



Research Article

ALLAH IN SUFISM

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ABSTRACT

The Sufism of those early Muslims was characterized by the renunciation of worldly pleasures and an intense fear of Allah and His judgments. It had been not till some 300 years after the death of Muhammad that such doctrines as appear to be pantheistic came to be outstanding features of Sufism. In other words the first Sufis were properly speaking ascetics, with poverty because the ideal of their religious life. Ibn Khaldun (A. D. 1406) has expressed a somewhat similar view within the Prolegomena to his great historical work: "The way of the Sufis was regarded by the traditional Muslims and therefore the illustrious men - the Companions of the Prophet the Successors and the generation that came after them - because the way of Truth and Salvation. To be assiduous in piety to offer up all else for God's sake to show faraway from worldly gauds and vanities, to renounce pleasure, wealth and power, which are the overall objects of human ambition, to abandon society and to steer in seclusion a life dedicated to the service of God -these are the elemental principles of Sufism which prevailed among the companions and Muslims of the old time.

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INTRODUCTION

Sufism was a sort of asceticism, and this was a product of Islam itself, since it arose together of the direct consequences of the Islamic conception of Allah. The Traditions provide us with striking illustrations of what has just been said, within the lives of certain companions of the Prophet and their successors who had an exaggerated consciousness of the sting of disobedience and extreme dread of Divine punishment. Thus we read that Tamimu'd - Dati, one among the prophet's companions, who was formerly a Christian, passed the entire night until day break, repeating one verse of the Quran (Ch. 45:20) "Do those that commit evil deeds count that we'll make them like those that believe and work righteous deeds, equal in their life and in their death? I'll do they judge!" Abu'd- Darda, another of the companions, went to say: "If you knew" What ye shall see after death, ye wouldn't eat food nor drink water with any relish: as for myself I wish that I were a tree which is lopped then devoured Another tradition to an equivalent effect is recorded by Ibn Sa'ad and Ibn Hanbal that at some point 'Othman b. Mazun said to Muhammad: "O Apostle of God. My heart urges me to become a devotee; to travel to the mountains and adopt the monastic life ; that I should fancy wandering on the face of the world and obtain obviate all my wealth ; that I should divorce my wife.

Khawla, eat no meat and abstain from the utilization of perfumes an extra reason for the adoption of a lifetime of asceticism is to be found within the political condition of the amount immediately following the reigns of the primary four Khalifas. For there have been many pious Muslims who, becoming disgusted with the tyrannical and impious rule of the Umayyad Khalifas, withdraw from the planet to hunt peace of soul during a lifetime of seclusion. The outstanding figure during this early ascetic movement was Hasan of Basra (A. D. 728) it's said that the fear of god. Seized him so mightily that, within the words of his biographer. "It seemed as if hell-fire, had been created for him alone". it's said that at some point a lover saw him weeping and asked him the cause. "I weep," he replied," for fear that I even have done something unintentionally , or committed some fault, o r' Spoken some word which is displeasing to God, then He may have said , "Begone, for thou hast no more favors with me." Towards the top of the primary century A. H. there arose a category of individuals who weren't merely ascetics but something more. In them the lifetime of seclusion led on to contemplation and contemplation to vision and ecstasy. At this stage renunciation and poverty were regarded by the ascetics not as meritorious works in them but as expressions of one's selfless devotion to God. Within the earlier days of Islam renunciation and its rewards were conceived of during a material sense. to possess as few goods as possible was believed to be the surest means of gaining paradise. the subsequent illustration will serve the aim of showing the

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perfect of poverty as held by the ascetics of these days, it's said that a particular man dreamed that he saw Malik b. Dinar being led into paradise. Malik was admitted before his companion. The dreamer cried call at astonishment, for he had always thought that Muhammad b. Wasi had the superior claim. A voice explained: "Yes, but Muhammad b. Wasi" possessed two shirts and Malik only one". But to the ascetics of this later period the perfect of poverty meant not merely lack of wealth, but lack of the very desire for it, as their phrase had it, it signified the empty heart also because the empty hand. Perhaps nothing marks the event within the outlook, of the later Sufis quite this alteration in their conception of true poverty, It came very on the brink of the Christian conception of it as defined by a modern writer within the following words: "By poverty the mystic means an utter self - stripping, the removing of immaterial also as material wealth an entire detachment from all finite things" These early Sufis, however were orthodox Muslims in reference to their beliefs and practices. They laid great emphasis on certain points within the teachings of the Quran and Traditions; that they had not yet begun to in fudge in metaphysical and theosophical speculations, but confined their thoughts to matters pertaining to practical theology. The distinctive features of their creed consisted in self - abandonment, self - mortification, fervent piety and quietism carried to the acute. The outstanding figures during this era were Ibrahim b. Adham (d. A. D 783). Fudayl b. iyad (d. A. D. 801) Rabi'aal Adwiyya {d. A. D.802) Ibahim b. Adham is described by the Sufi bio- graphers to possess been the king of Balkh. His royal dignity is indicated by the very fact that when he walked abroad forty golden scimitars and forty golden maces were born ahead of him and behind. One day, while hunting he was warned by an unseen voice which cried, "Awake! wert thou created for this?" Therefore he renounced his throne and every one the worlds pleasures for a lifetime of asceticism and piety one among his saying is reported as follows: "O God, Thou knowest that in mine eyes the eight paradises weigh no quite the wing of a gnat compared thereupon honour which Thou hast shown me in giving me Thy love, or that familiarity which thou hast given to me by the commemoration of Thy name, or that freedom from all else which Thou hast vouchsafed to me once I meditate on the greatness of Thy glory."

Fudayl b. Iyad, before he became an ascetic, was a captain of banditti. it's said that one night when he decided to gratify a lawless passion, he heard some pious person reciting the next verse of the Quran "Is it not time for people who believe to open their hearts to compunction?" These words pricked him to the guts and produced in him profound contrition "Yea, Lord" he exclaimed, "it is indeed time." Thus broken spirit by sense of his sin, he passed the night in solemn meditation. subsequent morning he renounced all his possessions and became a devotee of 'Abdul- Wahid b. Zayd a successor of Hasan of Basra. In time he became widely celebrated for his sanctity, and was appointed a vice - gerent and successor by his master, Fudayl gave a rule of life to his disciples, which is believed to be the first monastic institute of Islam. Rabia belonged to the tribe of Qays B. Adi from which she was mentioned as al- Adawiyya or al-Qaysiyya but she is most commonly spoken of as Basari (al-Basariyya) from Basra, her birth place. Faridu'd - Din Attar, the author of the Memoirs of the Saints, speaks of her within the following words: "She the secluded one was clothed

with the clothing of purity and was ablaze amorously and longing, and was enamored of the will to approach her Lord and be consumed in His glory. She was a second mary and a spotless woman." She was born within the poorest of homes, and her father and mother died when she was only slightly girl. She was fourth of a family of sisters as her name indicates, they were all scattered by a famine and she or he was sold as a slave for 6 dirham. Her master made her exerting. She however, continually fasted within the day time and administered her appointed tasks. One night her master happened to seem down through a window of the house and saw Rabia, absorbed in prayer and he heard praying. "O my Lord, Thou knowest that the will of my heart is to obey Thee, which the sunshine of my eyes is within the service of Thy court. If the matter rested with me. I shouldn't cease for one hour from Thy service but Thou hast made me subject to a creature and far of my time is spent in his service" While she was still in prayer, he saw a lamp above her head suspended without a sequence and thus the entire house was illuminated by its light. Thenceforth she devoted herself to the love of God. Living a lifetime of extreme poverty. As an ascetic Rabi'a followed all her life the trail of tawakkul, the resignation and dependence on God, with unwavering step to the top. Again and again she was offered assistance by her friends but she as often declined it and her customary reply to people who desired to help her was Verily, I should be ashamed to invite worldly things from Him to whom the planet belongs: how, then should I invite them from those to, whom it doesn't belong" Another story to an equivalent effect tells how at some point when Hasan of Basra came to go to her he saw a man of means of Basra at the door of Rabi'as cell with a handbag of gold, weeping. Hasan asked him why he was weeping. He replied: "On account of the ascetic of this age; if it had been not for her blessings, mankind would have perished. I even have brought something for her and my fear is that she may refuse it. If you plead on behalf of me, she may accept it" Hasan went in and gave the message to Rabia, who checked out him out of the corner of her eye and said, Shall He who provides for those that revile Him, not provide for those that love Him? He doesn't refuse sustenance to a minimum of one who speaks unworthily of Him, How then should He refuse sustenance to a minimum of one whose soul is overflowing amorously to Him? Ever since I even have Known Him, I even have turned my back upon mankind."

Rabi'as great contribution to the Islamic mysticism was the conception of prayer as free and intimate intercourse with God. Prayer, even the prescribed Namaz and other religious observances weren't regarded by her as meritorious acts, or as means of avoiding hell and of gaining paradise, but they were to her the means of gaining access to God's presence, Hers is an outstanding figure in Islamic hagiology as of one who held communion with God, and gave utterance to prayers which were the spontaneous outpouring of her heart to God. Among her prayers are the following:

"O my Lord, whatever share of this world thou dost bestow on me bestow on Thine enemies and whatever share of the next world Thou dost give me give it to Thy friends. Thou art enough for me another runs as follow:

"O my Lord, if I worship Thee from fear of Hell, burn me in Hell, and if I worship Thee from hope of Paradise,

exclude me thence but if I worship Thee for Thine own sake then withhold not from me Thine Eternal Beauty” Mystic.

The Sufis claim to possess inherited their doctrines directly from the teaching of the Holy Quran and Hadith, who properly speaking has given no dogmatic or mystical theology. According to them the Holy Quran itself supplies the raw materials for Sufism when it says for example:

I have created man and I know what he suggests to him, for I am nearer to him than his Jugular Vein?Allah belongs to the East and the West. (Cow-142)Allah is that the highest of the heaven and therefore the earth (XXIV-35) there's no god but He everything is perishable except He (XXVIII-880) I was a hidden treasure, and I wished to be known, so I created the world. (Hadith -e - Qudsi) Very My merchy taketh precedence over My Wrath. (Hadith Qudsi) My Heaven can't Contain Me, nor can My earth, but heart of My believing Slave can contain Me.(Hadith Qudsi) the guts of man is that the throne of God (Hadith) nobody shall meet Allah who has not first met the prophet (Hadith) According to Dr. Syed Nasr, a scholar of Iran, States that Origin of Sufism is that the Quran and Hadith. The great Sufi of Baghdad, Shaikh Shihabuddin Surharwardi writes in his famous book on Sufism entitled 'Awariful Marif (Chapter 1) that though the term 'Sufi is not mentioned in the Holy Quran but the words such Connote the Same meaning which is expressed by Sufi, According to Dr. Yusuf Hussain Khan, all the mysticism is born within the bosom of Islam. No Sufism without Islam. Sufism is that the spirituality or mysticism of faith of Islam. Mysticism makes its appearance, as an inward dimension.

CONCLUSION

A great Sufi of Baghdad, Zunaid Bagdadi says that Sufism has been originated from the Holy Quran. One who does not read the Holy Quran and does not write the Hadiths, does not have right to talk about Sufism. Zunaid Bagdadi also rightly remarks that the origin of Sufi tendency in Islam, has been matter by wide divergence of opinion and Sufi has been influenced by some external factors.

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