

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## - TASAWWUF AND TAZKIYAH -

Shaykh Imran ibn Adam

Today, Tasawwuf is a name without a reality. It was once a reality without a name. In the time of Sahaba and their immediate successors this name did not exist and was too general to have a special name. But when worldliness spread and men tended to become more and more bound up with the ties of this life, this name of Tasawwuf was given to the struggling against the self (Nafs).

The word Tasawwuf may have been derived from the word Saff, meaning row or line, indicating to those Muslims who stood in the first row of prayer. According to some, it is derived from Sufa, which means purity. Yet some say that it is derived from Suffa, which was an elevated ground outside Rasulullahs Sallallahu Alayhi Wasallam mosque in Madina Munawwarah where Ashab-e-Suffa often sat.

Whatever its root, the word Tasawwuf is the name of a science, which is the essence of all religious sciences i.e. Tafseer, Hadeeth, and Fiqh and the one who practices Tasawwuf is called a Sufi or Salik.

The aim of Tasawwuf is to clean the heart from spiritual diseases, and to educate, or transform the self (Nafs), and to seek Allah Subhanahu Wata'ala's pleasure through imposing the Shariah on ourselves inwardly and outwardly, all in the way followed by our Rasulullah Sallallahu Alayhi Wasallam and righteous predecessors (Salaf).

This is the Tasawwuf, which is derived from the statement of the Quran:

Successful is he who purifies himself, and remembers the Name of his Lord, and prays. (87:14)

### TAZKIYAH

Tazkiyah is the synonym of Tasawwuf. The literal meaning of Tazkiyah is purification, but in the terminology of the seekers (the Salekin those on the path to spiritual reformation) it means to purify ones soul from all sort of spiritual diseases and maladies, which can lead to displeasure of Allah Subhanahu Wata aala

Tazkiyah is extremely important for those who are in search for the love of Allah Subhanahu Wata aala. The main objective of Tazkiyah and Tasawwuf is to purify the heart before the true love of Allah Taala can penetrates in ones heart, similar to that when one begins to pray one has to purify his body.

Allah the Almighty says in the Holy Qur'an:

Indeed Allah loves those who repent and those who are clean"

For people to clean their physical bodies they need water, whether it is from a tap, well or river. In the same way for a person to clean his inner self (Nafs) he needs the water to flow from his eyes and his heart. The heart plays a great role here. Why? Because for true repentance and spiritual cleansing the tears have to flow from the heart before the tears flow from the eyes.

There is no tap that one can just turn on and expect to find clean water within the heart. Its source lies beneath the rocks of pride, jealousy, hatred, greed, ambition, doubt and so forth. Before the water comes bursting through the rocks, one has to begin the process of slowly but surely lifting away each rock, so that the water can flow through and the rays of the sun can enter

those places, which were once covered in darkness by these rocks. If these rocks are removed then there is true spiritual reformation.

Allah the Almighty says in the Holy Qur'an

Indeed he is successful who purifies himself. (Surah as-Shams: 9)

It is only after cleansing the heart and the soul from spiritual diseases one is able to truly become aware of the presence of his Lord.

The Holy Qur'an and Ahadith are filled with warnings regarding specific diseases and their injurious and detrimental effects. Therefore it is essential to diagnose these diseases and find an effective cure in order to find serenity and peace in the hearts.

Allah Ta'ala says in the holy Qur'an:

Indeed whosoever purifies himself shall achieve success. (Surah al-Ghashiyah: 14)

## THE HEART

In short, Tasawwuf and Tazkiyah is a way of love, a way of devotion and a way of knowledge. It is not a way of isolation from the world, but a way of seeking the Divine proximity, while still actively engaged in the world. The heart of such a conscious being reflects the universe. There is the wisdom of the heart of such from the wisdom of the mind. The mind can be mislead by appearances; the wise heart sees beyond outer forms to inner reality. Anyone can learn the outer forms of prayer and worship but a Wali (close friend of Allah Ta'ala) seeks to develop a heart that can pray.

Opening the heart means coming closer to Allah Ta'ala.

It is narrated in Hadith Qudsi,

I who cannot be fit into universes upon universes, fit into the heart of the sincere believer

On the Day of Resurrection, only those who come to Allah with a healthy heart will be saved.

Allah Ta'ala says:

"The day on which neither wealth nor sons will be of any use, except for whoever brings to Allah a sound heart (26:88-89)

In defining the healthy heart, the following has been said:

"It is a heart cleansed from any passion that challenges what Allah commands, or disputes what He forbids. It is free from any impulses, which contradict His good. As a result, it is safeguarded against the worship of anything other than Him, and seeks the judgement of no other except that of His Messenger Sallallahu Alayhi Wasallam. Its services are exclusively reserved for Allah, willingly and lovingly, with total reliance, relating all matters to Him, in fear, hope and sincere dedication. When it loves, its love is in the way of Allah. If it detests, it detests in the light of what He detests. When it gives, it gives for Allah. If it withholds, it withholds for Allah. Nevertheless, all this will not suffice for its salvation until it is free from following, or taking as its guide, anyone other than His Messenger." A servant with a healthy heart must dedicate it to its journey's end and not base his actions and speech on those of any other person except Allah's Messenger. He

must not give precedence to any other faith or words or deeds over those of Allah and His Messenger.

Allah says:

"Oh you who believe, do not put yourselves above Allah and His Messenger, but fear Allah, for Allah is Hearing, Knowing (49:1)

Allah says:

"One who purifies [the soul] has succeeded, and one who corrupts it, has failed!" [Qur'an, 91:9-10]

Spiritual diseases are like thorns growing in a barren field and show you the ugly attribute of the heart. Avoid them and beautify yourselves with the opposite of every one of these faults, because the prayer which pleases Allah and which brings you closest to Him is to have beautiful Adab. Every heart yearns for a meaning to life and yearns for that which will make the heart complete. The only way to do this is Tazkiyah.

## MUJAHADAH

Mujahadah means to struggle for Allah's pleasure.

Allah has said:

We shall surely guide to Our paths those who strive for Our sake. (29:69)

In this verse the Almighty Allah promises to guide those who strive sincerely for His sake, to the paths, which lead to His pleasure and proximity.

One should try to be a one of strong will power, so that he may not go from this world as a person without solution. One's courage to commit sin, converts him little by little into a man devoid of will power, and takes away the noble essence of humanity from him. Our respected teacher used to say that more than anything else, giving the ears to the sounds of music and songs, steals from men their will power and the power of resolution. Hence, one should desist from transgression, resolve to return to Allah, and acquire an appearance similar to that of true human being. Join the community of the men of religion and in seclusion pray to Allah, so that He may assist him in his mission.

A mans self (the Nafs which commands evil) is the fiercest of his enemies.

Three things are used to assist in taming this self (nafs);

1. Preventing it from lust by denying it its nutrition, in the way a wild horse will become submissive if its food is reduced. In the same way the self (Nafs) will become submissive if one does not feed it.
2. The worship of Allah Ta'ala will also help to subdue the self (Nafs) and will make it weak
3. Last but not least is asking the help of Allah Ta'ala, for indeed nothing can happen without Allah's will.

Allah Ta'ala says in the Holy Qur'an:

Verily the Nafs is a great commander of evil, except when my Lord bestows His mercy. (Surah Yusuf: 53)

Insha-Allah by following these advices, a seeker's self (Nafs) shall become obedient and submissive, but it is very important to keep consistency in ones practices, if one is negligent the self (Nafs) will once again try to dominate a person.

## NEED FOR SHAYKH

For the awakening of Allah Ta'ala's love and pleasure in ones heart, the seeker needs a heart that is already awake in search for love.

When a person begins a strenuous journey, he needs to be prepared i.e. with provision and knowledge of route. This journey is very similar, for when a seeker begins on his path to seek, he must first prepare himself. Not for his physical needs, but for his spiritual journey that his heart will undertake. However, the journey the heart takes is not one that a person can travel alone unless there is a guide. It is a journey where if there is no guide then a person will become lost amongst the many roads of the heart.

The guide needed for this journey is the Shaykh. The Shaykh plays the role of a spiritual doctor, because as when a person has an illness or disease he will go to a doctor to find the cure. In the same way a person whose heart is diseased will need a spiritual doctor to cure him.

It is necessary to have a guide for the spiritual journey. Choose a master, for this journey which is full of trials, fears, and dangers. With no escort, one would be lost on a road which he has already taken. Do not travel alone on the path.

Whoever travels without a guide, needs two hundred years for a two-day journey. (Rumi)

One seeker says: When I began this journey (reformation of the hearts) I felt as if I was in the darkest of tunnels, but with the guidance of my beloved Shaykh (spiritual teacher) the tunnel of darkness eventually came to an end and I was brought into the light.

How excellent is the following text. A man may think that books are of some use to men who understand, in gaining facts. The ignoramus cannot know therein are mysteries which daze the most intelligent. Should you pursue the sciences but lack a shaykh, you stray from the straight path and track, and things will be so much confused for you that you'll be lost, and know not what to do.

## BAY'AH

For a person to truly cure his heart of the diseases which it possesses he must first and foremost register with a doctor. In the terminology of the seekers this registration is known as Bay'ah (pledge of allegiance) with a true Shaykh. The meaning of Bay'ah is not simply to pledge allegiance with a Shaykh, by putting your hand onto his. Before one becomes Bayah it is very important that one thinks it through properly. Not because there should be any doubt in stepping onto the path of the seekers, but because one should choose a Shaykh that he believes will benefit him the most.

Our beloved Prophet (peace be upon him) had taken the Bay'ah of the Sahabah (Radhiallahu Anhum) not only for jihad, but also on Islam and adherence to shariah, aswell as on practical deeds.

"Auf Ibn Malik Ashjaee (Radhiallah anhu) said. "We were with prophet (peace be upon him), seven, eight, or nine of us, when he said; Will you not make Bayah to the messenger of Allah?

We stretched forth our hands and enquired, 'On what shall we make Bayah to you, O messenger of Allah?

He replied: that you worship Allah, and you associate no partners to Him; that you perform the five Salaah; and that you hear and obey.  
(Muslim, Abu Dawood, Nisaa'i)

This Hadith is categorical proof for the validity of the system of Bay'ah carried out by the Mashaa'ikh.

There are four requirements for a seeker to observe in order to progress in spirituality. Two should be considered before Bay'ah and two observed after Bay'ah.

The first two aspects to be considered before Bay'ah are:

1. Itiqaad (firm conviction)
2. Itimaad (complete reliance)

If there is not firm conviction in the teachings and practices of the Shaykh then the seeker will never benefit from him. Each Mureed (disciple) should believe that the teachings of my Shaykh are the most beneficial to me. The second aspect is extremely important. If there is no reliance then the Mureed (disciple) will constantly be in a state of agitation.

The two requirements to be observed after Bay'ah are:

1. Ittila (informing of ones condition)
2. Ittiba (obedience)

It is very important that communication between Shaykh and Mureed is practiced. If the Mureed does not inform the Shaykh of his illnesses or of his progress in curing them, then how is the Shaykh to help him progress?

Obedience is of vital importance. A seeker should follow the instructions and remedies given by the Shaykh. The advice or orders should not be changed in any way. The seeker should not act upon his own discretion. If the Mureed finds it difficult to follow the guidelines given to him by the Shaykh, he should inform the Shaykh, and the Shaykh will then advise him suitably.

Advice from a saintly elder: The rule regarding the proper correction of spiritual illnesses and abstaining from sin is this that one refers to a person of perfection (a Shaykh). One should be prepared to refrain from sin and should bear with patience the bitter remedy shown."

Once a person has pledged allegiance it is vital that he keeps in contact with his Shaykh. When in the presence of the Shaykh one should display a great amount of respect and always be obedient. Respect in the presence of the Shaykh is vital for the progress of the seeker. Love for shaykh is also vital therefore when a Mureed becomes absorbed in the love of his Shaykh he will respect him whole heartedly and will be totally obedient.

"The inner reality of love means that you give all of yourself to the one you love until nothing remains of you. (Sufi)

By showing disrespect to the Shaykh, the Mureed is deprived of inner spiritual initiative; blessings and even the spiritual connection with the Shaykh may become severed. Disrespect is highly dangerous in this path. Total confidence and devotion towards the Shaykh are vital for a seeker upon this path of spiritual reformation.

Love for the Shaykh is crucial for the success of the seeker on the path. Love is such a powerful thing; as they say: Love can move mountains. The main purpose of seeking on the path is to

create love with the most loving Allah. When one loves Allah truly from the bottom of his heart he will not do anything, not only to disobey him, but also to hurt him.

Love is so powerful that it overpowers the fear of Allah. Because when a person loves Allah he truly fears from the depths of his heart not the punishment of Allah instead he fears that he will cause displeasure to his beloved Allah and this is what causes him to refrain from sin and he does good deeds so that his love for Allah increases and that Allah's love for him increases too.

## PRACTICES (MAAMULAATS)

For the further development of the seeker the Shaykh will provide practices (Maamulaats) for him that he must observe and obey, and if he cannot he should not change it for his own liking, but instead he should refer to the Shaykh and tell him of his situation.

Here are some prescribed preliminary practices for those connected to Shaykh Adam Hafizahullah.

1. One should try to fulfil all of the rights of the people he is responsible for, and he should also be as quick as possible to pay off any debts owed to others or to fulfil any other obligations, because on the Day of Judgement there will be no salvation if the rights of others are not fulfilled.
2. One should try to abstain from all sins, and he should also sincerely repent for all of his past sins, he should also be swift in making up for lost Salaah or Fasts etc. for repentance only forgives the neglectful delay of such sins but the responsibility of discharging the actual obligation remains upon the person concerned. (Refer to Fadha'il-Sadaqah Fadha'il-Haj Fadha'il-Namaz and Fadha'il Ramadhan)
3. Extreme care must be taken in following the Sunnah (practices) of our beloved Prophet (peace be upon him). One must constantly search for information about our beloved Prophets life and the way he lived it i.e. eating, sleeping, and worshipping etc ... (Refer to Shama'il al-Tirmidhi)
4. One must try to read Qur'an as much as possible, and should form the habit of reading the Holy Quran daily. And those who cannot recite the Holy Quran must try to learn it and take it upon themselves to learn how to recite it correctly.
5. One should try to read Surah Yaseen every morning after Fajr Salaah and Surah Mulk after Isha Salaah and Surah Kahf every Friday. Before going to sleep at night one should read Tasbeeh-Fatima; Subhanallah 33 times, Alhumdulillah 33 times and Allahu Akbar 34 times, and Istighfaar, Durood Sharif and Kalimah Tayyibah. One should try to read morning and evening Duas compiled by Shaykh. In addition to spiritual benefit they also bring promising returns and virtues in this world too.
6. One should always inform the Shaykh of his progress whether by phone, letters, or by personal meeting; however it is very important to remember that the Shaykh is not at your service whenever you wish.
7. And one should always remember that this world is not forever and that the life we should be truly working towards is the hereafter and that the hereafter is most definitely forever. It is also important that the worry one has of the hereafter is much greater than one has of this world, and death must constantly be remembered.

May Allah through his infinite mercy and grace grant us all understanding of this booklet, and may Allah accept us all through his bounty, kindness and compassion. Ameen

## The Chistiyya, Imdadiya Spiritual Tree

Know that after the Messenger of Allah, best Muslims were not called in their own time, by any special name, but were known only as those who kept company with the Messenger. Since there is no excellence greater than that, they came to be spoken of as the companions; therefore company of the pious is essential.

Shaykh Adam Hafizahullah belongs to that order of Auliya, that are linked to our beloved Prophet (peace be upon him). Each person in this lineage is of outstanding piety and spiritual excellence. The object of this spiritual order has always and will continue to be for the fulfillment of the commands of Allah in the light of Quran and Hadith, and the achievement of Allah's pleasure.

Shaykh Adam Hafizahullah is granted permission to take Bayah by:

1. Sheikh Yusuf Motala
2. Sheikh Muhammad Zakariyya
3. Sheikh Khalil Ahmed Ambhetawi:
4. Sheikh Rashid Ahmed Gangohi:
5. Sheikh Imdadullah Makki:
6. Sheikh Mianjee Noor Muhammad:
7. Sheikh Abdur Rahim Wilayati:
8. Sheikh Abdul Baari Amrohi:
9. Sheikh Abdul Haadi Amrohi:
10. Sheikh Ad'dud'deen Amrohi:
11. Sheikh Shah Muhammad Al Makki:
12. Sheikh Muhammad Akbarabadi:
13. Sheikh Muhibullah Ilahabadi:
14. Sheikh Shah Abu Saeed Gangohi:
15. Sheikh Nizamuddin Al Balkhi:
16. Sheikh Jalauddin Thanesari:
17. Sheikh Shah Abdul Quddus Gangohi:
18. Sheikh Muhammad Al Farouqi:

19. Sheikh Aarif Al Farouqi:
20. Sheikh Abdul Haq Ar Radolwi:
21. Sheikh Jalaaluddin Paani Pati:
22. Sheikh Shamsuddin At Turki:
23. Sheikh Makhdum Alaa'ud din:
24. Sheikh Farieduddin Masood:
25. Sheikh Qutubuddin Bakhtiar:
26. Sheikh Mu'eenuddin Sanjari:
27. Sheikh Uthman Haaruni:
28. Sheikh Sharif Tinnizi:
29. Sheikh Qutubuddin Mawdood:
30. Sheikh Naseeruddin Abu Yusuf.
31. Sheikh Abu Muhammad Chisty:
32. Sheikh Abu Ahmed Chisty:
33. Sheikh Abu Ishaq Shaami:
34. Sheikh Mamsaad Aloo Daynoori:
35. Sheikh Hubayrah Basri:
36. Sheikh Huzayfa Basri:
37. Sheikh Ibrahim Ibn Ad'ham:
38. Sheikh Fuzayl Ibn Ayaadh:
39. Sheikh Abdul Wahid Ibn Zayd:
40. Sheikh Hasan Basri:
41. Ameerul Mu'mineen: Hadhrat Ali Ibn Abi Taalib, and then from  
Our Beloved Rasullullah Sallallahu Alayhi Wasallam