

SUFISM:

Origins of Sufism: Pre & Post Islam.

Lecture 1:

Much has been written about Sufism and yet more will appear. However, sad to say, this is mostly conjecture, sometimes based upon inbuilt bias and prejudice. The very meanings of the word Tassawuf (the original Arabic for the word Sufism coined by a German Scholar in the 18th Century, F.A.D. Tholuck, *Ssufismussive theosophia persarum pantheistica*) is shrouded in mystery and surrounded by controversy, what to talk about its origins. To briefly enlist the various theories about both the meaning of the word as well as its origin might be a good starting point for a lecture based upon the origins of Sufism, Pre and Post Islam. Rest assured that I intend to present a rational but altogether new theory about Sufism. This approach comes from the very heart of a “Living Silsilah” or Path of Sufism, the Silsilah Mujammah Al Bahrain (Conjoining of Oceans) Nakshbandiya (Abul Aalahiya), Qadri Suhrwardy, Qadri Razzaqi, Firdausi, Qalandari, Chisti Nizami, Chisti Sabri.

The name is stated to be derived from “Suf” or wool as worn by the early aestheticians in imitation of the Christian Reclusive Monks that inhabited the deserts in the vicinity of the cradle of Islam. Also derived from the Greek “Sophos” or wisdom. Similarly it is attributed to “Saffah” the Arabic word for Pure and linked to the Ahl As Sufa or inhabitants of the Corridor. These later were a group of pious aestheticians who attached themselves to the person of the Holy Prophet, Upon Whom the Peace and Blessings of Allah. They were highly venerated and reputed to hold tightly to the “Rope of Allah” personified by the Holy Prophet (SWAWS). Also derived from saf-e-awwal or from the first rank. An early Sufi Mystic, Hazrat (The Presence) Ali Hujwari, Data Ganj Baksh (The Bestower of Treasures), a Saint whose shrine is in Lahore Pakistan, (d circa 1071), states in his book “Kashf Al Majjub” “Revelations of the Veiled, that formally Sufism was a reality without a name and now it is a name without a reality. How apt? Yet the author is an authentic Saint and reputed Sufi. Is it not particularly characteristic of a Sufi Saint to pre tell a great truth? Here lies the true meaning of the word “Tassawuf”.

As stated previously, the origin of Sufism is also surrounded by controversy. Far be it from me, a humble follower of many luminaries, to criticize the respected Scholars who have raised this controversy. What are

the various theories advanced regarding the origins of Sufism? Firstly that it is a late development of Islam and entirely derived from Christianity, secondly, that it is imported from the Greek Philosophy. Thirdly, that it owes its origin to Hinduism, to Zen Buddhism, to Chinese influence to An on and on! All the scholars have overlooked the fact that the schism that rent the world of Islam apart resulted in persecution and suppression of their literature. I refer to Hazrat Hussain, Upon whom be the Blessings of Allah, and his martyrdom for the sake of true Islam. The inheritors of the exoteric and esoteric teachings of Islam were disinherited from the Worldly face of Islam, which was subsequently exploited by pretenders to the Religion of Love and Peace in order to further their worldly ambitions. In other words Islam was subverted very early in its History to serve as a façade for the legalization of the pursuit of power and wealth. The inheritors of the true teachings of Islam were represented by the Pious Imams or descendents of the Holy Prophet, may the Peace and Blessings of Allah be upon them all, These Imams were teachers who passed on the teachings of their illustrious forbearer. Their writings were suppressed and their Sermons ignored. However, they held on steadfast to their religion in the face of severe persecution. Eventually this restriction was relaxed when it was felt that they were no longer a threat to the sovereignty of the ruling families of Bannu Ommaya and Banu Abbas, both descended from the cousins of the Holy prophet, (SWAWS). Thus the vital link between the early writings and the subsequent appearance of Sufi literature is to be seen in this light. I am no Apologist for Islam; I merely wish to point out the serious flaw in the thinking and research about Islam.

This leads us to another controversy that is very pertinent and indeed the very foundation and bedrock upon which Islam is based. As Goethe stated, “If Islam is submission to God and living in obedience to Him, then we are all Muslims”. This is exactly what the Holy Quran has to say. The words “Muslim” and “Islam” are not Nouns, they are descriptive actions and states of mind. Islam means to submit to the Divine Will, Muslim is one who submits.. Allah states that He has sent prophets in every age to every race and invited and guided the people to Islam. Not the Arab – Turkish – Persian Cultural Islam But the pristine belief in the Unity of God who provides mankind with guidance for the evolutionary development of the Human race towards higher states of awareness and attempts to prevent the inner propensity to backsliding that is inherent in humanity. “Why do humans not take the Upward Path” (Al Quran) asks Allah in anguish.

Thus the word Tassufuf is merely a descriptive name for adherents to a particular esoteric tradition handed down from the Holy Prophet

(SWAWS) through Hazrat Abu Bakr Siddique (RUH) and Hazrat Ali (KAW). The respected German Scholar AnneMarie Schimmel says “The structure of the Arabic Language – built upon trilateral root words – lends itself to the developing of innumerable word forms following almost mathematical rules. It might be likened to the structure of an arabesque that grows out of a single geometric pattern into complicated multiangled stars, or out of a flower motif into intricate lacework.” The word Tassawuf is based upon the trilateral root Swad Fah Hah and is derived from Saffah or Pure. It is an appellation bestowed by an awed public that witnessed the miraculous powers and transcendental presence of the Sufi Sages.

Thus the origins of the word Sufism are correctly stated but without taking due cognizance of the fact that Sufism itself is a phenomena that is accompanying Humanity since the advent of self-consciousness. Indeed some would hold that self-consciousness is itself an adjunct of this primordial urge towards fulfillment or attainment of God Consciousness or Cosmic Consciousness, arising from **simple** through **self** and on towards **cosmic consciousness**. This primordial urge is the true origin of the phenomena that is labeled as Sufism. True this origin has led to the appearance of many a varied and diverse outwards appearance. The Egyptian Death Rites, The Greek Mysteries, The Rosicrucian’s, The Christian Saints, Buddha himself, Hinduism, Zen and so on and so forth. The entire gamut of esoteric systems is based upon this very primordial urge that is inbuilt in the human consciousness. This very diversity is due to the fact that different levels of consciousness, differences in culture and programming of the individual from cradle to the grave, differences in climate, diverse human personalities and so on are to be treated with different medicine for lasting effect. Parallels abound and can be drawn and inferred from a number of Religions and Ethical Philosophies. How strange it seems to be that the Ancients are reputed to have possessed the “Mysteries” whereas we have abandoned the inner path for the more worldly and lucrative path of materialism.

To sum up we would state that Sufism is an authentic, evolutionary method of cultivating the consciousness in order to attain unto higher states of consciousness that are inherent within the make up of every human being. It is derived directly from Allah and serves as the vital link between the Creator and the created. It has many names and forms and has been with mankind at least since his early consciousness and recorded history. The very Cave paintings of our forebears are an expression of this very same phenomena.

“Bheeka Bhuka Koi Na,

Sub key Gudri main Laal!
Girah Kholnana Na Janan,
Iss Bid Rehay Kangaal!

The 18th century Sabri Chisti Saint Hazrat Meraan Bheek Sarkar (RA) from Patiala, East Punjab (presently in India) says “No one is bereft, For all have possession of a priceless Ruby. However, it lies hidden within the folds of a knotted bundle that eludes opening. That is why we are poor!” Therefore in principle I would state that the origins of Sufism lie within the evolution of human consciousness. I would not go so far as to state that the origin was already passed when the first single cell amoeba struggles onto the shores and left forever its watery home in the oceans to seek evolution on land.

Why is the Path, as its adherents know it, shrouded in mystery? Why is it so elusive to grasp? Why can it not be “Known” through reading? These complex questions are perhaps subjects that should be treated subsequently. For now it is sufficient to state the primordial origin of Sufism. As to its Post Islamic outward garb, The Holy Prophet (SAWAW) stated, “I am the City of Knowledge and Ali (KAW) is the Portal.” An inner or esoteric teaching that was imparted to Hazrat Ali and Hazrat Abu Bakr (RAA) and handed down from Mentor to disciple to this very day. This knowledge is imparted through an intense teaching during a preparatory period and is subject to attaining the requisite level of ethical stability that provides the framework and foundation of mind-boggling powers as yet not imagined by the vast majority of humanity. The Elect are party to a spiritual discipline that enables them to attain to higher levels of consciousness and **also to carry out the spiritual governance and impart balance to the created universe.**

The adherents of Sufism pay special emphasis to the forty Sacred traditions, in which the Divine speaks in the first person singular through the Holy Prophet (SWAWS), though they are not considered as a part of the Holy Quran. The commentaries written upon the Holy Quran and the Traditions of the Holy Prophet are also a source for Sufi doctrine. The books and the sayings of the Imams, descendants of Hazrat Ali (KAW), the Sufi poets and their poetry are also important sources of Sufi Lore.

Of course the path of Sufism must have been repeatedly influenced from contemporary as well as earlier traditions. Sufism declines exclusiveness and readily assimilates the fruits of the intellectual and spiritual labors of those who preceded them. This is entirely due to the fact that they recognize a common heritage and refuse to be compartmentalized into narrow racial or belief related differentiations. As long as there is no conflict with the essential Unity of the Creator there is no disagreement upon

fundamental truths and the common experiences of humanity. The Enneads of Plotinus, teachings of the Pythagoreans with Niomachus as the foremost, the writings of Empeccoles on cosmology and the sciences of nature, the Hermetic writings of the first to fourth centuries AD that contained the inner teachings from Egypt and Greece especially Poimandres attributed to Hermes Trismegistus, the founder of Hermeticism are significant. Hermes himself is traditionally related to Enoch and is known in the Holy Quran as the Prophet Idris. The major old Testament prophets and the sayings of The Prophets David and Solomon (Upon whom be the pace and Blessings of Allah) are of importance to Islam in general and Sufism in particular.

Having come so far, it is time to delve a little deeper into Islam and Tassawuf in order to fully appreciate its pertinence. There are three dimensions of revealed Islam and these are **Shariah** (The Sacred Law), a system of bounds, checks and balances to create a balanced and harmonious society. The **Tariqah** (The Path) meant as a guide to traveling towards spiritual fulfillment or attainment of higher states of consciousness the attainment of which brings the human into **Haqiqah** (Real Reality) As opposed to Apparent Reality as we know it. The Genetic makeup of the individual determines to what extent he or she can travel towards spiritual enlightenment or consciousness elevation. Within every individual there is a hidden spark which if husbanded bursts forth in effulgence that casts the light of true and universal truth upon the dark chambers of the complexity of that individual. These three dimensions also correspond with **Islam** (Surrender to the Divine Will), **Eemaan** (Faith) certitude and steadfastness, and **Ehsaan** (Virtue) and its practice. As stated by *Seyyed Hossein Nasr* in *Al-Serat*, The Interior Life in Islam, *Vol. III, Nos. 2 & 3*, ‘In the same way that the dimension of inwardness is inward in relation to the outward and the outward is necessary as the basis and point of departure for the journey toward the inward, so is the experience of the Divinity as imminent dependent upon the awareness of the Divinity as transcendent. No man has the right to approach the Imminent without surrendering himself to the Transcendent, and it is only in possessing faith in the Transcendent that man is able to experience the Imminent. Or from another point of view, it is only in accepting the *Shari'ah* that man is able to travel upon the Path (*tariqah*) and finally to reach the Truth (*haqiqah*) which lies at the heart of all things and yet is beyond all determination and limitation.’”

Sufism, the name given to the esoteric dimension of Islam, about which little is actually known and much is assumed, recognizes three States of human consciousness. These are:

The Animal or Mammalian Self, Commanding to 'Evil' Nafs-e-Ammara;

The Guilty Conscious Self, Nafs-e-Lawammah;

The Contented Self, Nafs-e-Mutmaeena.

A gradual introduction to an entire philosophy for human development might benefit from an extract of a book translated from an Urdu translation by Sirdar Timur Hyat-Khan of the Arabic original by The Blessed Junaid Baghdadi a Saint from the early centuries of Islam. The book is called Vaulting Aspirations and the introduction states:

Gentle Readers and Benevolent friends.

I pray that Allah, The Most Exalted, awakens us from the sleep of heedlessness and removes from us the base desires of the self. How long will those who sleep in heedlessness of the soul's aspirations continue upon this course?

Oh Allah reveal to us the secret that You have disclosed to the truthful and sincere ones. The secret that they have searched for. How wondrous is the dignity of those who seek for Thee! Bestow upon them their desire. The Eminence of Your Bounty and Grace has all the intelligent and discerning people under Your Infinite Care. Know that the sincere Gnostics are those who possess Vaulting Aspirations. The ardent Saints are to be found amongst the Sufis.

When I reviewed the ranks of the Friends of Allah (Auliya Allah) of the present times, I found that most lacked the knowledge of the Path, Tareeqat and were deficient in Gnosis. Even to the extent that they were unaware of the correct manner of seeking. The height of ignorance is that they do not examine their baser self. They remain ignorant of the heights of aspiration and do not realize how invaluable are the moments of the heart. They are blind to the immensity of the gifts of Plentitude and the Mercy of Allah. They remain insensible to the vast amount of Love that Allah bears for His Creation. It is the great Mercy of Allah, The Most Exalted, that He has chosen these people for His Gnosis; Has allowed them to enter His Holy Court and has invited them to draw ever closer to His Holy Presence. From His Holy Essence He has made them aware of each station and hidden their ultimate end. He has bestowed us with hearts; Has endowed them with the capacity of love and Has declared Himself to be the Penultimate Friend. He has hidden Himself amongst the valleys of Splendor and Majesty and Has invited us to seek His Glorious Visage.

Alas those devotees of His Holy Court who were to seek The Most Noble One, are wandering perplexed and stupefied in the dark wilderness of their base desires. The Masters of this lore have stumbled into heedlessness.

The have abandoned the worship of Allah The Most Gracious and have taken up the veneration of their lower selves and the idolatry of their base desires. They are so engrossed in this deceit of the lower self that they are unable to understand its deception. The power that brings about understanding and awakens mankind to reality is the Fire of Love. This fire has gone so insipid that it is unable to turn them towards Allah The Most Exalted. The need of the times is that when they are invited towards sincerity of belief they should so believe.

Alas the sparks that nature has buried in their hearts for this very purpose have gone so ineffective that I fear that they may never burst in the flames of desire. After perceiving the weakness of the people; the feebleness of their spiritual desire and the evil of their superstitions, I determined to write such a book, the perusal of which would make keen the dullness of their aspirations. A book that would inspire excellence in their belief and ignite the smoldering sparks of love to produce a conflagration. I wish to drive away the perplexity of the ignorant and awaken the people from the slumber of heedlessness. The ability to write such a book comes from Allah and is a Mercy from Him. The possession of His Gnosis and the Magnitude of His Favors have been herein inscribed. The main aim of this book is to educate the disciples of The Way, Sufism, in the Gnosis of Allah and to provide those who are attracted towards Allah, with food for thought. Secondly, it is meant to instruct those who love Allah in the manners to be observed in His Holy Court.

I pray that Allah may place His Special Favor and Blessings upon all those who read this book with concentration; ponder upon its contents and treat it with respect and consideration. I have included such subjects in this book that will serve to heighten aspirations and increase the ability of the pious. These facts will haply acquaint the heedless with the blessedness of their unawakened aspirations. It is obligatory upon the Saints that they do not reveal the inner secrets of the hearts, as ordinary people are not capable of sustaining such knowledge. Those who possess this knowledge are extremely limited in number. Those who tread the Path of Gnosis and attempt to attain unto Allah are obviously few in number and those who are aware of the rank and dignity of the Saints are very limited. The vast majority of the people are unaware of the dignity; eminence; nobility and honor of the Sages of Allah. Thus it is imperative that the Gnostics conceal the tokens of Allah's Grace from the uninitiated.

May The Almighty Allah of Sublime Glory, Bless us all with the ability to turn towards His Holy Self. I pray for the ability and strength to carry out those deeds that meet with His Approval and are Liked by Him.

We pray that Allah bestow upon us His Help. In order to remain steadfast in belief and trust in His Holiness. Undoubtedly He is The Possessor of Power; The Most Generous; The Divine and Blessed; The Most Forgiving; The Pardoner.

A similar concept from Cosmic Consciousness divides consciousness into three states, which are: Simple Consciousness; Self Consciousness and Cosmic Consciousness. Yet again a parallel is to be found in the terms Reptilian Consciousness; Mammalian Consciousness and Human Consciousness the three epochs of human development. Transcendentalism or Cosmic Consciousness are linked to the Nafs-e-Mutmaena or Contented Self whereas Nafs-e-Lawamma or Guilty Conscious Self is akin to Self Consciousness or Mammalian Consciousness. Finally Nafs-e-Ammara or Mammalian Self Commanding to Evil falls under the category of a twilight world that lies between the Reptilian Consciousness and Mammalian Consciousness with greater inclination towards Reptilian Consciousness which is Simple Consciousness.

It might not be amiss to repeat a Homily from the World Famous Sufi Sage Maulana Rumi Upon whom be the Mercy of Allah. A number of fellow travelers from different nationalities arrived at a Caravan Sarai, the leader of the party asked them what they would like to eat? Each traveler responded with a different demand in their respective tongues. Highly perplexed the leader sought advice from a local Sufi. The Sufi took their money and purchased a quantity of a single item and accompanied the leader back to the waiting travelers. The leader was apprehensive about the wisdom of this act but held his peace. He was pleasantly surprised when he saw his companions welcoming the Sufi with audible appreciation. It transpired that each traveler had asked for grapes but used their own language to express their desire. Thus each asked for the same thing but seemed to be opposed to the others. Perhaps we too can benefit from this Homily and learn greater understanding of our different civilizations; creeds; faiths; races; culture and traditions.

It might be pertinent and current to point out the fact that the Jihad or Holy War that is recognized as Akber or Supreme consists in fighting with this Base Self Commanding to evil and persuading it, by rigorous abstention and self abnegation, to convert into a steed that carries the Human consciousness swiftly towards cosmic consciousness. Once again as stated by *Seyyed Hossein Nasr* in *Al-Serat*, The Interior Life in Islam, Vol. III, Nos. 2 & 3, "The constant inner war against all that veils man from the Truth and destroys his inner equilibrium. The greater holy war (*al-jihad al-akbar*) as this inner battle has been called, by the Holy Prophet, is, like the "unseen warfare" of Orthodox spirituality, the very means of opening the royal path

to the center of the heart. It is the battle, which must of necessity be carried out to open the door to the way of inwardness. Without this greater *jihad* man's externalizing and centrifugal tendencies cannot be reversed and the precious jewels contained in the treasury of the heart cannot be attained. The inward dimension is the key for the understanding of metaphysics and traditional cosmology as well as for the penetration into the essential meaning of religion and of all religions, for at the heart of every authentic religion lies the one Truth which resides also at the heart of all things and most of all of man. There are of course differences of perspective and of form.” Without this Jihad it is pointless to engage in Jihad against the active enemies of Allah and the perpetrators of evil.

An early Mystic poet from Iran, the much celebrated and loved “Hafiz Shirazi” (RA) has said:

I HAVE COME INTO THIS WORLD TO SEE THIS

I have come into this world to see this:

**the sword drop from men's hands even at the height
of their arc of anger**

**because we have finally realized there is just one flesh to wound
and it is His - the Christ's, our
Beloved's.**

**I have come into this world to see this: all creatures hold hands as
we pass through this miraculous existence we share on the way
to even a greater being of soul,
a being of just ecstatic light, forever entwined and at play
with Him.**

I have come into this world to hear this:

**every song the earth has sung since it was conceived in
the Divine's womb and began spinning from**

His wish,

**every song by wing and fin and hoof,
every song by hill and field and tree and woman and child,
every song of stream and rock,
every song of tool and lyre and flute,
every song of gold and emerald
and fire,**

**every song the heart should cry with magnificent dignity
to know itself as**

God:

for all other knowledge will leave us again in want and aching -

**only imbibing the glorious Sun
will complete us.
I have come into this world to experience this:
men so true to love
they would rather die before speaking
an unkind
word,
men so true their lives are His covenant -
the promise of
hope.
I have come into this world to see this:
the sword drop from men's hands
even at the height of
their arc of
rage
because we have finally realized
there is just one flesh
we can wound.**

*(Love Poems From God: Twelve Sacred Voices from the East and West by
Daniel Ladinsky)*

To touch upon another aspect of the same subject that should shed further light upon a somewhat vague perspective about Sufism is that it contains within itself the seed that is capable of germinating with favorable conditions to provide the Sufi with “Kashf” or unveiling. A Holy saying of the Holy Prophet states:

“Allah has seventy veils of light and darkness. Were they to be removed, the glories of His Face would burn away everything perceived by the sight of His creatures.” In their book “The Vision of Islam”, Sachiko Muratta and William C. Chittick say: “In Western languages, the word mysticism is often used in a sense that approximates the use of the word unveiling in Islamic languages. However, mysticism has unfortunate connotations that tend to confuse the issues rather than clarify them.” Let me also point out that there is no such thing as Islamic languages. Of course the Holy Quran is revealed in Arabic and some would hold that Arabic and Hebrew are both offshoots of a revealed rather than evolved language. That is as may be, however, placing a Universal religion that is actually embracing all that precedes it with necessary correction and updating does not sit contentedly with mere racial or cultural expression. Of course the

venerable authors mean languages that are spoken within the bounds of the Nations and Races that have adopted Islam.

It was necessary to point out the afore mentioned, in order to highlight the inner and final aspect of Sufism rather than confuse you with a list of terms and minute details. Is it not the goal of all higher religions and ethical philosophies and do they not thus emanate from the same Divine source? Why is it necessary to categorize and file away? Why attribute and consign to oblivion? Why not dive deep into the ocean of gnosis and seek the pearl of wisdom that lies within us and is the aim of existence to attain unto. *“There is, apart from mere intellect, in the make-up of every superior human identity, a wondrous something that realizes without argument, frequently without what is called education (though I think it is the goal and apex of all education deserving the name), an intuition of the absolute balance, in time and space, of the whole of this multifariousness, this revel of fools, and incredible make-believe and general un-settled-ness, we call the world; a soul-sight of that divine clue and unseen thread which holds the whole congeries of things, all history and time, and all events, however trivial, however momentous, like a leashed dog in the hand of the hunter. (Of) such soul-sight and root-center for the mind, mere optimism explains only the surface”.*¹

Walt Whitman, Specimen Days and Collect, Philadelphia, 1882, p.174

We are now ready to digest the final part of this lecture and that is in essence the distillation of the Sufi process. It is important to note this aspect before we can begin to understand what Sufism is, was, should be, or will become. The Act of Creation is stated to be because “Allah was a hidden treasure and wished to be known”. The process of Sufism upon the Sufi is served as an analogy of the mirror. This mirror is a persona empty of self (ego) polished by a process of unified consciousness of the Divine as it is manifested in all forms. The Sufi is the instrument wherein the Divine can have a vision of Self in another form. The Sufi, himself or herself being empty of self develops the capacity to reflect the Divine to the divine. Thus the Sufi is unveiled in order to allow Light to reflect Light, Presence bear witness to Presence and the “Desire to be known” is made manifest.

Can we now safely state that the origin of Sufism lies with the Creator and descends to humanity through myriad streams and springs. All of which take their source from the Creator? I strongly feel that we can rightly do so. It is pertinent to understand that the Sufi process is the opposite of indoctrination and is the awakening of the original and not self-conscious individual to their true state of awareness.

¹ Walt Whitman, Specimen Days and Collect, Philadelphia, 1882, p.174.

Any Questions?

A

Ali Hujwari ·

Kashf Al Majub · 1

B

Buddhism ·

Buddha · 2

C

Christian · 1, 3

consciousness · 3, 4, 5, 8, 11

Cultural Islam · 2

D

Daniel Ladinsky ·

Twelve Sacred Voices from the East
and West · 10

E

Empeccoles ·

Cosmology · 5

Enneads ·

Plotinus · 5

esoteric · 2, 3, 4, 5

exoteric · 2

F

F.A.D. Tholuck · 1

G

Gnosis ·

Maarifat · 6, 7

Greek · 1, 2, 3

H

Hafiz Shirazi · 9

Haqiqah ·

Haqeeqat · 5

Hazrat Abu Bakr · 3, 4

Hazrat Ali · 3, 4

Hazrat Meraan Bheek Sarkar · 4

Hermes ·

Hermeticism; Poimandres · 5

Hinduism · 2, 3

Holy Prophet · 1, 2, 4, 8, 10

I

Islam · 1, 2, 5, 6, 8, 10

J

Jihad ·

Holy War · 8, 9

Junaid Baghdadi · 6

K

Kashf · 1, 10

L

lower selves ·

Nafs · 7

P

Path ·

Sufi, Sufism, Tassawuf · 1, 2, 4, 5, 6, 7

Pythagoreans ·

Niomachus · 5

Q

Quran · 2, 4, 5, 10

S

Sabri Chisti · 4

Sachiko Muratta ·

The Vision of Islam · 10

Saints ·

Sufi; Christian · 3, 6, 7

Seyyed Hossein Nasr ·

The Interior Life of Islam · 5, 8

Shariah · 5

Silsilah Mujammah Al Bahrain

(Conjoining of Oceans) Nakshbandiya

(Abul Aalahiya), Qadri Suhrwardy,

Qadri Razzaqi, Firdausi, Qalandari,

Chisti Nizami, Chisti Sabri. · 1

Sirdar Timur Hyat-Khan · 6

SUFISM ·

Sufi; Tassafwuf · 1

T

Tariqah ·

Tareeqat · 5

Tassawuf · 1, 3, 5

The Prophets David and Solomon · 5

W

Walt Whitman · 11

Specimen days and Collect · 11

William C. Chittick ·

The Vision of Islam · 10

Z

Zen · 2, 3