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Islamic Online Madrasah

Bachelor in Dawah and Islamic Studies

Research Topic:
Importance of Tasawwuf in the Life of a Believer

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Date: 1 December 2023

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This is an ancillary research paper of the Department of Dawah and Islamic Studies.

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Testimonial

This is to certify that the research paper named “Importance of Tasawwuf in the Life of a Believer” has been written with excellence under the supervision of myself by **Imtiaz Amin, ID: 215001506**, from the Department of Dawah and Islamic Studies, Islamic Online Madrasah.

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ACKNOWLEDGMENTS

I declare that this research paper, “Importance of Tasawwuf in the Life of a Believer,” has been written by myself under Ustaz Saifuddin Shakil, Department of Dawah and Islamic Studies, Islamic Online Madrasah. Any part of this paper is not meant to be used by any institution for any other degree or diploma.

I also declare that. This research paper is my creation. According to my knowledge, research papers with this title have yet to be submitted.

Date: 1 December 2023



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ABSTRACT

Allah says in the Qur'an:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (٨٨) إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (٨٩)

“The Day when neither wealth nor children will be of any benefit. Only those who come before Allah with a pure heart will be saved.” (Surah Ash-Shu'ara: 88, 89)

In another verse, Allah says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا (٩) وَقَدْ خَابَ مَنْ دَسَّاهَا (١٠)

“Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!” (Surah Ash-Shams: 9, 10)

Narrated An-Nu'man bin Bashir: I heard Allah's Messenger (ﷺ) saying,

أَلَا إِنَّ جِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ "

“Indeed, there is a piece of flesh in the body. If it becomes good (reformed), the whole body becomes good, but if it gets spoilt the whole body gets spoilt and that is the heart.” (Sahih al-Bukhari, Hadith 52; Sahih Muslim, Hadith 1599)

As a believer, having a pure heart with a spiritual connection with Allah (SWT) is a must. Being a Muslim, one should know how to get through that specific objective of his life. Even the Prophet had the duty to purify the Ummah as it is in the Qur'an (Surah Ali 'Imran: 164)

This paper explores the proper method of Tasawwuf and focuses on its importance in a believer's life by analyzing the Qur'an and Sunnah according to scholars. It also highlights how to achieve the qualities and fulfill the responsibilities, along with misconceptions about the Khankahs.

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INTRODUCTION

A human being has two parts: one is the inner soul, and another is the human body. To stay fit and fine, he should focus on the health of the body and the soul either. To keep the soul healthy, one should cure the diseases which can only be felt. But, if the soul gets affected, the whole body becomes sick.

Every believer should keep the soul fit always because this is the only way to become successful. It is one of the main duties of a believer.

Allah says in the Qur'an:

قَدْ أَفْلَحَ مَنْ تَزَكَّى

“Successful indeed are those who purify themselves” (Surah Al-A'la: 14)

To purify the soul, one may give attention to the worship, abstain from prohibited activities, follow the Qur'an and Sunnah, avoid the Shirk and Bid'at, and start asking about personal nature and deeds to self because accountability is essential to get a better view.

Most pious men emphasize some specific activities for purifying the soul:

1. Having Sahih (actual) Aqida,
2. Performing the Ibadahs, which are Farz, Sunnah, Nafl,
3. Involving in regular and much remembrance of Allah (SWT),
4. Making good connections with the pious and righteous people,
5. Acquiring virtues and avoiding the flaws,
6. Halal Income etc.

When one acquires these qualities in him, it becomes easier to realize the importance of one's existence in this world. This method of getting to this point is named Tasawwuf. However, there is a lengthy discussion regarding this matter. Here, we will see its importance, especially in the life of a believer.

1. THE MEANING OF TASAWWUF

To understand the meaning of anything, we should dive into the lexical meaning and the terminological definition.

1.1 LEXICAL MEANING OF TASAWWUF

There are four meanings that are often found-

1. Dress made of wool (صوف)
2. Innocence/Cleanness (صفاء)
3. Attributes (الصفه)
4. Chosen (صفوة)

Only the first meaning is suitable grammatically.

1.2 TERMINOLOGICAL DEFINITION

Regarding the definition, many opinions are available:-

1. Tasawwuf means connecting with Allah without any media.
2. Tasawwuf depends on the eight segments- charity, satisfaction with the will of Allah, Patience, using sign language, solitude, wearing a dress made of wool, being a nomad (always traveling places), and poverty.
3. Tasawwuf means you do not own anything, and nothing will be in your ownership.
4. Tasawwuf is a branch of knowledge whose objective is purifying the heart and making it available only for worshipping Allah (SWT), avoiding unnecessary activities.

Here, the last one is considered as a suitable definition for Tasawwuf.

2. NAFS

Nafs is an Arabic word which means the soul. Every living being holds a soul inside. It disappears from the body when one is dead.

Allah says in the Qur'an:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

“Every soul will taste death” (Surah Ali 'Imran: 185)

It is the most crucial barrier between Allah (SWT) and the believer. We should identify the circumstances in the path of being a practicing Muslim. Here, I am going to discuss three kinds of Nafs regarding Tasawwuf.

2.1 NAFS-E-AMMARAH

This is the Nafs, which brings bad intentions and attracts to biological demands.

Allah says in the Qur'an:

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَجَمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

“And I do not seek to free myself from blame, for indeed the soul is ever inclined to evil, except those shown mercy by my Lord. Surely my Lord is All-Forgiving, Most Merciful.” (Surah Yusuf: 53)

The corrupted and filthy souls are examples of this nafs-e-Ammarah. Being surrounded by faults and sins, one loses the capacity to differentiate right from wrong. This works as a representative of Shaitan to them, who are walking on the wrong path.

2.2 NAFS-E-LAWWAMAH

This soul makes sins and then feels terrible about it and again does the same. It mainly wishes to avoid sins but unwillingly gets involved repeatedly and then feels anxious.

Allah says in the Qur'an:

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

“And I do swear by the self-reproaching soul!” (Surah Al-Qiyamah: 2)

This Nafs sometimes follows the characteristics of Nafs-e-Ammarah. But it can distinguish right from wrong. Although the soul gets involved in sins repeatedly, the feeling of repentance appears later.

2.3 NAFS-E-MUTOMAINNAH

This kind of Nafs is free from any errors and worries about the betterment of the soul. It has no fear of any bad intentions because it always remains in a pleasant state towards Allah's will and even Allah becomes pleased with this.

Allah says in the Qur'an:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي جَنَّاتِي (٣٠)

“Allah will say to the righteous, O tranquil soul! Return to your Lord, well pleased with Him and well-pleasing to Him. So join My servants, and enter My Paradise.” (Surah Al-Fajr: 27-30)

The person with this soul has a peaceful feeling. In every circumstance, this soul keeps faith in Allah (SWT), whether happiness or sorrow, success or failure, opportunities or threats. This is the best kind of Nafs one human can have.

As a Muslim, one can achieve this soul by - asking for Allah's help in every aspect of life, spending more time worshipping, doing some ibadah secretly and with proper devotion, and having a fear of Allah's punishments for not obeying the directions given by Allah (SWT).

3. WHY TASAWWUF IS IMPORTANT IN THE LIFE OF A BELIEVER

The main objective of Tasawwuf is to achieve the qualities to purify the heart and construct the appropriate nature according to Shariah. Allah (SWT) has given directions to be a person with a good character and follow the right person.

Allah says in the Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often” (Surah Al-Ahzab: 21)

Tasawwuf mainly focuses on inner purification, so it is essential for a believer to implement this in his life. Here, the importance of Tasawwuf is mentioned below-

3.1 Giving Priority to Worshipping

Tasawwuf indicates worshipping Allah (SWT) with more importance. Since it is mandatory for every believer to worship Allah (SWT), it is a method that makes one used to the direction.

Allah says in the Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“I did not create jinn and humans except to worship Me” (Surah Adh-Dhariyat: 56)

3.2 Practice to have Patience

Practicing Tasawwuf is a matter of patience. One may go through many rituals with patience by the direction of the Shaikh. So, as a believer, it is also necessary to be patient in every aspect of life. Even Allah (SWT) promises good news for those who will deal with patience in danger.

Allah says in the Qur'an:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (١٥٥)
الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦) أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ
وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ (١٥٧)

“We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure- who say, when struck by a disaster, “Surely to Allah we belong and to Him we will all return.” They are the ones who will receive Allah’s blessings and mercy. And it is they who are rightly guided” (Surah Al-Baqarah: 155-157)

Suhaib reported that Allah's Messenger (ﷺ) said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ
وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it. (Sahih Muslim, Hadith 2999)

3.3 Seeking Gratitude through Remembrance

By the remembrance of Allah (SWT), one can get closer to Him, and in Tasawwuf, the remembrance is one of the main activities.

Allah says in the Qur'an:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

“And remember when your Lord proclaimed, ‘If you are grateful, I will certainly give you more. But if you are ungrateful, surely My punishment is severe’” (Surah Ibrahim: 7)

3.4 Gaining Taqwa (Fear of Allah)

One of the objectives of Tasawwuf is to have the fear of Allah inside because then a believer can operate his whole life accepting that Allah is watching him, and he has to face Allah (SWT) on the day of resurrection.

Allah says in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O believers! Be mindful of Allah in the way He deserves, and do not die except in a state of full submission to Him” (Surah Ali 'Imran: 102)

3.5 Doing Everything for the Sake of Allah

We often do some unethical work or get involved in haram for the sake of people. But Tasawwuf says everything you do for Allah's (SWT) sake. Thus, one can learn how to prioritize the motive in one's activities.

Allah says in the Qur'an:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

“Even though they were only commanded to worship Allah alone with sincere devotion to Him” (Surah Al-Bayyinah: 5)

Narrated 'Umar bin Al-Khattab: I heard Allah's Messenger (ﷺ) saying,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." (Sahih al-Bukhari, Hadith 1)

3.6 Satisfaction with Judgement of Allah (SWT)

A believer should always feel satisfied with Allah's judgments (SWT). Even Tasawwuf has a statement of being pleasant or finding contentment in living.

Narrated 'Umar bin Al-Khattab: I heard Allah's Messenger (ﷺ) saying,

وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ وَأَحْسِنُ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا وَأَجِبَ لِلنَّاسِ مَا تُحِبُّ
لِنَفْسِكَ تَكُنْ مُسْلِمًا

"Be satisfied with what Allah has allotted for you and you shall be the richest of the people, be kind to your neighbor and you shall be a believer, love for the people what you love for yourself and you shall be a Muslim." (Jami` at-Tirmidhi: 2305)

3.7 Tasawwuf Helps in Removing Errors

Egoism-

Allah says in the Qur'an:

يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

"He certainly does not like those who are too proud" (Surah An-Nahl: 23)

Anger-

Allah says in the Qur'an:

يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

"They are those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the good-doers." (Surah Ali 'Imran: 134)

Temptation-

Allah says in the Qur'an:

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا ۖ لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

“Do not let your eyes crave what We have allowed some of the disbelievers to enjoy; the fleeting splendor of this worldly life, which We test them with. But your Lord’s provision in the Hereafter is far better and more lasting.” (Surah Taha: 131)

Envy-

Allah says in the Qur'an:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

“Or do they envy the people for Allah’s bounties?” (Surah An-Nisa: 54)

Show-off-

Allah says in the Qur'an:

فَوَيْلٌ لِلْمُصَلِّينَ (٤) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (٥) الَّذِينَ هُمْ يُرَاءُونَ (٦) وَيَمْنَعُونَ الْمَاعُونَ (٧)

“So woe to those hypocrites who pray yet are unmindful of their prayers; those who only show off, and refuse to give even the simplest aid.” (Surah Al-Ma'un: 4-7)

So, the main goal and objective of Tasawwuf is to refine the heart of one's from all kinds of faults and to connect deeply with Allah (SWT). Undoubtedly, a believer has the identical responsibility to perform in his life. So, if one follows the Tasawwuf according to the Shariah, he can also become successful as a believer.

4. HOW TO ADOPT TASAWWUF IN THE LIFE OF A BELIEVER

To adopt Tasawwuf in life, one should follow the system that has been structured by scholars and righteous people who follow Shariah. Here are some ways mentioned below-

4.1 Mujahada

Allah says in the Qur'an:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

“Strive for the cause of Allah in the way He deserves” (Surah Al-Hajj: 78)

In another verse, Allah says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

“As for those who struggle in Our cause, We will surely guide them along Our Way. And Allah is certainly with the good-doers.” (Surah Al-'Ankabut: 69)

When one feels laziness in performing the ibadah, the struggle should be there to not listen to the soul; also, while bad intentions appear, there should be the struggle not to make that a reality. The Shariah has given some tasks to attain the quality of Mujahada-

1. Less eating
2. Less talking
3. Less sleeping
4. Avoid gathering

4.2 Performing Nafil Ibadah for Nearness with Allah (SWT)

Allah says in the Qur'an:

وَاسْجُدْ وَاقْتَرِبْ

“prostrate and draw near to Allah” (Surah Al-'Alaq: 19)

Allah gives guarantees about the nearness who prostrates towards Him (SWT).

4.3 Remembrance of Allah (SWT)

Allah says in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

“O believers! Always remember Allah often” (Surah Al-Ahzab: 41)

Always remembering the names of Allah is a sign of a believer.

4.4 Taking Care of the Eyesight

Allah says in the Qur'an:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَرَزَكُنِي اللَّهُ خَيْرٌ بِمَا يَصْنَعُونَ

“O Prophet! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do.” (Surah An-Nur: 30)

Another characteristic of a believer is to take care of eyesight and lower the gaze.

4.5 Keep Connection with the Righteous

Allah says in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“O believers! Be mindful of Allah and be with the truthful” (Surah At-Tawbah: 119)

A believer should always stays with the righteous.

4.6 Others

- A. Doing 'Amal according to Sunnah
- B. Being sincere in reciting dua regularly
- C. Avoid thinking of sins willingly
- D. Abstain from all kinds of sins
- E. Not to underestimate the Salah
- F. Keep fasting (Farz and Nafl either)
- G. Never missing any Fard and Wajib prayers
- H. Making repentance (Especially after any sin)
- I. Focusing on accountability of self
- J. Having the fear of Allah (SWT)

5. FORBIDDEN TASKS REGARDING TASAWWUF

Many of the Pir or Shaikh maintain their own kind of way of Tasawwuf, including Shirk. Some of their activities are given below-

1. They pretend to be the person responsible for benefits and loss in the world,
2. Believing Pir as God, the followers worship them for any need,
3. The followers make mannot (vow) in the name of their Pir,
4. Slaughter animals for the sake of satisfaction of their Pir,
5. Celebrating functions like Eid around the grave of their Pir,
6. Followers consider the Pir as the owner of Paradise and Hell,
7. Presence of vulgar activities,
8. Bad motives,
9. They Promote Kufr, Atheism, Shirk, and Bid'at,
10. Criticising the Prophets, Their families and companions.

These are the tasks they do willingly for their welfare. They have made it a way to gain worldly benefits by cheating the less educated people. Sometimes, even educated people got trapped by them. Without any justification, people went to them for solutions at any cost and then they took advantage of it.

So, Muslims should be aware of these frauds, and they should know the differences between the right and wrong way of Tasawwuf from a righteous scholar. If someone joins them unconsciously, they brainwash their followers, and undoubtedly, the followers also get involved in the activities deemed haram without concern. We should remember that there is a terrible indication for the people involved in Shirk.

Allah says in the Qur'an:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Surely Allah does not forgive associating others with Him in worship, but forgives anything else of whoever He wills.” (Surah An-Nisa: 116)

6. MISCONCEPTION ABOUT KHANKAHS

There are a vast number of misconceptions about Tasawwuf among the Muslims. Some are taking it as an obligatory part of their life, and others are having a negative impact on this topic.

If one wants to know about the Tasawwuf deeply, he must spend a few days with a person who has a depth of knowledge regarding the custom of it. Despite being a highly educated person or a genius, one can only understand the core part of it by experiencing the actual way of Tasawwuf because if we want to get an idea of the interior of a house, we must enter it.

But it is a matter of regret that most individuals connected to Khankahs are not so well qualified. There are some Khankahs where the followers are asked to do activities against the Shariah. Even they have made it a business for their welfare. They often involved themselves in Shirk and Bid'at. These people misguide their followers; consequently, the others have misconceptions about how to connect to Khankah.

If the Shaikh or Pir is not aware of purifying the hearts of the followers, the objectives of Tasawwuf will not be fulfilled because Shaitan will get the chance to mislead them. The intentions and beliefs must be clear while following the Shaikh. This thing should be given more importance than Tasawwuf's other responsibilities. Most people who claim themselves sufi are often involved in Kufr and Shirk as a result of not having clear instructions. It happens when the followers show excessive devotion to their Shaikh. That is why it is essential for a Shaikh, concerned about the Shariah and Sunnah, to clarify the responsibilities of a follower with the proper knowledge of Aqida (Belief) and 'Amal (Activities).

It is mentioned in a hadith that once a Sahaba (companion) unconsciously said to the Prophet (PBUH), as Allah wants and as He (Prophet) wants. The Prophet (PBUH) warned him strictly, saying not to compare himself with Allah (SWT). Nowadays, we find that the followers give such a statement to their Shaikh and worship him with the belief that he will help them in the hereafter, which is prohibited in Islam. Those who are aware of these and have faith in Allah will undoubtedly hate them.

But there are also some Khankahs where the Shaikh follows the path that aligns with the Shariah and Sunnah. There, the followers are asked to perform the Fard, Sunnah, and Nafl Ibadah and try to gain purity in the heart. The Shaikh helps individuals reform their situation. It is told there to do righteous deeds more and abstain from prohibited activities at any cost. These Khankahs are free from any Shirk and Bid'at. There, Shaikh has the knowledge to distinguish right from wrong because of being a scholar and having the depth of Tasawwuf. But it is a matter of sorrow that these kinds of Khankahs are hard to find nowadays.

CONCLUSION

Allah says in the Qur'an:

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

“And He has not placed upon you any hardship in religion” (Surah Al-Hajj: 78)

Many of us believe that Tasawwuf only means giving pain and going through some hardships during the worshipping. But in a broader sense, Tasawwuf means the proper way for a Muslim to purify himself and to connect with Allah (SWT) deeply.

Ikhlas (sincerity of intention) and courage are the critical components of Tasawwuf. Without courage, one can not perform any ibadah, and if the Ikhlas is absent in the ibadah, that will be imperfect. When one can hold these two virtues together, he can practice Tasawwuf. Even in this situation, one can walk on the path without Shaikh because he teaches the same things.

Yes, it is evident that a Shaikh can understand the issue the follower faces and can help according to the situation. But in this case, a believer should follow only the righteous Shaikh after justifying the facts.

For a person, completing the task may seem harder in the beginning than the directions. However the toughness appears, one may focus and have faith in himself. As time passes, one can understand the value of it and can complete the tasks efficiently because then he has a goal to achieve. A believer should always remember that only the soul having purity in heart will enter paradise. Even in this world, to be happy, one should stay in touch with Allah (SWT).

Allah says in the Qur'an:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort.” (Surah Ar-Ra'd: 28)

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