūd) and was commanded (ma'mūr bihī), but it cannot be attained using the methods in which it was attained in the time of the Messenger of Allah ﷺ and the noble Ṣahābah RA?</p> <ul style="list-style-type: none"> - Studying and teaching religion is necessary. In the time of Allah's Messenger ﷺ and the noble Sahābah RA there were neither madrasahs nor books. Thereafter, the circumstances were such that books and madrasahs and syllabuses became necessary
Why it isn't bid'ah	<p>If some new permissible path is adopted in order to acquire some religious objective, due to the old methods having become inadequate, then this cannot be termed an "addition" in religion nor will it be a bid'ah</p> <ul style="list-style-type: none"> - The practices of Sulūk are not practiced with the belief that they are end-objectives. Rather, they are all practiced in order to purify and adorn the self
Adopting new methods in Tasawwuf	<p>The Imāms of Tarīqah would reformulate and change the prescribed types of exercises and struggles in accordance with the circumstances of their times and their experiences</p> <ul style="list-style-type: none"> - The method of dhikr (darb) originated in order to increase the effect of dhikr - None of these methods are considered end-objectives and commands. This is why after achieving the goal, all these things are abandoned
Goal of the exercises	Breaking the nafs, overcoming passions and producing softness in one's nature
Need of scholars for Tasawwuf	<p>If those that Allah has given the ability to work for religion were to give even a little attention here, they would see how much strength comes in their work</p> <ul style="list-style-type: none"> - The services of religion rendered by Hazrat Khwājah Sāhib RH, Bāwā Sāhib RH and, thereafter, Hazrat Mujaddid Sāhib, Hazrat Shāh Walī Allāh Sāhib RH, and all the feats they have demonstrated – which even our immense organizations and groups cannot do – their sincerity and particular strength of heart had a special involvement in this, which was generated through the path of Tasawwuf

Condition of those currently engaged in Tasawwuf	The situation now is that only those helpless ones turn their attention here whose only work is to say, "Allah, Allah." Allah ﷺ has given different capacities to His slaves. The man with deficient capacities cannot do the work of those with higher capacities
Necessity of certain inwardly traits Du'ās	<p>Love and fear of Allah</p> <ul style="list-style-type: none"> - "And those who believe are most severe in their love of Allāh" - "They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His verses are recited unto them they increase their faith, and they trust in their Lord" - "The skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to Allah's remembrance" - "Who remember Allah standing and sitting, and lying on their sides" - "O Allah! Make your love more beloved to me than myself, my family and cool water" - "O Allah! Make me fear You as though I am seeing you always until I meet You" - These things are neither related to the chapter of beliefs nor to the chapter of deeds. Rather, these are all conditions and states of the heart, and there is such importance attached to them in the religion that the Messenger of Allah ﷺ would ask Allah ﷺ for them
Tasawwuf as a form of strength	<p>It is possible to produce and increase by means of Tasawwuf such qualities as certainty and reliance, determination and resolve, patience and trust, and the absence of fear of anything besides Allah</p> <ul style="list-style-type: none"> - Those who have the most need to take benefit from this are those reforming the irreligiousness of this world on the way of the Prophets AS and who wish to overturn the domination of materialism with the domination of divine consciousness
Need for more capable students of Tasawwuf	<p>There are very few individuals that are capable who give attention to Tasawwuf, just as with other branches of religion</p> <p>The major cause of the failure and bad reputation of Tasawwuf is that those who are competent in it do not give it any attention, while the capabilities of those helpless ones who do give it attention are generally low</p>
Preventing excess and extremism	<p>There are a large number of people who ascribe themselves to Tasawwuf and Sūfis whose perceptions and deeds are closer to kufr and shirk than to Islam and Tawhīd</p> <ul style="list-style-type: none"> - Such deviances develop on the most part, due to extremism in faith in, and devotion to, the elders and an excess in veneration
How the Prophet dealt with excess	"Let not the Shaytān run with your desires! I am Muhammad, the son of 'Abdullah, the slave of Allah and His Messenger. I do not like that you elevate me above my rank to which Allah has brought me down"

	<p>“Verily, the sun and moon are signs from the signs of Allah. They are not eclipsed for the death of anyone, nor his life”</p>
Means versus ends	<p>“If Tasawwuf is so important, why did the Messenger of Allah ﷺ not give clear instructions with respect to this and with respect to its practices and ashghāl?”</p> <ul style="list-style-type: none"> - The purpose and end-goal of Tasawwuf (acquisition of internal states such as love for Allah, fear, certainty, conscious awareness of the presence of Allah, sincerity and ihsān) was emphasized by the Messenger of Allah ﷺ - The specific practices are merely a means, and such means are not stated or specified, so that permissible means can be adopted in every period that are appropriate to the circumstances <p>Teaching and studying religion is from the foundational obligations of religion, yet no methods have been specified for this in the Book and Sunnah</p> <p>The preservation and propagation of the Majestic Qur’ān is an obligation of immense importance. Yet, the Messenger of Allāh ﷺ did not specify methods</p> <ul style="list-style-type: none"> - Initially, Hazrat Abū Bakr RA hesitated in accepting the idea of preserving the Quran in book form, and he said, how can we do something which the Messenger of Allah ﷺ neither did himself, nor gave us instructions to do? <p>It is an incorrect assumption that the means and paths of such things that are important in the religion should be explained clearly and specified in the Book and Sunnah</p>
Advice to seekers of Tasawwuf/Ihsān	<p>Correct your intention by making the goal the rectification of your soul and amending your relationship of slavehood with Allah and seeking the pleasure of Allāh</p> <ul style="list-style-type: none"> - The search for unveiling (kashf) and miracles (karāmāt), or the lust for attaining seniority and greatness, is a kind of shirk
Selecting a Shaykh	<p>Choose pious persons and masters of guidance (sāhib al-irshād) who are competent for leadership and guidance on this path</p> <ul style="list-style-type: none"> - If making a selection is difficult, then seek advice from the pious people who have understanding of religion. Attend the service of the people to whom they refer you, and stay with each of them for a few days and observe them for yourself, and the one whom you feel a connection with, and respect and love for, and you hope the most benefit from, choose him for yourself - Before making the final decision, istikhārah should be done <p>Give the counsel, teaching and advices of the Shaykh more</p>

Do you need a Shaykh?	<p>importance than the importance you attach to the observance of the medical advices of a <i>hakīm</i> or doctor</p> <p>The reality is that complete guidance on this path can only be acquired through some living entity</p>
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