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A Glance At The Prevalent Sufism

As I have mentioned above, the best mysticism is the mysticism of Quran and traditions. But, as regards the prevalent Sufism, the fact is that knowledge and science of religion remained all right upto the time of the companions, but thereafter, many innovations (Bidat) entered, one of which is the mysticism adopted by Ahlul Sunnat. Ever since it entered Ahlul Sunnat circles, it created a very serious change in them.1

They deviated to such an extent that they reached almost upto the belief of Christians in the matter of metempsychosis and 'union' as is seen among some Sunni Sufis.2

It seems, they adopted the beliefs of Greek philosopher, Farforius.3 Now it has deviated so much in India that matters which are totally against the teachings of the Shariat of Muhammad have become prevalent among these Sufis. Today there are many Sufi teachers who have nothing to do with mendicancy and whose business runs on the falsities spread by the agents of selfish Sufis who have turned mysticism into a money-making trade thus changing monkery into self interest. None remains poor so long as fools live.

Hence cheating, deception, lying etc. have entered the deviated form of mysticism. Now they need not refrain from things prohibited by Shariat, so drugs like marijuana and ganja have become inseparable necessities for such Sufi masters. Beauty worship has become the heart of mysticism. Musical instruments like two-sided drums, sitar (Indian guitar) and singing of mystic poems are a must for being lost in a statement of mysticism. Their programs present a scene of Hindu singing parties. Even prostitutes, and singing and dancing girls participate in their programs for improving their 'hereafter'? Hoards of dancing prostitutes are seen before living and dead mystic saints! O Allah! What kind of Islam is this, which is glaringly opposed to the Islam brought by Muhammad (S)? Hindu temples used to have (and some still have thousands of prostitutes). Now they are entering Khanqahs (Sufi dens) also.

In short, all the things, which were prohibited by the Holy Prophet (S) are made necessary for this new mysticism so willingly! Some Sufis have freed themselves from fasting and prayer too! Likewise, many necessities of this Sufism are totally against original Islam! Allah forbid! Briefly speaking, so many things are there, which have nothing to do with the ways of Allah, Prophet (S), Imams (a.s.) and Ahlul Bayt.

Research shows that such mysticism began during the time of Bani Umayyah and Bani Abbas. The aim was to divert the attention of people from the teachings of the Holy Family, so that they might remain attached to unlawful rulers. The biggest machination for this evil purpose is Mukashifa (spiritual contemplation). There is nothing in it. Mulla Ali Qari says that it can be obtained by both Muslims and infidels.[4]

In short, the best mysticism, in the opinion of the writer, is to follow the teachings of Allah, His Prophet and the Holy Imams (a.s.). "The path of purity can be trod only by following the Holy Prophet (S)."[5]

Note that the Imamites also have Persian mysticism, but theirs is not deviated from the Persian mysticism of the Shariat of Muhammad (S) even by an inch. The Imamites also believe in Awliya (friends of Allah) but not so madly as seen among Sunni Sufis.

A number of Sufis were there among Shias also, like Sadruddin Shirazi, Abdur Razzaq Laahiji, Mulla Hasan Kaashi, Hajib Rajab Barsi and others. Quite a long list of Shia Sufis can be seen in Majalisul Mo–mineen by Qadi Nurullah Shushtari. Prominent among the listed are Shaykh Shahabuddin Suhurwardi, Najmuddin Kubra, Bayzid Bustami, Jalaluddin Rumi, Shaykh Muslehuddin Saadi Shirazi, Khwaja Hafiz Shirazi, Fariduddin Attar, Sayyid Ashrafuddin Jehangir Kachhoch, Sayyid Muinuddin Chisti Ajmeri. Many of them had to adopt dissimulation due to circumstances.

That is why Ahlul Sunnat have mistaken them to be Sunnis. There are Sufis in Shias today also. Here it seems proper to mention about Ghazzali that in the beginning he was not following any particular creed of Islam. Thereafter, he became a Hanafite and then changed to Shafei. Thereafter, he turned Sufi and at last adopted the path of Shiaism of Ahlul Bayt.

That is why his works (books) show different colors of different periods of his life. This is what usually happens to researchers as their thoughts change in the matter of religion. At last, when his research ends, he is seen in the color of the creed adopted by him after all the findings. Research shows that Ghazzali's path before his death was that of Ahlul Bayt, that is, creed of the Imamites.

"And whom Allah guides, there is none that can lead him astray."[6]

All praise to Allah. The last belief of the writer of this book has also been the Imamiyah and if Allah wills, he too will die a Shia.[7]

Here we end the discussion of Sufism, because this book has no more room for more discussion on this matter.

1. Ref. Chalapi, Vol. 1, Pg. 422
2. Ref. Sharh Muwaqif, Pg. 475
3. Ref. notes of Siva al Huda on the comments of Ghulam Yahya Bihari, Pg. 182.
4. Ref. Sharhe Fiqhe Akbar, Pg. 97.
5. Persian saying

6. Surah Zumar 39:37

7. This happened when he breathed his last in 1354 H.E. and attained nearness to the Holy Family.

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