

**EDUCATIONAL THOUGHTS AND PRACTICES OF MAJOR SUFIC TRADITIONS
IN INDO PAK SUB CONTINENT: A CASE STUDY OF SULTAN BAHOO**

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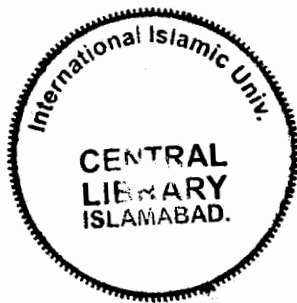
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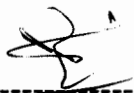
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FORWARDING SHEET

This thesis entitled, “Educational Thoughts and Practices of Major Sufic Traditions in Indo-Pak Sub-Continent: A Case Study of Sultan Bahoo” submitted by Muhammad Nasir Khan in partial fulfillment of MS degree in Education has been completed under my guidance and supervision. I am satisfied with the quality of student’s research work and allow him to submit this thesis for further process as per rules and regulations.

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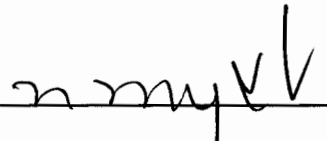
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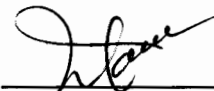
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ABSTRACT

This study was conducted on the Educational Thoughts and Practices of Major Sufic Traditions in Indo-Pak Sub Continent with special emphasis on Sultan Bahoo. The objectives of the study were;(a) to identify the main features of four major sufic traditions in Indo-Pak Sub Continent (b) to study the thoughts of Sultan Bahoo about objectives of education (c) to study the contents of education used by Sultan Bahoo to achieve these objectives (d) to study the teaching methods as employed by Sultan Bahoo (e) to study the method of assessment of the students emphasized by Sultan Bahoo and (f) to study the administrative matters of educational circles of Sultan Bahoo. The research was historical and based on analysis of documents. The data was collected from secondary sources. In the four major sufic traditions, the most prominent principles were a peaceful attitude towards life, preaching Islam and spiritual training of the people of the world. The main objectives of sufic traditions was to enhance inner purity and character building of the people in Islamic perspectives. The contents of education consisted of teachings of the Mentor (Murshid), not necessarily in written form. The sufi master (Murshid) transferred his teachings to his student through a process called " Sadri Ilm"(transfer of knowledge from heart to heart). Teaching methods were of great importance in the teachings of sufic traditions. Major sources of funding for sufic educational institutions in Indo-Pak Sub Continent were donations.

According to Sultan Bahoo, the main objectives of education were the attainment of purity of the inner-self, cultivation of love and brotherhood and help and service of the needy. The contents of education comprised such activities which enlightened human conscience and made an individual the upholder of truth. In teaching methods, teacher's

sincerity and devotion had magnetic effect on student's learning. A true teacher was a source of inspiration for his students and created noble qualities and enlightenment among his students. A good teacher was guide of his students towards the path of Allah.

There were two basic teaching methods used by Sultan Bahoo viz: Lecture Method and Problem Solving Method. Seven qualities in students including faith, truthfulness, self belief, honesty, trust, love and craving to achieve Allah's nearness were responsible to make the student tread on the right path and always searching truth and peace in accordance with the teachings of Islam. Sultan Bahoo assessed and evaluated his students learning and achievements with keen observation of their practical life.

The sources of funding for the educational institution of Sultan Bahoo were donations of all kinds including buildings, agricultural land, and things of daily use from the kings, philanthropists and general public as a result of great affection and regard for Sufis. There was no specific criterion for getting admission in the educational circle of Sultan Bahoo. All the sufi teachers served always only for the sake of Allah.

On the basis of findings of the study, the researcher suggested that the objectives of education should include economic as well as spiritual outcomes. The life style and teachings methods of Sufis should be included in the teachers training programs. The Ministry of Education should encourage researchers to conduct research on teachings of Sufis. There should be more emphasis on the character building, purity of inner self and serving the humanity, in the curricula of different levels.

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CHAPTER 1

INTRODUCTION

This is the age of science and technology. It is assumed that science provided us a lot of benefits and luxuries of life. To some extent, it is hardly necessary to remind us that industrialization and technological development have enabled us to explore new dimensions and to reach a high level of scientific and social knowledge. Globalization, communication and innovation had an impact on our day-to-day lives in more than one way. Nevertheless, one question, which imposes itself, is, 'Are we happy?' Are we satisfied with our education and environment? The answer with no doubt is almost "NO".

(http://www.sufiway.net/ar_Sufism_SidiMounir_ISEG.html)

The reason behind this is that it is necessary to remind that material and technological achievements have unfortunately been detrimental to spiritual consciousness. Consequently, human identities and characteristics are totally converted into machines of consumption, feeding the desires of our bodies, but always to the detriment of the true desires of our souls and hearts. This has led us to a 'spiritual void', resulting in a state of human disequilibrium. The manifestation of such disequilibrium can be witnessed through the social crisis that characterizes our societies today, which includes family breakdown, drugs, social distrust, hate, hypocrisy, stress and other diseases, all of which are driven by a dangerous spiritual thirst in our hearts and souls. (Arther,1998)

Into all these insoluble social dilemmas that have kept arising in our societies and amongst our people, comes 'Sufism', which specializes in the healing and purification of

an essential part of our human creation – ‘the heart’. Sufism focuses on the heart because it is the ‘commander’ of all our behavioral senses and it is a source of all intentions and reactions of mind and body. It is also the mirror of our personalities and it is the only place where our Creator, Allah, looks. The Prophet Muhammad, GOD’s peace and blessings upon him, said, “*Know that Allah does not look at your face, nor does He look at your body, but He looks at your hearts.*” (Bokhari Volume 3, Page 137)

Such is the importance of the heart, that Sufism has concentrated all its educational efforts on opening this heart, enlightening its darkness and making it soft after being hard, closed and blind. Sufi spiritual masters, may GOD be pleased with them, as specialists in the ‘medicine of hearts’ (Tibeeb- al-Qoloob), orient the hearts of their companions to Allah and reconnect them to their original state of purity and light. “*Hearts become softer with the remembrance of Allah.*” Quran (Nahal: 24)

Remembering Allah in the Sufi path is supported by some necessary educational methods, varying from the companionship of a spiritual master to individual and collective invocation and meditation. Companionship (sobha) of a spiritual master (Shaykh Aarif Billah) is very important in purifying the heart, putting it into communication with Allah after it has been blind without any connection.(Qurashi, 2004)

Sufism, in purifying the heart, ensures ‘spiritual safety’. When anyone feels state of spiritual safety, he becomes more productive in his social life, more balanced in one’s actions and behavior, looking at one’s self and the outside world with the eyes of your open heart. Experience has taught us how Sufism has changed people throughout history

by purifying their hearts, connecting them with their GOD and changing them radically from bad to excellent elements of society. (Hamdani. 1991)

Today, Sufism accepts without condition of race, gender and religion. People with different levels of knowledge are welcome to the Sufi path, as long as they want to purify and enlighten their hearts and souls. This is exactly what is meant by the 'University of Sufism'. There is a Sufi saying: "Do not hate a Jew or a Christian, but your own ego (annafs) that is between your sides." (Ashraf, 1967)

To discover Sufism, it is up to anyone to take the first step to drink from the sources of divine love. It is like honey – any one cannot enjoy its sweetness if you do not taste it. In order to taste it, you have to go through the experience and companionship of the spiritual master. This letter is the guide of hearts - he makes you remember Allah and he teaches you how to love infinitely and passionately. (Idrees, 1986)

1.2 Statement of the Problem

The study was a documentary analysis of educational thoughts and practices of Sufis of Indo-Pak Sub Continent. The educational thoughts and practices included the objectives of education, contents of education, teaching methodology, assessment procedure and administratives matters of the Sufis of four major sufic traditions generally and Sultan Bahoo specifically in Indo-Pak Sub Continent. There are very little efforts to analyze it as a complete system of education, a system where all the members are totally satisfied, not mentally but spiritually also. It is a need of the day to study the Sufism as a system of education. As it is not easy to study all the Sufis due to time constraints, it is more convenient to study some of them to get a glance picture of this system of education. To

address these issues, a study was designed to investigate the educational thoughts and practices of in sufic system of education with special emphasis on Sultan Bahoo(r.a).

1.3 Objectives of the Study

The objectives of the study were:

1. To identify the main features of four major sufic traditions
2. To study the thoughts of Sultan Bahoo about objectives of education
3. To study the contents of education prescribed by Sultan Bahoo
4. To study the teaching methods as advised by Sultan Bahoo
5. To study the method of assessment of the students used by Sultan bahoo
6. To study the administrative matters of educational circle setup by Sultan Bahoo

1.4 Research Methodology

The research was historical and descriptive in nature. The data was collected from secondary sources including personal visits to *khanqahs*, libraries, research institutes and conducting interviews of scholars.

1.5 Significance of Study

1. The study will be helpful to different stake holders like religious scholars and educationists to understand the sufic system of education and modify their own system
2. The study is of great importance for curriculum developers to re-construct their curriculum objectives and contents
3. The study will be very helpful for educational administrators to revise the objectives of their institutions to promote satisfaction in students
4. The study will provide guidelines to teach in new dimensions keeping in view the sufic magnetic teaching methodology.
5. The study is also expected to provide guidelines to research scholars to work on new areas in educational research and study different schools of thoughts in education.

1.6 Delimitation of Study

The study was delimited to educational thoughts and practices of Sultan Bahoo (r.a). Because of language constraints, only secondary sources were used .

1.7 Sources of Data

The sources of data were all of the documents related to sufic system of education in generally and Hazarat Sultan Bahoo specifically. These were obtained from different libraries, khanqas, research institutes and scholars of this fields.

CHAPTER 2

REVIEW OF RELATED LITERATURE

The study is a documentary analysis of educational thoughts and practices of major Sufi traditions in Indo-Pak Sub Continent. Chapter one concerns about objectives of the study, statement of the problem, significance of the study, sources of data. This chapter deals with the review of related literature. The composition of this chapter is as under

1. What is Sufism?
2. Characteristics of a Sufi
3. Origin of Sufism
4. Sufism is “Something Divine”
5. Stages of Sufism
6. The Stages of the Path of Sufis
7. Forty Stages in Sufism
8. Knowledge (Ilm) and Sufism
9. Kinds of knowledge
10. Distinction between True Knowledge and Intellectual Knowledge in Sufism
11. Distinction between True Knowledge and Theological Knowledge in Sufism
12. True Knowledge and Intuitive Knowledge in Sufism
13. Centres of Education in Sufi Orders
14. Role of Sufis in Establishing Learning Centres
15. Factors of Magnetic Teaching Methodology of Sufis
16. Four Major Sufi Orders

17. Educational Thoughts and Practices of Hazrat Sultan Bahoo (R.A)

18. Educational Thoughts and Practices of Sufis

2.1 What is Sufism?

According to Syed .H.Nasr (1972), a Sufi has been defined in various ways by other well-known Islamic authorities:

1. Dhun Nun Misri says that a Sufi is one whose speech accords with his behaviour and whose silence indicates his state, and who discards worldly connections.

2. Hazrat Junayid of Baghdad defines, “Tasawwuf—Sufism” as an attribute in which the abd takes his stand, the substratum of which is an attribute of God, and the appearance, the attribute of the creature, i.e. in Tasawwuf the attribute of the abd is annihilated and of God becomes everlasting, e.g. God has said: “Fasting is for Me and I am its reward” (As sawmu li wa ana ajzi bihi). The fast is for God, who neither eats nor drinks; and its appearance as a ceremony is for man. Abul Hasan-i-Nuri defines it as renunciation of all pleasures of nafs (At Tasawwufu taraku kulli hazzin nafsi), thus emphasizing on asceticism. (Abdul Qadeer Ali hasan Junaid of Baghdad Abul Qasim, the life, personality and writings of of Junayed 1962 GMS London) Further, a Sufi is one who neither owns (property) nor is owned, i.e. one who is not in limitations (As sufi al lazi la yamliku wa la yumlaku). Abu Bakr Shilbli has said: “Tasawwuf is renunciation, i.e. guarding oneself against seeing ‘Other-than-God’ in both the worlds”

3. Khafif defines it as an Observance of the existence of God at the time of neglectfulness (Wajd Allahfi hin ii ghaflat). Abu Said Fuziulla thinks that it is concentrating the mind on God (Al Tasawwufu qzyam ul qaib ma-Allah).

4. Tasawwuf consists of two duties-actions (formalism), which consists in conforming to the lines of the Shariat or the Canons of Islam; and then thinking and feeling (Tariqat).

There can be no correct feeling without correct thinking. First, the idea that you form must be in the proper mould-before you can feel the existence of the idea in the correct way.

“In the beginning, says the mystic Khaja, the doctrines of Tasawwuf were taught by signs, as even now the occult part of it is similarly dealt with. He brought them out from the innermost recesses of the heart which is the throne of God (Qaib ul muminina arsh ullah) to the rungs of the minbar or pulpit. It was committed to writing by Abul Qasim al Qushayri (437 A.G.) in his Risalai-Qushairryahfil urn-ut Tasawwuf. Feeling again is connected-with meditation, that is, getting above earthly things, and surveying them as if from a tower (Specula), flying to the dizzy heights of imagination, or it may be—being drawn up to the heights of illumination. It was on a mountain-height that Christ had His transfiguration. The schools of Moslem idealist philosophers have already been mentioned.

2.1(i) Moral and Spiritual Regeneration

The men of action were those connected with both, moral and spiritual regeneration. The two sets cannot be separated into water-tight compartments. Those who meditated were also those who ascended the ladder of certain phases of moral conduct. Junayid, for example, based his Tasawwuf on eight different qualities of the mind, viz, sub-mission, liberality, patience, silence, separation (from the world), woollen dress, travelling, poverty-as illustrated in the lives of Isaac, Abraham, Job, Zachariah, Moses, Jesus, and the Seal of the Prophets (on all whom be peace). The Salik or the Noric Wayfarer adopts any one of the paths thus chalked out for him; and thereby attains his station (Muqam), i.e. he stations himself on the attribute in which God manifests Himself in him. He is a man of Mushahada or Manifestation; Syedna Uthman's station

was bashfulness; Syedna Au's, largeness of heart; Imam Hasan's, patience; Imam Hussain's steadfastness and truth. Hazrat Abu Bakkar and Hazrat Ali founded their own orders. (Nicholson R.A, 1983)

Three important orders trace their origin to the first, viz. Naqshbandiyyah, Baktashashiyyah, and Bistamiyyah; the remaining orders were the offshoots of the one founded by Hazrat Ali (r.a). On the demise of the former, his mantle descended on the shoulders of Salmani-Farsi; and on that of the latter, his mantle descended on Hasan-al Basri order of Uwaisiyyah. A Sufi who has no Pir, or spiritual guide, is said to belong to the Uwaisiyyah Order, since Uwais of Qarn (a village in Nejd) had none for his Pir like the two founders, who had the Prophet for their Pir. Uwais-i-Qarni is known only as Ashqi-Rasul (Lover of the Prophet). According to Khan and Ram, Holy Prophet (Peace be upon him) said "The best of the times is my time, and then the one that succeeds it; and then the one that succeeds it": and hence the three generations of the best Moslems are the Ashab and their followers. The first generation connected with Ashab-E-Suffa appears the names of Abu Bakr, Umar, Abu Abdullah, and Salman Farsi (R.A). In the second generation, appear the names of Uwaisi-Qarni, Hasan Basri and in the third, of Habibi-Ajmi, Malik-ibni Dinar, Dawud-i-Tai, Bishr Hafi, Dhunnun-i-Misri, Ibrahimi-Adhm, Abu Yazid Bistami, San Saqti (uncle of Junayid), Abu Hafa, Marufi Kark., Abdul Qasim Junayid, and others. After these arose different orders of Sufis who ascended the ladder through their moral and spiritual exertions. (Nicholson R.A.1983)

2.2 Characteristics of a Sufi

Discussing the characteristics of Tasawwuf and Sufis, Hazrat Ali Hujwari (1077), supports what Hazrat Junaid Baghdadi says about these qualities. Hazrat Junaid attributes the following eight exemplary qualities of a Sufi.

“A true Sufi possesses (1) the courage and magnanimity of Prophet Ibrahim, (2) the obedience of Prophet Ismail, (3) the patience and forbearance of prophet Ayub, (4) the signs of Prophet Zakaria, (5) the poverty of Prophet Yahya, (6) the traveling nature of Prophet Isa, Christ (7) the simplicity of dress of Prophet Musa (Moses) and (8) the “Fuqr” (contentment and renunciation) of Prophet Mohammed”.(Khan. & Ram.2003)

2.3 Origin of Sufism

There are a number of theories regarding origin of Sufism. Due to the complexity and misunderstanding about the concept, it is difficult to give a perfect word about its origin.

Some concepts are:

1. Sufism, or, to give it its proper appellation, Tasawwuf, has its origin in the teaching of and in the personality of the Prophet Mohammed (S.A.W). It may have begun in a state of ecstasy; and that phase of mind always has remained the sublime mystery of all mysteries.(Khan & Ram. 2003)
2. During the first years of the Prophet Mohamed’s period (SAW)-five men of Mecca, more or less renouncing the active life of the world, gave themselves up entirely to meditation. They sat in the mosque, fervent devotees of the Prophet’s doctrines. (Al-Ghazali.1971)
3. Abul Fida, a well-known Moslem historian, considers that the men of God, called Ashabi-Safa (sitters in the Shrine), were styled as Sufis. “They were poor strangers, without friends or place of abode, who claimed the promises of the apostle of God, and implored his protection. Thus the porch of the Temple became their mansion; and then they obtained their name. When the Prophet went to meals, He

used to call some of them to partake food with him, and selected others to eat with his Companions”. (Ibn Khaffif.1983)

4. The celebrated Khaja Khan, opines, that name of Sufis did not come into existence for two hundred years after the Prophet’s demise (S.A.W). This statement is borne out by the fact that the word Tasawwuf does not find a place either in the Sittah compiled in 392 A.H. or even in the Qarnus, the standard Arabic Dictionary compiled in 811 A.H. These men are known in the Holy Quran by the terms Muqarrabin (friends of God), Sabirin (patient men), Abrar (virtuous men), Zuhhad (pious men some of them were known as Muqarrabin, for six hundred years in the regions of Turkistan and Mesopotamia.(.Nicholson,1980)
5. Another theory is put forth by author of Ghiathul-Lughat that Suffa was the name of a tribe of Arabs, who in the time of Ignorance separated themselves from their people and engaged themselves in the service of the Meccan temple. This Arab tribe of Suffa lived in Bani Muzar. (Idrees,1972)
6. It is said that the word, “Sufism” is not from saf (bench) but from wool; as sufis wore woollen garments. (Gairdner.1995)
7. Another derivation is from the Greek, Sophia, wisdom; in which case Sufism is an expansion of the esoteric form of the religion of Islam, and has no connection with either Greek or Aryan influences.(Russel ,1945)

In support of this idea, they further the argument that in the first and second centuries of the Islamic era the Moslem intellectuals were far too much occupied in

furthering their own system of ethics; and had neither the inclination nor any impetus to desert what was their own in order to learn a foreign culture.(Khan & Ram ,2003)

The Sufis, therefore, who followed the ancient masters, merely adopted what had been handed down from the original sources without assimilating in the slightest degree even a single item of Greek philosophy. So that in the tenth century the cult of Sufism was complete and, be it remembered, complete in the safe pattern and form which was preached and practised in the beginning. (Khawaja, 2005)

The case of the infiltration Aryan ideas is likewise, for not till the reign of Mamun did the Arabs devote any attention to the lore of mid-Asia: by which time, as has pointed out above, the roots of original Sufism were firmly established in the minds of those who followed it.(Khan. & Ram, 2003)

It is, therefore, probable that the word comes from safa, purity. These were men of pure hearts and pure lives like the hawaris (apostles) of Jesus Christ. Baidhawi derives the word Hawari from hawara, to be white (Syriac, hezvara). They became hawaris, not because they wore white garments, but because of their pure lives; and so the Sufis were Sufis, because of their pure lives and pure hearts and spiritual elevation. No doubt they had their origin on the bench, but their appellation came to them on other considerations. According to Khan & Ram (2003), the Quran has defined Ubbad or the subsequent Sufis as the true servants of God who walk on the earth with polite and courteous bearing; and who when they address the ignorant people give reply to their salaam.

2.4 Islamic Sufism

According to Syed Hussein Nasr(1972), Characteristics of Islamic Sufism are the following:

Islamic Sufism or tasawwuf is the way for man to get into contact with the inner aspect of reality, with the Sacred. No aspect of reality can be limited in our understanding of its appearance, because Reality is on so many more levels than the manifest. There is a Reality of which the phenomena is the phenomena. Therefore we 'need' the inner teaching of religion of Islam.

Because religion is from God, it they must have an inward and outward aspect. The outward forms of a religion, such as its doctrines, its symbols, or its religious art are sacred, but religion is not exhausted by these forms. The mystery of the multiplicity of religions is the new intellectual challenge of our time and how to understand it. This understanding has two aspects:

the doctrinal and the experiential aspect (i.e. the language of the heart) and this can be understood] only by those who can deal with it. Concerning the multiplicity of religions: Islam was the one religion which was in contact with all other religions on earth, (Islam knew about Shamanism, Hinduism, Taoism, Konfucianism, of course Christianity and Judaism and this was long before modern times). (Now in modern times other religions too, are in contact with the Orient, see for example Christianity which has borrowed from the East).

Concerning the inward and the outward aspect:

ism - the name = the outward meaning

ma`nah = the inner meaning

The difference of people comes from the name, when you go to the inner meaning, you arrive at the Truth. The more 'inner' one becomes, the more universal one will be, because one will be more open, aware to the reality of things. But particularity particulars are the gateway to universality, for example learning Arabic, grammar or fiqh will (also) open up to the Sacred. Concerning the multiplicity of religions, one could ask:

What about Truth? Every religion claims the truth, so - are there multiple truths? Of course not - but there are:

Truth is levels of reality. You have to develop the eye of inwardness:

tawîl = go to the inner meaning of things!

Ultimate Reality is a good name to 'encompass' the Supreme of every religion, which is beyond sense experience.

Here two points have to be stressed:

1st. There is only one Absolute.

2nd. Only the Absolute is absolute there can no other absolute

Concerning the revelation of the Absolute:

The Quran is not the scripture of the Word of God,

it is the Word of God, it is the main miracle of Islam, (like Christ is in Christianity).

In sura al-mâida there is an allusion to the diversity of peoples and religions. verse:

created - to learn from each other. Only those with inner knowledge have this approach of understanding other religions.

Three Main Point concerning Islamic Sufism are:

1. Doctrine

There is a difference between on the one hand metaphysical truths, meaning of doctrines and on the other hand theological formulations. The latter are necessary and will protect us, so the mind does not fall into error. And remember that all ethics come originally from religion.

If there is no intellectuality intimately linked to sacred knowledge, there will be intellectual decline, as European history shows us:

In the Renaissance for example, theology could not answer the doubts of religious people concerning the truth on all its levels, evoked by scientific discovery any more. Here is where in Islam Sufism comes in, name to understand the inner meaning of theology.

Christianity once had an alive inner tradition, but it eclipsed One of the last great metaphysicians, Nicolas de Cusa, sent a Christian mission to Istanbul, to make peace.

2. Methods - Actions

Methods and actions of attaching ourselves (our spirit, our soul and our body) to God. It is significant in this context, that everyone is claiming their rights, all have rights, but no-one performs rights does what is right on him- herself, as ordained by God and which of course often goes against the self (nafs).

Sufism has methods, but and it draws inward - first of all, for example it makes aware of the inner meaning of these acts of worship.

Quotation from Islamic tradition:

qalbu-l mumin al-`arshu-r rahmân

The heart of the believer is the throne of the All-Compassionate.

(Example from a daring poem of Shabistari, which says something (else than) like:)

If the Muslim knew the meaning of an idol, ... he would see the meaning of idolworship.

3. Sacred Art

Sacred art means that really the world is created in images. Very beautiful for example is the Christian religious art in Lund, Sweden. It is meant to bring close to man an aspect of divine beauty, because it draws from the Inner Reality, and therefore it has the power of universality.

Because of the universality of sacred art, it can also facilitate the dialogue of religions, and although this dialogue already takes place, there should be more of it going on between religions and compared with the old days, for example in al-Andalus, (there was a much more frequent and intensive dialogue.)

In the context of the universality of sacred art, there is the example of the Taliban destroying Buddha statues, as if the Muslims of the past 14 centuries were just waiting for those Muslim peasants or villagers to finish the job, when people the world over have a feeling for this art, as belonging to the whole of humankind, it is the sacred art of the world.

Mysticism (Sufism) can untie the knot of what is sacred art.

The Role of Sufism in Political Understanding: For political understanding among peoples and states Sufism is not of much use. But Sufism has an important role to play, because religion is on the rise in the world, except for Western Europe. Now-a-days there is more fanaticism against other religions and a hardening of hearts, of positions is taking place. (Example of those times in muslim countries, when children from different religions could play together and good relations among their parents. These political events in the world's recent history, not mentioned here, but known to all call in Sufism to play a more active role, including Christianity. Learn from Sain Assisi, who travelled to Tunisia. Concerning the role of Sufism in political understanding among peoples and states there is the example of Chechnia, which (was led by a government with Sufi adherence - Naqshbandi - and which) is now fighting an anti-colonial war and this country will never again belong to Russia. Where Sufism can still be applied is Bosnia, which - of course - before the war was multi-ethnic, multi-religious.

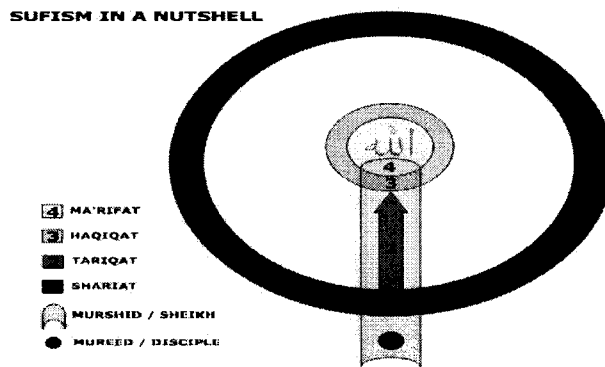
http://www.livingislam.org/n/nsrsf_e.html

2.5 Sufism and Hinduism

Sufism is a mystical sect of Islam. Hinduism is the third largest religion in the world. It is considered to be the oldest living religion in the world. Both Hinduism and Sufism have many beliefs and practices dedicated to reach their final goal, however certain details of the beliefs and practices differ. When people follow Hinduism and Sufism there are certain principles and goals that are suppose to be followed and reached. In Hinduism the aims of life, known as Purusharthas or human goals are: Dharma-right conduct, Artha-material gain, Kama-sexual love and Moksha-salvation. All men who follow Hinduism

try to achieve these goals. (Viswanathan 34) A belief system in Sufism that is similar to these goals are the five pillars of faith. All the people who follow Sufism are suppose to follow five pillars of Sufism viz : Devotion to one God-proclaiming , the ritual prayer five times daily, almsgiving, fast during the holy month of Ramadan, and the pilgrimage to Mecca.

It is impossible to say that Sufism is affect by Hindu concept of “Jogi”. The reason is that Sufism is confined within the boundary of Shariah, Islamic Law and path towards Allah (swt) that is called Tariqah as mentioned in this figure



So the sufi is one who follow the Sunnah fervently, Perform Zikr & Meditation regularly sit in the company of one's Sheikh often. For any hindu the first thing is not possible.

Another thing is, it is clear that Hiduism is affected by Sufism. There is not a single example that Muslaim went to any Hindu for pray, but there are several examples which prove that Hindu concept of Sufism is affected by Muslaim Sufism. Sufis preached Islam in Indo-Pak Sub Continent and a number of Hindus became Muslims not vice versa
<http://www.zikr.co.uk/content/view/17/67/>

2.6. Jihad and Sufism

i.Sufism: Struggle With One's Nafs(Jihad- Bil -Nafs)

The behavioral absolutes of the shari'ah (Islamic law) set the outer limits that the Sufi must keep within. But the Sufi struggle with one's nafs puts further curbs on the Sufi's behaviour and consciousness. Usually this struggle is spoken of as having two dimensions: negation (*nafy*) and affirmation (*ithbat*), corresponding to the two components of the first *shahadah* (testification of faith), *La ilaha* (There is no deity) and *illa Allah* (except for God). In reference to the two kinds of effects of the dominance of the *nafs* mentioned above, the "negation" can be said to take the form of attempting

1. to control oneself from acting out one's anger or gratifying addictions,
2. to negate the thought that one will find fulfillment through these means,
3. to negate the sense that one cannot escape one's depression, and to give up imagining that God is absent.

The "affirmation" can be said to take the form of embracing and engaging the presence of God in whatever form it may appear within one's consciousness--even in the form of the thoughts that "God is absent," "I am depressed, or "I am distant from God." This unconditional embrace of the presence of God is simply called *taslim* in Muslim languages. This word is cognate with and is at the root of the word "Islam," and in light of the meaning expressed here, I have translated it as "engaged surrender."

In this regard, the struggle with one's own *nafs* has been called the greater struggle or greater "holy war" (*al-jihad al-akbar*) in contrast to the lesser struggle (*al-jihad al-asghar*), which is against injustice and oppressors in this world. The concept derives from the popular hadith of the Prophet, in which he said to Muslims returning from a battle,

"You have returned from the lesser struggle to the greater struggle." And he was asked, "What is the greater struggle?" He answered, "The struggle against one's self (*nafs*), which is between the two sides of your body." Needless to say, in Sufism these two struggles are mutually reinforcing and occur simultaneously. In particular, the practice of "engaged surrender" in the "greater" struggle with one's own *nafs* diminishes certain obstacles in the consciousness of the Sufi, obstacles that--if not struggled against--will hinder the Sufi's capacity to engage in the "lesser" struggle in their life in the world.

An early text on the struggle with one's self is the treatise *Jihad al-nafs*, written by the al-Hakim al-Tirmidhi (d. 932). (Fixed, 1 October 2000.)

Another treatise on the struggle with the *nafs* is al-Ghazali's *jihad al-nafs*. This is taken from his masterpiece *Ihya' 'ulum al-din* (The Revival of the Religious Sciences). Al-Ghazali (d. 1111) is one of the most well-known Islamic scholars and is often credited with establishing the orthodoxy of Sufism. A substantial biography of al-Ghazali (link fixed 20 August, 2005) emphasizing his contribution to Islamic philosophy is by the scholar, Kojiro Nakamura. A short biography of Al-Ghazali is present in the online Encyclopedia Britannica (but only a few paragraphs are online unless the reader has a paid subscription to the Britannica, which libraries often have, or which individuals can obtain for free though a 14-day subscription). (Link fixed, Jan. 1, 2002.)

See also *Jihad al-akbar*, an excerpt from the book *Islamic Beliefs and Doctrine According to Ahl al-Sunna: A Repudiation of "Salafi" Innovations* written by the contemporary Naqshbandi, Shaykh Hisham Kabbani. In this online article, the author discusses the idea of the struggle against one's self, the "greater jihad" (*al-jihad al-akbar*), paying particular

attention to the various evidence from hadith literature. Note that at the beginning of the excerpt a reference is made to the "above Hadith." It is possible that the hadith in question is the hadith on the "greater jihad" that I have mentioned above.

ii. Sufism and Jihad Bil Saif

Sufis of the major traditions had a great role in Jihad- Bil -Saif and were great freedom fighters. They had set examples in Jihad Bil Saif such as Syed Islameel Shaheed(r.a) belonging to Nabshbandi Order, the great freedom fighter who fought against Sikh army at Bala Kot in Pakistan and Imaam Shaamil(r.a) belonging to Naqshbandi Order, a great freedom fighter in Chechnya who fought for the freedom of Muslims in Chachnya against Russian Army.

<http://www.uga.edu/islam/sufismstruggle.html>

iii. The Spiritual Significance of Jihad in Sufism

And those who perform jihad for Us, We shall certainly guide them in Our ways, and God is surely with the doers of good. (Quran XXXIX; 69)

You have returned from the lesser jihad to the greater jihad. (Hadith)

The Arabic term *jihad*, usually translated into European languages as holy war, more on the basis of its juridical usage in Islam rather than on its much more universal meaning in the Quran and *Hadith*, is derived from the root *jhd* whose primary meaning is to strive or to exert oneself. Its translation into holy war combined with the

erroneous notion of Islam prevalent in the West as the 'religion of the sword' has helped to eclipse its inner and spiritual significance and to distort its connotation. Nor has the appearance upon the stage of history during the past century and especially during the past few years of an array of movements within the Islamic world often contending or even imposing each other and using the word *jihad* or one of its derivative forms helped to make known the full import of its traditional meaning which alone is of concern to us here. Instead recent distortions and even total reversal of the meaning of *jihad* as understood over the ages by Muslims have made it more difficult than ever before to gain insight into this key religious and spiritual concept.

To understand the spiritual significance of *jihad* and its wide application to nearly every aspect of human life as understood by Islam, it is necessary to remember that Islam bases itself upon the idea of establishing equilibrium within the being of man as well as in the human society where he functions and fulfills the goals of his earthly life. This equilibrium, which is the terrestrial reflection of Divine Justice and the necessary condition for peace in the human domain, is the basis upon which the soul takes its flight towards that peace which, to use Christian terms, 'passeth understanding'. If Christian morality sees the aim of the spiritual life and its own morality as based on the vertical flight towards that perfection and ideal which is embodied in Christ, Islam sees it in the establishment of an equilibrium both outward and inward as the necessary basis for the vertical ascent. The very stability of Islamic society over the centuries, the immutability of Islamic norms embodied in the *Shari'ah*, and the timeless character of traditional Islamic civilization which is the consequence of its permanent and immutable prototype are all reflections of both the ideal of equilibrium and its

realization as is so evident in the teachings of the *Shari'ah* (or Divine Law) as well as works of Islamic art, that equilibrium which is inseparable from the very name of *islam* as being related to *salam* or peace.

The preservation of equilibrium in this world, however, does not mean simply a static or inactive passivity since life by nature implies movement. In the face of the contingencies of the world of change, of the withering effects of time, of the vicissitudes of terrestrial existence, to remain in equilibrium requires continuous exertion. It means carrying out *jihad* at every stage of life. Human nature being what it is, given to forgetfulness and the conquest of our immortal soul by the carnal soul or passions, the very process of life of both the individual and the human collectivity implies the ever-present danger of the loss of equilibrium and the fact of falling into the state of disequilibrium which if allowed to continue cannot but lead to disintegration on the individual level and chaos on the scale of community life. To avoid this tragic end and to fulfill the entelechy of the human state which is the realization of unity (*al-tawhid*) or total integration, Muslims as both individuals and members of Islamic society must carry out *jihad*, that is they must exert themselves at all moments of life to fight a battle both inward and outward against those forces that if not combatted will destroy that equilibrium which is the necessary condition for the spiritual life of the person and the functioning of human society. This fact is especially true if society is seen as a collectivity which bears the imprint of the Divine Norm rather than an antheap of contending and opposing units and forces.

Man is at once a spiritual and corporeal being, a micro-cosm complete unto himself;

yet he is the member of a society within which alone are certain aspects of his being developed and certain of his needs fulfilled. He possesses at once an intelligence whose substance is ultimately of a divine character and sentiments which can either veil his intelligence or abett his quest for his own Origin. In him are found both love and hatred, generosity and coveteousness, compassion and aggression. Moreover, there have existed until now not just one but several 'humanities' with their own religious and moral norms and national, ethnic and racial groups with their own bonds of affiliation. As a result the practice of *jihad* as applied to the world of multiplicity and the vicissitudes of human existence in the external world has come to develop numerous ramifications in the fields of political and economic activity and in social life and come to partake on the external level of the complexity which characterizes the human world.

In its most outward sense *jihad* came to mean the defence of *dar al-islam*, that is, the Islamic world, from invasion and intrusion by non-Islamic forces. The earliest wars of Islamic history which threatened the very existence of the young community came to be known as *jihad* par excellence in this outward sense of 'holy war'. But it was upon returning from one of these early wars, which was of paramount importance in the survival of the newly established religious community and therefore of cosmic significance, that the Prophet nevertheless said to his companions that they had returned from the lesser holy war to the greater holy war, the greater *jihad* being the inner battle against all the forces which would prevent man from living according to the theomorphic norm which is his primordial and God given nature. Throughout Islamic history, the lesser holy war has echoed in the Islamic world when parts or the

whole of that world have been threatened by forces from without or within. This call has been especially persistent since the nineteenth century with the advent of colonialism and the threat to the very existence of the Islamic world. It must be remembered, however, that even in such cases when the idea of *jihad* has been evoked in certain parts of the Islamic world, it has not usually been a question of religion simply sanctioning war but of the attempt of a society in which religion remains of central concern to protect itself from being conquered either by military and economic forces or by ideas of an alien nature. This does not mean, however, that in some cases especially in recent times, religious sentiments have not been used or misused to intensify or legitimize a conflict. But to say the least, the Islamic world does not have a monopoly on this abuse as the history of other civilizations including even the secularized West demonstrates so amply. Moreover, human nature being what it is, once religion ceases to be of central significance to a particular human collectivity, then men fight and kill each other for much less exalted issues than their heavenly faith. By including the question of war in its sacred legislation, Islam did not condone but limited war and its consequences as the history of the traditional Islamic world bears out. In any case the idea of total war and the actual practice of the extermination of whole civilian populations did not grow out of a civilization whose dominant religion saw *jihad* in a positive light. On the more external level, the lesser *jihad* also includes the socio-economic domain. It means the reassertion of justice in the external environment of human existence starting with man himself. To defend one's rights and reputation, to defend the honour of oneself and one's family is itself a *jihad* and a religious duty. So is the strengthening of all those social bonds from the family to the

whole of the Muslim people (*al-ummah*) which the *Shari'ah* emphasizes. To seek social justice in accordance with the tenets of the Quran and of course not in the modern secularist sense is a way of re-establishing equilibrium in human society, that is, of performing *jihad*, as are constructive economic enterprises provided the well-being of the whole person is kept in mind and material welfare does not become an end in itself; provided one does not lose sight of the Quranic verse, '*The other world is better for you than this one*'. To forget the proper relation between the two worlds would itself be instrumental in bringing about disequilibrium and would be a kind of *jihad* in reverse.

All of those external forms of *jihad* would remain incomplete and in fact contribute to an excessive externalization of human being, if they were not complemented by the greater or inner *jihad* which man must carry out continuously within himself for the nobility of the human state resides in the constant tension between what we appear to be and what we really are and the need to transcend ourselves throughout this journey of earthly life in order to become what we 'are'.

From the spiritual point of view all the 'pillars' of Islam can be seen as being related to *jihad*. The fundamental witnesses, 'There is no divinity but Allah' and 'Muhammad is the Messenger of Allah', through the utterance of which a person becomes a Muslim are not only statements about the Truth as seen in the Islamic perspective but also weapons for the practice of inner *jihad*. The very form of the first witness (*La ilaha illa' Lla-h* in Arabic) when written in Arabic calligraphy is like a bent sword with which all otherness is removed from the Supreme Reality while all that is positive in

manifestation is returned to that Reality. The second witness is the blinding assertion of the powerful and majestic descent of all that constitutes in a positive manner the cosmos, man and revelation from that Supreme Reality. To invoke the two witnesses in the form of the sacred language in which they were revealed is to practice the inner *jihad* and to bring about awareness of who we are, from whence we come and where is our ultimate abode.

The daily prayers (*salat* or *namaz*) which constitute the heart of the Islamic rites are again a never ending *jihad* which punctuate human existence in a continuous rhythm in conformity with the rhythm of the cosmos. To perform the prayers with regularity and concentration requires the constant exertion of our will and an unending battle and striving against forgetfulness, dissipation and laziness. It is itself a form of spiritual warfare.

Likewise, the fast of Ramadan in which one wears the armour of inner purity and detachment against the passions and temptations of the outside world requires an asceticism and inner discipline which cannot come about except through an inner holy war. Nor is the *hajj* to the centre of the Islamic world in Mecca possible without long preparation, effort, often suffering and endurance of hardship. It requires great effort and exertion so that the Prophet could say, "The *hajj* is the most excellent of all *jihads*". Like the knight in quest of the Holy Grail, the pilgrim to the house of the Beloved must engage in a spiritual warfare whose end makes all sacrifice and all hardship pale into significance, for the *hajj* to the House of God implies for the person who practices the inner *jihad* encounter with the Master of the House who also resides at the centre of

that other Ka'bah which is the heart.

Finally the giving of *zakat* or religious tax and *khums* is again a form of *jihad* not only in that in departing from one's wealth man must fight against the covetousness and greed of his carnal soul, but also in that through the payment of *zakat* and *khums* in its many forms man contributes to the establishment of economic justice in human society. Although *jihad* is not one of the 'pillars of Islam', it in a sense resides within all the other 'pillars'. From the spiritual point of view in fact all of the 'pillars' can be seen in the light of an inner *jihad* which is essential to the life of man from the Islamic point of view and which does not oppose but complements contemplativity and the peace which result from the contemplation of the One.

The great stations of perfection in the spiritual life can also be seen in the light of the inner *jihad*. To become detached from the impurities of the world in order to repose in the purity of the Divine Presence requires an intense *jihad* for our soul has its roots sunk deeply into the transient world which the soul of fallen man mistakes for reality. To overcome the lethargy, passivity and indifference of the soul, qualities which have become second nature to man as a result of his forgetting who he is constitutes likewise a constant *jihad*. To pull the reins of the soul from dissipating itself outwardly as a result of its centrifugal tendencies and to bring it back to the centre wherein resides Divine Peace and all the beauty which the soul seeks in vain in the domain of multiplicity is again an inner *jihad*. To melt the hardened heart into a flowing stream of love which would embrace the whole of creation in virtue of the love for God is to perform the alchemical process of *solve et coagula* inwardly through a 'work' which is

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none other than an inner struggle and battle against what the soul has become in order to transform it into that which it 'is' and has never ceased to be if only it were to become aware of its own nature. Finally, to realize that only the Absolute is absolute and that only the Self can ultimately utter 'I' is to perform the supreme *jihad* of awakening the soul from the dream of forgetfulness and enabling it to gain the supreme principal knowledge for the sake of which it was created. The inner *jihad* or warfare seen spiritually and esoterically can be considered therefore as the key for the understanding of the whole spiritual process, and the path for the realization of the One which lies at the heart of the Islamic message seen in its totality. The Islamic path towards perfection can be conceived in the light of the symbolism of the greater *jihad* to which the Prophet of Islam, who founded this path on earth, himself referred.

In the same way that with every breath the principle of life which functions in us irrespective of our will and as long as it is willed by Him who created us, exerts itself through *jihad* to instill life within our whole body, at every moment in our conscious life we should seek to perform *jihad* in not only establishing equilibrium in the world about us but also in awakening to that Divine Reality which is the very source of our consciousness. For the spiritual man, every breath is a reminder that he should continue the inner *jihad* until he awakens from all dreaming and until the very rhythm of his heart echoes that primordial sacred Name by which all things were made and through which all things return to their Origin. The Prophet said, 'Man is asleep and when he dies he awakens'. Through inner *jihad* the spiritual man dies in this life in order to cease all dreaming, in order to awaken to that Reality which is the origin of all realities, in order to behold that Beauty of which all earthly beauty is but a pale reflection, in

order to attain that Peace which all men seek but which can in fact be found only through the inner *jihad*.

(*Seyyed Hossein Nasr Vol. IX, No. 1*)

<http://www.al-islam.org/al-serat/jihad-nasr.htm>

iv Greater and lesser Jihad in Sufism

It has been said that the opinion of many Muslims regarding Jihad is that it is of two sorts, namely, Jihad Akbar (greater) and Jihad Asghar (lesser). Jihad Akbar meaning Jihad against the desires and Shaitaan whilst Jihad Asghar is against the disbelievers on the battlefield.

The reasons given for the above, in regards to Jihad against the desires and Shaitaan as being Jihad Akbar, are as follows:

1. Its field of struggle is unlimited;
2. It is timeless and boundless;
3. This struggle is hard because its essence is man against himself;
4. The enemy is unseen and cannot be detected by the five senses,

Whilst the case given for Jihad against the disbelievers is not as long, not as extensive and not as difficult as struggling against the desires. As a result of that, Jihad against the disbelievers on the battlefield is regarded as Jihad Asghar (the smaller or lesser Jihad). That therefore is the opinion of many Muslims.

The classification of Jihad, such as that given above, is based upon a Hadith which states that at the time Rasulullaah (s.a.w) returned home from the field of warfare he said: "We have all returned from Jihad Asghar to Jihad Akbar." Some companions asked: "What is Jihad Akbar Rasulullaah?" He replied: "Jihad against the desires."

That therefore is the proof for the case proposed by many people.

Al 'Iraqy in Takhriju AHadithil Ihya' states: "The mentioned Hadith is related by Imam Baihaqi with a da'if Sanad (weak chain of narrators) from Jabir" [Risalah Jihad, Hasan al-Banna].

Apart from the Hadith related by Imam Baihaqi there is also a Hadith related by Al-Khatib Al-Baghadadi from Jabir, which states: "the Prophet (s.a.w), at the time he returned from a battle said: 'We have all just returned to the best of places, and you have returned from Jihad Asghar (the lesser Jihad) to strive in Jihad Akbar (the greater Jihad)'. The companions asked: 'What is Jihad Akbar Rasulullaah?' He answered: 'The Jihad of someone against his desires'." [Tarikh al Baghdadadi 13/493]

It turns out that this Hadith is weak because within its Sanad there is a narrator by the name of Khalaf bin Muhammad bin Ismail al Khiyam who according to Al-Hakim: "His Hadiths are unreliable." And Abu Ya'la al Khalili says: "He often adulterates, is very weak and narrates unknown Hadith." [Mashariul 'Ashwaq ila Masuril 'Ushshaq 1/31]

Al-Hakim and Ibnu Abi Zur'ah state: "We often write statements from Khalaf bin Muhammad bin Ismail only as an example, and we remove ourselves of

responsibility from him." (Mizanul I'tidal 1/662)

And even more doubtful than that, there is within the Sanad of this Hadith a narrator by the name of Yahya bin Al Ula Al Bajili who according to Imam Ahmad is a known Kadhdhaab -liar-, and forger of Hadith. Also, Amru bin Ali, An Nasai and Daruqutni state: "His Hadith are renounced." Ibnu Adi states: "His Hadith are false." (Refer: Tahdhibut Tahdhib 11/261-262)

Ibnu Taimiyyah states: "There is a Hadith related by a group of people which states that the Prophet (s.a.w) said after the battle of Tabuk: 'We have returned from Jihad Asghar to Jihad Akbar'. This hadith has no source, nobody whomsoever in the field of Islamic Knowledge has narrated it. Jihad against the disbelievers is the most noble of actions, and moreover it is the most important action for the sake of mankind." [Refer: Al Furqan baina Auliyair Rahman wa Auliyaisy Shaitaan, matter 44-45].

Furthermore, besides the two stated weak Hadiths, there is the statement of a Tabi'i by the name of Ibrahim bin Abi Ablah to people who had returned from battle, which states: "You have returned from Jihad Asghar so is the Jihad Akbar you intend to do Jihad ul qalbi (Jihad of the heart)?" [refer: Siyaru A'laamin Nubala 6/325]

Daruqutni states that Ibrahim bin Abi Ablah himself is believable but the chain of transmission is broken. [Siyaru A'laamin Nubala 6/324]. As a result of that, the statement above cannot be attributed to Ibrahim bin Abi Ablah unless the chain of transmission is authentic. And were we to establish that his statement is really valid, we must understand that he was a normal human being who may have occasionally

said something imperfect. He was not infallible.

On the basis of the above statements we can conclude by saying, that the evidence used as proof or the basis for establishing that Jihad against disbelievers on the battlefield is Jihad Asghar and Jihad against the desires and Shaitaan is Jihad Akbar, are weak if not false Hadith. Besides that the stated Daliil (evidence) are in opposition to Sahih Hadith, such as the ones below:

Hadith narrated by Imam Muslim (Hadith No. 4636) from Abu Hurairah (r.a.a), who said: The Prophet (s.a.w) was asked: "O Rasulullaah! What deed could be an equivalent of Jihad Fi Sabilillaah?" He answered: "You do not have the strength to do that deed." The narrator said: They repeated the question twice or thrice. Every time he answered: "You do not have the strength to do it." When the question was asked for the third time, he said: "One who goes out for Jihad is like a person who keeps fasts, stands in prayer (constantly), (obeying) Allah's (behests contained in) the Aayah (of the Qur'an), and does not exhibit any lassitude in fasting and praying until the Mujahid returns from Jihad Fi Sabilillaah."

There is also a Hadith narrated by Bukhari (Volume 4, Hadith 44) from Abu hurairah (r.a.a) , who said: A man came to Allah's Messenger (s.a.w) and said, "Guide me to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Mujahid has gone for Jihad, enter your mosque to perform Salat without cease and observe Saum without breaking it?" The man said, "But who can do that?".

Hadith narrated by Al-Hakim with a Sahih Sanad from Muaz bin Anas (r.a.a) who said: A woman once came to the Prophet (s.a.w) and asked: "O Rasulullaah! My husband has departed for war and usually if he prays I follow him in his Salat and I follow him in all his acts of worship. Because of that inform me of an act which can equal his until he returns." He (s.a.w.) said to her: "Are you able to stand without sitting, perform Saum without breaking it and Dhikr until your husband returns?" She replied: "I am not strong enough, o Rasulullaah." So he (s.a.w) said to her: "By Allah in whose hand I am, even if you were strong enough it would surely not attain one tenth of your husbands deeds." (arrated by Hakim in Al Mustadrak 2/73. Sahih Sanad agreed upon by Az Zahabi).

From the three Hadith above we can clearly state that Jihad Fi Sabilillaah is the highest act, and there is no other act to equal it. Is it likely that an act described as the highest act would be labeled Jihad Asghar, the small Jihad or the lesser Jihad?

Possibly there are people who maintain that the meaning of Jihad in the Hadith narrated by Bukhari and Muslim does not mean war or not exactly war. Perhaps there are those who are of that opinion.

As strong proof that the word Jihad in the above mentioned Hadith cannot mean anything else except war, there is the Hadith narrated by Al-Hakim earlier. Within that Hadith are the words: "My husband has departed for war..." It is impossible for the word Ghaaziyan in the above Hadith to mean anything except war, no matter which way it is analysed. Also it is impossible that it would be Ghazwatul Fikri (war

of the mind).

A man asked Rasulullaah (s.a.w): "...and what is Jihad?" He (s.a.w) replied: "You fight against the disbelievers when you meet them (on the battlefield)." He asked again: "What kind of Jihad is the highest?" He (s.a.w) replied: "The person who is killed whilst spilling the last of his blood." [Narrated by Ahmad in his Musnad 4/114 - Hadith sahih. Al Haithami states: "Narrators upheld it." Majmauz Zawaid 1/59].

Thus, from the Hadith of Imam Bukhari and Imam Muslim earlier we can clearly see that the one who is called Mujahid Fi Sabilillaah is that person who maintains prayers and fasting without a break, as well as recites the Qur'an for the time that the Mujahid are on Jihad.

Is there a person capable of doing this? Of course not, as explained by Rasulullaah (s.a.w). And supposing there was a person who is capable of maintaining 'Mujahadatun Nafsi' (Jihad against the desires) in the hardest and most difficult way. Indeed the activities of the body during Salat and the reading of the Qur'an embrace external acts, not acts of the heart, not intrinsic acts. But what if, at the time of these external acts, the heart isn't against the desires? It is impossible for someone to be able to truthfully perform this without being against their desires, never mind taking into account the performance of Salat, Saum and the reading of the Qur'an continuously.

Because of that, we see that in Imam Nawawi's Book of Jihad, there are Hadith concerning external as well as internal acts of Sunnah such as, Salat at night which

embraces brushing off laziness, standing, bowing and prostrating for a long time; and other acts including fighting until wounded and dying as a martyr. [Riyadh us Salihiiin, Book of Jihad].

So if perhaps there is a person capable of performing Mujahadatun Nafsi , that is at the highest level - Salat, Saum and reading the Qur'an non-stop for as long as some other person goes to war and until he returns- then he is equal to the Mujahid. Is anyone capable of that? Are there not people called Mujahid who go on Jihad Fi Sabilillaah for months, even years?

Is it proper or right therefore to maintain that Mujahadatun Nafsi away from the battlefield is 'Al Jihadul Akbar' whilst Jihad against the disbelievers is called 'Al Jihadul Asghar'?

Within Mujahadatun Nafsi away from the battlefield, those who follow this are only faced with one enemy, namely, the unseen enemy: desire and Shaitaan. Whereas in Jihad Fi Sabilillaah, Jihad is waged against enemies on the battlefield, those who follow this are faced with more than one enemy, namely, the unseen enemy and the seen enemy: the disbelievers and the Munafiquun (hypocrites).

It is not only the disbelievers that the Mujahid must contend against on the battlefield but he must fight against his desires which always call him towards evil. His desires can call on him in various ways to desert the field of battle such as by fear, doubt, hardship and sadness.

The Mujahid continuously fights with his desires which always yearn to be fulfilled.

Yet he only faces being far away from his wife and children, eating strange food, sleeping on the ground instead of in his bed, and many other trials which are not in accordance with his desires.

Allah Says: *"Jihad is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know."* Thus there is the question of Shaitaan, who always fights against those who perform Jihad. And at times such as these, Shaitaan firmly establishes himself together with his friends, namely, the disbelievers: *"Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taaghoot. So fight you against the friends of Shaitaan; ever feeble indeed is the plot of Shaitaan."*

And the way in which Shaitaan fights against the Mujahid is amongst others by inflaming the passions of the disbelievers and the Mushrikuun to fight against the Muslims, and by weakening the resolve of the Muslims or Mujahid so that they feel reluctant and scared to fight against the disbelievers: *"And (remember) when Shaitaan made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day and verily, I am your neighbour..."*

Ibnu Abbas (r.a.a) stated: "In the battle of Badr, Iblis came and carried their banner together with the army and group of Shaitaan. He came in the form of a man from the Bani Mudlaj by the name of Suraqah bin Malik bin Ju'shum, and said to the Mushrikuun: "None of mankind is able to defeat you this day, and I am your

protector."

So at the time those men assembled, Rasulullaah (s.a.w) gathered a handful of dust and threw it into the faces of the Mushrikuun which forced them to retreat. When Jibra'il came, Iblis saw him and released his grip on the Mushrikuun and ran away together with his followers. Those who had been in his grip called out: "O Suraqah! You agreed to protect us." Iblis answered: "Indeed I see what you do not see and I am scared of Allah, and Allah is hard in His punishment." [Hadith mauqaf narrated by Ibnu Jarir at Tabari].

Furthermore, the way in which Shaitaan weakens the resolve of those who perform Jihad can be found in a Hadith narrated by Imam Ahmad: Sabrah bin Al Faqih states: I heard Rasulullaah (s.a.w) say: "Indeed Shaitaan waits to deter mankind.....so Shaitaan waits in the way of Jihad. He says to the person who intends Jihad: "Do you want to perform Jihad, when Jihad destroys the soul and finishes off your wealth? Do you want to fight, when you can be killed, your wife can remarry and your wealth divided?"... [Musnad Ahmad 3/483. Isnad hasan].

Based on the above explanations, we can surmise that the strength of desire and that of Shaitaan to be fought against in the field of Jihad by the Mujahid is far superior and more aggressive than that faced by those outside the field of Jihad.

In other words: Mujahadatun Nafsi in the field of Jihad is much harder than Mujahadatun Nafsi in some other place. So is it more appropriate that Jihad against the disbelievers, which in its essence cannot be separated from Mujahadatun Nafsi,

be regarded as Jihad Asghar whilst Mujahadatun Nafsi outside the field of Jihad, were the enemy is only the unseen, be regarded as Jihad Akbar?

Abu Hurairah narrated: "A companion passed by a valley wherein was a well with refreshing water which surprised him. After he said: 'Supposing I removed myself from the company of people and I lived in this place (for the purpose of 'ibaadah) but I couldn't do that until I received permission from Rasulullaah (s.a.w). Would that be the most eminent thing to do towards Rasulullaah (s.a.w)?' The Prophet (s.a.w) said: 'Don't do that, because the existence of one from amongst you Fi Sabilillaah is more eminent than Salat made at home for 70 years. Don't you want to receive forgiveness from Allah and for Him to allow you into Jannah? Ughzoo Fii Sabilillaah (wage war in the way of Allah), whoever fights in the way of Allah for as long as it takes a camel to recover from one milking to the next, surely Jannah is obligatory for him.'" [Narrated by Tirmidhi and he said: Hadith hasan, Baihaqi and Al-Hakim said: Sahih according to Muslim's methods].

In the last Hadith there is a very clear authoritative quotation which abrogates the supposition of those people concerning Jihad Akbar. Because indeed the Sahabah who related this Hadith asked permission from Rasulullaah (s.a.w) in order to perform Jihad against the desires by distancing himself from other people but the Prophet (s.a.w) did not give him permission to do so and moreover forbade him and pointed out to him something far more eminent than that.

Then in that Hadith also there exists an important point which should be received and noticed, namely: "In truth, the Mujahid Fi Sabilillaah is included amongst those

who receive glad tidings about Jannah whether they are killed or not killed, because of what our messenger said: "Whoever fights Fi Sabilillaah even for a brief time (the time between the two milkings of a camel) Jannah is assured for them."

With all of these explanations it proves that to interpret Jihad Akbar as being the Jihad against desire and Shaitaan, whilst Jihad Asghar is the Jihad against the disbelievers is invalid, since by saying otherwise it invalidates the meaning of the Sanad of those Hadith which invalidate it. Wallahu a'alam.

<http://web.archive.org/web/20030607202630/http://islam.org.au/articles/26/jihad.htm>

2.7 Sufism is “Something Divine”

‘Hazrat Sheikh Ali Hujwari (1077) adds: “Sufism is not the name of any “Uloom” (plural of ‘Ilm’ — knowledge) or “rasoom” (customs or traditions). It is the name of a special religious conduct based upon Divine Knowledge and guidance”. He argues that if it were ‘Uloom’ then it should have been acquired by common knowledge and if it were “rasoom” then it should have been acquired by mere mujahida (Practice and serving) but it is neither acquired by both of these. The Sheikh further lays down four important characteristics of a Sufi, viz. (1) implicit faith in and obedience to God by giving up all other worldly hopes and hypocrisy, (2) honouring of the elders and welcoming of the younger ones with all due equanimity, love and respect, (3) desiring neither rewards nor any other kind of As stated in the foregoing pages, there was a group of prophet’s beloved followers, popularly called “Ashaab-e-Suffa “, who had renounced the world and had dedicated their lives to prayer and recitation of the Holy Quran.

They lived in an annexe to the prophet's mosque and did not marry; those who married among them had to leave the group. For their livelihood, they depended entirely upon the benevolence of God on the quranic promise of "providing for every creature on earth." Sometimes the Ansars would bring in a bunch of dates and hang it in the roof of the mosque. When the ripened fruit fell to the ground, these ascetics would pick it up and eat. They lived in strict austerity and looked after all their necessities of life by themselves. They drew water and picked up firewood from the jungle to sell and make their living.

Many great Scholars , Ulema and historians have paid them high tributes for their heroic life of austerity, sacrifice and devotion. The love of the Prophet himself for their exemplary religious life was naturally immense and unbounded. It is, therefore, safely presumed that some of this group of early ascetics was the ancestors of some of the leading Sufis of the world apart from the lineages of the holy prophet and his four distinguished Caliphs.

According to 'Kashf-ul-Mahjoob', there are 12 different firqas' (groups) among the Sufis, apart from the four principal and most popular 'silsilas' viz., Chishtia, Qadaria, Suhrawnr dia and Naqshbandia. All the four are subdivided into different sub division but these four are the most common and well known branches. They have many similarities and dismilaraties

It speaks of the seeker after God as a Sālik, or a "traveller", and of the progress in the spiritual life as a "Sulūk", a "travel" or "journey," along which he is guided by a Murshid or PIr, a "guide" or an "elder", who has already attained the goal by completing the journey, and is thus qualified to lead a seeker, now his Murid, an "aspirant", to the attainment of Ma 'rfat, "the knowledge" of God. The traveller is guided along the course

of at-Tariqat, the “path”, the practices which are prescribed by the Murshid, the guide, according to the progress made by the devotee. He, passing through the Maqimat, the “stages”, experiences certain Aiwal (Sing. ha!), the “states”, and finally if he perseveres to the end, he attains by Fadi, the grace of God, the desired goal of union with God, called fana fi’I-iaqiqat, “annihilation in reality”.(Hussen.H.Nasr.1972)

2.8 Stages of Sufism

Creation, asserts the Qadri Sufi saint, “drives its existence, from the radiance of God, and as at dawn the sun illumines the earth and the absence of its light is darkness, in the like manner all would be non-existent if there were no celestial radiance of the creation diffused in the Universe, as the light of the sun bears relationship to the temporal or the perceptible side of life, so does the splendour of God to the celestial or occult phase of existence.” (Abu Said al-Kharrez.1998)

According to Abu Hafs al-Haddad, there are four stages of Sufism. A sufi must pass before he attains the perfection which gains for him re-union with the Perfection which is God. Four veils obscure his sight and these are removed one by one as he nears perfection. Man is looked upon as a spark of the divine and the soul of the man is regarded as being in exile from its Creator, who is its spiritual home and to whom it must return .(Abu Hafs.1984)

First Stage

The first stage is Humanity called, “Hast”. This is looked upon as a restraint for those who may be constitutionally weak and unfitted to attain the supreme heights of completion. The tants of Islam and its laws must be followed.

Second Stage The second stage is called Tarequt or the obtaining of potentiality. When this stage is reached, the neophyte dispenses with his helper and becomes a Sufi. At this stage the disciple may lay aside all religious observances and think only on the delights of contemplation. Some of the great Sufi masters disagree on this point, maintaining that the beginner has not had sufficient practice to have reached this advanced stage of the doctrine. Others affirm that it is possible in the first stage or Mast.

Third Stage

The third stage Araff signifies a condition of knowledge akin to inspiration. The novice has passed from the stage of learning and his eyes are now opened into the knowledge equal to that of the angels. He now possesses occult powers.

Fourth Stage

The fourth and final stage is Haqequt-Truth. This is the most difficult of all to attain. Only the utmost degree of purity and spiritual thought can make this possible.

All desires, ambitions, and earthly ideas must be cast off, for now the man has become a saint. All four veils are removed and he is free to commune direct with God, the Divine Sun, of whom he is but a spark. The final stage is generally completed in solitude far from the dwellings of man. The desert or jungle or away in the heights of great mountains the devotees find peace to contemplate without any outside interruptions. Thus wise is the best attained.

2.9 Stages of the Path of Sufis

Stages of the journey or Path, have been variously described by the Sufis. Such variation is perhaps to be explained by the fact that Sufis claim that there are a myriad ways leading to God. Indeed one of them is said to have declared, "The ways to God are

as many as the believers.” According to William Stoddler(1999), the path of sufi consists of the following seven stages:

1. Ubudiyyat, the stage of ‘manhood’ in which the aspirant endeavours to purify his soul, and prepares himself for the higher stages of the journey. At this stage the first thing required of him is repentance which is described as “the awakening of the soul from the slumber of indifference to awareness of his evil ways, and a sense of contrition for past sins.” The aspirant is also exhorted to serve God and follow the ordinances of the Law faithfully.

2. Ishq, that of ‘love’ in which the Divine influence inclines the soul towards the love of God. ‘Aliu’l-Hujwiri says: “Man’s love towards God is a quality which manifests itself in the heart of the pious believer, in the form of veneration and magnification, so that he seeks to satisfy his Beloved and becomes impatient and restless in his desire for vision of Him, and cannot rest with anyone except Him, and grows familiar with the remembrance (dhikr) of Him, and abjures the remembrance of everything besides. Repose becomes unlawful to him and rest flees from him. He is cut off from all habits and associations, and renounces sensual passion and turns towards the court of love and submits to the law of love and knows God by His attributes of perfection.” In his heart there is no room for any earthly desire but that of God. Thus, his poverty is not merely the lack of wealth, but also the absence of any desire for it. A Sufi writes: “the poor are the richest of God’s creation they dispense with the gift for the sake of the Giver.”

3. Zuhd, “renunciation” under the influence of the Divine’ Love all worldly desires are expelled from the heart. “The first stage of zuhd, to the Sufi, is initiatory and represents the Purgative Life, through which the novice must pass before setting foot on

the mystic Way. But when the soul has been purified from all sensual desires, and the mystic 'pure from self as flame from smoke' sets forth upon his journey towards God, then he passes beyond this early degree of zuhd and aims at the last stage, renunciation of all but God, attained only by the adept."

4. Ma'rifat, "knowledge ' or "gnosis" in which the aspirant contemplates the nature, attributes and work of God, 'Aliu'l-HujwirI says: "Gnosis of God is of two kinds: cognitive ('ilm) and emotional (iâl7): Cognitive gnosis is the foundation of all blessings in this world and in the next, for the most important thing for a man at all times and in all circumstances is knowledge of God, as God hath said: 'I only created the genii and mankind that they might serve Me' (Sum, 51:56), i.e. that they might know Me. But the greater part of men neglect this duty, except those whom God hath chosen and whose hearts He hath vivified with Himself.

5. Wajad ecstasy in which mental excitement is produced through contemplation of the only existing Reality, God. At this stage the aspirant spends his time in contemplation, and practices much hikr as a means of inducing in him the state of ecstasy. Professor Nicholson says: "The whole of Sufism rests on the belief that when the individual self is lost, the Universal Self is found, or, in religious language, that ecstasy affords the only means by which the soul can directly communicate and become united with God."

6. Haqiqat, "reality the heart is now illumined with the true nature of God. The aspirant, as he learns the true nature of God, learns to exercise tawakkul, dependence upon God. According to Al-chazali tawâid and tawakkul are inseparably related. To put one's trust in secondary causes is to associate these with God as the object of devotion and this is shirk. He uses the Quran to establish this view and quotes Sura 29 : 65 to show that men call on God to give them a safe passage when they take ship, but when they

arrive they attribute their safe arrival to a fair wind. True trust is rather in Him who rules the winds. “When He saves them to the shore, behold, they associate others with Him.” This is contrary to tazvid and therefore not true tazvakkul. Al-Ghazāli says: “Know that tawakkul is a sort of faith (im:) and faith is made up of knowledge (ilm). state (zl and practice (ama!); so too is tacakkzti. Thus to Al—Ghazāli tawakkLd is practically identical with the Sufi conception of tawhid.

7. Wisal, “union in-which the mystic, as it were, sees God face to face. This “stage” precedes the final experience of fanti wa baqa. ‘annihilation and subsistence’, the Sufi’s ultima Thule. Was! is also the stage of satisfaction, which is defined as “the acquiescence of the heart in God’s decision and the agreement of the heart with what He wills and chooses”. (Nicholuson R. A: The idea of personality in Sufism Cambridge 1923) and again “satisfaction is the acceptance of God’s decisions with joy.” Satisfaction has two sides, viz., human satisfaction with God and Divine satisfaction with man. Abū Sa’id, a famous Süfi writer, is reported to have said: “That man is a Sufi who is satisfied with whatsoever God doe or God will be satisfied with whatsoever he does.”

2.10 Forty Stations in Sufism

According to Syed Hussen Nasr (1972), “one of the earliest and finest accounts of the maqamat in Sufism is the Forty Stations (Maqāmat-i arabia in) of the fifth/eleventh-century Sufi master Abū Sa’id ibn Abi’l-Khayr, already known to the West for his remarkable quatrains. The original text of the Forty Stations has been recently edited for the first time. Because of the importance of this early text and also its simplicity, beauty and clarity, we give a complete translation of it below in order to make possible a direct

of the description of the maqamat as given by one of the great Sufi masters themselves. The Shaykh, the traveler upon the spiritual path, the devotee of God, the king of the saints among those who have inquired into the Truth, Abū Sa'id ibn Abi'l-Khayr, may Allah illuminate his spirit, has said that the Sufi must possess forty stations (maqamat) if his march upon the path of Sufism is to be acceptable.

1. The first station is intention (niyyat). The Sufi must possess such an intention that if he were to be given this world and its blessings and the other world and its paradise or its calamity and affliction, he would give away this world and its blessings to the infidels, the other world and its paradise to the believers and keep the calamity and affliction for himself.

2. The second station is conversion (inābat). If he is in spiritual solitude (khalwat) he sees God. Changes in the world do not alter his inner secret and calamities sent by Heaven do not cause the bird of his love to fly away.

3. The third station is repentance (tawbat). All men repent from what is forbidden (zarām) and do not eat of the forbidden lest they suffer punishment. They [the Sufis] repent from what is lawful (ifalāl) and eat of what is lawful lest they become afflicted by what is forbidden and doubtful.

4. The fourth station is discipleship (iradat). All men seek comfort and with it wealth and worldly blessings. They seek affliction and with it dominion and sanctity.

5. The fifth station is spiritual struggle (mujahadat). People seek to multiply ten into twenty. They try to turn twenty into nothing.

6. The sixth station is constant attention (muraqabat). Constant attention is to guard one's soul in spiritual retreat until of necessity the Lord of the Universe preserves one from committing sin.

7.The seventh station is patience (vabr). If the disaster of the two worlds befalls them they will not so much as sigh. And if the love of the people of the world descends upon them they will not cease to march on the path of patience.

8.The eighth station is invocation (dhikr). In their heart they know present translation is based on the text established by Damādi with a few corrections made by the author where it was felt that the implied meaning required another reading of the text. The Maqmat of Aba Sa'id recall those given by Qushayrt in his famous Risālah and resemble them in many ways.

9.The ninth station is rila If they are kept without clothing (by God)is they are happy and if they are kept hungry they are happy. Never do they reside in the house of self-will.

10.The tenth station is opposition to the carnal soul (mukhalafat-i nafs). For seventy years their carnal soul cries in agony with the desire of receiving a single favour and does not receive anything but pain and hardship.

11.The eleventh station is agreement (muwafaqat). Disaster and wellbeing, favour and privation are the same for them.

12.The twelfth station is surrender (taslim). If the arrow of fate faces them from the hiding place of calamity they place themselves in the catapult of surrender and open themselves before the arrow of fate, making their soul and heart a shield before it. In front of the arrow of fate they stand still.

13.The thirteenth station is confidence (tawakkul). They do not demand anything of creatures nor of God. They worship Him only for Himself. There are no questions or answers exchanged. Consequently the Lord of the Universe enables them to attain the object of their desire when they are in need, and there is no reckoning involved.

14.Fourteenth station is asceticism (zuhd). From all the wealth of this world they have

only a patched cloak of a hundred pieces made of muslin, a mat and a piece of felt. That cloak is a thousand times dearer to them than fine scarlet cloth and sumptuous dress.

15.The fifteenth station is worship ('ibādat). Throughout the day they are occupied with the reading of the Quran and the invocation of the Name of God and throughout the night they remain standing on their feet. Their bodies are seeking to be of service, their hearts are exuberant with the love of the One, their heads are roaring in quest of the contemplation of the King.

16.The sixteenth station is abstention (wara'). They do not eat of just any food, nor do they wear just any kind of clothing. They do not sit in the company of just any kind of people and they do not choose the companionship of anyone save God, exalted be He.

17.The seventeenth station is sincerity (ikhlas). Throughout the night they pray and throughout the day they fast. If their carnal soul does not obey and then they observe obedience.

18.eighteenth station is truthfulness (sidq). They do not take a step without truthfulness and do not breathe a single breath save in truth. Their tongues speak of their hearts and their hearts of their inner secrets and their inner secrets of God.

19.The nineteenth station is fear (khawf). When they look at His justice they melt in fear, and they have no hope in being obedient [towards God's commands].

20.The twentieth station is hope (rajā). When they regard His grace they boast in joy, and they have no fear or terror.

21.The twenty-first station is annihilation (fanā). They melt their carnal souls in the crucible of annihilation and become annihilated from all that is below Him. Their tongues do not speak of things of this world. There is nothing upon their tongues save His Name. Their bodies do not move save to obey Him and their minds do not spring into action

save for Him. This is considered the most important and significant station in Sufism in the four major sufic traditions.

22. The twenty-second station is subsistence (baqa). If they look to the right they see God and if they look to the left they see God. They see Him in whatever condition they are. They subsist through His subsistence. They are satisfied with what He has ordained for them.

23. The twenty third station is science of certainty ('ilm al-yaqin). When they look through the eye of the science of certainty they see from the highest heavens to the lowest level of the earth without any veil.

24. The twenty-fourth station is the truth of certainty (zaqq al-yaqin). When they see through the eye of the truth of certainty they pass beyond all artifacts and creatures and see God without any hows and whys and without any veil.

25. The twenty-fifth station is gnosis (ma'rzfat). Through all the creatures of the two worlds and through all people they perceive God, and there is no accusation to be made of their perception. The twenty-sixth station is effort (jahd). They worship Him in their hearts and in their souls, and there is no doubt in their obedience.

27. The twenty-seventh station is sanctity (wilāyat). This world and the next are not fit to be embraced by their spiritual will (himmat), and all of paradise and its bounties are not worth an atom in their eyes.

28. The twenty-eighth station is love (mazabbat). Throughout the whole world they have only one Friend. Their love is one, for both outwardly and inwardly they are with the One. Their bodies melt in joy and their hearts are always happy in the Sacred Presence. They have no thought of children or wife, of the world or of wealth.

29. The twenty-ninth station is ecstasy (wajd). They are not to be found in the world, nor in the graveyard nor at the Resurrection nor on the straight path (ciraḥ) . They are in the Most Sublime Presence. Where they reside there is only God and them.

30. The thirtieth station is proximity (qurb). If they say, “O God! Make all the people of infidelity and rebellion and all the people of polytheism and revolt be forgiven because of us,” the Lord of the Universe will not reject their demand.

31. The thirty-first station is meditation (tafakkur). Their intimate friend is His Name. Their peace resides in His message.

32. The thirty-second station is union (waḥd). Although their person is in this world, their heart is with the Lord.

33. The thirty-third station is unveiling (kashf). There is no veil between God and their hearts.

34. Thirty fourth station is service (khidmat). They do not cease to render service for the blinking of an eye. Nor are they for a single moment absent from the presence of the Friend.

35. The thirty-fifth station is catharsis (tajrid). If they be taken to hell, they say “Greetings!”, and if they be taken to paradise, they say “Greetings!” Neither does paradise cause them joy nor hell fear. They never turn away from His friendship and they possess nothing of all that is in this world.

36. The thirty-sixth station is aloneness (tafrid). In this world they are strangers among creatures. If they be beaten they will not leave the Path and if they be caressed they will not be fooled.

37. The thirty-seventh station is obedience. They are audacious before God. If the Lord of the Universe sends the angel of death to them at the time of death, they will pleasureably

obey. They do not fear Nakir and Munkar (the angels who question the dead in the grave) and they do not give a thought to the Resurrection. They neither set foot in the Supreme Heaven nor look upon the face of the houris and the heavenly mansions until they have had a vision of the forgiving King.

38. The thirty-eighth station is the ascertaining of the Truth (taqiq). The Gaw-mah! is a mythical creature, half fish and half bull, which supports the earth.

39. The thirty-ninth station is the supreme goal (nihāyat). They have reached the inn by the roadside and have cut through the deserts of calamity. With the eye of the heart they have seen God.

40. The fortieth station is Sufism (tasawwuf). The Sufi is he who has become purified of all desire. His inner being is purified from wretchedness. His words are free from inadvertency, thoughtlessness and calumny. His mind is radiant and his eyes are turned away from the world. He has become instructed with the Truth.

Of these stations, each belongs to a prophet among the prophets(may peace be upon them)the first Adam and the last Muhammad(S.A.W).

Sufi doctrine consists of metaphysics, cosmology, psychology and an eschatology that is often linked up with psychology and occasionally with metaphysics. The metaphysical aspect of the doctrine delineates firstly the nature of Reality, the Oneness of the Divine Essence which alone 'is' in the absolute sense and prior to which there is nothing; then the theophany of the Essence through the Divine Names and Qualities and through the determination of the different states of being; and finally the nature of man as the total theophany (tajalil) of the Names and Qualities.(Mubarak Ali.1982)

2.11 Knowledge (Ilm) and Sufism

One of the indispensable conditions of Sufism is “Ilm” or knowledge. Kashf-ul-Mahjoob elaborately explains, in the light of the Holy Quran and Hadith, that “a dervish can reach the pinnacle of his spiritual glory only by acquiring, first of all, the necessary ‘Ilm’ and then acting upto its dictates rigidly.” It lays down two kinds of ‘Ilm’ viz. (1) the Divine Knowledge or the vast reservoir of knowledge that is possessed by God alone and (2) the ‘limited’ knowledge that is given to man which is a mere ‘drop’ from the vast ocean of the All-Knowing Divine knowledge. In other words, “the Divine knowledge is the vast and unlimited ocean of that “secret knowledge” which is owned by God alone, while the ‘limited’ knowledge is only a tiny particle of it which is bestowed upon man to conduct his worldly life’.(Nicholson RA .1983)

2.12 Kinds of Knowledge (Ilm)

Sheikh Ali Hajwari (1077) says that “man’s life without any spiritual or divine knowledge is Zindqa (faithlessness)”. According to him, “spiritual or divine knowledge is Haqiqat (reality) while the worldly knowledge comes under the category of Shariat. There are three kinds of ‘Ilm’ in Islam, viz:-

1. The knowledge of realizing and recognizing that there is an omnipotent, omnipresent and omniscient God, Who was, is, and shall ever be.
2. The knowledge of recognizing the fact that God knows, sees and hears everything of His universe.
3. The knowledge of appreciating God’s unlimited powers as the “All Powerful Maker” of the universe.

Again, “there are three sources of ‘Ilm’ so far as Islamic Shariat (law) is concerned, viz. (1)The Book (2)The traditions of the Holy Prophet and (3) Community.” These sources cover every phase of man’s life from cradle to grave.(Ali Hajwari-1077)

Thus we see that the first knowledge or ‘Quran’ is the “Divine Knowledge” and the second one is the Ilm of Shariat, the knowledge that has been bestowed by God upon man through His various prophets from time to time for his good conduct on earth.

Hazrat Ali Hujwari says that “the heart which is ignorant and devoid of Divine Knowledge is like a dead piece of flesh, while the one that does not possess the knowledge of Shariat suffers from the malady of hopeless ignorance and superstition, and drifts aimlessly in the struggle of life.” He adds that “both the ‘urns’ of Haqiqat and Shaat are indispensable inter-dependent, inter-woven and correlated to each other.(Iqbal Muhammad.1986)

2.13 Distinction between True Knowledge and Intellectual Knowledge in Sufism

“According to Syed Hussein Nasr (1972), distinction between ma’rifa and their doctrine of gnosis, the Sufis distinguish between intellectual knowledge and ‘ma’rifa’. They reject reason as a source of true knowledge of God because it is a human faculty and provides limited and imperfect knowledge. It fails to comprehend God who transcends all human attributes. Moreover, God is the Ultimate Cause of all things and He cannot be contemplated through anything which is created by Him. The sufis thus maintain that the intellect gives information concerning the phenomenal world; it does not reveal the nature of Infinite God and His Attributes. They discard the views of Mu’tazilites who believe that our intellect is a perfect means of knowledge and it can reveal the knowledge of Divinity as it reveals the knowledge of worldly things. According to the Sufis, it is the

mystical experience which leads to the knowledge God (ma'rifa). In his communion with God, the Sufi becomes one with Him and the Divinity is disclosed. Godhead is directly experienced by Him. Moreover, rational or intellectual knowledge is indirect. The rationalist proceeds with that which is different from the Truth; the gnostic begins his mystical quest for God after leaving everything which is other than God. As the knowledge of God is revealed by God, it is different from knowledge acquired by any other source. (Iqbal Muhammad.1986)

Al-Junayd thus describes 'ma'rifa': "It (gnosis) consists in knowing that whatever may be imaged in thy heart, God is the opposite of it", meaning there that the human knowledge is limited to the finite being whereas gnosis is concerned with the Infinite Being. "Gnosis involves the negation of whatever is affirmed by reason, i.e., whatever notion of God can be formed by reason, God is in reality something different. How, then, is there any room for reason to arrive at gnosis by means of demonstration? Reason and imagination are homogeneous, and where 'genus' is affirmed gnosis is denied."² In short, that which comes between the Gnostic and his God implies 'ghayriyyat', or otherness. The rationalist depends on his intellect which is one of his human. Qualities the Gnostic entirely depends on God because he aims to contemplate the Essence and Attributes of God. An object known through the intellect is known from the side of man and the Divine Attributes and Pure Essence are known from the side of God. Shaykh Ibn al-Fāriḍ thus differentiates between intellectual and Divine knowledge: "My intellect, through being attached to my presence (with myself), was separating me (from God), while my deprivation (of individuality), through the enravishment of my self-existence by my absence (from myself), was uniting me (with God.)"³ Man's intellectual knowledge needs human faculty but God is known in mystical ecstasy or the

state of detachment from the self of the knower. Hence, Shaykh Abfl Bakr al-Shibli considers 'ma'rifa' as bewilderment because it lies beyond human understanding.

(Iqbal Muhammad.1986)

2.14 Distinction between True Knowledge and Theological Knowledge in Sufism

Theological knowledge is also an imperfect knowledge. Though it is higher than all other branches of knowledge, yet it cannot lead to the Truth, for it is also associated with human faculty. (Nasr.H.Syed (1972) .In gnosis, the knower is attached to God alone and God is linked with the knower. In other words, knowledge of God in an ordinary sense is impossible. The Sufis accept the saying of Caliph Abü Bakr: "Praise to God who hath given His creatures no way of attaining to the knowledge of Him except through their inability to know Him." Every form of knowledge except gnosis is imperfect on account of its connection with the imperfect self of the knower. The gnostic abides in Divinity and then experiences the true nature of God. Hajwiri(1077), says: "Knowledge is of two kinds: Divine and human. The latter is worthless in comparison with the former, because God's knowledge is an attribute of Himself, subsisting in Him, whose attributes are infinite; whereas our knowledge is an attribute of ourselves, subsisting in us, whose attributes are finite." (William Stodder.199)

2.15 True Knowledge and Intuitive Knowledge in Sufism

The Sufis do not recognize even inspiration and intuition as the proper sources for the attainment of the real knowledge of God. Inspired knowledge is subjective, does not transcend the self of the knower and thus does not reach the Universal Truth. Similarly, in intuition or insight, we do not come out of the veil of our human nature and therefore fail to achieve the knowledge of Infinite God. In gnosis, on the other hand, we

transcend the barrier of humanity. The Gnostic is completely separated from his human faculty of imagination, or understanding. Shaykh Abt Uafs Iladdād claims:

“Since I have known God, neither truth nor falsehood has entered my heart.”³ The gnostic does not know anything as regards falsehood or truth or even the distinction between truth and falsehood because such knowledge is achieved through understanding or imagination, i.e., a human attribute and he passes away from his humanity. (Buehler.Arthur.F.1998)

2.16 Centers of Education in Sufi Orders

According to Trimingham Spencer.J (1971), the first stage of Sufi organization was the circle of pupils and adepts around a master. In Khurasan the location of such a group was a centre called a Khanaqah. Many Khanaqahs gave courses in the Islamic sciences. Maqrizi (1942) says that the Khanaqah (founded by Amir Saif Uddin Shaikhu in Cairo in 756/r355) offered courses in all four schools of fiqh, hadith, and the seven readings of the Quran. This particular Khanaqah seems to have been more like a madrasa. From his description the Jamaliyya (founded in the same city in 730/r330) was a combined Hanafi madrasa and Khanaqah (Khitat, iv. 237-40, 279), but this was unusual, and normally the Sufi aspect was the dominant one. The methods of devotion practiced by the orders were a means community. Their prayers and their occult and thaumaturgy psychological as well as bodily ills, and this contributed towards both personal integration and social stability. Many North African zawiyas maintained Quran schools, whilst a few became considerable educational establishments, incorporating madrasas where the regular Islamic disciplines were taught. This role of the zawiyas was not confined to north Africa. In Syria, it is true, this aspect was not much in evidence, for

there the power and jealousy of the ulama was too great to allow Sufi centres much scope in this respect, but the tomb-Khanaqa of central Asia were frequently multi-functional.

2.17 Role of Sufis in Establishing Learning Centers

According to Syed Hussen Nasr (1972) ,the field of education also the role of Sufism has been profound, for the central task of Sufism is the education of the whole of the human person until it reaches the full realization and perfection of all of its possibilities. The direct participation of many Sufis such as Khwājah Niām al-Mulk, the Seljuq vizier, in the establishment of universities or madrasahs as well as the role of the Sufi centres (zawiya in Arabic, khanaqah in Persian) in the administration of education makes the influence of Sufism inseparable from the development of education in Islam. Again, during certain periods such as the post-Mongol period when the formal educational system was destroyed in certain regions, the Sufi centres remained the sole depository of even formal and academic knowledge and the basis from sprang up once again.

2.18 Factors of Magnetic Teaching Methodology of Sufis in Sub-Continent

According to Hafiz Muhammad Saadullah(1999), people often wonder as to how the common man in the Hindu-dominated India was attracted towards Sufia and embraced Islam. What was that magnetic force with which the Sufia were attracting the ancestral non-believers towards them. Obviously, there was no financial benefit involved. Neither the Sufia were playing any gimmickry, nor do they make any false promises of worldly benefits, which may attract people towards them in large numbers. Besides the comprehensiveness of the religion Islam, in fact the two main factors involved in attracting the poor people of India towards Sufia are according to the human nature.

2.18(i). Equality

First of all are the basic teachings of Islam, which declare all the human beings as equal, are the source of inspiration for the poor. There is no space for caste system in Islam i.e. there is no Brahman, Khatri or Shuder. No one can be declared superior on the basis of his or her caste, colour, financial standing or position. In Islam no one can claim more respect on the basis of his or her family, caste or position. The only base is Fear of God or Taqwa. Similarly, no one could be declared mean because he donot possess wealth and do not belong to high class. In Islam highly well of person having high family standing could also be declared a mean person if he has a loose character. The religion Islam caters for the self respect, emotions and feelings of every individual irrespective of his age and social status. Here is no discrimination on the basis of colour, caste and family. In Islam no government office holder, even the Amirul Momineen or Khalifatul Muslimeen do not enjoy any special rights. The government officials did not enjoy VIP rights against the common man. On the Indian soil, where the poor Shuders was considered a second-rate human being, having no rights or honour, the landlords and other well off people were even not ready to accept them as human beings. These people were leading excessively miserable lives. Translation: And we created every human being in best manner .These teachings of Islam were the main cause of inclination of the low caste Hindus towards Islam. These teachings of Islam served as the heartbeat of poor, deserted, rejected and dejected people. Sufia were fully caring for their passions and emotions, therefore their inclination towards Islam was a natural process. These teachings of Islam always bring people close to the holy prophets. The people who first accepted the religion of Hazrat Nooh (AS) were also poor people, who were remembered by some people at *Arzal* and *Arzaloon* . Similarly the people who accepted the teachings of Hazrat

Saleh (AS) were also poor people. Accordingly, the first believers of Isa (AS) were poor fishers and according to some people, they were washer men. And it was the same Islamic teachings of human equality and respect for humanity that attracted the poor and down trodden people in the palace of ruler of Iran, Rustam. During the reign of Hazrat Umar Farooq (RA) when the war was going on with Iran, a prominent Sahabi Hazrat Mukhiara bin Shoba (RA) went to the palace of Rustam as ambassador. The palace was highly decorated in order to impress the ambassador. But Rustam was unaware that a man, having the fear of Almighty Allah in his heart, could not be impressed by worldly powers. Hazrat Mukhiara (RA) very bravely sat on the throne with Rustam. The palace stooges took it as an insult to Rustam. They unseated him from the throne. On that occasion Hazrat Mukhiara (RA) very emotionally and comprehensively described the Islamic teachings of brotherhood and equality. People present on the occasion were so moved by the speech that they said: "By God, this person from Arabia is speaking truth. The sardars present on the occasion said, this man ,Hazrat Mukhiara(Sufi Saint) has said such a thing that would attract our slaves. God damn our ancestors, how stupid they were?"(Hafiz Muhammad Saadullah.1999)

2.18 (ii). Affection

The second cause of attraction of poor, down trodden and rejected people towards Sufia was the affection and sympathy, which the Sufia showered on them. Sufia were not giving just lectures about the human equality, sympathy, honour and human values. They thought that only hollow slogans and false shows of sympathy could not provide food to the needy and neither can it provide solution to economic problems of the down trodden people. The Ulema were of the opinion that their job was not merely confined to arranging public rallies and collecting donations in the name of poverty, but their real

well being. They taught that when some poor man suffers injuries, we must take him to hospital, rather than arranging “injuries rally” for him. The Sufia did not believe in class divisions and offered same love, affection and respect for the poor and down trodden as they respected the nobles. They did not feel shame in interacting, dining, sitting or walking with the poor. They were always with the poor people in their happiness and sorrow. There is no doubt about the fact and we believe that morality and immorality of any person is in the hands of the Almighty Allah. It was by the grace of the Almighty Allah that these poor people embraced Islam. No doubt their destiny placed a role in their embracing Islam, but the sympathy and virtues of Sufia also brought them closer to Islam. If they did not help the poor in their difficulties, then it was difficult for the Ulema to impress the poor and the history would have been different. It is a common exercise that even when affection is showed to an animal, then that animal become close to the person who showers his affection. If animals act like this, than how can a human not be moved by love and affection? It is human nature to repay love with devotion. Every one pays respect to well off people but who cares for the poor? Sufia gave honour to the poor and showered affection on them and gave them a high status in the society.

(Hafiz Muhammad Saadullah.1999)

2.19. Four Major Sufi Orders

According to Ali Hajwari(1077), there are four major suifc traditions in the Indo-Pak Sub Continent.The educational thoughts and practices of Sufis of Suhrwardia, Chishtia, Naqshbandia and Qadria sufi orders in the Indo-Pak Sub continent are the followings.

2.19(i) The Suhrawardi Order

This order originated from the Junaydi Khanwada and was founded by Piya ud Din Najib Suhrawardi, the author of the *Abdul-Muridh, Manners of the Disciples*. The latter died in 1167 A.D., but not much is known about his life. It was through some of his leading disciples that the Order gained in reputation and influence. Abul Jannab Ahmad Khiwaqi (of ihiva or Khwarazm), commonly known as Shayih Najmu'd-Din Kubra, as the founder of the Firdawsi or Kubrawi hanwāda. His title Kubrā is an abbreviation of his nickname al-tflminatu 'l-kubrā, "the Greatest ourge," which in the days of his student life was given to him by his friends on of his trenchant and dexterous style in debate which rendered him always over his advertise. He is also called by the title of wall tarāsh, "Fashioner its," which was bestowed upon him because it was believed that the one on his glance fell in moments of divine ecstasy attained to the degree of saintship. Many strange anecdotes illustrating the transforming power of his glance are found in Muslim hagiography which go to show that this influence was not limited to human beings but extended to birds and animals. One such story says that once during one of the moments of his ecstasy, Shayih Najmu'd-Din was standing at the door of his hinaqaJi, his glance fell on a passing dog. Instantly the condition of the dog was changed and it showed such behaviour as corresponded to that of a man who had lost himself (i. e., in the mystic sense). Wherever it went dogs gathered round it who would put their into his (in token of allegiance) and then withdraw themselves and stand at a respectful distance surrounding it. A few days after, the dog died, and by the order of the Shaykh Najmu'd-Din its carcass was buried and a structure was raised over its grave.

(x) Characteristics of Soharwardi Order

According to Shahabuddin Soharwardi (1986), following are the characteristics of Soharwardi Order:

1. One of the principles of the Soharwardi Order is a peaceful attitude towards life, preaching Islam and spiritual training of the people of the world
2. Soharwardi Sufis have more focused on the preaching of Islam and their services in this aspect are influential than other Sufis of the Indo-Pak Sub Continent. As Bahauddin Zakaria Multani and his companions travelled in the South Asian Countries for the whole life and preached Islam.
3. Soharward Sufis also look down upon possession of property and pursuit of materialism as a negation of faith in God. They reject worldly goods and material attractions (*tarke-danya*) and live on *futuh* (voluntary offerings) which are never demanded as charity. This characteristic is similar to characteristics of other orders
4. They live and work for a healthy social order, free from all dissensions and discriminations. Contact with the state is greatly discouraged. "There are two abuses among the mystics," says an early Chishti mystic, "*jirrat* and *muqallid*. *Muqallid* is one who has no master; *jirrat* is one who visits kings and their courts and asks people for money".
5. The great objective of Soharwardi Order like other Sufi Orders, is to live for Allah alone. One should neither hope for Heaven nor fear Hell. Man's love towards Allah may

be of three kinds: (a) *Mohabbat-e-Islami* i.e. love which a new convert to Islam develops with Allah on account of his conversion to the new faith; (b) *Mohabbat-e-nuwahhibi*, i.e. love which a man develops as a result of his effort in the way of following the Holy Prophet Muhammad; (c) *Mohabbat-e-khass*, i.e. love which is the result of cosmic emotion. A mystic should develop the last one.

6. The Soharwardi mystics demand formal conversion to Islam as a pre-requisite to initiation in mystic discipline. Formal conversion, they believe, should not precede, but follow a change in emotional life. The Soharwardi attitude contrasts sharply with, for example, the Chishti principles in this respect.

7. The Soharwardi Sufis believe that the process of teaching and learning is impossible with out establishment of Khanqa. The soharwardi order have more focused on the establishment of Khanqas in the Indo-Pak Sub continent

8. The interested person is directed to a bibliographical list of the many books and teachings authored by the Soharwardi saints over the years.

9. The main objective of Soharwardi Order like others is to enhance mannerism and character building of the people in Islamic perspectives

10. The Soharwardi Sufis have more believe on the traveling for preaching Islam rather than other sufi orders

2.19 i (a) Educational Thoughts and Practices of Bahauddin Zakriya

Introduction of Bahauddin Zakriya(r.a)

Baha-ud-din Zakariya was a great sufi of Suhrawardiya order . His full name was Al-Sheikh Al-Kabir Baha-ud-Din Abu Muhammad Zakaria Al-Qureshi Al-Asadi Al Hashmi. Sheikh Baha-ud-Din Zakariya known as Bahawal Haq was born at Kot Kehror, a town of District Layyah near Multan around 1170.

His grand father Shah Kamaluddin Ali Shah Qureshi al Hashmi arrived Multan from Makkah en route to Khwarizm where he stayed for a short while.

In Tariqat he was the disciple of Renowned Sufi Master Shaikh Shahab Ud-Din Suhrawardi who awarded him Khilafat only after 17 days of stay at his Khanqaah in Baghdaad. For fifteen years he went from place to place to preach Islam and after his wanderings Bahawal Haq settled in Multan in 1222.

(http://en.wikipedia.org/wiki/Baha-ud-din_Zakariya)

2.19 i (b) The course Outline of Educational Institution of Bahauddin Zakriya (r.a)

According to Dr.Robina Tareen (1982),“Hazrat Ghaus Bahauddin Zakariya Multani laid the foundation of a seminary (madrassa), which was not only an educational institution but also a centre of ethical and moral education. The institution also provided opportunities to students to learn different arts, including calligraphy and book covering. There was special arrangement for Quranic education. The Department of Quranic Education was separately established in the madrassa.” The course of this educational institution was as follows: “Ilm-e-Naho, Kafia, summary, Fiqa, Usool-e-Fiqa, Usool-e-Buzdadi, Tafseer-e-Madraak and Baizavi were first included in the course, but latter, these were replaced with Hadith and ‘Mashaqul Anwaa’. This book was studied in

Ahyaul Uloom Imam Ghazali. This book presented Fiqa in the light of Tassawuf. The book of Sheikhu Sheikh Shahabuddin Suharwardi, Awariful Mawarif was also part of the syllabus. Baba Farid Ganj Shakar also very fondly taught this book. He also brought many books along with him. He introduced the people of Sindh and Multan with Hadaya."In this regard, Muhammad Sadiq Qadri writes in the book, "*Multan ki adbi-o-tehzibi zindgi me Sufia-e-Karam ka hissa*" that "The likes of Hazrat Makhdoom Hameeduddin Alam were appointed as teachers during the era of Hazrat Shah Ruknuddin Alam. Hazrat Shah Ruknuddin Alam also continued the process of configuration of Tableighi Jamaats, the foundation of which was laid by Hazrat Ghausul Alamin. Due to his magnetic personality, the process of Tableighi delegations reached its peak. Besides religious education, he ensured provision of education about Muslim arts like calligraphy, poetry, buildings and history writing and languages like Arabic, Persian, Sindhi, Saraiki and Pashto made progress during that era. The teachers during that time used these languages as source of expression."Allama Attique Fikri writes: "Hazrat Ghaus Bahauddin Zakariya laid the foundation of his madrassa for religious education in Multan. This was not only a madrassa, but a place of spiritual and ethical learning. The madrassa also provided education about different arts, including calligraphy and book covering. There was special arrangement for Quranic education. The Department of Quranic Education was separately established in the madrassa."

2.19(ii) The Chishti Order.

Khwaja Abū Ishaq Shāml Chishti is the founder of this Order. He migrated from Asia Minor and settled at Chishti and in consequence was called Chishti. He was a succession, already mentioned, the one traceable to 'Abdu'l-Wahāb b. Zayd, and the other to Uablū Ajami. As a vicegerent of Hubayra he belonged to the line which gave rise to the Chishtī

Order, but as a disciple of Junayd he stood at the head of the line which subdivided itself into the Qadiri and Suhrawardi Orders. Prince Dārā Shikoh, however, in his book, Safinatul 'Alawiyah, holds to the opinion that Khwaja 'All Dinwari and Mimshad Dinwari were different persons. The one, he says, was a disciple of -Iubayra and the other of Junayd. But the majority of the hagiographers consider that these were the names of one and the same person, explaining that he had received his spiritual authority from both the saints. The following four, who were spiritually descended from Abū Isbaq Chishti, are regarded by Sufis to have been the great pillars of Islam .

1. Khawaja Abi Arnald (D 966 A.D.). He was a vicegerent of Abū Ishaq, and became an Abdāl.
2. Khiwaja Abi Mubammad, (d. 1020 A.D.). He was the son and successor of Abu Ahmad.
3. Khiwaja Abū Yūsuf. (d. 1067 A.D.). He was a vicegerent of Aba Mubammad.
4. Khiwaja Mawdūd. (d; 1133 A.D.). He was the son and successor of Abū Yusūf. Fourth in the line of succession from Khwaja Mawdūd Chishti appeared Khiwaja Mawdud-Din of Ajmer, the sponsor of the Order in India. He has been the most renowned saint in the history of the Order, in fact, by several writers, he, and not Khwaja Abū Isq, has been regarded as the founder of the Chishti Order.

(x) Characteristics of Chishti order

According to Syed Abu-al-Hasan Nadvi (1987), following are the characteristics of Chishti Order:

1. The cornerstone of Chishti ideology is the concept of Unity of God. It supplies the motive force to their mystic mission and determines their social outlook. The early

Chishti saints however did not write anything about these concepts, but Masud Baksh's *Mir'at-ul-Arifeen* and his poetical *diwan*, *Nur-ul-Ain*, gave currency to these ideas and his works became popular study in the Chishti *khanaqahs*.

2. The Chishtis look down upon possession of property and pursuit of materialism as a negation of faith in God. They reject worldly goods and material attractions (*tarke-danya*) and live on *futuh* (voluntary offerings) which are never demanded as charity.

3. The Chishti Sufis believe in a peaceful attitude towards life, and consider retaliation and revenge as laws of the animal world.

4. They live and work for a healthy social order, free from all dissensions and discriminations. Contact with the state is greatly discouraged. "There are two abuses among the mystics," says an early Chishti mystic, "*jirrat* and *muqallid*. *Muqallid* is one who has no master; *jirrat* is one who visits kings and their courts and asks people for money".

5. The great objective of a mystic's life, according to Chishtis, is to live for Allah alone. One should neither hope for Heaven nor fear Hell. Man's love towards Allah may be of three kinds: (a) *Mohabbat-e-Islami* i.e. love which a new convert to Islam develops with Allah on account of his conversion to the new faith; (b) *Mohabbat-e-nuwahhibi*, i.e. love which a man develops as a result of his effort in the way of following the Holy Prophet Muhammad; (c) *Mohabbat-e-khass*, i.e. love which is the result of cosmic emotion. A mystic should develop the last one.

6. The Chishti mystics do not demand formal conversion to Islam as a pre-requisite to initiation in mystic discipline. Formal conversion, they believe, should not precede, but follow a change in emotional life. The Chishti attitude contrasts sharply with, for example, the Suhrawardi principles in this respect.

7. The guiding principles of the Chishti Order are encapsulated in the famous "Final Sermon" of Khwaja Muinuddin Chishti, delivered just one month before his demise.

8. The interested person is directed to a bibliographical list of the many books and teachings authored by the Chishti saints over the years.

9. The main objective of Chishti Order is to enhance mannerism and character building

10. The teaching methodology of Chishti Order is also in the form of *Samma* that differentiates it from other Silsila teaching methods

<http://chishti.org/ideology.htm>

2.19 ii (a) Main Practices .Following are the main practices of this order 1. The devotees of this Order practise chilla, i.e. they shut themselves up for forty days in some room or pass the time in a mosque. 2. During this period they eat little food and spend the greater part of the night and day in prayer and meditation, nor do they talk with others more than is absolutely necessary. 3. Another characteristic of the followers of this order is their fondness for music.they regard music as a way of worship. According to them this tye of music is allowed in Islam. For tehm music is a way of getting spritula focus and concentration. They hold musical festivals, and pass into ecstasy while lisening to singing.

2.19 ii (b) Educational Thoughts and Practices of Khawaja Moinuddin Chishti (r.a)

Introduction of Moinuddin Chishti (r.a)

Syed Muhammad Mu'innuddin Chishti was born in 1141 and died in 1230 CE. Also known as *Khawaja Ghareeb Nawaz* . He is the most famous Sufi saint of the Chishti Order in Indo-pak Sub Continent. He introduced and established the order in South Asia. The initial spiritual *silsila* of the Chishti order in India, comprising Khawaja Moinuddin Chishti, Hazrat Bakhtayar kakki, Hazrat Farid Uddin and Hazrat Nizamuddin Ulya, represents the initial great Sufi saints of Indian history.

(http://en.wikipedia.org/wiki/Moinuddin_Chishti)

2.19 ii(c) Mission and Teachings of Hazrat Moinuddin Chishti. The life and mission of Khwaja Sahib have been of an exceptional character as compared with any other saints in Indo-Pak Sub Continent. His simple teaching penetrated even the stoniest of hearts; his affectionate look silenced his fiercest of enemies. His matchless piety and blessings knew no distinction and his "Spiritual Power", amazed and defied his bitterest adversaries who came in order to harm him, but were inspired instead to embrace Islam and become his devotees for the rest of their lives. He brought the message of Universal Love and Peace.(http://en.wikipedia.org/wiki/Moinuddin_Chishti)

The teachings of Khwaja Sahib have been recorded in several books on mysticism.

2.19 ii (d) The Essence of Teachings of Khawaja moinuddin Chishti

1. A friend of Allah must have affection like the sun. When the sun rises, it is beneficial to all. All persons derive heat and light from it irrespective of whether they are Muslim, Christian, Seik, Hindu, etc.

2. A friend of Allah must be generous like an ocean or a river. We all get water

from the river or sea to quench our thirst. No discrimination is made whether we are good or bad or whether we are a relation or a stranger.

3. A friend of God is one who has the quality of hospitality like the earth. We are raised and cradled in its lap, and it is always spread below our feet.

(http://en.wikipedia.org/wiki/Moinuddin_Chishti)

2.19 ii (e) **Sacred Sayings of Khwaja Muinuddin Chishti Ajmari (r.a)**

1. Without performing *Namaz* , none can approach Allah, because *Namaz* is the climax in the process of such an approach for the pious.
2. If all the rules of *Namaz* were not followed properly, it is struck back on the face of him who offers such a *Namaz*.
3. True lover of Allah constantly burns with the fire of love, so much so that whatever intrudes upon its sanctity is burnt to ashes.
4. A sin committed does not harm an individual so much as looking down upon one's own fellow human beings.
5. Of all the worship that pleases Almighty Allah, the most is the granting of relief to the humble and the oppressed.
6. Performance of charity is the key of attaining the estate of a philanthropist.
7. The one who does not perform devotion of Allah is engaged in the career of earning a sinful living.
8. There are four cardinal virtues of the individual self: (i) refraining from begging in the state of penury; (ii) showing the attitude of being well-fed when feeling hungry; (iii) maintaining a cheerfulness in the time of sorrow; and (iv) befriending the enemy.
9. That man is a true devotee of Almighty Allah, who resigns with pleasure to the misfortune that comes from his beloved Almighty Allah.

10. The path of Love of Allah is such a path that whosoever steps into it, loses himself.

11. For a follower of the path of truth, it is worse than sin to disdain or look down upon anyone.

12. Those who are true Lovers of Allah give away both of the worlds for the sake of their Beloved and even then feel that they have done nothing worthy.

13. Perfection in faith is evident by three things: (i) Fear, (ii) Hope, and (iii) Love(<http://muslim-canada.org/sufi/chishti.htm>)

2.19 ii(f) Educational Thoughts of Moinuddin Chishti (r.a)

Khaja Moinuddin Chishti did not write any book; however his sayings were later on in written form. Ibn Arabi (1972), said that sayings of Khawaja Sahib had highlighted the importance and objectives of education with Quran and Hadith references. Khawaja Moinuddin Chishti said on the importance of education, “The first and most crucial obligation is to acquire knowledge and secondly to practice and preach this knowledge. No man can become true a Muslim without knowing the meaning of Islam, because he becomes a Muslim not through birth but through knowledge. Unless we come to know the basic and necessary teachings of the Prophet Muhammad (peace and blessings of Allah be upon him) how can we believe in him, have faith in him, act according to what he taught? It is impossible for us to be a Muslim, and at the same time live in a state of ignorance”. (Ibn Arabi, 1972)

About the objectives of education, Khawaja Moinuddin Chishti said, “It is essential to every Muslim to become nearer to Allah – for which we are so overwhelmed with gratitude – depends primarily on knowledge. Without knowledge one can’t truly become nearer to Allah”. (Ibn Arabi, 1972)

Khawaja Sahib said his Mureeds to preach his sayings to others and the lecture method was adopted by Khawaja Sahib and his Mureeds.

He further said, “A person without knowledge is like someone walking along a track in complete darkness. Most likely his steps will wander aside and he easily can be deceived by shaytaan. This shows that our greatest danger lies in our ignorance of Islamic teachings and in our unawareness of what the Qur’an teaches and what guidance has been given by the Prophet (peace and blessings of Allah be upon him). But if we are blessed with the light of knowledge we will be able to see plainly the clear path of Islam at every step of our lives. We shall also be able to identify and avoid the dangerous paths of Kufr, Shirk and immorality, which may cross it. And, whenever a false guide meets us on the way, a few words with him will quickly establish that he is not a guide who should be followed”.(IbnArabi,1972).

2.19 ii (g) Moinuddin Chishti on Objectives of Education

According to the sayings of Hazrat Moinuddin Chishti, the objectives of education are

1. To recognize Allah with acting upon the Quran and Sunnah
2. To set an example of character in the social life in accordance to Islam
3. To be in a position to face the challenges to Muslim Ummah

<http://muslim-canada.org/sufi/chishti.htm>

2.19 ii (h) Moinuddin Chishti on Content of Education

Khawaja sahib did not write any book in his life. We find only some sayings preserved by his followers(Sina ba Sina). However when we study the sayings of Hazrat Moinuddin Chishti, then the content of education seems to be following.

1. The content must be in a position to develop only fear of Allah in the students. As he says “Perfection in faith is evident by three things: (i) Fear, (ii) Hope, and (iii) Love”.
2. The content must be in a position to make the student to not only distinguish between good and bad but also develop the sense of adopting good characteristics in his life.
3. The content of education must be in a position to make the students to understand and face the challenges to Muslim Ummah.

<http://muslim-canada.org/sufi/chishti.htm>)

2.19 ii (i) Moinuddin Chishti on Teaching Methodology

Khawaja Moinuddin Chishti continued his noble magnificent mission through lecture method with acting upon all his sayings through out his life showing the Path of Truth to the people. He also sent his disciples and successors to the different part of the country adopting the same way of teaching method who also served the people and preached the tenets of Islam. (<http://muslim-canada.org/sufi/chishti.htm>)

2.19 ii (j) Moinuddin Chishti on Assessment of Students

Khawaja sahib did not establish a regular school of teaching and learning. However, he traveled in different countries of the world and preached Islam .The assessment method of the Khawaja Sahib for his successors was to examine the practical life in accordance to Islam with keen observation of spiritual enhancement. Hazrat Khawaja Qutubdin Bikhtiar Kakki , hazrat fariduddin Ganj Shakkir and hazrat Sheikh Nizamuddin Uliya(R.A) are successors of Moinuddin Chishti.

One of the most differentiated characteristic of Assessment procedure of all the Sufis from the present system of education is that the aims and objectives successors of the Sufis were to adopt the whole life of their teachers sincerely. The teacher (saint) was

considered by the successors as the symbol of all the aims and objectives of life.

(<http://muslim-canada.org/sufi/chishti.htm>)

2.19 iii The Naqshbandi Order

The origin of this Order is generally ascribed to Kiwaja Bahā'u'd-Din Naqshband, who died in Persia, in 1389 A.D. The word naqshband literally means an embroiderer or printer on cloth, and, as applied to Bahā'u'd-Din, probably refers to his ancestral profession. Another explanation, however, is given by a Muslim writer whom Rose quotes: "This people (ta'ifa) polish the exterior of their minds and intellects with pictures, and being free from the rust and wiles of life are not of those who are captivated by vain colourings of the world as varied as those of the changeful chameleon; and as Naqshband drew incomparable pictures of the Divine Science, and painted figures of Eternal Invention, which are not imperceptible, his followers became celebrated by the title of the Naqshbandis, 'The Painters'. Rose further observes, that, "The History of the Naqshbandi Order would be of some interest if it could be recovered, not merely because it has played an important part in Muslim thought, but also because it had not a little influence on the political vicissitudes of India, Mesopotamia. and to a less extent, Turkey. In order to unravel some pieces of the tangled skein it is essential to set forth the spiritual pedigree of the Order.

(x)Characterstics of Naqshbandi Order: According to Zulfiqar Ahmed

Naqshbandi (1994), following are the characteristics of Naqshbandi Order:

1. One of the influential principles of the Naqshbandi Order is Jihad –bil- Saif. As Imam Shaamil(r.a) the great sufi of Naqshbandi Order in Chechnya raised slogans against

Russia. Now a times , all the Mujahids(Freedom Fighters) fighting against Russian army are the Mureeds and followers of Imam Shaamil (r.a). Similarly, Shah Ismaeel Shaheed(r.a) who was a great freedom fighter and fought against Sikh army at Bala Kot in Pakistan.

2.The role of Naqshbandi Sufis established more Educational Institutions than other sufi orders in the Indo-Pak Sub Continent.Establishment of Darul-Uloom Deoband by Muhammad Qasin Nanotavi in India and establishmment of Nizamia Institutions by Nizam-ul-Mulk is the differentiating characteristic of Naqshbandi Order in the Indo-Pak Sub Continent.

3. Awarding certificates to successful candidates was initiated by Naqshbandi Sufis. Nizam-ul-Mulk initiated to award the certificates to successful candidates of the Nizamia Institutions.

4 .Naqshbadi Sufis always raised slogans against Shirk, dishonesty in Islamic believes. Mujadid Alaf Sani said Kalma-Haq before Mughal King Akbar against Din-E-Elahi.

5. The great objective of Naqshbandi Order like other Sufi Orders, is to live for Allah alone. One should neither hope for Heaven nor fear Hell. Man's love towards Allah may be of three kinds: (a) *Mohabbat-e-Islami* i.e. love which a new convert to Islam develops with Allah on account of his conversion to the new faith; (b) *Mohabbat-e-nuwahhibi*, i.e. love which a man develops as a result of his effort in the way of following the Holy Prophet Muhammad; (c) *Mohabbat-e-khass*, i.e. love which is the result of cosmic emotion. A mystic should develop the last one.

6. The Naqshbandi mystics also demand formal conversion to Islam as a pre-requisite to initiation in mystic discipline. This characteristic is similar to Soharwadi Sufi Order. Formal conversion, they believe, should not precede, but follow a change in emotional life. The Naqshbandi attitude contrasts sharply with, for example, the Chishti principles in this respect.

7. The Naqshbandi Sufis believe that the process of teaching and learning is impossible without establishment of Educational Institutions and formal education. The order has more focused on the establishment of Educational Institutions in the Indo-Pak Sub continent

8. The interested person is directed to a bibliographical list of the many books and teachings authored by the Naqshbandi saints over the years.

9. The main objective of Naqshbandi Order like others is to enhance mannerism and character building of the people in Islamic perspectives

10. The Naqshbandi Sufis have more believe on teaching professional education.

2.19 iii (a) Educational Thoughts and Practices of Khawaja Muhammad Al-Baqi Billah (r.a)

Khawaja Muhammad Al-Baqi Billah was a renowned Sufi and Educationist of Naqshbandi Order. He has established an educational institution in Harrat, Afghanistan and described the importance of education.

x. Introduction to Muhammad Al-Baqi Billah

Khawaja Muhammad Al-Baqi Billah was born in 1458 A.D in Delhi, India, . His father, a traditional Sufi, died when he and his younger brother, Khawaja Ahmad, were still young. One of their father's friends took care of them for the next few years. In 1478, Khawaja Muhammad and his brother went to Gurgan to enroll in a Madrassah (Islamic seminary). There, he studied Fiqah (Islamic jurisprudence) next to Ahmad ibn Muhammad Rādkānī and Abu'l Qāsim Jurjānī. After approximately 7 years studying, he returned to Tus.

His first important trip to Nishapur occurred around 1490 when he was almost 32 years old. He became the student of the famous Muslim scholar Abu'l Ma'ālī Juwaynanai, known as *Imam al-Haramayn*. After the death of Al-Juwayni in 1495, Khawaja Muhammad was invited to go to the court of Nizamul Mulk Tusi, the powerful vizier of the Seljuq sultans. The vizier was so impressed by Baqi Billah's scholarship that in 1498 he appointed him as chief professor in the Nizamiya of Baghdad. He used to lecture to more than 300 students, and his participation in Islamic debates and discussions made him popular in all over the Islamic territories.

He passed through a spiritual crisis in 1514, abandoned his career, and left Baghdad on the pretext of going on pilgrimage to Makkah. Making arrangements for his family, he disposed of his wealth and adopted the life of a poor Sufi. After some time in Damascus and Jerusalem, with a visit to Medina and Mecca in 1526, he settled in Tus to spend the next several years in seclusion. He ended his seclusion for a short lecturing period at the Nizamiyyah of Nishapur in 1530. Later he returned to Harrat, where he established an educational institution and supervised till the end of his life.

(<http://naqshbandi.org/chain/24.htm>)

y. Khawaja Muhammad as Educationist

Khawaja Muhammad was a renowned Sufi Educationist in the World. He has described beautifully the process of teaching and learning in the field of Education. At the age of thirties, he became the Principal of Madrassah Rehmania of Harrat, Afghanistan that was the most renowned Islamic Institute of teaching and learning. He was a renowned spiritual leader of Naqshbandia order of his time. One of the distinguish characteristic of his educational institution is that he included the study of animal sciences in the scheme of studies of his educational institution. A renowned sufi scientist, Muhammad Fahed was appointed in his institution to teach the knowledge of animal sciences to the students. Muhammad Fahed was the auther of two books on animal sciences. There was no tradition of paying fee for the admission in his educational institution. A person who wants to lean was welcomed always. Although there was a tradition of awarding certificates to the successful candidates. The duration of study was four years. Two years were to study Quranic Sciences, one year for Hadith study and on year for the study of Philosophy, Animal Sciences and Languages. His more focus in the field of education is the Role of the Teaher. He says that knowledge with out teacher is like a person with out heart. Only teacher can enhance the spiritual and intellectual abilities of students. According to Khawaja Muhammad, "Knowledge exists potentially in the human soul like the seed in the soil; by learning the potential becomes actual". About child, he says, "is true in the hands of the parents, and his innocent heart is the precious element capable of taking impressions". He has described the importance of education and the role of teacher in the process of teaching and learning. He says that a teacher must advise his students about their social role. He must adapt his teaching to the pupil's capacity and ability, and not to overburden the pupil's capacity, nor give him fright. He must respect the less gifted

pupil, who might if lost, leave safe foundations for standards he would never reach. Khawaja Muhammad holds, carries eight duties. First and foremost he is a father for his pupils. He must teach for the sake of God. He would advise the student with prudence, fight the excessive urge to learn too quickly, and to overtake his peers. He would reprimand with moderation, in private, discreetly, not in public. To blame too much is to make the pupil too stubborn in his way of seeing and doing things.
(http://en.wikipedia.org/wiki/Sufism_in_India#The_Naqshbandi_order)

2.19 iv The Qadri Order

The Order, as we have seen, sprung from the lianwada arawsiyya, and traces its origin to 'Abdu'l-Qàdir Gilani or Jilani. 'Abdu'l-Qadir is also called -Iasanu'l-Husayni, on account of his descent, on his mother's side from Husayn and on his father's side from Hasan, Muhammad's grandsons.

Gilān or Juan was a district south of the Caspian Sea, where 'Abdu'l Qadir was born. The date of his birth is given as 1077 A.D. At the age of 18 he went to Baghdad and became a disciple of Abū Sa'id Mubarak Mukharrami In several texts Muisharrami is corrupted to Makjazimi, but as Muharram was a place in Bahdad, Mubārak's name must have been derived from it. Abti Sa'id Mubarik was the head of the Hanbali school which he handed over to 'Abdu'l-Qadir. It was in this Madarasa that the saint began to lecture, and it became so crowded that it was necessary to have it enlarged. In 1134 A.D. a huge new building was completed, and it was from this centre of instruction that his disciples carried his teaching all over Iraq. 'Abdu'lQadir lived in Baghdad till he died in 1166 A.D.

(x) Characteristics of Qadri Order

According to Prof. Shahid (1997), following are the characteristics of Qadri Order:

1. One of the influential principles of the Qadri Order is that Sufis of the Qadri order and Naqshbandi Order wrote more books than other orders. Ahmed Raza Khan Bralvi(r.a) wrote a number of books on religious studies, Philosophy and social aspects.
2. The role of Qadri Order like Naqshbandi Sufis is establishment of more Educational Institutions than other sufi orders in the Indo-Pak Sub Continent. Establishment of Educational Instituion by Ahmed Raza Khan Bralvi(r.a) in India is the example of Qadri traditional interest in establishing educational institutions. Similarly, Sheikh Abdul Qadri Jilani(r.a) also established Khanqa to enhance the process of teaching and learning.
3. Qadri Sufis also followed Naqshbandi Order in awarding certificates to successful candidates. Ahmed Raza Khan Bralvi(r.a) initiated to award the certificates to successful candidates to his students.
4. Qadri Sufis always raised slogans against Shirk, dishonesty in Islamic believes.
5. The great objective of Qadri Order like other Sufi Orders, is to live for Allah alone. One should neither hope for Heaven nor fear Hell. Man's love towards Allah may be of three kinds: (a) *Mohabbat-e-Islami* i.e. love which a new convert to Islam develops with Allah on account of his conversion to the new faith; (b) *Mohabbat-e-nuwahhibi*, i.e. love which a man develops as a result of his effort in the way of following the Holy Prophet

Muhammad; (c) *Mohabbat-e-khass*, i.e. love which is the result of cosmic emotion. A mystic should develop the last one.

6. The Qadri mystics also demand formal conversion to Islam as a pre-requisite to initiation in mystic discipline. This characteristic is similar to Soharwadi Sufi Order. Formal conversion, they believe, should not precede, but follow a change in emotional life. The Qadri attitude contrasts sharply with, for example, the Chishti principles in this respect.

7. The Qadri Sufis also believe that the process of teaching and learning is impossible without establishment of Educational Institutions and formal education. The order have more focused on the establishment of Educational Institutions in the Indo-Pak Sub continent

8. The interested person is directed to a bibliographical list of the many books and teachings authored by the Qadri saints over the years.

9. The main objective of Qadri Order like others is to enhance mannerism and character building of the people in Islamic perspectives

10. The Qadri Sufis also have more believe on teaching professional education.

2.19 iv (a) Common Practices: The followers of the Qadiri Order wear an embroidered rose in their caps, the origin of which is traced to the following legend. "The Shaykhu's-Said 'Abdul Qadir Jilani was directed by ihwaja Ihiclr to proceed to Baghdad. On his arrival there, the Shayh sent him a cup filled with water, the meaning of which was that' the city of Baghdad was full of joy people, and that it contained no place for

him. This occurred during the winter season, and no flower was in bloom. The Shaykh (Abdul Qadir Jilani) put a rose in the cup, signifying that Baghdad would hold a plate for him. Seeing this, all present exclaimed, 'The Shaykh is our rose', and going to meet him they conducted him to the city, and showed him marked respect".

2.20 Educational Thoughts and Practices of Hazrat Sultan Bahoo (R.A)

2.20 (i) Introduction to Sultan Bahoo

Sultanul Arifin (RA) is considered one of the greatest Sufi of the Indo-Pak Sub-Continent. He was born in Shorkot, a small town in Jhang district, on 1039 AH. His father, Hazrat Muhammad Bazeed was a very noble person and great religious scholar. He was also Hafiz-e-Quran and a special office holder of the Mughlia establishment. His mother Hazrat Bibi Rasti was among the "Olia-e-Kamilin". His mothers gave him the name of Bahu.

Sultanul Arifin devoted whole of his life to tableigh and writing for the cause of the religion. He wrote about 40 books in his life. He emphasized more on "Maqasid-e-Taleem" and "Ilm ki Ihmiat" in academic circles.

Hazrat Bahu has adopted a specific style in his books in shape of poetry to gain the favour of the Almighty Allah. His poetry fully depicts the very purpose of life and serves as bright stars for Muslim Umma in every period. Among his translated books, Raqim has made education the subject of his discussion. Off course, this contains such guidance for readers, which our education system has so far failed to produce. No doubt, if we adopt the guidelines of Bahu about the system of education in this present era, then our generation could gain success in this world and the hereafter. In short, the Sufia of the Indo-Pak Sub-Continent kindled thousands of hearts with the process of education.

Bahu says: "*Ilm monas yar bagham jawar barAalima ra ilm ba az sem-o-zar*" (Kuleed Al-Tauheed, page-917). Translation: Knowledge is a true friend and is better than gold and silver for the Ulema. Through this piece of poetry, Bahu has advised his followers to associate their lives with education.

2.20 (ii) Genealogy of Sultan Bahu

The complete genealogy of Sultan Bahu is as follows:

Sultan Bahu, Son of Bazid Muhammed Son of Fatah Muhammed Son of Alla-Radatta, Muhammed Tameem Son of Muhammed Mannan Son of Mogila, Son of Peera Son of Muhammed Sughra Son of Muhammed Noor Son of Sulla Son of Muhammed Baharie Son of Muhammed Jayoon, Son of Muhammed Hargun Son of Noor Shah Son of Ameer Shah Son of Qutub Shah Son of Emmaan Shah Son of Husein Shah Son of Firoze Shah Son of Mahmud Shah Son of Fartak Shah Son of Nawaab Shah Son of Darrab Shah Son of Awhum Shah Son of Abeeq Shah Son of Ahmed Shah Son of Ameer Zubeir Son of Abbas Ibne Ali Son of Caliph Ali Son of Abu Talib.

Literary Works

The actual number of books written by Sultan Bahu is not certain. According to tradition, he is supposed to have authored over one hundred works and treatises. The following is a list of the important works of Sultan Bahu that still exist today, and can be traced back to him with credibility.

Nurul Huda, Risala-e-Roohi, Aql Baidaar, Mahq-ul-Fuqara, Qurb nnnvn, Aurang-Shaahi, Jami-il-Asraar, Taufiq-Hedaayat, Kaleed Tauheed, Ainul Faqr, Shamsul Arifeen, Magzane Faiz, Ameerul Quonain, Asrare Qaderi, Kaleed Jannat, Muhqamul Fuqara, Majaalis-tun Nabi, Muftahul Arifeen, Hujjatul Asraar, Jannatul Firdaus, Kash-ful Asraar,

Risaala Ruhi Shareef, Abyaat Bahu (poetry), Muhabbatul Asraar, Ganjul Asraar, Dewaan Bahu, Panj Ganj, Fazlul Laqa, Jhook Sultany, Ameerul Mumineen

Of the above, Nurul Huda (Light of Guidance) and Risala-e-Roohi (Book of Soul) are the most popular, along with the poetry collection Abiyaate Bahu.

<http://www.statemaster.com/encyclopedia/Sultan-Bahu>

2.20 (iii) Sultan Bahoo'S Written Work

Sultan Bahu's fame is almost entirely due to his Punjabi poetry, called the abyat. This is despite the fact that he was a prolific writer of Persian prose and poetry-.¹⁴ The author of the *Manaqib-i Sultani* claims that Bahu wrote one hundred forty works, and twenty-six existing works are ascribed to him. Most of these have been published as nonscholarfy Urdu translations. Through a strange set of circumstances, the work of critical edition and study of the Persian texts is being thwarted by the heirs of one Malik Fazl Dm who, in the first quarter of this century, came to the realization that his vocation in life was to disseminate the teachings of Sultan Bahu. Malik Fazl Din convinced the owners of what are believed to be the most accurate (and in some cases, the only known) manuscripts of Sultan Bahu's works to hand them over to him. He then commissioned a number of unskilled translators to render them into Urdu, which he published in a press he had opened in Lahore under the name *Allah wale ki qawmi dukkan* (The Godly One's Public Shop). The original manuscripts are in the hands of Malik Fazl Din's family which allows no one, not even the spiritual heirs of Sultan Bahu, to see them.

This is very unfortunate, because the available translations suggest that Sultan Bahu's prose works are deserving of study. They are comprised of a number of book-length monographs and a majority of shorter treatises, containing general Sufi teachings, statements demonstrating the excellence of the Qadiri order, and didactic writings illustrating visions, stations, and states encountered along the Sufi path. A preliminary investigation suggests that the most important of these are *Mahik al-jaqr kalan* and *Nur al-huda-yi kalam*. (<http://apnaorg.com/book-chapters/bahu/>)

2.20 (iv) Bahoo's Message

Sultan Bahu's mystical poetry is an expression of disillusionment with formal, legalistic and institutionalized forms of religion, and of optimistic faith in the possibility of a personal, individual spiritual relationship with God. Bahu is emphasizing a central tenet of Sufism: that an absolute love for and devotion to God can result in the experience of losing oneself within the divine. The major impediment to this union is human attachment to the physical world, an instinct ingrained in the human soul. Through systematic detachment from this world and the practice of asceticism under the guidance of a Sufi master—together with meditational exercises based on the repetition of God's name—the Sufi successfully tames the soul. The soul's passions, once harnessed, help transport the Sufi further along his or her journey. The imagery used is often that of taming a horse, which then becomes the mount on which the mystic travels for the rest of the mystical path. The ultimate goal of this journey is to lose one's identity within the greater identity of God, or to attain spiritual death before physical death. This quest for death before dying is based on a saying attributed to the Prophet: "Die before you die!"

Sultan Bahu develops these central concepts in a manner which would be appealing and accessible to a wide audience unfamiliar with the more esoteric and philosophical dimensions of Sufism. He emphasizes the power of love and stresses that love is more important than learning. In order to show the danger of turning religious practice into a habit or a birthright, he juxtaposes the learned scholar, who is incapable of attaining God, against the illiterate person whose love-madness transports him or her to the divine.

The Lord was neither found on the exalted throne, nor is the Lord in the Ka'ba.

The Lord was not found in learning and books, nor is the Lord in the prayer niche.

He was never found swimming in the Ganges, nor met through countless pilgrimages.

In line with many other Sufi figures from the formative period of Sufism in the ninth century onward; Bahu uses an emphasis on the value of illiteracy not to undermine the importance of Islam as a religion but to underline it. According to Bahu, while religious scholars only observe the formal, outward aspects of Islamic ritual and doctrine, the illiterate lover understands their true meaning. In the heart of the lover, the Islamic credal statement "There is no god but Allah, and Muhammad is the messenger of Allah" takes on a magical significance. Bahu states that the only writing one needs to know are the letters *mTtn* and *alif*. The *inim* is the first letter of the name "Muhammad." The *alif* is the first letter of the Arabic alphabet and also the first letter of the name "Allah." It is written as a vertical line, bringing to mind a raised index finger and symbolizing the unity of God. Thus when Bahu speaks of knowing only the

alif, he is positioning himself squarely in a Sufi tradition which uses this metaphor to emphasize the futility of becoming preoccupied with external forms while ignoring underlying meanings.

Those who find the Beloved in the letter alif need not open the Qur'an to read it.

Many of Sultan Bahu's metaphors are common to Sufi poetry in many languages. The divine beloved is haughty and distant, and the quest for this beloved is a source of great anguish to the Sufi lover. The lover is likened to a nightingale in love with the rose which sits unattainable in its bed of thorns, causing the nightingale to spend its life in lamentation and to risk capture in the rose garden of grief:

I pecked and ate many grains of wheat, now the string of eternity is around my neck.

I flutter, caught in the noose, like the nightingale in the garden.

Such metaphors and his references to famous Sufi figures of the past also place him squarely in a wider Sufi poetical tradition, as does his use of the term *faqir* (meaning beggar) to refer to a mystic, thus signifying the belief that material poverty is related to spiritual wealth.

Sufi symbolism is apparent in Bahu's very name, which means "with Him" (i.e., God). Bahu used his given name to greater advantage than most other poets. Most of his poems end in the refrain "hu" ("He" or "Him"), a formula which simultaneously renders them instantly recognizable as Sultan Bahu's compositions and marks them as specifically Sufi poetry because "hu" is a common formula in the Sufi meditational

exercise of zikr. This refrain became so characteristic of his style that later generations added it to all his poems. In a similar fashion, his name "Bahu" appears in the final line of all his poems, even though in many instances it ruins the meter of the verse and was, undoubtedly, not included by the poet himself. On other occasions, not only is the name Bahu an integral part of the final verse, as is common in Islamic poetic traditions, but its meaning is also incorporated into the poem:

You will find the singular Beloved if you gamble your head.

Be drunk in the love of Allah, always saying "Hu! Hu!"

While contemplating the name of Allah, control your breath. When essence blends with Essence, only then will you be called "Bahu."

Many of the themes discussed by Bahu and the metaphors he uses are drawn from the literary bank of Sufi writing and are then adapted to the Punjabi environment. A striking example of this is his frequent reference to birds. In addition to the stock metaphor of the nightingale referred to above, Bahu made particular use of hawks and falcons. They are often used as symbols of the soul in its quest to return to God, just as a falcon desires to return to its master's hand:

How can the poor falcon fly, for its feet have been bound.

Whoever does not possess love, Bahu, loses both worlds.

In some of his poems Bahu refers to birds in a context which is comprehensible only if one is familiar with the Indian environment. This is true, for example, in his reference to the owl as symbolizing stupidity⁶ and in his images of birds singing as if to welcome the monsoon:

I wonder lamenting like the cuckoo, begging that my days don't go by in waste.

Speak, bird! The monsoon has come; perhaps God will she dsoem rain.

The cuckoo is traditionally believed to be singing a lament that means "Where is my beloved?" In the second line, I have substituted the generic "bird" for a species known as papeeha in Punjabi, the call of which is this same lament.

Bahu's extreme reverence for his spiritual master is also a theme common in Sufism, particularly in the Indian context. Sufi writers traditionally emphasize the centrality of a living spiritual guide, stating that it is almost impossible to attain advanced mystical states without the help of such a master. The Sufi practitioner is supposed to surrender both his body and soul to this person, proverbially becoming like a corpse in the hands of a mortician. This attitude toward Sufi masters has led to a very high degree of veneration, so much so that the tombs of dead Sufis function as the centers of saint and shrine cults which are visited by all sorts of devotees, most of whom have no formal Sufi affiliation. They also function as the centers for major religious celebrations, and many people come to these shrines to seek the intercession of Sufi saints—both living and dead—for critical events in their lives. Many legalistic scholars find this veneration suspect and speak out against the Sufi shrines. In pre-modern times such critics had limited success in curtailing the popular devotion to Sufi shrines, which occupy a more central position in the spiritual landscape of the Punjab and other parts of South Asia than do the mosques. Bahu echoes this sentiment in his many verses:

This body is a dwelling of the true Lord, and my heart like a garden to bow down in prayer.

*Within it are fountains, within it are prayer grounds, within it places to bow
down for prayer.*

Within it is the Ka'ba, within it the qibla, within it cries of "Only Allah!"

I found the Perfect Guide, Bahu, He alone will take care of me.

One of the most intriguing features of Bahu's poetry, also characteristic of popular Sufi poetry in India, is his occasional use of the feminine gender when talking about himself. Sufi love poetry outside India (and even in the Indian high culture traditions of Persian and Urdu) represents the relationship between lover and beloved .is one in which an active human lover pursues a passive (or passive-aggressive) beloved. This dynamic traditionally genders the active partner as male. There is some ambiguity concerning the gender of the passive partner, in part because homoerotic love is widely accepted in Islamic literature and in part because of the lack of formal gender in both Persian and Ottoman. Most of Sultan Bahu's poems fit this pattern, but in a few of them the lover is explicitly female, something which is very clear since Punjabi does have gender:

I am ugly and my Beloved beautiful—how can I be agreeable Him?

He never enters my home though I use a hundred thousand ruses.

*Neither am I beautiful nor have I wealth to display—how can I please my
Friend?*

This pain shall remain forever, Bahu, I will die crying.

There is little Islamic precedent for this form of eroticization of the relationship between the human being and God. On the other hand, it seems to share many elements

with Hindu literature, in particular with the *virahini* tradition of northern India in which the poet addresses God in the voice of a girl or young woman.¹⁰ Similar to the devotional love poets of the *bhakti* tradition of *Krishnaite* Hinduism, the Sufi poet can be seen in the role of the herdsman or Gopi who is in love with God. The death anniversary of an Indian Sufi saint is traditionally called an 'urs, an Arabic word for "wedding," and many of the rituals undertaken at such festivals clearly celebrate the saint's death as the occasion of his marriage to God. Such feminization of the Sufi is taken to an extreme in some popular Sufi groups where the men dress up in women's clothing. Bahu evokes this image in one of his poems where he uses the term *sada suhagan* to indicate a level of blessed happiness; the term literally means a woman whose husband never dies and who therefore never becomes a widow.¹¹

Some of the images evoked by Sultan Bahu are peculiar to his Indian environment. Islam and Hinduism were viewed by many legalistic religious scholars as mutually irreconcilable religious systems. This attitude sometimes combined with the administrative policies of Muslim rulers to create conditions of mutual hostility between Muslims and Hindus. It was largely through the efforts of mystical figures such as Sultan Bahu that Islam gained popularity and converts in India. These mystical thinkers not only absorbed Indian ideas and values, they also consciously attempted to address an audience wider than the Turco-Persian settlers and the small number of Persianized Indian converts. Sultan Bahu's Punjabi poetry is clear evidence of this. The majority of his works are in Persian, but his fame derives from Punjabi verses that emphasize the sincerity of religious devotion irrespective of religious affiliation. It is no wonder that he is revered by Sikh and Hindu Punjabis as well as by Muslims.

2.20 (v) Spiritual Genealogy / Tareeqa

Sultan Bahu belonged to the Qadiri Sufi order, and later initiated his order known as ot, Sarwari Qadiri. Qadiriyyah, one of the oldest Sufi tariqa, derives its name from Abd al-Qadir al-Djilani (1077-1166), a native of the Iranian province of Gilan. The Sarwari Qadiri Sufi tariqa was originated by Sultan Bahu in the seventeenth century.

From many resources, it is nearly confirmed that Sultan Bahu refers to Muhiyuddin Abdul Qadir Jilani as his spiritual Master in a number of his books and poetry, but it is obvious that this relationship must have existed purely in the spiritual domain, as Abdul Qadir Jilani passed away before the birth of Sultan Bahu. However, a majority of Sufi orders and saints maintain that Abdul Qadir Jilani has a special role in the mystic world and thus all orders and saints are always indebted to him directly or indirectly in some way. Sheikh Muhyiddeen Abdul Qadir Gilani , Abdul Qadir al-Gilani , Abdul Qadir el-Gilani or Moulay Abdelkader Jilali

Sultan Bahu's education began at the feet of his mother, Mai Rasti, who was herself a saintly woman, and has her own Mauselem in Shorkot, a village in the district of Jhang, Pakistan. She directed him to seek spiritual guidance from Sheikh Habibullah Qaderi. After some time, Sheikh Habibullah sent him to Delhi for further 'polishing' under the guidance of Sheikh Abdul Rehman al Qaderi. This did not take long, after which Sultan Bahu returned to his own, familiar surroundings.

The complete spiritual lineage (*Silsila*) of Sultan Bahu is as follows:

- Muhammad

- Ali ibn Abi Talib
- Hassan Basri
- Shah Habib Al Ajami
- Daud Tai
- Maruf Karkhi
- Sari As Saqāti
- Shaykh Junayd Baghdadi
- Sheikh Shibli
- Walid Abdul Wahid
- Abul Farrah Yusuf
- Sheikh bu Hassan
- Sheikh bu Saeed Al Mubarak
- Sheikh Abdul Qadir Jilani
- Abdur Razzaq
- Abdul Jabbar
- Yahya Wali
- Sheikh Najmuddin
- Abdul Sattar
- Abdul Baqa
- Abdul Jalil
- Abdûr-Rahman
- Sultan Bahu

Genealogy

Sultan Bahu was of the progeny of Ali, cousin and son-in-law of Muhammad. His family is thus Hashimi, and his tribe Awan. The Awan tribe trace their ancestry to *Ameer Shah*, son of *Qutub Shah*. Muhammad in a new genre of Islamic calligraphy started in the 17th century by Hafiz Osman.

After the incident of Karbala in 61 Hijri , the household of Muhammad had to migrate to other lands. Many of his descendants who lived in Egypt and nearby lands departed for Turkistan and Iran due to persecution at the hands of Hujjaj bin Yusuf. also spelled Karbala al-Muqaddasah) is a city in Iraq, located about 100 km southwest of Baghdad at

As time went by, they resettled in places such as Bukhara and Hamadhan in Turkistan, and Baghdad in Iraq. Some migrated to Khurasan and others to Herat in the mountainous regions of present day Afghanistan. Bukhara , from the Soghdian (lucky place), is the fifth-largest city in Uzbekistan, and capital of the Bukhara Province (viloyat). ... Baghdad (Arabic:) is the capital of Iraq and of Baghdad Governorate. ...

The ancestors of Sultan Bahu migrated and settled in India, and the father of Sultan Bahu, *Bazid Muhammed*, became an important titleholder at the court of the Mughal Emperors of India. The Mughal Empire (alternative spelling Mogul, which is the origin of the word Mogul) of India was founded by Babur in 1526, when he defeated Ibrahim Lodi, the last of the Delhi Sultans at the First Battle of Panipat. (<http://www.statemaster.com/encyclopedia/Sultan-Bahu>)

2.20 (vi) Dictates and Sayings of Hazrat Sultan Bahoo (r.a)

Hazrat Sultan Bahu (RA) was not only a Saint but also a scholar of great repute. His works carries the impress of his scholarly exposition on Sufism. The spiritualism, which

such expositions unfold, has the precision of a treatise and the coherence of a system and methodology.

In his writings we come across flashes of faith, wisdom, insight (into the mysteries of the self), knowledge and wisdom when the Saint pours forth what is in his innermost being. If we dive deep into the depths of his writings, we come across sparkling gems of wisdom and spirituality in the shape of 'maxims' of Sultan Bahu (RA). Some of the expressions, which emerge from his, works 'Huq-nu-Ma' and Aql-e- Baidaar'are:

1) It is surprising that despite being deprived of the light of Gnosis and nearness to Allah, people still claim to be true seekers and teachers; these people symbolize the nature of a shopkeeper.

2) Eyes of alchemy is to make the 'dead' heart alive with the remembrance of Allah and secondly to annihilate the desires of the self (nafs).

(3) The live hearted remains perpetually in the remembrance of Allah and in this way the heart becomes perfumed with the light of Allah .

(4) Silent Zikr (remembrance) is symbolized outwardly as journeying on the land and inwardly it is a journey of the heart.

(5) Knowledge is a necessary an indispensable characteristic on the 'path of Faqr'-- because ignorance divests the heart of spiritual luminosity and leads to obliviousness.

(6) For a dervish, each morsel of food taken with a presence of mind is a seed planted on

the land of the heart. A seed, though earned lawfully but planted in a state of unawareness, robs the seeker of the tranquility of the mind.

(7) When you enter the garden of Tauhid (Oneness) eliminate the thorns of shirk and kufr.

(8) The glitter and sparkle of this world is like an ephemeral flash of lightning. Love of this world is like a transitory black cloud. Do not be charmed and attached to the good things of life; neither should one lament at the agony and sorrows of life. Wisdom is to save oneself from bitterness and rancor.

(9) Oh you, who are wise ! be cognizant of the reality of the grave, for it is your final destination. Value the time you have left as a precious jewel, for time is a one sided sword. It would profit you to spend your time in attaining nearness to God.

(10) Silence is a secret of a dervish --speak with Truth, for speaking without Truth illustrates coarseness and crudity of character.

(11) It is the sagacious seeker that recognizes the characteristic that deny the self (nafs), for to recognize it is against the nature of the self, and to deny the self is to walk in the path of Allah (leads to piety).

(12) Abstention means to deny and check the desires of the self -- as the Lord says that he who denies the pleasures of the self, his place is in paradise -- and as it comes in a Tradition that he who recognizes his self, recognizes Allah.

(13) Divine help guides the seeker to identify the attributes of the self and the light of Gnosis (Marifat) steers the seeker to the realization and recognition of the Reality.

(14) Cultivate a healthy and perfect (rightly guided) heart --then take on surrender to His Will. As the lord says -- he who comes with a healthy and contrite heart will profit with his Lord. <http://www.alhira.com/nbahu.html>

2.20(vii) Why Sultan Bahoo is So Famous ?

It is narrated that in the early years of his life , whenever Hazrat Sultan Bahu (RA) ventured out of his house, he caused consternation and alarm because whenever his blessed sight fell onto non-believers, they (the non-believers) would involuntarily recite the Kalima -Shahaadah (declaration of Faith). The townsfolk sent a delegation to the parents of the Saint (may Allah be pleased with them), requesting that a guard or sentry be posted near their house, so that whenever 'little' Bahu would venture out a siren would be sounded so that the people would take shelter from the penetrating gaze of 'little' Sultan Bahu. This trait in his personality remained with him till the very end of his life. As he says in one of his works"

'Half gaze of Bahu is better than one hundred suns'

2.20 (viii) His Tomb . The above stated fact is true. Three centuries later, the tomb of Sultan Bahu (RA) is like a beacon of light, attracting thousands of true seekers, radiating their inward with his spiritual attraction. Many a dead hearted persons first sight of the Saints tomb produces in him an involuntary and spontaneous outburst of zikr (remembrance) of Allah.

Sultan Bahu (RA) tomb is situated in a village near the banks of the river Chenub situated not far from the town of Shirkot in the district of Jung - Punjab Province. In this age of

forgetfulness and materialism, the tomb serves as an elixir to the immoral and corrupt hearts and souls of people. Millions of pilgrims from far and wide visit the tomb to receive blessings and benefits. This can be observed during the first 10 days of Muharram (Muslim New Year) when over 2 million people gather to celebrate the annual anniversary - Urs -of this renowned Saint. The pilgrims receive countless inward and outward blessings. Often it has been experienced by many a seeker that in one to three nights their hearts desire is fulfilled. Ordinary people receive guidance in their dreams, the elite in Muraqaba (meditation), and the elite of the elite 'in a waking state'.

The tomb of Sultan Bahu (RA) is unique in this case. He gives attention to true seekers in such a fashion that the entire personality of the seeker is spiritualized dancing in ecstasy they reach their hearts desire. This holy personality's generosity and blessings is immeasurable because for a true Faqir (Spiritual Master), life and death, inward and outward is the same. It has been experienced many a time that a thought would pass in one's mind and 'supra-rationally it would be answered and made clear. His grave is not a tomb but a furnace from where one's soul is purified.

In his lifetime the Sheikh used to bless people without revealing himself. His love for anonymity was such that before his death, he predicted that his resting place would be unknown. But Allah willed otherwise. The resting place of this great Saint was made famous for the benefit of mankind. The discovery of his resting place itself is a miracle. In 'Munaqabi-Sultanie' it is documented that the Chenub River flooded and its waters reached an old mud fort where a few old graves were situated. One very pious Sayed from a neighboring village saw in a vision Hazrat Sultan Bahu (RA) indicating to him the location of his grave, which was being threatened by the flood. He asked the Sayed to remove his body and take for burial to a safer place. Sayed Sahib together with a few

friends did as instructed but was disappointed not to find the body in its grave. The following evening he was again instructed to bring along a casket and leave it overnight at the graveside and to return the next day when he would find the casket heavy with the body inside. The following day, with the help of his friends Sayed Sahib loaded the casket onto a camel and proceeded towards a graveyard (known as Hazrat Peer Abdur Rehan Qureishi's graveyard), when on the way they came across an enclosure, which was famous for its macabre and uncanny surroundings. This surrounding was screened and preserved with a fence like structure so that no man or animal could venture therein. On reaching the place the she camel sat down, despite being goaded to move on. Witnessing the camel's strange behavior, they deduced that Allah must have reserved this sanctuary as the resting place for Hazrat Sultan Bahu (RA). Spontaneously, the camel rose and entered the enclosure and sat on a neat clean clearing. Taking this as divine approval, they buried the casket.

From this chosen site started a spring of blessings and instructions, which turned into an ocean of benefit and guidance as time passed on. Later his great Persian and Punjabi works in prose and poetry, which lay hidden in the guise of anonymity became available. Scholars and seekers after truth traveled far and wide to acquire the invaluable treasures of Hazrat Sultan Bahu's(RA) writings. These were copied, distributed and studied. As the saint himself says that when he did not find any true seeker to impart his spiritual wealth and blessings, he decided to transform this esoteric wealth into writing and thus made it available for generations to come.

For 150 years, the tomb of the great saint illuminated the hearts and minds of the people. The river Chenub once again raised its waters, coming dangerously close to the shrine.

This time it was Hazrat Sultan Noor Ahmed (RA) who was instructed to once again shift the tomb to where it stands today.

Hazrat Sultan Bahu(RA) did not acquire the worldly sciences. Due to immense spiritual attractions and ecstasy it became difficult to attain to formal education. The reason is that his own personality was luminous with Divine Light. In one of his writings the saint refers to this when he says that: ` I did not have time to spare for formal education but spiritual experiences, divine favor and guidance and esoteric conquests has enabled me to acquire such vast knowledge that it would require many files of paper to record. Spiritual realities have so enlightened my inward that both the esoteric and exoteric sciences have been revealed to me....neither did I have the time to perform daily litanies (wird) because since the beginning I have been immersed in the ocean of Unity (Tau heed) '. He was a strict upholder of the Shari'a and did not in his entire life forego even one Mustahab.

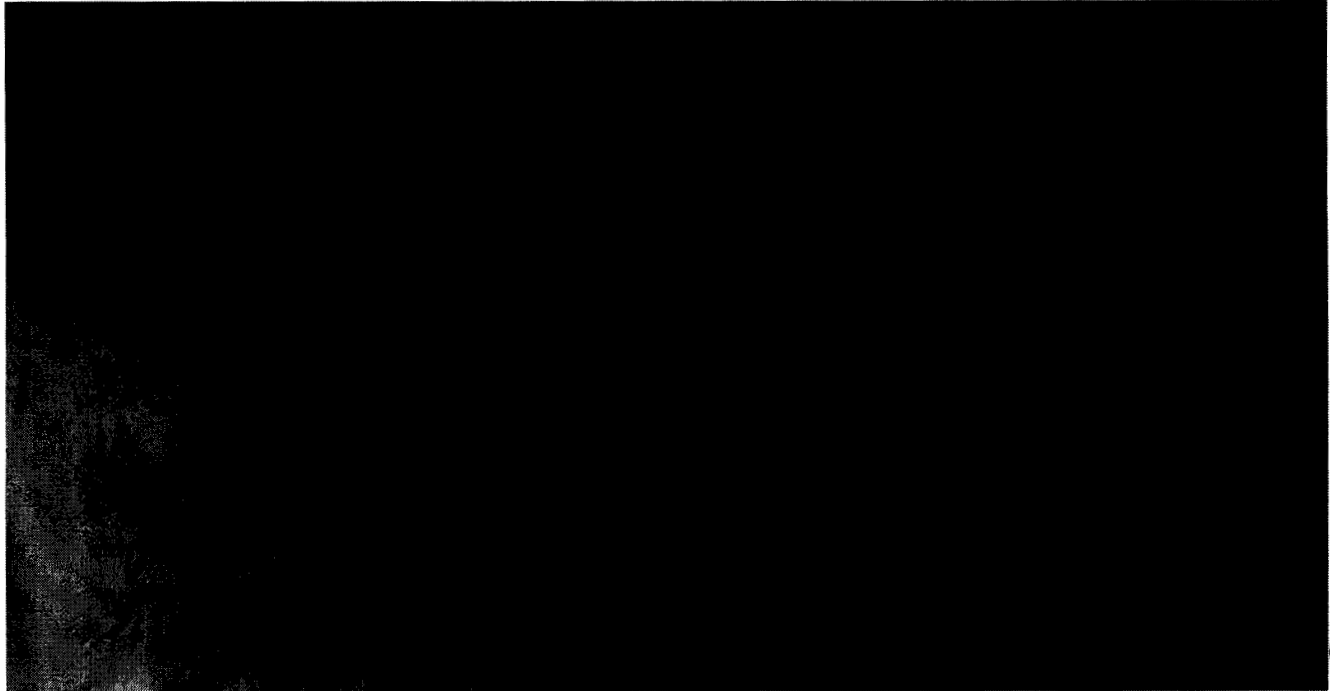
<http://www.alhira.com/nbahu.html#tomb>

2.20 (ix) Educational Circles of Sulatn Bahoo(r.a)

According to Prof. Syed Ahmed Hamadani (1987), Sultan Bahoo established educational circles in 1734 in District Jhang, near Chenab river.His educational circles was renowned as, "Dera Murshid".People from Afghanistan and Iran were also students of Sultan Bahoo.The scheme of study of the educational institution was comprised of Quranic Sciences, Philosophy and History, Arabic Language and Calligraphy". The duration for the completion of the courses was comprised of three years.The course outline of Quranic Sciences was comprised of Tajweed-o-Qira't Tahfeezul Quran, Darjaate Naazirah, Ifta & Tamreene Ifta .The course outline of Philosophy was comprised of sayings of ancient philosophers about morality, aims and objectives of life and social aspects. The course

outline of History was comprised of to study the sacrifices of Sahaba and religious scholars for Islam. The courses were to be taught after the *Nimaz-Fajr* till the time of *Nimaz-e-Asar* with a short break at noon. In the evening, there was a gathering of the natives to listen the lecture of Sultan Bahoo .The daily lecture of Sultan Bahoo was comprised of morality, brotherhood and importance of education in Islamic perspectives There was no tradition of awarding degree or certificates after the successful completion of the courses to be taught at the educational institution of Sultan bahoo. The successful candidates were said to be to travel to nominated cities to preach the people. The cities were to be nominated by the hazrat Sultan Bahoo.

The students were also said to work in the agriculture fields. There was also a tradition of weekly lecture for the women. Sultan Bahoo delivered his lecture on every Friday to women on Quran and Sunnah.



2.20(x) Administrative Matters of Educational Institution of Sultan Bahoo

According to Prof. Syed Ahmed [REDACTED] (1987), the administrative aspects of the educational institution of Sultan Bahoo were the following:

2.20 x(a) Sources of Funding

The sources of funding for the educational institution of Sultan Bahoo were the donations of all kinds including buildings, agriculture land, and daily use things from the Kings, Landlords as a result of great affection and sympathy with Sufis. Sultan Bahoo was the owner of thirteen acres agriculture land that he cultivated self and utilize all the products of his land for the students of his educational institutions. As the entire daily needs of the educational institute of Bahauddin Zakria were fulfilled by the Governor of the time.

The students were also the source of earnings to fulfill the needs of the sufi learning centres as a result of working in the agriculture fields, running shops etc. As Sultan bahoo cultivated lands for his whole life.

2.20 x(b). Admission Criteria.

There was no specific criteria for getting admission in the sufi learning centres . Every one belonging to any race, any city, at any age was allowed to get admission in the sufi centres.

Every one was treated in accordance to his educational back ground. In 1724, the educational institutions of Sultan Bahoo, 74 students were on the record belonging to Hindustan, Afghanistan and also from Iran. Although there was tradition to maintain the record of the students representing their bio data. In the madrassah of Bahauddin Zakria, 34 students were on the record belonging to Egypt, Delhi and different cities of Hindustan. The renowned personalities in the Zakira madrassah were Farriduddin Gunj Shakkir and Allama Tarimzi from Egypt.

2.20 x (c). Students Assessment Procedure

The students' learning was assessed by the following aspects.

1. There was no tradition of written test for the students.
2. The students learning was assessed keeping in view their practical lives and religious offerings.
3. Students's Learning was assessed in the form of revision of the previous teachings.
4. There was a tradition of group discussion and revision of the teachings of the teacher.
5. The teacher kept in view the daily life practices of the students and advised the students where ever needed.

As Sultan Ul Arifin says that every action is based on intention and intention is based on ideology and ideology is based on faith. So actions of any one are the reflections of his faith. If some one faith is always in accordance to Islam, then his "Quwat-E-Immani" is in a position to assess the learning of any one.

2.20 x (d). Criteria for Recruitment of Teachers

The process of recruitment of teachers in the Sultan Bahoo Educational Institution was based on the following criteria:

1. Learned personalities of Quran and Sunnah
2. Having no contradictions in sayings and actions
3. Having extreme desire for the nearness of Allah
4. Having great affection with Sufis
5. Belonging to any profession for earnings

Sultan ul Arifin appointed Narang Khitran from Harrat, Afghanistan in his educational institution on the basis of his qualification. He was qualified with Quranic Sciences, Philosophy and History. So, Sultan Bahoo appointed him to teach these subjects to the students. Similarly Hazrat Bahuddin Zakria appointed Farriduddin Gunj Shakkir to teach the students keeping in view the above criteria. The duration of appointment was till further orders.

2.20 x (e). Salaries of Teachers There was no tradition of giving salaries in the sufi learning centres. All the sufi teachers served always only for the sake of Allah. Historically, it is proved that no sufi said to the appointing authority about the salary. Similarly the teachers in the Sultan Bahoo Institution served always for the sake of Allah.

2.20 xi. Objectives of Education

According to him, with the help of knowledge, the human being can face the challenges of life and can become nearer to Allah. He has preferred knowledge over wealth. His poetry portrays importance of education in Islam. He says:

"Ilm ra izat badah adab jaza Az jahl-o-kufr-o-shirk-o-kubr baz aa" (Sultan.1986).

Translation: Honour the education and develop mannerism. And avoid ignorance, secularism and "Shirk".

2.20 xii. Honour of Knowledge

According to Hazrat Sultan Bahoo Honour of knowledge is equivalent to the honour of the whole society. Human grandeur depends of gaining knowledge. Those nations which do not honour knowledge, ignorance become their destiny. No doubt, the teachings of Bahu are essence of the greatness of knowledge and a source of end to ignorance and "Kufr". He says: *"Ilm ba amal ast almash rahbar Aaliman ra dil safa sahib-e-nazar"* (Sultan Bahoo.1986). Translation: Only that education is valuable which is practically utilised. People, who utilise their knowledge, have very neat hearts, and they are people of deep insight.

2.20 xiii. Proper Use of Knowledge According to Sultanul Arifin, the true men of letters are those who display their knowledge in their conversations and character. The use of knowledge in practical life by a scholar shows his neat heartedness. No doubt, practical display of knowledge is the real identity of a true Muslim. He says:

"Bahu ra taleem ismash shud huzoor"

zo joodash raft ghussa hum gharoor" (Sultan .1986).

Translation: It is due to knowledge that Bahu gained such a prominence, and due to his knowledge, pride and anger diminished from his personality. No doubt, pride and superiority complex are the symbols of ignorance.

According to the statement of Sultanul Arifin, education can curtail these two evils of pride and superiority complex. It is impossible to have association with the Almighty Allah without knowledge. In this regard, he presents his own example. He said his education helped him a lot in curtailing pride from his personality and bringing him closer to the Almighty Allah. He says: "*Ilm dani cheest rahbar rahnuma Az ilm hasil shod batin safa*".

Translation: What do you know about knowledge? Knowledge is a guide. It gives spiritual bliss. (Sultan .1986).

In this piece of poetry, Sultanul Arifin has linked spiritual bliss with knowledge. No doubt, there can be no bigger guide than knowledge in this world. The guidance of knowledge ensures success in this life and the hereafter. That is why, Bahu declared knowledge as "Rahbar" and "Rahnuma". He says: "*Ilm tu gar tarana bastanad Jehl azan babud basyar*" (Sultan Bahoo.1984). Translation: If your education doesn't benefit you, then ignorance is far better than this education. Here Sultanul Arifin has laid emphasis on utilisation of education in a befitting manner. He terms ignorance far better than that knowledge which is useless. Here Sultanul Arifin is referring to that kind of education which misguides people and that negative knowledge which leads people towards ignorance and extremism. In this regard he says: "*Ain na ilm ast aancha meh khwani Az duniya-o-jah dani*" (Sultan ,1984).

Translation: And it is not knowledge, which the people get, and the unwise get worldly fame by its misuse. According to Sultanul Arifin, knowledge should not be got for

worldly fame or popularity. He says people who get knowledge for fame are unwise. He says the purpose of education should be attainment nearness to the Almighty Allah. Knowledge for fame is waste of time. Sultanul Arifin says “Ilm” (knowledge) consists of three words, i.e. 1- “Ain” (Urdu alphabet): Means seeking of knowledge. 2- “Lam” (Urdu alphabet): Means *La Ilaha Illallah* (there is now God other than Allah).3- “Mem” (Urdu alphabet): Means Love for Almighty Allah and the Holy Prophet (Peace be Upon Him).Sultanul Arifin says on another occasion:

“Ilm raa amooz awal akharsh ainjabia Jahilan ra pesh hazrat Haq Ta’ala naist ja”
(Sultan .1986).

Translation: First gain knowledge and then come through the door, because there is no pass way for ignorant people in “Dargah-e-Ilahi”.

2.20 xiv. Bahu on Education We can easily draw conclusion from the Kalam of Sultanul Arifin that “education is such a thing which enlightens the human conscience and makes him the upholder of truth. Education taught mannerism and makes its seekers aware of principles of life under the teachings of Islam. It is the sole sources of nearness to the Almighty Allah.”

In this regard Sultanul Arifin says: “Ilm behraz marifat roshan zameer Har ke khwand beher duniya be zameer” (Sultan .1986). Translation: The cause of education is to gain the nearness of the Almighty Allah and enlightenment of conscience. Those who gain knowledge for worldly fame are without conscience. He says : *“Ilm behraz taqwa ta’at haq pasand Gar tra aql ast bashno hosh mand”* (Sultan .1986).

Translation: If the intelligent people are in their senses, then they should gain knowledge only for virtue, obligeness to Almighty Allah and upholdness of truth.

Elsewhere he said in his Punjabi poetry:

“Tasbi phiri te dil nahi phirya ki lantian tasbi pharke hoo

Ilm parhya te adab na sikhiya ki lantian ilm noon parh ke hoo

halay katay te kuch na kathia ki lantian chalia war ke hoo

Jaag banan doodh jamday nahein Bahu bhanion lal honon karh karh ke hoo”

(Sultan Altaf Ali.1980). Translation: 1- Tasbeeh was on the move but the inner situation was standstill, then what is the use of holding such Tasbeeh?

2- Got the knowledge but could not learn mannerism, so what is the use of such knowledge?

3- When crazy bites, it makes no harm. So what is the use of crazy to bite?

4- Milk cannot be converted into yogurt as long as it is treated with Khamir, no matter how much you boil it. In the first line Sultanul Arifin describes the spiritual change and soft heartedness of a person. He said if reciting Tasbeeh cannot change the heart of a person, then there is no use of Tasbeeh. It means that if education fails to bring about soft heartedness, sympathy and mannerism in a human being then there is no use of such education. That is why, according to Sultanul Arifin, education should not only bring a visible change, but also invisible change within the human beings.

In the second line, Sultanul Arifin says such education is useless which lacks the element of mannerism. So, according to Sultanul Arifin, education is such a process which promotes character building, enlightenment, moderation and fear of the Almighty Allah.

2.20 xv. Bahu on Purpose of Education

Sultanul Arifin says:

“Raft umre dar mutaalia ba raqam

Ba Khuda wasil nashad afsos gham” (Sultan .1970) .

Translation: The whole life passed in reading and writing, but alas! We couldn't get nearness to Almighty Allah. This means that, according to Sultanul Arifin, the main purpose of education is getting the affection of the Almighty Allah. He says:

"Bahu ilm nahwo sarf dari ya khwani usool

Ain hama jahal ast ghaflat jaz Khuda kardan husool" (Sultan .1970).

Translation: Oh Bahu, knowledge, *Sarf, Nahwo*, all are useless unless they became source to nearness to God.

According to him, if education fails to create nearness with God, then such education is of no use. In such case, he said, all the subjects included in the course are also useless.

2.20 xvi. Bahu on Curriculum

According to Dr.Naqeeb(1994),when we study Sultanul Arifin, we come to conclusion that his education course consists of following activities.

- 1- Such activities which enlightens human conscience and makes him upholder of truth.
- 2- Such activities which educate about mannerism.
- 3- Such activities which help in character building.
- 4- Such activities which cause nearness to Almighty Allah.
- 5- Such activities which end greed from the human life and make him a noble person.

In this regard, he says:

"Ilm behraz taqwa ta'at haq pasand

Gar tra aql ast bashno hosh mand" (Sultan.1986)

Translation: Oh intelligent soul, if you are in your senses then uses your knowledge only for nobility, righteousness and nearness to God.

Similarly, he says: *"Ilm behraz maarifat roshan zameer.har ke khwand behar duniya be zameer"* (Sultan Bahoo.1986) .Translation: The purpose of education is to attain nearness

to God and enlighten the human conscience. Those who get knowledge for worldly fame, they are without conscience.

2.20 xvii. Bahu on Method of Teaching

Hazrat Sultan Bahoo says:

“The method of saints is patience. Patience of such a degree that even if someone Threatens him to kill or even tries to kill him, then too he would remain calm. It is not the method of saints to curse anybody.”

Qualities of a student According to Sultanul Arifin, a student should possess seven qualities. He says a student could not attain these qualities on his own, but he has to get the attention and help of a teacher in this regard. These qualities include: 1- Faith 2- Self-belief 3- Honesty 4- Truthfulness 5- Trust 6- Desire 7- Love (Kaleed Al-Tauheed,1986, page-890) This proves that, according to Sultanul Arifin, a teacher should keep in mind all these things while teaching in order to create all these qualities in the students. Sultanul Arifin’s method of teaching revolves around these seven qualities. When these seven qualities are created in a student, he becomes a true lover of his teacher.

2.20 xviii. Role of Teacher

According to Sultanul Arifin:

“Bahu mard murshid me brdar da har waqam

Murshid mamard talib zar tamam” (Sultan .1986)

Translation: Oh Bahu, a true teacher takes his student to a very high position, but a faulty teacher only makes him lover of wealth. Similarly he says:

“*Murshid kamil bud rehbar Khuda*

Taliban ra baz dar daz hua” (Sultan .1986)

Translation: A true teacher guides the students towards the way of God, and keep them away from greed.

According to Sultanul Arifin, a true teacher should be a source of inspiration for his students and he should create great qualities and enlightenment among his students. A true teacher also keeps himself away from greed and other bad characteristics. According to Bahu, a good teacher should guide his students towards the path of Allah.

He says: *murshidan ain zamana zargeer ar ke nazrish me kandan be nazeer*" (Sultan . 1970) Translation: The teachers of this era are greedy. They keep those students in esteem who give them wealth. According to Sultanul Arifin, a true teacher should keep himself away from greed. In this regard, he also complains about his contemporary teachers, who, according to him, are selling knowledge to gain wealth. These teachers keep those students in esteem who spend more on them. He says: "*Kham murshid hamchu bashad bewa zan .Talib semo zar kand bahar sakhan*" (Sultan.1986) .Translation: A false teacher is like a prostitute, who always talks about money with others.

Similarly he says:

*"Nazar bar naqad ast malo jins dar
Az barae jins duniya intizar"* (Sultan .1986)

Translation: His attention always remains focused on money, wealth and sex. And he spends so much of time waiting for sex.

He further says:

*"Kham murshid hamchu qasa bash nazar
Bastkhwan Maghzish brarad behar zar"* (Sultan .1986)

Translation: A false teacher is like a butcher, who draws out liquid from bones for making money.

On the other hand Bahu says in his Punjabi poetry:

“Pir malian je pir na jaway us to pir ki dharna hoo

Murshid malian irshad na man nu awah murshid ki karna hoo

Jis hadi kolon hidayat nahi o hadi ki pharna hoo

Je sar ditiyan haq hasil howay Bahu is moton darna ki hoo” (Sultan

Bahoo.1986). Translation: 1- When a saint could not remove the uneasiness and sorrows of his disciple, then that saint don't deserve recognition. 2- What is the usefulness of such a saint, who could not bring about solace in one's conscience? 3- There is no use of holding the hand of a saint, who don't have the powers to guide his disciple in right direction. 4- Oh Bahu if martyrdom results in nearness to God, then one should not fear such death. In these “Abiyat”, Sultanul Arifin has made it clear that such a teacher is useless who could not resolve the problems of his students and could not guide them in right direction. The teacher who could not satisfy the heart of his student as far as knowledge is concerned, then such a teacher is useless and characterless as well.

Sharah-e-Pir-o-Murshid: (Prerequisites for a Teacher).

Sultan Ul Arifin had described the pre-requisites for a teacher. All these pre-requisites are in accordance to Quran and Sunnah. He says in his book, “Qurb-E-Dedaar”:

“Those people truly deserve the status of teacher, who are the men of grandeur, who follow the path of Shariah and those, who have exemplary character”.

“Teachers are those, who possess leadership qualities, have a soft and kind heart and always follow Sirat-e-Mustaqeem (right path)”.

“These people have complete control over their ambitions and desires and evil spirits could not derail their spiritual journey”.

It is noteworthy that the men of grandeur and unquestionable character always accompany the teacher. Teachers always have friendship with those who have nothing to do with the worldly gains or desires. They have complete control over their ambitions. They don't have any greed or false egos. They remain content with worshiping the Almighty Allah to gain his favour and say:

“Hasbiallaho Wakafa Billah.”

Translation: My Allah is enough for me.

The Almighty Allah says: “Don't develop friendship with cruel people, otherwise the fire of their cruelty will also engulf you.”

Sufis has paid considerable attention to teachers for their being the first brick in the structure of social development and perfection and the cause of guiding and developing behaviors and mentalities of individuals and communities. The Prophet cared for teachers and showed their elevated standings. Once, he passed by two circles of people; the first was supplicating to God while the other listening to a teacher. He commented, “The first is begging God who may or may not give them. The second was learning. I have been sent as teacher.” Teachers are indisputably their pupils' none such exemplars. Pupils acquire the good traits and sound trends, as well as the virtuous behavior and equanimity, from their teachers whose guidance and conducts penetrate to their hearts.

2.20 xix. Bahu on Student

In his Punjabi “Kalam” (poetry), Sultanul Arifin describes his theory about students in these words:

“Parhia ilm te wadhi maghroori aql bhi gia talo haan hoo

Bhula rah hidayat wala nafa na kita dohan hoo

Sar dityan je sar hath away soda har na tu haan hoo

Warien bazaar muhobbat walay Bahu koe rahbr le ke sohan hoo”

(Sultan Bahoo.1974)

Translation: 1- Oh student, you got the knowledge which make you proud and your wit went down.

2- You forget about the right path, therefore your knowledge and wit went useless.

3- If martyrdom causes nearness to God, then this is a good deal.

4- Oh Bahu, you should only enter the land of love, holding the hand of a companion.

In these “Abiyat” Sultanul Arifin makes it clear that if education and knowledge give birth to pride, then it reduces the honour of the student. If a student forgets about the purpose of education, then his wit and knowledge are useless. A student should not hesitate to give any sacrifice for gaining knowledge and for this purpose the guidance of a true teacher is a must. He says:

“Tasbi phiri te dil nahi phirya ki lantian tasbi pharke hoo

Ilm parhya te adab na sikhiya ki ki lantian ilm noon parh ke hoo

Chalay katay te kuch na kathia ki lantian chalia war ke hoo

Jaag nihan doodh jamday nahein Bahu bhanion lal honon karh karh ke hoo”

(Sultan Bahoo.1974).

Translation: 1- Tasbeeh was on the move but the inner situation was standstill, then what is the use of holding such Tasbeeh?

2- Got the knowledge but could not learn mannerism, so what is the use of such knowledge?

3- When crazy bites, it makes no harm. So what is the use of crazy to bite?

4- Milk cannot be converted into yogurt as long as it is treated with Khamir, no matter how much you boil it.

In these “Abiyat”, Sultanul Arifin has clearly asked the students to make knowledge part of their practical life. If a student did not learn mannerism then his knowledge is useless. All these efforts are useless, which fails to lead to true purpose of education. If a student fails to get a good teacher, then he cannot improve his mannerism. In this regard he has given the example of milk converting into yogurt. He says:

“Sabit sidiq te qadam agiray taen Rab bheway hoo

Loon loon de wich zikr Allah da har dam pia parh heway hoo. Zahir batin ain aiyani hoo hoo piya sneway hoo. Nam faqir tanhan da Bahu qabar janhandi jeway hoo”

(Sultan Bahoo.1974).

Translation: 1- One can get nearness to God only if he remains steadfast and move forward in right direction.

2- Even every single hair should remain busy in worshipping God.

3- Near and far, visible and invisible, every time one should listen to “hoo hoo”.

4- Oh Bahu, those are the true saints, whose tombs are also alive.

In these “Abiyat”, Sultanul Arifin has stressed upon the students to remain steadfast to get knowledge. In this way they could achieve their purpose. A mission becomes easier for that student who always remains inclined towards his purpose.

Sharah-e-Talib Murid: (Prerequisites for a student/disciple).

Sultan Ul Arifin had described the following pre-requisites of student in his book, Qurb-E-Dedaar”.

1.A true student/disciple is that who is respectful, eager to get mercy of the Almighty Allah and a man of character.

2. A disciple should be a true worshiper of the Almighty Allah. He should be intelligent, witty, alert and trustworthy.

3. Such kind of a disciple deserves the mercy of the Almighty Allah and he enjoys complete control over his ambitions.

4. He has a lively heart and a fine conscience. He keeps himself away from non-religious activities and is a man of wit and honour.

5. A student/disciple always expects his teacher/saint to draw him closer to the mercy of the Almighty Allah and Prophet Muhammad (Peace be Upon Him). He always keeps away from such activities which bring about worldly praise and admiration.

6. One should know that "Ilm" (knowledge) is the real value of faith. Knowledge enlightens this world and the Hereafter and it is the sword of knowledge which kills the impact of the evil spirits.

Definition of Knowledge

Sultan Bahoo had define knowledge in this way:

"What is knowledge? Is this a commodity? What is the definition of knowledge? And what does knowledge means? Answer to all these questions is that knowledge is the study of faith and religious affairs. So it is the study which invokes fear of the Almighty Allah.

It means "to know" or "to recognise" and what is meant by recognition or what to be recognised? It means to know about "Haq" (truth). It means knowledge lead to the recognition of truth and it blocks the way of evil".

So, what, according to knowledge, is the definition of Haq or truth and Batil or evil?

Haq leads to truth, reality and proximity to the Almighty Allah and only the religion of Islam provides this opportunity to a human being. It protects human beings from evils, sins, worldly worries and ambitions. The scholars of Haq are judged through their love for

truth. One should know that the purpose of Haq is to enhance purity of human conscience and not to gain worldly charm and other personal considerations. The Almighty Allah says: "Eat and drink but don't be extravagant. No doubt Allah don't likes extravagant people".

2.21. "Conscience" in View of Sultan Bahoo(r.a)

Sultan Bahoo(r.a) says in poetry in his book, "Aql-e-Baider" that "conscience is like a divine beam, which lights up in the same way as moon lights up with the divine sunlight".

He says in his *abyat* that "A human being blind by heart lacks conscience and capability of opinion making and he also remains ignorant of the grandeur of the Almighty Allah". Similarly he says that "The conscience of the saints is a divine gift, and they (saints) gain prominence by gaining expertise in reading the hearts of people". He says that I learned the real meaning of an Ayat of the Holy Quran, and made it the way of my life. According to Sultan Bahoo, "conscience is a mystery, which could be resolved through the study of literature". "One should not ask the method of discovering conscience from an ignorant and illiterate person". "People who have wit always enjoy a happy life, as the men of letters prefer to remain taciturn".

Hazrat Muhammad (Peace be Upon Him) says: "The human being who recognises his Almighty Allah, no doubt, he becomes taciturn." It means that the men of letters always prefer to remain quiet and calm to attain greater heights of grandeur while ignorant people always run after cheap publicity and do silly things to achieve this end.

Conscience is a spiritual quality that bids man good attitude and thought, and helps him think straight and tell right from wrong.

Sultan Bahoo(r.a) says that one of the important aspects of conscience is that it is common to all people. In other words, what feels right to the conscience of a man also feels right to the conscience of all others provided that the same conditions prevail. The conscience of one man never falls out with that of another. The reason lies in the source of conscience: it is the inspiration of Allah. Through the conscience, Allah lets us know the best and the most beautiful behaviour and manners which it will please Him for us to adopt. Sultab Bahoo says that "An aspirant for knowledge and wit deserves divine enlightenment. Ignorant people could not attain such grandeur". He says in his poetry that one should always remain alert and one should always remain enlightened. He says that "Wit should always remain alert. One should not make it dormant. A man of wit always remain dominant and enlightened". He says that, "Wit is a true mentor, which should be used for attaining nearness to the Almighty Allah, and not for gaining any worldly benefits. An ignorant person always runs after worldly fame and such persons are compared with dogs". He further says that "Ilm" (knowledge) constitutes three letters and Aql (wit) also constitutes three letters, and when these two words unite, then greatness is achieved".

That conscience is an inspiration from Allah is mentioned in the Qur'an, in Surat ash-Shams:

And the self and what proportioned it and inspired it with depravity or taqwa, he who purifies it has succeeded, he who covers it up has failed. (Surat ash-Shams: 7-10)

In the above verses, Allah declares that He has inspired the self with depravity (to act in a sinful manner, to disobey, to deviate, to lie, to turn away from righteousness, to stir up

trouble, to decline in good manners). The opposite is taqwa (awe or fear of Allah which inspires a person to be on guard against wrong action and eager for actions which please Him). It is this very conscience that makes man guard against evil deeds and find the right way.

One of the most important aspects of conscience is that it helps man to find what is right of his own accord. This will be discussed in more detail in forthcoming chapters. Conscience will surely show man what is right, even if nobody else will. However, what matters for man is to take recourse to his own conscience, listen to what it says, and act upon it. For this reason, we can say that conscience is the main component of religion.

Above all, there is one point that must be borne in mind; every man, from the moment of gaining consciousness, is responsible for what Allah inspires him with and what his conscience tells him. From the moment he starts to conceive the events around him and becomes able to judge for himself, he is expected to possess and be able to exercise the ability to hear and distinguish the voice of his conscience, and to have the will to follow it. From this point forward, he will be questioned about the actions he takes in the course of his life. If he follows his conscience, he will be rewarded with an eternal life in Allah's heaven, but if he follows his self, he will meet an eternal sealed vault of fire.

2.21i. Evidence Of Allah's Existence Can Be Seen Through

Conscience

Sultan Ul Arifin says in his book, Aql-e-Baidar that the first thing that a man who follows his conscience will do is to question and explore the things he sees around him. A man

who has developed a good sense of perception, will easily see that he lives in a world created flawlessly, contained within a perfect universe.

Let us ponder for a moment the environment and the conditions that we are living in. We live in a world subtly planned and designed with all possible details. Even the systems in the human body alone are overwhelming in their perfection. While reading this book, your heart beats constantly without fail, your skin renews itself, your lungs clean the air you inhale, your liver drains your blood, and millions of proteins are synthesised in your cells each second in order to secure the permanence of life. Man lives unaware of thousands of other activities taking place within him, even not realising how some of them take place.

And beyond there is the sun, millions of miles away from our planet, which provides the light, heat and energy that we need. The distance between the sun and the world is so finely adjusted that this source of energy neither scorches the earth, nor freezes it to death.

When we look at the sky, we learn that apart from its aesthetic appeal, the air mass surrounding the earth also protects man and all beings from possible external threats. Had the atmosphere not existed, there would not be a single living thing on the earth.

The man who considers these things one by one, will sooner or later question how he himself and the universe he lives in came into existence and how they are maintained. When he investigates it, two alternative explanations will present themselves.

One of these explanations tells us that the whole universe, planets, stars and all living things came into existence on their own as a result of a series of coincidences. It claims that freely floating atoms, which are the smallest units of matter, came together by chance to form cells, humans, animals, plants, stars, and all the flawless and extremely complex structures and systems which surround and amaze us.

The second alternative tells us that everything we see is created by a creator who has superior wisdom and power over everything; that nothing could possibly have come into existence by mere chance and that all the systems around us are planned and designed by a creator. This creator is Allah.

We must refer to our own conscience to decide. Is it possible that such perfect and detailed systems could be formed by accident and yet work in such perfect harmony?

Everyone who refers to his conscience can grasp that everything in the universe has a creator, and this creator is exalted in wisdom and has power over everything. Everything around us bears the evident signs of Allah. The perfect balance and harmony of the universe and the living beings within it, is the most powerful indication of a supreme consciousness. The evidence is plain, simple and indisputable. Our conscience has no choice but to acknowledge that all is the work of Allah, the one and only Creator.

However, someone who does not refer to his own conscience cannot have the same awareness. This awareness is achieved through wisdom, and wisdom is a spiritual quality that comes about only when one follows one's conscience. Any attitude displayed in accordance with conscience helps build up and develop wisdom. Here, however, special attention must be paid to the definition of wisdom. Contrary to its common use, wisdom

is a different concept to intelligence. A man, no matter how intelligent and knowledgeable he is, will still be unwise if he does not refer to his conscience, and is unable to see or comprehend the facts that he comes across.

An example can elucidate the difference between intelligence and the wisdom attained through conscience. A scientist may carry out very detailed research about the cell for years. He may even be the best in his field. However, if he is lacking in wisdom and conscience, he will only retain fragments of knowledge. He will not be able to fit these fragments together to form a whole. In other words, he will not be able to draw correct conclusions from this body of information.

A man with wisdom and conscience, however, perceives the miraculous aspects and perfect details of a cell, and acknowledges the hand of a creator, a designer with a superior wisdom. If a man thinks with his conscience he will arrive at this conclusion: the power that creates a cell with such perfection must also be the creator of all the other living and non-living beings.

In the Qur'an, there is the example of Prophet Ibrahim (AS), who found Allah through listening to his conscience:

When night covered him he saw a star and said, 'This is my Lord!' Then when it set he said, 'I do not love what sets.' Then when he saw the moon come up he said, 'This is my Lord!' Then when it set he said, 'If my Lord does not guide me, I will be one of the misguided people.' Then when he saw the sun come up he said, 'This is my Lord! This is greater!' Then when it set he said, 'My people, I am free of what you associate with

Allah! I have turned my face to Him Who brought the heavens and earth into being, a pure natural believer. Never shall I give partners to Allah.(Surat Al-An'am: 76-79)

How Prophet Ibrahim found Allah through wisdom can be seen in the verses above. Through his conscience, he realised that all the things he saw around him could only be beings that are created, and that the Creator is far superior to the created beings. Anyone who refers to his conscience will see this fact even if there is no one to tell him about it. Everyone who thinks sincerely, without involving his passions, and only by employing his conscience, can comprehend the existence and glory of Allah. If someone refuses to see the bare facts before his eyes, and acts as if they do not exist, then this man will become degraded despite his intelligence. The reason a person who knows the right in his conscience does not want to accept it is because this fact conflicts with his personal interests. A man's acceptance of Allah's existence means his acceptance of a being far superior to him to whom he must submit, whom he desperately needs, and to whom he is answerable.

Let us give a well-known example of how a covered conscience can deceive a man, in spite of his intelligence and knowledge. Francis Crick is one of the two scientists who discovered the structure of DNA during the 1950's. This was undoubtedly one of the major discoveries in the history of science; it required some painstaking work, considerable accumulated knowledge and, no doubt, intelligence. As a result of all the work he did, this 'scientist' was awarded the Nobel Prize.

During his research, Francis Crick became so amazed at the structure of the cell and its hidden design that, despite being an ardent evolutionist, he mentioned the following in his book:

An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have had to have been satisfied to get it going.

When Crick, who believed in evolution and the idea that life came about as a result of coincidences, saw the details in the cell, he wrote the above lines and stated that a cell could not possibly be formed by coincidence, but could only be a miracle. Evolutionists, however, do not believe in any explanation other than coincidence, for it would require them to accept the existence of Allah. Crick was so impressed with the perfection and intactness of the cell that despite advocating a different ideology, he had to confess his amazement. However, Crick could not follow his conscience for long and said that he could not accept the existence of Allah, so this whole design, which requires a superior wisdom and can by no means be explained by coincidences, was created not by Allah, but by 'aliens'. In other words, it was the aliens, not Allah, who created life. Aliens had brought the first DNA sample to the world and thus life had started! This is a typical example of what happens when a man, no matter how intelligent and knowledgeable he may be, imprisons and represses his conscience. This Nobel prize-awarded 'scientist' had covered his mind to such an extent that he did not even stop to think how an alien, who allegedly formed such a superior structure, was itself created.

A renowned American biochemistry professor Michael J. Behe explains, without using the word conscience itself, the situation of those scientists who cover their conscience:

Over the past four decades modern biochemistry has uncovered the secrets of the cell. The progress has been hard won. It has required tens of thousands of people to dedicate the better parts of their lives to the tedious work of the laboratory...

The result of these cumulative efforts to investigate the cell - to investigate life at the molecular level - is a loud, clear, piercing cry of "design!" The result is so unambiguous and so significant that it must be ranked as one of the greatest achievements in the history of science... This triumph of science should evoke cries of "Eureka!" from ten thousand throats, should occasion much hand-slapping and high-fiving, and perhaps even be an excuse to take a day off.

But no bottles have been uncorked, no hands slapped. Instead, a curious embarrassed silence surrounds the stark complexity of the cell. When the subject comes up in public, feet start to shuffle, and breathing gets a bit labored. In private people are a bit more relaxed; many explicitly admit the obvious but then stare at the ground, shake their heads, and let it go at that.

Why does the scientific community not greedily embrace its startling discovery? Why is the observation of design handled with intellectual gloves? The dilemma is that while one side of the elephant is labeled intelligent design, the other side might be labeled God.

The signs of Allah's existence are very clear and manifest for all to see. It is an evident truth that the Creator of the design prevailing across the universe is Allah. Some of those who reject the existence of Allah do so not because they really do not believe in Him, but because they want to avoid the moral code they would have to observe as believers. Everyone knows the existence and eternal power of Allah in his conscience. However, someone who acknowledges the existence of Allah and perceives His power, also knows that he will be answerable to Him, and that he must obey His rules and live for Him. He who insists on rejecting despite his awareness of these facts, does so because accepting this great fact is not in compliance with his interests and the feeling of superiority inside him. In the Qur'an, these people are described in Surat an-Naml:

They repudiated them wrongly and haughtily, in spite of their own certainty about them. See the final fate of the corrupters. (Surat an-Naml, 14)

Events that took place between Prophet Ibrahim (AS) and his people told in the Qur'an, provide a very good example. The people of Prophet Ibrahim worshipped idols. It is important to note here that in the Qur'an, the term 'idols' implies all the powers people believe in other than Allah. It would be incorrect to think of idol-worshippers only as those who worship statues. As in the example of evolutionists, to look upon atoms, time and coincidence as the causes of life would simply mean to take atoms, time and coincidence as gods. However, neither time nor coincidence can possibly have enough power to create life. Only Allah can possess such power. According to the incident mentioned above, Prophet Ibrahim destroyed the idols to show his people that the idols they worshipped were just objects having no power over anything. It is thus described by Allah in the Qur'an:

He said, 'Far from it! Your Lord is the Lord of the heavens and the earth, He Who brought them into being. I am one of those who bear witness to that. By Allah, I will devise some scheme against your idols when your backs are turned.

' He broke them in piece, except for the biggest one, so that they would have it to consult!

They said, 'Who has done this to our gods? He is definitely one of the wrongdoers!' They said, 'We heard a young man mentioning them. They call him Ibrahim.' They said, 'Bring him before the people's eyes so that they can be witnesses.' They said, 'Did you do this to our gods, Ibrahim?' He said, 'No, this one, the biggest of them, did it. Ask them if they are able to speak!' (Surat al-Anbiya': 56-63)

Thus the unbelievers saw that the idols they had been worshipping could not answer their calls. They were impotent effigies lacking even the power to defend themselves, let alone create anything; so they turned to their conscience:

Then they turned to themselves and said (to the idols), 'It is you yourselves who are wrongdoers.' (Surat al-Anbiya': 64)

However, it was not long before they were restored to their old state. They haughtily and arrogantly denied what they had found in their conscience

But then they relapsed back into their disbelief: 'You known full well these idols cannot talk.' He said, 'Do you then worship, instead of Allah, what cannot help or harm you in any way? Shame on you and what you worship besides Allah! Will you not use your intellect?' (Surat al-Anbiya': 65-67)

Their conscience having been exposed, the unbelievers fall into dismay, and strongly resist what their conscience has accepted. In order not to accept the truth, they feel an intense hatred against those who make the truth clear to them, and they even risk trying to murder the messengers to safeguard their false beliefs:

They said, 'Burn him and support your gods if you are resolved to do something.' (Surat al-Anbiya': 68)

The above situation applies not only to a certain section of society, but to many people at large. A man may be a distinguished scientist, with many discoveries to his name. He may be a successful businessman or an artist; he may also be rich, cultivated and intelligent. However, instead of employing his conscience to think of Allah, glorify His power and art, and thank Him for giving him the chance to see and understand these things, he only becomes proud and boastful of his intelligence and discoveries, and the money he has earned. He never thinks that none of these will be of any use to him after he dies.

Even the names of many people who were famous in their time for their discoveries, their wealth or the great states they governed, have long been forgotten. Even if they are remembered, it is of no benefit to a person who is dead. Those people paid no attention to the commandments of Allah, nor did they acknowledge His power or appreciate the favours He bestowed upon them. Such people went astray because their hearts were sealed and their consciences covered. In the Qur'an, Allah describes those who transgress in pursuit of their own interests and passions:

“Have you seen him who takes his whims and desires to be his god - whom Allah has misguided knowingly, sealing up his hearing and his heart and placing a blindfold over his eyes? Who then will guide him after Allah? So will you not pay heed? They say, 'There is nothing but our existence in the life of this world. We die and we live and nothing destroys us except for time.' They have no knowledge of that. They are only conjecturing” (Surat al-Jathiyya: 23-24)

2.22. Educational Thoughts and Practices of Sufis

All the Holy Prophets (Peace be Upon Them) and the favoured personalities of the Almighty Allah declared gaining and spreading knowledge as the dearest mission of their life. In the Indo-Pak Sub-Continent, the services of Ulema and Sufia in the field of education and spiritualism are an important chapter of our history. A lot of Ulema and Sufia came to India after the invasion of Sultan Mahmood Ghaznavi. The most prominent among them are Hazrat Ali Hajweri and Sheikh Fareeduddin Attar. The Ulema and Sufia promoted the cause of education and, through their magnetic personalities, changed the otherwise ruined lives of countless people. Hazrat Ghaus Bahauddin Zakariya Multani laid the foundation of a seminary (madrassa), which was not only an educational institution but also a centre of ethical and moral education. The institution also provided opportunities to students to learn different arts, including calligraphy and book covering. There was special arrangement for Quranic education. The Department of Quranic Education was separately established in the madrassa.” The course of this educational institution was as follows: “Ilm-e-Naho, Kafia, summary, Fiqa, Usool-e-Fiqa, Usool-e-Buzdadi, Tafseer-e-Madraak and Baizavi were first included in the course, but latter, these were replaced with Hadith and ‘Mashaqul Anwaa’. This book was studied in

Ahyaul Uloom Imam Ghazali. This book presented Fiqa in the light of Tassawuf. The book of Sheikhu Sheikh Shahabuddin Suharwardi, Awariful Mawarif was also part of the syllabus. Baba Farid Ganj Shakar also very fondly taught this book. He also brought many books along with him. He introduced the people of Sindh and Multan with Hadaya."In this regard, Muhammad Sadiq Qadri writes in the book, "*Multan ki adbi-otehzibi zindgi me Sufia-e-Karam ka hissa*" that "The likes of Hazrat Makhdoom Hameeduddin Alam were appointed as teachers during the era of Hazrat Shah Ruknuddin Alam. Hazrat Shah Ruknuddin Alam also continued the process of configuration of Tableighi Jamaats, the foundation of which was laid by Hazrat Ghausul Alamin. Due to his magnetic personality, the process of Tableighi delegations reached its peak. Besides religious education, he ensured provision of education about Muslim arts like calligraphy, poetry, buildings and history writing and languages like Arabic, Persian, Sindhi, Saraiki and Pashto made progress during that era. The teachers during that time used these languages as source of expression.

Similarly all the sufis of the four major traditions focused on the teaching learning process in Islamic perspectives. The objectives of education were to prepare the students in all dimensions and to bring them in a position to face the incoming challenges.

CHAPTER 3

RESEARCH METHODOLOGY

Chapter one gives us information about the statement of the problem. Chapter two was focused on the review of related literature. This chapter deals with research methodology. Following methods and techniques were adopted to carry out this research study.

3.1 Sources of Data

The study was historical in nature. Various sources of data were used to collect data. These were

1. Documentary sources: These include all the related documents which were available in different libraries. Books, News Papers, Magazines, research articles, research papers, research thesis and journals were searched out for collecting the data. Mostly Secondary sources were used
2. Electronic Sources: Due to time and cost constrains, electronic sources were one of the best sources of data. Different websites were consulted and material was collected through them
- 3 various tombs, shrines, and *Khanqa* libraries were visited to collect the data.

3.2 Instrument

This was a documentary study. The instrument used by researcher was personal visits, thorough study and reading of source materials.

3.2i External Criticism

The external criticism was carried out. For any source, it was assured that it was genuine and there is general acceptance of that document.

3.2ii Internal Criticism

Internal criticism was carried out by ensuring that the content was accurate. Every possible effort was made to select the content which was up to the mark .

3.3 Validity of Sources

The validity of sources was also ensured by cross checking the reports, articles and other resources through different media. Website information has been cross checked by different news papers, journal etc published by different organizations.

3.4 Data Collection

Data was collected through libraries. It includes:

1. National Library Islamabad
2. Central Library, International Islamaic University Islamabad
3. Library, Institute of Education and Reseach, Punjab University
4. Library, Council of Islamic Ideology, Islamabad
5. Library, Institute of Policy Studies
6. Islaic Research Institute, Lahore
7. Sultan Bahoo Research Institute, Lahore
8. Sultan Bahoo Khanqa Library, Jhang

9. Ali Hajwari Khanqa Library, Lahore

10. Mehr Ali Shah Khanqa Library, Islamabad

3.5 Data Analysis

This study was a documentary analysis. The written work of Sultan Bahoo is in Persian and Punjabi Language. The original written work of Sultan Bahoo both in Punjabi and Persian language is available in the Khanqa Library at his Shrine. His books in Punjabi Language were collected from his Shrine and were used as a primary source .Because of the language constraints, written work in English language from his books in Persian language were used as secondary data. His sayings belonging to educational thoughts and practices were to be studied. The sayings of Sultan Bahoo about education were to be critically analyzed with the help of educational experts. The views of experts about the educational thoughts and practices of Sufis were also to be included for critical analysis of the study. The conclusion of the study was made by the analysis of the supporting and against documents about educational thoughts and practices of Sufis of Indo-Pak Sub Continent.

Books, research articles on four major traditions and interviews of scholars were studied keeping in view the objectives of the study. All the supporting documents on the objectives of education, contents of education, assessment of students , research methodology and administrative matters were to be used and were critically analyzed keeping in view the against documents on Sufis.

CHAPTER 4

ANALYSIS OF DATA

This chapter deals with analysis of data

Section 1 Analysis of data from Review of Related Literature

Section 2 Analysis of data from Interview

Section 1 Analysis of data from Review of Related Literature

The main objective of the research was to study educational thoughts and practices of major sufic traditions. This was a case study of sultan Bahoo. There were four major ares of study viz: 1.Objectives 2.Content 3.Teaching method 4.Assessment 5.Funding

4.1 Objectives of Education

The analysis of the sayings of Hazrat Sultan Bahoo, gives us a new picture of objectives of education. This new picture is the complete reflection of all the qualities that a true Muslim wishes to see in his next generation. According to Sultan Bahoo, the objectives of education were:

1. To recognize Allah with acting upon Quran and Sunnah
2. To promote Imaan in the believers of Islam
3. To develop morals by following the life of the Prophet(PBUH)
4. To live a balanced life (Spiritual and Societal)

5. Always think before action
6. Always remain in search of knowledge
7. Ones sayings must show his actions
8. The objectives of Education do not include getting popularity in the society but only for the sake of Allah.
9. To develop thinking for the always welfare of the people
10. To recognize himself
11. Do not understand himself “Something Else” after being educated in a society.
12. To develop sense of responsibility and respect for the society

(Review, P. 72, 73, 74)

The objectives of education in the present system of education are to promote and develop understanding of the interdependence of the nature, socio-economic and political systems at local, national and global levels. While the objectives of education according to Sultan Bahoo do not include understanding of political and social system at national and international level. They are limited to spiritual enhancement to become nearer to Allah and to develop morality and daily life actions in accordance to Islam. He says in Abiyat about the objectives of education, “The cause of education is to gain the nearness of the Almighty Allah and enlightenment of conscience , Qurab-e-Deedar, Page -1241) Education in Islam is two fold, acquiring intellectual knowledge and enhancing spiritual gainings. According to Syed Muhammad Naquib al –Attas(1979), the comprehensive and integrated approach of Islam to Education is, “balanced growth of the total personality through training through man’s spirit, intellect, rational self, feeling and bodily sense

such that faith is infused into the whole of his personality”p. 158).

(<http://education.stateuniversity.com/pages/2133/Islam.html#ixzz0PXy8iSOe>)

He has more emphasized on spending a true life . He says “If the intelligent people are in their senses, then they should gain knowledge only for virtue, obligeness to Almighty Allah and upholdness of truth” (Qurab-e-Deedar, Page -1241). Love for Allah and the Prophet(PBUH) is the main objective of education as he says, “Ilm” (knowledge) consists of three words, i.e.

1- “Ain” (Urdu alphabet): Means seeking of knowledge.

2- “Lam” (Urdu alphabet): Means *La Ilaha Illallah* (there is now God other than Allah).

3- “Mem” (Urdu alphabet): Means Love for Almighty Allah and the Holy Prophet. The following diagram illustrates the Objectives of Education in Sufism in Four Traditions.

<http://www.zikr.co.uk/content/view/17/67/>

Sultan Bahoo has described these four stages for the nearness to Allah and this is the main objective of Education. The Sufis of the four major sufic traditions has also described the same path for the nearness to Allah.According t ohim the main objective of education is to reach the level of Mari’fat. This level is only for prophets .But the student may reach up to the level of Haqiqat. The way is not easy. Its first step to find a complete teacher or “ Murshid-e-Kamil”.(<http://www.sultanbahoo.com>)

4.2 Content of Education

The content of education, according to the sayings of Bahoo is comprise on different activities. He suggest a content which contains not only theoretical knowledge but also consist of practical knowledge and activities. So the content of Education is activity based. Now the next question is “ what type of activities”? He clearly describes these activities. He said those activities which

1- enlightens human conscience and makes him upholder of truth.

2- which are about mannerism and character building

4- which cause nearness to Almighty Allah.

5- end greed from the human life and make him a noble person.

(Review, Page No.74.75)

He clearly said that content of education must foster the practical activities this is also in accordance to actual sprit of Islam. Sultan Ul Arifin more emphasized on including those activities in the content that would develop mannerism in the students and a free greed life. According to his sayings in his book Qurb-e-Deedar , in which he says himself “Oh intelligent soul, if you are in your senses then use your knowledge only for nobility, righteousness and nearness to God”.

Sultan Bahoo established a Madrasah in his native city and according to Dr. Robina Tareen (1982), the course outline of the Bahoo Madrasah was,“Hazrat Sultan Bahoo laid the foundation of a seminary (madrassa) in his native city, which was not only an

educational institution but also a centre of ethical and moral education. The institution also provided opportunities to students to learn different arts, including calligraphy and book covering. There was special arrangement for Quranic education. The Department of Quranic Education was separately established in the madrassa.”

4.3 Bahoo on Assessment of Student

Bahoo gave new idea about student assessment. According to him, student should possess seven qualities. He says a student could not attain these qualities on his own, but he has to get the attention and help of a teacher in this regard. These qualities include:

- 1- Faith , 2- Self-belief ,3- Honesty ,4- Truthfulness ,5- Trust ,6- Desire ,7- Love

(Sultan Bahoo.1986)

According to him, these qualities in students enhance the process of learning in Islamic perspectives and are responsible to prepare a true Muslim. Faith is something which is the utmost important for Muslims. Its importance exceeds all the other aspects of religious obligations. Today’s Education System is not developing the greater sense of faith and responsibilities in students for their climax role in society and to understand and face the challenges to Muslim Ummah. As faith is the sole for the conversion of thoughts in to actions with the extreme utilization of potentialities. Sufis pay special attention on truthfulness. Sultan Bahoo says in his book about truthfulness that if the intelligent people are in their senses, then they should gain knowledge only for virtue, obligeness to Almighty Allah and upholdness of truth. "O You who believe! Have taqwa with Allah, and be among the truthful." (Surat al- Tawbah:119).Many people understand truthfulness

to mean truthfulness of the tongue through speech alone. In reality, truthfulness is a vast curriculum. It is as much one of the characteristics of the Muslim's personality both outward and inward, as it is his speech and action. One must profess the correct belief built upon truthfulness with Allah, not upon hypocrisy, deceit and patronization. This is why truthfulness is mentioned in the Qur'an as the opposite of hypocrisy. (Hamdani.1991)

It was reported that one of the Salaf [pious predecessors] used to affect people and bring them to tears while admonishing them, to the point that you could hear them crying loudly. Yet someone else may have given a better speech in the same gathering and may have been more knowledgeable, but he could not affect their hearts nor bring them to tears! So his son asked him about this one day and his response was, "The weeping of the mother who lost her beloved is not like the weeping of the one who is paid to do so."

Honesty incorporates the concepts of truthfulness and reliability and it resides in all human thought, words, actions and relationships. It is more than just accuracy; it is more than just truthfulness, it denotes integrity or moral soundness. Islam commands truthfulness and forbids lying. God commands that a Muslim be honest.

"O you who believe! Fear God, and be with those who are true (in word and deeds)." (Quran 9:119). Ibn Katheer, the renowned Quran scholar, explained the meaning of this verse. He said, "Being truthful and adhering to truthfulness, means you will be among the people of the truth and be saved from calamity and that it will make a way out for you from your problems".

A true believer, one who is truly submitted to God, has many characteristics by which he can be identified. The most obvious of these noble characteristics are honesty of character and truthfulness of speech. Prophet Mohammad was a perfect example of honesty. Even before his Prophet hood, he had earned the titles of Al Amin (the trustworthy one) and As Sadiq (the truthful).(Hamdani,1991)

4.4 Teacher and Teaching Methodology

Sufis have paid considerable attention to teaching method for their being the first brick in the structure of social development and perfection and the cause of guiding and developing behaviors and mentalities of individuals and communities. Sultan Ul Arifin says that teachers are exemplars and their teaching methods are responsible to bring spiritual and intellectual changes.

He says in his book Kalled Ul Tauheed that

1. A true teacher guides the students towards the way of God,
3. Keeps them away from greed with his magnetic teaching methodology.

(Review.Page No.76)

The magnetic teaching methodology is to bring up the spiritual and intellectual abilities of the students with sympathy, faith and truthfulness for every individual belonging to any race or religion. He says a false teacher is like a prostitute, who always talks about money with others. Pupils acquire the good traits and sound trends, as well as the virtuous behavior and equanimity, from their teachers whose guidance and conducts

penetrate to their hearts. On that account, teachers must over discipline themselves and train on virtuous and noble morals and manners to be the best exemplars of their pupils. He says that a father should give the instructions to the teacher of his son in this way, "The reformation you will provide to my son should be a part of your self-reformation. Flaws of pupils are totally related to yours. They will deem good only what you deem good and deem evil only what you deem evil." Hazrat Bahauddin Zakria says about teachers , "Teachers are the good exemplars to whom the pupils refer inadvertently." By this sentences two things are clear

1. Teaching methodology which is learning by Example
2. Teachers must show a good example of their character .
3. Teacher use different methodologies

(Review.Page No.77)

Beside this, Teachers enjoy abundant rights on their pupils since they are sources of their perfection and familiarity with life experts. They are also sources of their mentalities' illumination. Therefore, teachers' rights are preferable to fathers'. Pupils are required to show their teachers the highest pictures of respect and reverence. Imam Zeinul-abidin says, "The right of your instructor is dignifying him and committing to solemnity in their classes and good listening and attending. You should provide for your instructor with mental presence and conceptual attendance and heart retaining and sight propinquity. The way of all these is laxness of desires and confine of lusts. You must understand that you are the emissary of what you have been received to the ignorant you

may meet. Then, you should convey properly and never breach the mission if you should perform”. (S.Nazir Ahmed.1981))

4.5 Student Funding

There were two basic methods of student funding.

1. From government Donation
2. From personal donation
3. From student/teachers resources (Review.Page No.68)

It means that there is no burden of fees on student. On the other hand the 2nd thing is that government take interest in educational matters. It also means that it is not necessary to take very high fees from students there were also some other methods

4.6 Admission Criteria.

There is no specific admission criteria in Sufis system of education. This is the main reason why many peoples attract towards it. As there is no specific criteria for admission, people without distinction of age, color and religion take the advantages of Sufism. Another thing which needs to understand is that the admission criteria in sufic system of education is not as we have. The basic criteria is thrust and love for God which requires no pre-requisites. (Review Page No.69)

4.7 Analysis of Data from Interview

The interview conducted with scholars about the sufic system of education was consisted of the following questions: (Questions for Interview Appendix 2)

1. What were the objectives of education in the sufic system of education?
2. What was the nature of contents of the sufic system of education?
3. What was the teaching methodology in the sufic system of education?
4. What assessment procedure was used in the sufic system of education?
5. What were the administrative aspects of the sufic system of education including funding, admission criteria, recruitment of teachers?

4.7i. Dr. Khalid Masood, Chairman, Council of Islamic Ideology

A).Objectives of Education: The objectives of Education in the Sufic Educational Institutes were to prepare the people for spending their lives in accordance to Quran and Sunnah.Although the secondary objectives of education were to give the professional training for their earnings.

b).Content of Education: The content was mostly concerning to Quran and Sunnah. To some extent, Philosolphy, Herbal Medicine etc were also being taught in those institutes.

c).Teaching methodology: Lecture method was used and there was no contradiction in the teachings and the practical lives of the Sufis and it was the reason that every one was being attracted by them.



d).Assessment of Students: The assessment procedure was limited to see the spiritual and intellectual learning with, “ Quwat-E-Immani” and Quwat-E-Immani the help of Allah for those whose lives are only for the sake of Allah.

e).Funding: The funding to the Sufi Institutes was by the Land lords and also by the self earnings.

4.7ii. Prof. Khurashid Ahmed, Chairman, Institute of Policy Studies

The teachings of the Sufis were to develop spiritual satisfaction in the people.They have not discussed social or natural sciences but to extent , some one has some sayings on animals , history or philosophy. The teaching methodology was lecture method and the assessment of the students was on the basis of their practical lives.

4.7iii.Pir Naseer Uddin naseer, Ex, Gaddi Nasheen, Darbar Golra Sharif

The teachers of the present time should adopt the lives of the Sufis. Sufis were the real teachers for the moral, social and spiritual trainings of the people. Their lives were the practical reflections of Quran and Sunnah. Their lives and teaching method was the reflection of help of Allah. Those who saw them, got the spiritual satisfaction.

4.7iv. Dr. Naqeeb Sultan, gaddi Nasheen, Darbar Sultan Bahoo

Sultan Bahoo was Sultan Ul Arifin. Sultan Ul Arifin means the Emperor of those who are near to Allah. Sultan Bahoo spent whole his life for the social, spiritual and moral enhancement in the people.Those who saw them, were always in the service of Sultan Bahoo.All this was that Allah’s help was always with him. Because of this situation, his students were not agree to leave Sultan Bahoo teaching circle for making their lives better and better.

So the interviews of the Scholars are representing that the objectives of education of Sufis learning centres are in accordance to Islam. In Islam the Objectives of any type of education are only for the sake of Allah. Similarly, the content of sufi centres was mostly concerned to religious studies. To some extent, a limited number of social and natural sciences were to be discussed. The student assessment procedure was also in accordance to Islam. As in the period of hazrat Umar(r.a), the Governors were selected on assessing their religious duties. When Hazrat Umar(r.a) want to select a Governor for a city, then he observe and ask about his social life. The same procedure was adopted by the Sufis for their educational assessment that whether they had adopted the learnings in their lives or not.

CHAPTER 5

SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

Sufis pay special attention on the acquisition of education. The four major sufic traditions in the Indo-Pak Subcontinent always promote the process of teaching and learning to enhance the wisdom in Islamic perspectives to explore the mysteries of nature and to become nearer to Allah. For this purpose , they established the education institutes , formulated the objectives and content of education. Their was a specific criteria for getting admissions in the Sufis institutes of learning. Sufis have wonderfully discussed the characteristics of good teachers and students and have explained the assessment procedure for the students.

The objectives of the study was to explore the objectives of education, content, teaching methodology and assessment of students in view of Hazrat Sultan Bahoo keeping in view the ideas of four major sufi traditions on these objectives. This study was a documentary analysis of the secondary data and is delimited to the educational thoughts and practices of Hazrat Sultan Bahoo. Chapter two focused on the objectives of education, contents of education, teaching methodology, assessment procedure and administrative matters in the four major Sufic traditions generally and specifically on Sultan Bahoo (r.a). The objectives of education in the four traditions are same as to enhance morality and mannerism after being educated. According to Sultanul Arifin, the true men of letters are those who display their knowledge in their conversations and character. The use of

knowledge in practical life by a scholar shows his neat heartedness. No doubt, practical display of knowledge is the real identity of a true Muslim. He says that education means a pride free personality. He says himself that It is due to knowledge that Bahu gained such a prominence, and due to his knowledge, pride and anger diminished from his personality. No doubt, pride and superiority complex are the symbols of ignorance. According to him the content should be consist of such activities which enlightens human conscience and makes him upholder of truth. Sultan Bahoo has distinguished between the true and bad teachers beautifully. According to Sultanul Arifin, a true teacher should be a source of inspiration for his students and he should create great qualities and enlightenment among his students. A true teacher also keeps himself away from greed and other bad characteristics. According to Bahu, a good teacher should guide his students towards the path of Allah. He says that a false teacher is like a prostitute, who always talks about money with others. He further says that false teacher is like a butcher, who draws out liquid from bones for making money. He has described the seven qualities of a student for his shyness including faith, truthfulness, selfbelief, honesty, trust, desire, love and honesty. These characteristics are responsible to make him the student on the right path and always searching truth and peace in accordance to Islam. The assessment procedure of students in the four traditions was the same. All the Sufis assessed and evaluated their students learning and achievement with the observing their practical life that whether they have become same to us or not.

Assessment of student is of different type. It was not only the assessment of memory skills, it is also the assessment of some human faculties which govern the whole life.

There were two major sources of funding. Government and personal donations. Government take care these institutions and there were many wealthy people also who provide funds for running these institutions. There is also no concept of student fee and teacher salaries. Chapter three focused on the reseach methodology, determinig the sources of data, instrument, internal and external criticism, validity of sources, and collection of data. Chapter four was about the analysis of data in which the educational thoughts and practices of Sultan bahoo are to be analyzed with repect to objectives of education, contents of education, teaching methodology and administrative matters.

5.2 Findings

Following were the findings of the study

1. The first objective of the study was to study the objectives of education in the educational system of Hazrat sultan Bahou. In this regard it was found that
 - a).The objectives of education in the four traditions are same as to become nearer to Allah and to enhance morality and mannerism after being educated.
 - b). According to Sultanul Arifin, the main objective of education is to have no contradictions in one's sayings and actions through out one's life.
2. About objectives of education, he further said that education must be a pride free for the persons who seek it.
3. About content of education he said that the content should comprise of such activities which enlightens human conscience and makes him upholder of truth.
4. The contents of education in many cases were not in written form. Students listened the sayings of master (Murshid), and verbally transfered to others. This was also called, "Sina-Ba-Sina Ilm(knowledge from heart to heart)

5. According to Sultanul Arifin, in teaching methods, teacher is more important than that of method. A true teacher should be a source of inspiration for his students and he should create great qualities and enlightenment among his students. A true teacher also keeps himself away from greed and other bad characteristics. According to Bahu, a good teacher should guide his students towards the path of Allah.

6. Teaching methods were of great importance in teaching learning systems of sufic traditions . From different stories, it was clear that there were two basic teaching methods used by Sufis viz:

1. Lecture method

2. Problem solving method

First method was used by sufi, to explain any thing, while in second method, sufi asked his student (Mureed) to solve a problem under his guidance.

7.He had described the seven qualities of a student for his assessment including faith, truthfulness, selfbelief, honesty, trust, desire, love and honesty. These characteristics are responsible to make him the student on the right path and always searching truth and peace in accordance to Islam

8. The assessment procedure of students in the four traditions was the same. All the Sufis assessed and evaluated their students learning and achievement with the observing their practical life that whether they had become same to us or nearer to it

9. According to Sultan Baho there were seven qualities for assessment of students. These were Faith, Self-belief, Honesty, Truthfulness, Trust, Desire, Love. So it is necessary to judge student on these qualities

10. Major sources of funding were basically donations in all of its types. This may be in the form of money, building, food etc.

11. These donation were mostly made by government of that particular area. Beside these there were many cases in which personal donations were also given by different persons.

12. One another way of earning was student themselves. Students work in agriculture, they run shops or some other ways for earning.

13. There were no particular admission criteria. Each and every person can enter in the circle of sufi at any age.

14. There was no concept of teacher's salaries. They taught for the sake of Allah, not for money or any other financial benefits.

(Review,P. 33,49,50,60,61,68,69,70,71)

5.3 Conclusions

1. Sufic system of Education is one of the most important and unique system of education in terms of its objectives, content, assessment methods, students, teachers, funding and other related things

2. There are many misconceptions about sufi and Sufism. It is necessary to study it with broad mind ness and with open heart. It is a very simple and economical method of education.

3. There is a need of Paradigm shift in objectives of objectives of education. It is not sufficient that only outer growth and development is concerned. Internal change. Spiritual development is also necessary to address in objectives of education

4. In assessment of student, only assessment of student knowledge is not sufficient. It is necessary to assess his/her internal qualities also

5. Student activities are the main focus of content of the curriculum. Curriculum which is activity based is more benefice for students.

6. Assessment is not only for student work. It is also necessary to assess their mental and spiritual abilities

5.4 Recommendations

- 1 .The objectives of education may be shifted from economic to spiritual gaining
2. There is need to change the focus of student assessment form memorization to practical and human aspects of students
3. In teaching learning situation, love and sympathy as of Sufis, must be developed in traditional teachers
4. It is also necessary to study magnetic teaching methods of Sufic tradition
5. Sufi research centers may be established in the universities for research on sufi lives and thoughts.
6. The life style and ways of teachings may be included in the teachers training programs
- 7.The Ministry of Education may encourage researcher to study on different Sufis and their teaching methods by special incentives.

5.5 Future Research

Following is the list of some topics which may be considered.

1. A Comparative Study of Curricula of Naqshbandia and Suhrwardia Educational Institutions in the Mughal Period in Indo-Pak Sub Continent
2. A study of educational advancement in the times of Bha-ud-din Zikriya Multani in Indo-Pak Sub Continent
3. A Study of Educational Thoughts and Practices of Naqshbandia Order in the Mughal Period in Indo-Pak Sub-Continent

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