



H^z. Muhammed and Sufism

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Sufism is **DilAllah**, that is God's Heart. We can call it the Garden of Allah's Heart. In this garden there are truths of the sciences in all realms. Therefore, Sufi, who sees and walks around this garden, sees the truths of all the sciences. This scientific community has no beginning or end. However, it is not possible to express what is seen in this garden in words and letters. These appear to man as a meaning. This meaning is transmitted from person to person, more precisely from one skilled and qualified to another. Some Sufis wanted to announce to other people (by Allah's permission) what they saw. Words expressing what they see are far from expressing the limitless and infinite truths in God's Heart, as

they are determined by the concepts, facts and limits of the human mind in the world. This sometimes causes contradictory statements. This situation is criticized by other people and causes denial of Sufism.

Many people today claim that Islamic mysticism is quotes from the mysticism of other religions. This is completely wrong. Islamic Sufism is spiritual information obtained in line with the teaching of the Prophet. This spiritual knowledge may overlap with the Sufism taught by the ancient prophets. This is perfectly normal. Because the source of this information is the same. However, this does not mean that Islamic mysticism mimics mystical views in other religions. Because the spiritual knowledge in Islamic Sufism is the information obtained through our Prophet. This information is original and the most accurate spiritual information.

However, there are also some fraudulents in this regard. They don't have the true knowledge of Sufism. They spread false information to people by saying that this was inspired to them. In fact they are their views. These are incredible. These are contradictory statements that do not comply with the real Sufism.

Today, there are real Sufis in the Islamic world. Most of these people are hidden. They learned the knowledge of God which God imparts in a mystical way through the dervish order coming from our Prophet. However, they transmit very little to people in this regard. The information of these people does not contradict each other, they say the same thing.

Having the knowledge of God, that is, entering the Garden of the God's Heart is a matter of being granted. Not everyone can enter here. However, whom Allah Almighty has allowed can be entered. It is necessary to wait in front of the gate of this garden and to think that perhaps one day this gate will open to us. For this, it is necessary to complete the stages of faith and knowledge in the best way. The rest is Allah's approval.

Nevertheless, whether the door is opened or not, let us love it from our heart, we love the true Sufis who entered it. If we really love it, we can hope to be with them in the hereafter tomorrow. There are several good news in this direction.

In addition to the description of Sufism we gave above, many definitions for Sufism were also given by Islamic scholars. Their number has exceeded one thousand. All of these are in the description we gave. Because these are all fruits of the Garden of Allah.

Some of the definitions given by Islamic scholars are:

- Sufism is to be moralized with the moral of God.
- Sufism is to be well behaved.
- Sufism is to be together with Allah. (Cüneyd-i Bağdadi)
- Sufism is to be moralized with a beautiful moral and to abandon the moral run down. (Abu Muhammed el Cerir)
- Sufism is abandoning showing off and giving it away without any limiting.
- Sufism that neither you own an object nor an object owns you.
- Sufism is to submit to God.
- Sufism is the prior knowledge, the qualities deeds, the last is to bestow a favor. Knowledge discovers the request. Deeds are the helper for the request. Favor conveys to the last wish. (Sühreverdi)

Hiz. Adam is The First Sufi

The first Sufi is Adam, the father of all people. was Adem Aleyhisselam. Because Adam Aleyhisselam traveled from heaven to the world as abare and he suffered for a long time and finally he was saved. During this ordeal, Adam took one leaf from each tree, collected thirty leaves, then attached them together and made a cardigan. In fact, according to a rumor, this patched cardigan arrived at Prophet Uzeyir. Accordingly, the original of the cardigan worn by the dervishes is that old.

It is known that the prophets came and passed before the last Prophet Muhammad (pbuh). Therefore, there was Sufism before Islam. Because Sufism (mysticism) is a phenomenon of human nature and has emerged in thousands of ways. In addition to the apparent sides of Brahman in India, Hermes in Egypt, and the many divine sects in Greek, there are also internal sides, sides of the hidden, and only some disciples and followers would have trained this secretly. It is natural that it is called Sufism for these tribes.

The sent prophets had the knowledge of God with the teaching of Allah. They taught this to those who believed in it, in accordance with their temperament. These sciences has not been written. As reported in a hadith, the number of the sent Prophets is 124,000, served in every region of the world. The Sufi

knowledge, which is seen in various countries, is very old and is the ones obtained from the information taught by the prophets. According to those who believed in that time, some parts of the knowledge of God were shown to them by manifesting Allah. These people have partially told those around them. But over time, people lost their true faith and distorted the sufistic information they inherited. The idea of the transmigration of souls (the soul of man continues in another person after death) is one of them. In this way, sufistic information in India, Egypt, Greek, Middle East and African countries has been deviated until today.

The Emergence of Sufism in Islam

The spiritual knowledge taught by the Prophet (pbuh) is the emergence of the first Sufism in Islam. The Prophet taught this information to his closest. This information is kept confidential from the public, because it may not be able to become the owner of them for everyone, due to everyone's temperament. Therefore, it is not told to all people. However, for the first time, the existence of this was announced to people after the 3rd Hijri century. This is the period when it is appropriate to accept Sufism by people. Because in this century Islamic sciences were completed and the basic concepts were fitted in.

This is in harmony with our motto: Three beauties: Faith, Science, Sufism.

When Islam first emerged, it was tried to settle and strengthen faith. Infidels and apostates (those who returned from religion) were fought. Later, Islamic sciences started to be taught (canon law, hadith, comment) and sects were formed. After that, Sufism began to be discussed. Today, it is meaningless for those who do not have a deep knowledge and understanding in faith and knowledge to deal with Sufism. One should first strengthen his faith and then reinforce his knowledge of Islam. After that, he can knock on the door of Sufism.

Features of Islamic Sufism

Sufism is the way through spiritual words to search for the divine truths that are inaccessible to human beings through mind and the truths belonging to the hidden realm. Throughout history, the aim of Sufism is to make man spiritually perfect.

Sufism is the way to discover himself, that is, the way to find answers to the questions: Who am I? Where am I from? Why am I on earth? and Where am I going?

Sufism is a lifestyle, a way of looking at life differently. This lifestyle is continued through tariqats. Tariqats are institutionalized phenomenon of Sufism.

Sufism is different from philosophy. While philosophy is only using reason, reason is not enough to understand metaphysical realm according to Sufism. For this, there is a need for “revelation”.

The concepts of “sharia, tariqat, knowledge of God, and truth” are the basic concepts of Sufism in Islamic Sufism. The saying “there is no tariqat without sharia” is important.

The positivists' opposition to religion is absurdly engaged. Because the results of the positive sciences that are not supported by spiritual sciences, have dragged human ideas into a dry and inefficient area. Religion and science were brought across, and religion was claimed to be unscientific. It is obvious that these are wrong. Not everything in the universe is understood with positive science and philosophy. There are many truths that they do not know, but revealed by the revelations of religion. For example, according to spiritual discoveries, the virus is an entity created by God and is at His disposal. It will take effect for a while and then disappear. This is Allah's approval. No intervention of people and positive science is possible in this process. Such information is in fact perfectly compatible with the adventures of viruses belonging to the corona family, like the previous Sars.

This process is a process that Allah applies to people for testing. The essence of all the struggle with positive science and reason is to not being ill and to treat it when it is sick. Islam and Sufism are not against them. In fact, these are the issues encouraged by verses and hadiths. But what is meaningless is that positive scientists forget about God while telling the adventure of the virus. However, if they get help from spiritual discovery information, they will be able to fight this virus more easily and effectively.

Throughout the history of Islam, all scientific developments have been achieved on the one hand based on spiritual discovery information. Although this fact is

hidden by western fans, there are many scholars who accept it. But we are unaware of them because we have abandoned our own culture.

Haz. Mohammed (pbuh) and Sufism

The Prophets made an effort to spiritually mature the communities they deal with. They tried to lead them to be saved by cleansing them from evil and directing them to goodness. The prophets who did these, were addressed to revelation. For this reason, it is certain that every prophet has his own religious (spiritual, mystical) aspects. This spiritual tradition has begun with the first man and the first prophet Adam (pbuh), and was continued by the last prophet Muhammad (pbuh).

In accordance with his spiritual understanding, the Prophet Muhammed (pbuh) trained his companions around him and turned them into prominent people who would set an example for later Muslims.

"My companions are like stars, whichever you follow, you will find the right way." (Hadith)

This prophetic tradition is generally a form of Sufi thought and understanding, aiming at the spiritual development of the person. Because in Islamic thought, Sufism is in general, all the thoughts, understandings and deeds that the Prophet communicates and applies for the realization of spiritual evolution. The purpose of Sufi education is the continuation of the tradition that develops in the line of the life of the Prophet, and thus to ensure the training of perfect people.

During the institutionalization of Sufism, the only example and guide of this path is the Prophet for the Sufis, who maintained the master-disciple relationship. He is the most perfect (complete, mature) of the perfect people. The secret of the verse *"Of course you are about a great morality."* (Pen, 68/4) expresses this.

According to Sufis, the perfect sheikhs, are the heirs of the spiritual heritage left by the Prophet. In this context, perfect sheikhs are guide and model among his own community. However, this does not mean that they are at the same level with the Prophet. They are those who imitate the spiritual thoughts and actions that the Prophet inherited by imitating them in their own communities.

The Sufis think that the methods and practices applied by the Prophet were delivered to them through the line of perfect sheikhs from the Prophet to them.

Thus, the spiritual life lived by the Prophet is conveyed to the next generations by conducting one-to-one training in the relationship between the master and the disciple. This is, "... *When a guide comes to you by Me, whoever follows him, there is no fear for them, they will not be sad.*" (Baccarat, 2/38) what the verse points to. For this reason, the Sufis sometimes refer to their actions by "painting with the paint of God".

The Prophet (pbuh) taught his companions about the spiritual knowledge he received from Allah by revelation, and they taught them to the people after them. Thus, the spiritual life of the Prophet was passed on from generation to generation, and it was maintained in a kind of prophetic paint.

It is stated in the following verse that the Prophet taught his companions spiritual knowledge: "*It is He who has raised among among the unlettered people a messenger from among themselves who recites His revelations to them, and purifies them, and teaches them the Book and wisdom, for they had formerly been clearly misguided.*" (Friday, 62/2) The book in this verse shows the verses of the Quran. The word wisdom also refers to the spiritual signs of the Quranic verses. Accordingly, while the Prophet explained the apparent meaning of the verses to his companions, he explained the truths of these verses to them as a wisdom. This knowledge of wisdom ensured continuity of this spiritual heritage by being taught from the Companions and from them to other people. Sufism is the knowledge of this spiritual knowledge. This is also called the knowledge of God. In every period, there have been people who know the knowledge of God and carry out spiritual duties.

The Sunna has a vital importance in Sufi thought. Because the sunna includes the worship and the daily life of the Prophet as well as his spiritual deeds. For every sufi to reach the spiritual exemplary of the Prophet is a desired goal. Therefore, the sunna is of great importance in this context. Therefore, It is a mystical lifestyle, to be taken as an example of the prophet's sunna, to be lived and to make it an guide in everybody's life.

The word Sufism appeared in the 3rd century after Hegira. However, the people who received spiritual education from the Companions, did not use the word Sufism in their lives, while experiencing Sufism spiritually. In fact, these spiritual education and lives are not made public. The explanation of what this spiritual Sufi life is, announced in the 3rd century after Hegira. The reason for this may be

to avoid any perversity, as Muslims may not have fully achieved their faith in the first two centuries. The following statement of Abu Hurayra (ra) explains this very well: "I learned two bags of information from Rasullallah. I explained to you only one of them. If I had disclosed the other information, you would have killed me. "

The information in the first bag is about the sharia and apparent Islamic sciences. These include, on a large scale, the hadiths of the Prophet about actives, canon laws and comment. The information in the second bag is information that includes wisdom. The secret spiritual information is very difficult to understand and accept. For this reason, this information was not made public. Up to date, very little of the information of God's Knowledge has been made public. Most of them have not been disclosed to the public. To obtain this information, one must be able to do this. For this, it is necessary to train under the direction of a master.

Sufi Education Applied by the Prophet

The Prophet (pbuh) taught Sufism to his companions as follows:

- 1) To train and inspire dhikr,
- 2) To teach the hidden meanings of the verses of the Quran,
- 3) To teach dream interpretation.

With these methods, it is provided to create knowledge of God (knowing God) in the companions. This is the aim of Sufism. This information has been transmitted from heart to heart until today. The real tariqats of today are the rings of a series that goes up to the Prophet. This sequence will continue until the doomsday.

To train and inspire dhikr

The most important point on Sufism is dhikr. Because the verse *"And to remember Allah is of course the greatest worship."* (Ankebut, 29/45) shows this. In addition, in the 41st and 42th verses of Surah Ahzab, *"O believers, remember Allah often. Glorify Him in the morning and evening."* is commanded.

The meaning of dhikr is to reveal something from the heart and language. When the servant remembers Allah, Allah will remember His servant. This good news is given in the verse (Baccarat, 2/152).

The types of dhikr are: The dhikr of the language, the dhikr of the own self, the dhikr of the heart, the dhikr of the spirit, the dhikr of the secret.

Hz. Muhammad (pbuh) taught and inspired dhikrs specifically four friends by means of inspiration on different occasions. Later, it is stated that each of the tariqats is heir by their tradition. These inspirations are discussed below:

1) In the cave where Muhammed and his friend Ebu Bekir hid during the migration from Makkah to Madinah. Mohammed inspired the dhikr three times with his heart to his friend's ear. It is the cult that is hidden on this kind of dhikr. This order was called "Siddikiye, Bekriyye". This sect has five arms.

2) When Umar came to Muhammed to kill him in Makkah before he migrated, Muhammed clearly inspired him by the Word of Uniting God and then Umar entered Islam.

3) Hz. Prophet inspired Osman by a dhkir of heart without any letter and sound.

4) Hz. Muhammad (pbuh) inspired by an open dhikr to Imam Ali. That is, one day Hz. Ali wanted from Prophet to be acknowledged by the path which is closest to Allah and easiest to the servants. Then Prophet made Ali kneel in front of him and closed his eyes and inspired the word "La ilaha illallah" to him three times. Ali listened, and then Ali repeated this blessed sentence three times and the Prophet listened. With this instruction and inspiration, Hz. Ali has obtained many hidden discoveries and revelations.

All of the wisdom men who followed of the way of the Prophet certified that Ali is the chiefs of them in the application. In this regard, Ali is known as the last wisdom man.

These dhikr inspirations have continued up to this day. Therefore, the first source of all the actual sects is the Prophet. Islamic Sufism consists of all the methods and deeds of these sects. By the inspiring dhikr to a disciple by the perfect master, opens the doors of discovery in the disciple. If the master does not do this, the disciple's use of this dhikr does not open the door of discovery to him. This is very important in Sufism. Because many people want to get the discoveries by making some basic remembrances. This is not possible, because permission is required for this. However, only the reward is gained from the remembrance without permission.

Teaching the Hidden Meanings of the Qur'anic Verses

"There's no doubt that We gave you a dhikr from Us." (Taha, 20/99)

This dhikr is the Qur'an and its verses. The verses of the Qur'an have hidden meanings. These are spiritual sciences that are hidden. Sufis who learn the knowledge of God are equipped with this information. Some of these have been reported to the public even at the time of the Prophet. But there is much more information that has not been reported. It is wrong and forbidden to announce them to everyone. Because these can affect some people with low faith and cause them to get out of religion by using them wrongly.

For example, İsm-i Azam (Greatest Name of Allah) is such a secret information. It is certain that the prayer with İsm-i Azam will be accepted. But it is evident that when everybody knows it, it would carry the world to chaos. For this reason, İsm-i Azam is only informed to the friends of Allah who can carry it and not use it wrongly.

In the science of God, the balance in the universe and the secret science of the dynamics of life are also taught. For example, knowledge that can stop a working car, turn a fired bomb, and remove time and place limits is given to friends of God. Sufi, who learns this, sees and praises the greatness of Allah, that He is capable of everything, and that He is the greatest. Otherwise, they do not gain any benefit with this information and do not want to change the destiny of the universe, that was determined before. This kind of spiritual knowledge increases his fear against his Lord. Thus, the soul is decorated with through perfection.

The secrets here are incomprehensible with reason and senses. These are heart and spiritual pleasures, but understood only by the addressee. It is not possible to translate them into words and sounds. If these pleasures are tried to be expressed with words and sounds, missing and wrong sides will surely arise. This is also not desired. Therefore, it is prohibited. This kind of information is taught by transferring it from heart to heart. There is a need for a perfect master to teach this. The master will transfer this information to the disciples whose situation is appropriate with the consent of Allah. This information is the basis of the science of Allah (knowing Allah). The aim of Sufism is to ensure that the Sufi reaches the last point in this knowledge.

Teaching Dream Interpretation

The interpretation of righteous dreams is also part of Sufism. According to one hadith, righteous dreams are a part of the prophet. Because before the Prophet was given the duty of prophethood, each of the dreams he had seen for six months came true. For this reason, the Prophet taught his companions to interpretate the righteous dreams.

"The beautiful dream seen by a righteous person is one of the pieces of the prophethood." (Hadith)

"Nothing is left of the prophecy but the good news through the dreams" (Hadith)

Beautiful dreams are by Allah. Disliked dreams are from the devil.

The Prophet, sitting in the mosque after the morning prayer, asked their companions to tell their dreams and commented on them. There are some hidden signs in dreams, which are the subject of Sufism, that is, of spiritual science. It is also a science to interpret these signs in dreams correctly. This knowledge was given to Prophet Yusuf (pbuh) according to the Qur'an. However, the Prophet taught his Companions the knowledge in the interpretation of dreams. Most of this science has been kept secret. Few of them are the ones who considered in the books.

Sufism is a Science

Islamic scholars of the Ahl as-Sunnah have accepted Sufism as knowledge. However, Sufism is not an external science but a hidden science. This is also called the science of God. Therefore, it is stated that Sufism is not a science of words, but a science of states. In this respect, it is the knowledge of wisdom for Sufis. However, this wisdom has nothing to do with the wisdom mentioned in philosophy. This knowledge of wisdom is for Allah's friends.

Islamic scholar Erzurumlu İbrahim Hakkı says in his book "Marifetname" as follows:

"The wisdom of the holy man is the science inspired by Allah, which is the true science, the science of states, the knowledge of insights, the science of love, the science of hidden (the knowledge of the inner, the invisible), the science of God (the science of divine secrets), the science of hearts. This knowledge is about knowing the troubles, covering the shame and paying the sins.

The science inspired by Allah is known as Wisdom and is highly qualified in the Quran. The willingness for this is the endurance of hunger and thirst, insomnia. Just as the body and the soul are not separated, wisdom and knowledge cannot be separated.

Science is obtained through teaching, but wisdom is obtained by hunger. Science transfers through speaking, but wisdom comes to the heart from the realm of the invisible. Science is the arrival of words through the ear. The science of the hidden comes out of the heart and influences the own self and flows into the heart. The external science is the product of certain functioning of the language. Language is the treasure of the realm. The science of the hidden is the states of the hearts. The heart is the treasure of the angelic realm. Open science, world science, written in books and is famous in the public. The science of the hidden is for the absolute truth and it is present in the breasts as closed. It cannot be reported to the public. He is hidden and forbidden for them.

Science is gained by contemplation (thinking) and wisdom by dhikr. The science inspired by Allah is the shortest way to reach God. In intelligent sciences, believer and infidels are common. It is necessary to be a believer in order to find the light of Allah's Knowledge. Science is more general than Allah's Knowledge. But Allah's Knowledge is more important and essential than science.

Wisdom is the science of the knowledge that reveals hidden, divine secrets that it is the inspiration of God. Wisdom is the reach of intelligence and understanding to the degree of perfection. Wisdom is seeing the truth. Wisdom is to study the realm of the Unseen (invisible realm). Wisdom is a light that appears in the heart of Sufis from Allah. Wisdom is a correct, proper speech that is to speak of the absolute truth and be silent upon hearing the absolute truth.

As wisdom grows stronger in the heart, lust weakens and finally fades and disappears. As the heart moves away from all kinds of lust and love of authority, the light of wisdom increases. The sign of wisdom is to leave the lust of the world and to ask for the peace of God. Another sign of wisdom is to reduce eating, drinking and sleep, but to speak and be silent when necessary, and to return to Allah Almighty with his heart.

Another sign of wisdom is trust in Allah, surrender and consent, and treatment of the people with good morals, humility and compassion. Wisdom is to surrender to older people, to show compassion to the little ones. The man, who

possesses these qualities, is a perfect human. The benefits of his words and actions are endless. Wisdom revives dead hearts, opens narrowed breasts. Wisdom is the capital of the physician. It is cruelty to deny wisdom from its people. In other words, it is cruelty to spare wisdom from those who can understand and not to tell them. Persecuting Wisdom is a big mistake.

Sufism was taught as a science in mystic madrasahs. There are two ways to learn science, one is theoretical way and the other is purification. The aim of theoretical way is to examine the facts and to come to a conclusion after examining the events and having an idea. The means of this path are mind and senses. The purification way on the other hand, is that the person's heart is cleansed from the world desires and thus all the knowledge and truths in his heart are manifested in him. Therefore, the purification way is the way of hidden, observation and insight. The path in Sufism is this second path. This is the way that the Prophet followed and taught and inspired his companions.

The first of these two roads is the road of scholars, the second is the road of the Sufis. Which of these two ways is superior? There have been many discussions and opinions on this subject.

Imam Gazali said the following on the subject: “The first way is a sure way for everybody to know, namely, by working with the school, the book, the teacher and it is a sure way. The other way is also aimed, but it is not sure like the first way, and it is not for everybody. It requires talent and capability and spiritual prosperity.”

These explanations are in accordance with the slogan “**Three beauties: Faith, Science, Sufism**”. Because here, theoretical science comes before Sufism. It is not possible to be a Sufi without having faith and knowledge. In a hadith, the Prophet says: “*Whoever acts with the knowledge he knows, Allah also makes the heirs that he does not know.*” The scientific truth for the Sufis is the science of this heir.

Objections to Islamic Sufism

Some people have objected to the thought and lifestyle of Islamic Sufism. The firsts of these are members of Mutezile. For example, mutezile scholars such as İbnü'l-Cevzî, İbn Teymiyye, İbn-i Kayyum el -Cevziyye took sides against

Sufism. Even, İbnü'l Cevzî claimed that in his work "İblis" some mystical views and practices helped the devil's activities.

There were those who claimed that Batinism and the love of Ahl al-Bayt and Shiite had an effect in Sufism. It was claimed that the original of Sufism was in Shiite. According to the Shiite scholar Haydar al-Âmilî, the apparent and religious sciences are Shiite, and the hidden sciences are Sufism. Therefore, every genuine Shiite is absolutely sufi, and every true Sufi is Shiite.

According to Orientalists, the source of Sufism is outside Islam. According to them, Sufism was born influenced by Christianity, Agnosticism, Persian and Indian mysticism, or New Plato. The fact that there are similar points between Sufism and Indian beliefs led to the claim that Sufism originated in India. However, these views were proved wrong by Ali Sâmî en-Neşşâr in his book "Neşhetü'l-fikri'l-philosophical fi'l-Islam". Indian sources are considered by the orientalists such as John Malcolm and Williams Graham.

The idea of the complete disappearance phenomenon in Sufism was thought to be similar to Nirvana in Buddhism. However, it was shown by H. Ritter that there was no similarity between them. In addition, it has been shown by Nicholson that there is a negative attitude in Nirvana, and the phenomenon of disappearance is always with permanence.

David Samuel Margoliouth argued that the main source of Sufism was clergy in Christianity. Graham, on the other hand, believes that the understanding of manifestation originates from India, but the mystic life in Sufism has been linked to the Bible's influence.

Richard Hartmann claimed that Sufism stemmed from Manichaeism in Iranian religions. Because, he claimed that the words "truth" and "purity of heart" were used frequently in Mani literature.

Some orientalists have stated that Sufism is based on Islamic origin, but over time it has been subjected to the influence of the New Plato. According to Julian Baldick, New Platoism first influenced Christianity and later passed to Sufism under the influence of Christianity. According to Macdonald, eastern Sufis were influenced by the spiritual understanding of Buddhism, western sufis claimed to be the spirituality of Christianity, and the theoretical aspect of Sufism was the philosophy of the New Plato.

Some orientalists claimed that Sufis, such as İbrahim bin Ethem, Sahih-i Belhî, Beyazîd-ı Bestami, Yahya bin Muâz er-Râzî were not Arab, and that Sufism was of Turkish and Indian origin and spread out of Khorasan.

In contrast, some orientalists, such as Louis Massigon, Arthur John Arberry and Annemarie Schimmel, also stated that Sufism came from the Quran. Even though there is an idea similarity between Islamic Sufism and Indian and Chinese mysticism, René Guénon stated that each of them is a whole within its own tradition and therefore the Islamic Sufism is purely Islamic.

It is obvious that such criticism and objections will disrupt the beliefs of Muslims. However, anti-Islamism dragged the west to objections in this direction. In particular, the orientalists' views on this path are intended to defame and disrepute Islam rather than scientific. Islamic scholars of the Ahl al-Sunnah answered these objections and proved that Islamic Sufism is a unique science.

Muhammed Ali Aynî writes in his book "History of Sufism" as follows:

“Various materialist and positivist views overwhelm the human spirit, and other philosophies cannot bring a soothing remedy to the soul. Büchner and his friends fill the ears of crude materialism, and Darwin's "evolutionist" view lowers man to the level of animal and destroys his spiritual values. Darwin's theory of “natural selection” encourages the strong to crush the weak in morality, instilling the idea of a bloody and always bloody struggle to live. Stirner and Nietzsche's nihilist and anarchist ideas, on the other hand, put the danger of the collapse of high moral and spiritual values with the same understanding expanded.”

"What is Reybîlik, Bedbinlik, Laâhîlik?", written by Muhammed Ali Aynî to keep the intellectual peace of the youth. The pessimistic and atheist ideas put forward by Tevfik Fikret's History-i Kadîm with his work, proved the wrongness of these ideas by analyzing them critically, philosophically and morally. "What is Life?" with his work named pessimism and disbelief, he examined the bad results such as unhappiness and suicide, and warned the western fan young girls against literary works that instilled pessimism and disbelief and inspired them to commit life. Thus, Mohammed Ali Aynî supported the same struggle that Mehmet Akif represented in the literary field with his philosophical views.

Result

Islamic Sufism is a science created by the transfer of the spiritual information that Muhammad (pbuh) received through revelation to his companions, and to other Muslims. This science has been kept secret for two centuries, and then it has been clearly stated. This spiritual knowledge (the knowledge of knowing God) has reached today through the series and will continue until the apocalypse.

The tariqat is the institutionalized form of Sufism. Sufi education is carried out by them. Here, the spiritual knowledge is transferred to the Sufis through the master-disciple relationship and they are tried to become the perfect human beings.

Science is two, one is the apparent (open) Qur'an, which is the evidence, blessings and bestowal of the creatures of Allah Almighty. The other is the hidden (secret, inner) Qur'an, and that science introduces God to the loved ones. This is the most useful science of Allah. This is Sufi science.

Wisdom is the trees and fruits of the Garden of Allah. Whoever enters this garden will achieve its greatest purpose. It is a great pleasure to learn the wisdom here and taste it with the blessings of the wisdom. In this garden, those who have a clean heart take wisdom from the whole mind (Allah), and heart is filled with wisdom and buried in the sea of infinity.

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