

*What is Tasawwuf? An Answer by
Hadrat Ali bin Uthman al-Hajweri
known as Hadrat Data Ganj Buksh رَحْمَةُ اللهِ عَلَيْهِ
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by

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The following article is an edited transcript of an English talk given in 2003 by Professor Dr. Mohammad Ahmed Qadri, Founding Director of IECRC, Northern California. Professor Dr. Mohammad Ahmed Qadri is a renowned scholar from Pakistan, who taught at the University of Karachi for over 20 years. He has expertise both in modern education as well as traditional Islamic sciences, having completed the Dars-e-Nizami, an 18 year traditional Islamic course from Pakistan and has studied with scholars from Al-Azhar University, Cairo. He has dedicated his life to spreading the light and love of our beloved Master, Prophet Muhammad ﷺ.

In the Name of Allah, The Beneficent, The Merciful

Hazrat Syed Ali Uthman al-Hajwari also known as Data Ganj Buksh rahmatuLlah ta'ala alayhi is a renowned Muslim Wali (Friend) of Allah, a well-known scholar and a symbol of the Islamic world. He is resting in Lahore, Pakistan. His eminent personality does not require an introduction. However, for the benefit of people in the Western world who may not be familiar with this important personality of the Islamic Ummah, let it be stated that he has contributed a great deal in the fields of Tasawwuf, Fiqh (Islamic jurisprudence), Logic, 'Ilm-ul-kalaam, Hadeeth and Tafseer. Hazrat Syed Ali Uthman al-Hajwari rahmatuLlah ta'ala alayhi is noted for his pioneer research work known as the *Kashf-ul-Mahjoob* or "Unveiling the Veiled". This is an important document in tasawwuf and no one can enter the field of tasawwuf ignoring it. This is a fundamental source of metaphysics especially for those who are interested in the knowledge of metaphysical behavioralism. Such people should read this important book about the different aspects of tasawwuf.

Hazrat Ali Hajwari rahmatuLlah ta'ala alayhi defines himself as the mureed and khalifa of Hazrat Shaykh Abul Fadal Muhammad bin Hasan, who was the khalifa of Hazrat Abul Hasan al Husri, who was the khalifa of Hazrat Abul Abbas al Ashqani, who was the khalifa of Hazrat Abubakr Shibli, who was the khalifa of Master Junayd Baghdadi who was 6th in the spiritual lineage to Hazrat Ali ؑ, the cousin and son-in-law of the Prophet Muhammad ﷺ. It is clear then that Hazrat Ali Hajwari rahmatuLlah ta'ala alayhi has bai'ah, i.e. his hand is very near to the golden chain of awliya ikram through his murshid to Hazrat Ali ؑ and then to Hazrat Nabi-e-kareem ﷺ. In tasawwuf this is know as bai'ah - someone who sells himself for the sake of Allah and His Rasool ﷺ, giving his words that he will never commit a sin or anything wrong regarding following the Shari'ah. The first and basic principle of Tareeqa is to be obedient to the Shari'ah. This is why Hazrat Shaykh Ali Hajwari rahmatuLlah ta'ala alayhi clearly defines in his book about the importance of Shari'ah and says that the people of Shariah could be a khalifa and preacher of Islam through tasawwuf. In this regard, Hazrat Shaykh Data Ganj Buksh rahmatuLlah ta'ala alayhi comprehensively discusses about tasawwuf or Sufism. It is very important to discuss this topic because it is almost an enigma for those who don't understand it properly and have some doubts about it. Also, those who follow tasawwuf, don't always know how to comply with the orders of tasawwuf in their lives. It is therefore, very important to discuss the principles of Sufism or tasawwuf.

Tasawwuf can be translated in English as Metaphysics. However, metaphysics may not encompass the full meaning of tasawwuf. Nevertheless, this is how it is typically translated in the English language. Allah subhanahu wa ta'ala has said that there are servants of God who walk humbly on the earth and when an ignorant one converses with them, they pray for his welfare. This is in the Quran. This shows that it is not desirable for a true believer to unnecessarily quarrel

with those ignorant folk who walk arrogantly on God's earth. This is also a characteristic of a Sufi or a pious person. The Holy Prophet Muhammad ﷺ said:

“Those who hear the prayers of a Sufi and do not say Ameen, come in the list of the negligent, in the eyes of Allah subhanahu wa ta’ala.”

This Hadeeth clearly refers to Sufism and presents a comprehensive knowledge about acceptance in the eyes of Allah subhanahu wa ta’ala. This hadeeth proves that Sufism was practiced in the blessed time of the Holy Prophet Muhammad ﷺ. What is the reason for the name of Sufi or Sufism? Some people say that Sufis are called Sufis because they belong to the first “saf” or row, meaning the highest category. Others say that their conditions correspond to those of the ashab-as-sufha - people of the verandah. Some are of the opinion that it comes from “safa” or purity. Each person has interpreted its meaning according to their own understanding. But according to the dictionary all this is debatable. The most correct meaning of this word is probably safa or purity, which means purity of the qalb or heart, the opposite of which is impurity. This means that an individual who has a pure heart through the light of Quran and Sunnah would be a Sufi because of the purity of his or her intention, activities, actions, da’wah (invitation to Islam), belief in Allah and His Rasool ﷺ. Some people say that they don’t like Sufism. But they don’t know the reality. Anyone who has a pure heart with sincerity, submission to Allah subhanahu wa ta’ala and His Rasool ﷺ is a Sufi. The Holy Prophet Muhammad ﷺ said:

“Goodness has gone from the world and only bad remains.”

The good in anyone is called his “safawaat” – own selections. When Sufis make their manners and deeds desirable and attain salvation from their lower desires, they become known as Sufis. This name is just an outward demarcation by which they are recognized. The truth is that their states are so elevated that they cannot be disobeyed. This should satisfy those who require a derivative of this word. But Allah Almighty has kept the states and stations of the Sufi hidden from the common people. Some people think that Sufism is the name of some outward status without any inner reality. Some say Sufism is a meaningless custom and deny its existence by mocking it, denying the beliefs of the people of the verandah, and the respected companions of the Holy Prophet Muhammad ﷺ.

It is important to refer to the period of the Holy Prophet Muhammad ﷺ regarding confirmation of tasawwuf. People ask what the criterion is for the practice of tasawwuf during the period of the Holy Prophet Muhammad ﷺ. This can be answered by saying that the sahaba ikram (companions) ridhwanuLlah ta’ala alayhim ajma’een of the Holy Prophet Muhammad ﷺ were Sufis. If one turns to the life of Hazrat Abubakr Siddeeq ؓ, this is certainly true. “Verily

purity of the heart is an attribute". If one wants to be a Sufi, one should look at him, see how he behaved and how he purified his heart. When his heart was purified of the love of the world, his hand was automatically cleansed of the filth of the world. He gave away everything in the Way of Allah subhanahu wa ta'ala. These are all attributes of a true Sufi. Denying them is denying the truth and is clearly an act of pride. According to Hazrat Shaykh Ali Hajweri Data Ganj Buksh rahmatuLlah ta'ala alayhi, "I say that purity is the opposite of impurity." Actually impurity is an attribute of man. In truth, a Sufi is someone who is purified of the filth of the world. In the beginning, when the women of Egypt were antagonistic towards Zulekha, this was a display of human frailty but when they saw the beauty of the elegance of Hazrat Yusuf alayhis salaam, their human attributes disappeared and they cried out "This is not a man!" They said this because their human attributes had disappeared and Hazrat Yusuf alayhi salam appeared to them as an angel and not a human being. That is why the Sufi Shaykh has said that purity is not a human attribute because man is made of mud, which contains filth. A human is not free of the impurities of the lower self because his origin is in mud. He cannot attain a pure heart by his deeds, nor can the human impurities be cleansed through striving and other things. Purity of heart has nothing to do with words and deeds, nor any connections with his apparent names and titles. Saintliness is in the nature of the Friends of God – they are sons without clouds. This was the statement of Hazrat Data Ganj Buksh rahmatuLlah ta'ala alayhi. He has clarified the characteristics of a Sufi, i.e. a person who is pious. According to him, *a Sufi after purifying his heart because of Noor-e-Khuda Bandi i.e. the Noor of Allah subhanahu wa ta'ala which reflects from his personality or his face, gives light to others and he becomes an angel, a role model for others because his personality does not reflect human nature because he goes away from all kinds of selfishness, all kinds of his own pre-decisive powers or decision makings. He is compelled and bound to follow the Shariah under the guidance of his spiritual leader who is his murshid.* The greatest Murshid or Spiritual Guide was the Holy Prophet Muhammad ﷺ for his companions. After that the first vicegerent was Hazrat Abubakr Siddeeq ؓ because of his sidq or truth regarding his belief regarding Nabi-e-kareem ﷺ. He was declared as Siddeeq-e-Akbar - the greatest person who loves the Holy Prophet Muhammad ﷺ with truthfulness. This is obviously a well organized institution in a manner that when a Sufi follows Allah subhanahu wa ta'ala's order and has true love in his heart and mind regarding Nabi-e-kareem ﷺ, then he keeps himself away from satanic feelings, i.e. wasawis. The Quran says:

Qul a'oodhu bi rabbin Naas ◇ *Malikin Naas* ◇ *Ilaahin Naas* ◇ *Min sharril waswaasil Khan Naas* ◇ *Alladhee yuwaswisu fee sudoorin Naas* ◇
Minal Jinnati wan Naas ◇

Say I seek refuge in the Lord of mankind ◊ The King of mankind ◊ The God of mankind ◊ From the evil of the slinking whisperer ◊ Who whispers in the hearts of mankind ◊ From the jinn and mankind ◊

(Quran 114:1-6)

It means a Sufi, a pious person always believes in the oneness of God and Prophethood of Muhammad Rasool-uLlah ﷺ without any doubt and he follows the Quranic order.

Alif Laam Meem ◊ Dhaalikal kitaabu laa raiba feeh
Alif Laam Meem ◊ This is the exalted Book (the Qur'an),
in which there is no place for doubt

(Quran 2:1-2)

It means he follows without any doubt, Allah's order and His Rasool's ﷺ practical life. That is why he purifies his life through mujahidah or spiritual struggle. In this regard the viewpoint of Hazrat Ali Hajwari rahmatuLlah ta'ala alayhi carries weight. It deals with the meaning of tasawwuf, regarding our behavior and affiliation with this institution.

According to Hazrat Ali Hajwari rahmatuLlah ta'ala alayhi, Sufi is the name given to the perfect and accomplished Friends of Allah subhanahu wa ta'ala. The one who is drowned in love is called a Safi – a pure one. And the one who is drowned in the Beloved and free from other than Allah is called a Sufi. How beautifully he explains the terms and terminologies! If we explain the statement of Hazrat Data Ganj Buksh rahmatuLlah ta'ala alayhi, "drowned in love" means turning towards Allah Almighty through excessive prayers and spiritual striving. And "drowned in the Beloved" means attaining nearness to the Divine Being and being continually absorbed in Him. This is Fana fiLlah. This is a stage not easily obtainable. It requires a lot of mujahida, i.e. spiritual struggle. The condition is that this must be attained under the guidance of a spiritual guide because a spiritual guide is a necessity in the pursuit of tasawwuf. Without a teacher one cannot read a single book, one cannot read the Quran, so how is it possible to go through spirituality without having a Shaykh or spiritual guide? Some people say that it is not necessary to have a spiritual guide if we start our adhkaar or wazaif. This is their imagination. The reality is that Hazrat Shaykh Ali Hajwari rahmatuLlah ta'ala alayhi says that as it is necessary to have a guide with everything else, the same applies to the discipline of tasawwuf. Without having a Shaykh, no one can achieve his or her goal. It must be understood that observing all these important factors and experiences, the orders and commands of the Shaykh must be followed. It is imperative to submit oneself to the Shaykh without any questions because the Shaykh is the Amir. Regarding this, Hazrat Shaykh Ali Hajwari rahmatuLlah ta'ala alayhi refers to a Quranic order (ayah).

The Quran says:

*Yaa ayyuhal ladheena aamanu atee'ul Llaaha wa atee'ur Rasoola
wa oolil amri minkum*

**O People who Believe! Obey Allah and the Noble Messenger
and those amongst you who are in authority**

(Quran 4:59)

Follow Allah's order and the orders of Nabi-e-kareem ﷺ and "ulil Amr" means the spiritual guide, the Amir, or spiritual leader. This refers to a personality known as murshid. So a seeker who is the mureed must follow orders of his Shaykh or spiritual guide to obtain maqamat or status in tasawwuf.

Hazrat Ali Hajweri rahmatuLlah ta'ala alayhi also describes the kinds of Sufis. According to him, *there are three types of Sufis: 1) Sufi, 2) Mutasawwif, and 3) Mustasawwif. The Sufi is he who has annihilated himself and is living eternally with Allah Almighty. He emerges from his human state and is united with Reality. The second kind according to Hazrat Ali Hajweri Data Ganj Buksh rahmatuLlah ta'ala alayhi is one who is constantly engaged in spiritual striving to attain a higher state and tries to follow the footsteps of the exalted Sufis. The 3rd kind is one who dons the appearance of the Sufi merely for the sake of wealth and position. He does not have any real connection with either the Sufi or mutasawwif. The mustasawwif is like the fly to the Sufi. Others say he is like the wolf. These definitions indicate that Hazrat Data Ganj Buksh understood his age and those artificial sufis who were earning money or were playing with the institution of tasawwuf. During that time also such people existed. And the same kinds of Sufis exist in the modern age as well. However, this does not mean that because of these people who are committing wrong, this important aspect of Islam be negated. There may be many people who are doing such things for the sake of money or status or fame, but that does not mean that all people who are truly pure and pious should be blamed. If one looks at the ulema, they have been identified in two categories: ulema-e-haqq – the followers of truth, and the ulema-e-su' – the highly selfish. The ulema-e-haqq are contributing to the preaching of Islam or its services because they have committed their lives to it. These are well known ulema and sometimes they are not known but we must pay proper respect to them. They have contributed a lot to the discipline of Islamic studies. The same is with the Sufis. It must be kept in mind that these Sufis are basically ulema. There are many Sufi schools of thought such as the Qadriyya, Chishtiyya, Naqshbandiyya, Soharwardiyya, Rifaiyya etc. Who are these? Hazrat Shaykh Abdul Qadir Jilani ؒ, the founder of silsila-e-Qadriyya and Hazrat Khwaja Mohiuddin Chishti rahmatuLlah ta'ala alayhi, Hazrat Data Ganj Buksh rahmatuLlah ta'ala alayhi are basically well known ulema and they never started Sufism without the proper understanding of Shariah. These spiritual guides believe that Islam has two eyes – one is Shariah*

and second is Tareeqa. If one wants to have a proper understanding of Islam regarding its different aspects and meanings, one will have to gain Islamic knowledge. The people who fear in their heart the obedience to Islamic Law, the cosmic law, and the universal law are the true scholars. They are called Sufiya-e-ikram. If their personalities are analyzed, one will see that they sacrificed their entire lives spending it in mujahida or spiritual struggle. The Hadeeth of the Prophet Muhammad ﷺ says:

**“Mootu qablan tamootu”
Die before death**

This does not mean suicide. It means that one should curb ones worldly requirements and selfishness and submit oneself to the willingness of Allah subhanahu wa ta’ala and His Rasool ﷺ. These are the real ulema who have only one aspect in their lives. They have been created in this world to follow Shariah and to make people be obedient to Allah and His Rasool ﷺ. That is why they continue the tradition of bai’ah – spiritual contract. This contract needs a comprehensive Islamic institution, which is called tasawwuf. And the greatest Sufis were Hazrat Abubakr Siddeeq ؓ, Hazrat Usman Ghani ؓ, Hazrat Umar Farooq ؓ, and Hazrat Ali ؓ. Hazrat Ali ؓ is the founder of silsila-e-Qadriyya. Because of him this silsila was promoted and mostly these salasil in this world are being observed and followed because these Sufis, these real ulema have great love for the family of the Holy Prophet Muhammad ﷺ. These are known as ahl-e-bayt. Because ahl-e-bayt are role models for the following of Shariah and Tareeqa. The Holy Prophet Muhammad ﷺ taught Hazrat Ali ؓ regarding mujahida (struggle) with a lot of special practices. These practices were observed after the death of Hazrat Ali ؓ and till now these Sufi practices are being followed largely in the world.

Hazrat Ali Hajwari rahmatuLlah ta’ala alayhi described the different sayings of the Sufis regarding their opinion about tasawwuf and in this regard Hazrat Data Ganj Buksh rahmatuLlah ta’ala alayhi narrates the words of Hazrat Dhun Nun Misri rahmatuLlah ta’ala alayhi. According to him, *the Sufi is he who speaks the truth. In his silence all parts of his body give evidence of his absorption in God. This means that when the Sufi talks, he relates the truth and his knowledge of God. His speech is according to his spiritual state. When he is silent, his silence declares his absorption in God, in Allah subhanahu wa ta’ala. He is an example of detachment from the world. His discourse is about truth and his conduct is complete detachment.* In other words, his speech is pure truth and his actions are pure absorption in Allah subhanahu wa ta’ala. Another saying has been reported by Hazrat Ali Hajwari rahmatuLlah ta’ala alayhi. It is a saying of Hazrat Junayd Baghdadi rahmatuLlah ta’ala alayhi. When he was asked if Sufism was an attribute of man or Allah subhanahu wa ta’ala, he replied that in reality it was an attribute of the Creator, but in the world

it is a human attribute. Man's attributes are perishable and temporary. Allah's attributes are ancient and eternal. For example, when man was ordered to fast, it became his attribute and duty to obey but in fact it was Allah's command. Allah Almighty said to the Holy Prophet ﷺ to tell the people that "fasting is Mine and I am its reward". That is why the outward fasting is an act of man but the inward, the true Doer is Allah subhanahu wa ta'ala and the shadowy doer is the individual. Hazrat Ali Hajwari rahmatuLlah ta'ala alayhi further tells us about the sayings of Sufiya-e-ikram ridhwan-Allahu ta'ala alayhim ajma'een. Hazrat Abul Hasan Noori rahmatuLlah ta'ala alayhi, another well-known Sufi says that *Sufism is denying the pleasures of the lower self*. This has two types – one is real and one is shadowy. According to Ibn Jala Damishqi rahmatuLlah ta'ala alayhi, *Sufism is truth, not just a custom or form. The reason is that customs are connected to people and truth is connected to Allah subhanahu wa ta'ala. The very name Sufi means distancing from people. It is definitely far above mere custom*. Hazrat Abu Umar Damishqi rahmatuLlah ta'ala alayhi says that *Sufism is for those who see the universe as defective and in fact close their eyes to it*. According to Hazrat Ali Hajwari rahmatuLlah ta'ala alayhi to see the universe as flawed is the specialty of fana fiLlah. And closing ones eyes to it is the state of baqa biLlah because at this state, the salik (seeker) cannot see himself and Allah subhanahu wa ta'ala sees through his eyes. According to Hazrat Ali Hajwari rahmatuLlah ta'ala alayhi the seeker sees the world and does not step inside it. The better person is he who finds faults with the world. He hates it and does not long for it. A higher state is to not see the world at all. Because even if he hates it, he is still veiled. Because seeing other than Allah subhanahu wa ta'ala is also a veil. Hazrat Ali Hajwari rahmatuLlah ta'ala alayhi mentioned the saying of Hazrat Junayd Baghdadi rahmatuLlah ta'ala alayhi. Hazrat Junayd Baghdadi rahmatuLlah ta'ala alayhi said that *Sufism is founded on 8 qualities:*

1. *Generosity: The generosity of Hazrat Ibrahim alayhis salam for the sacrifice of his son in the way of Allah subhanahu wa ta'ala*
2. *Acceptance: The acceptance of Hazrat Ismail alayhis salam*
3. *Patience: The patience of Hazrat Ayyub alayhis salam*
4. *Signs: The signs of Hazrat Zakariyya alayhis salam*
5. *Poverty: The poverty of Hazrat Yahya alayhis salam*
6. *Woolen robe: The woolen robe of Hazrat Musa alayhis salam*
7. *Traveling: The traveling of Hazrat Isa alayhis salam*
8. *Piety: The piety of Hazrat Muhammad Mustafa ﷺ*

The generosity and sacrifice of Hazrat Ibrahim alayhis salam was such that he sacrificed his son in the way of Allah subhanahu wa ta'ala. The acceptance of Hazrat Ismail alayhis salam was such that he placed his neck under the knife and was prepared to sacrifice his dear life. The patience of Hazrat Ayyub alayhis salam was such that his body was infested with worms but he was content with whatever Allah Almighty willed for him. The signs of Hazrat Zakariyya alayhis salam was that Allah subhanahu wa ta'ala said in the Quran that for three days

he did not talk to anyone except by signs and hints. Allah subhanahu wa ta'ala also said about him that Allah Almighty spoke to him secretly. The poverty of Hazrat Yahya alayhis salam was such that he was an alien in his own land, a stranger among his own people. The travels of Hazrat Isa alayhis salam was such that he carried with him only a wooden bowl and comb. When he saw a man drinking water by cupping his hands, he threw the bowl away and when he saw a man combing his hair with his fingers, he threw his comb away. The woolen robe of Hazrat Musa alayhis salam was such that he always wore the same robe. And the piety of Hazrat Muhammad Rasool Allah ﷺ was such that although Allah Almighty had given him the keys to the treasures of all the worlds, he only requested Allah subhanahu wa ta'ala to give him food one day and keep him hungry the next. This is a great principle in Tareeqa.

It is then understood that tasawwuf is purely Shariah. Because Shariah also requires all of these conditions. Shariah is the name of the orders and Tareeqa is a means of obedience to Allah subhanahu wa ta'ala and His Beloved Prophet Muhammad ﷺ. According to Hazrat Abul Hasan Husri rahmatuLlah ta'ala alayhi, *the Sufi is he whose existence has no non-existence and his non-existence has no existence, meaning that whatever he attains, he never loses and whatever he loses, he never regains.* If we explain the saying of Hazrat Abul Hasan Husri rahmatuLlah ta'ala alayhi that when a Sufi attains Allah subhanahu wa ta'ala, he never loses Him, and when he loses himself, i.e. the negation of his ego and super ego, the negation of his self, he never regains it. This means that when he involves himself in Dhikr, i.e. remembrance of Allah subhanahu wa ta'ala, he never regains his own personality. He just gains the personality of Allah subhanahu wa ta'ala and His willingness. Hazrat Abu Hafs rahmatuLlah ta'ala alayhi says *Sufism is the name of courtesy at all times, at every place and in every condition. Whoever sees courtesy as indispensable will reach high stations. Whoever is not constantly courteous will be cast far away. His pride and vanity make him think that he is near and accepted.* What does this mean? This is in accordance with the sayings of Hazrat Abul Hasan rahmatuLlah ta'ala alayhi who says that *Sufism is not the name of a denomination, nor of any science; but it is morals.* This means that if this were a science, it would be attainable by lectures and instructions. Unless an intention is made for it, it cannot be practiced, because Sufism mostly depends upon the acceptance of your submission. This is reciprocal. There are thousands of examples where a mureed (seeker) goes to his Shaykh and presents himself for services and he remains there for a long time but unluckily he does not get as much as he expects. This is not the fault of the spiritual guide or Shaykh, it is the fault of the mureed who unluckily loses his status in the eyes of the Shaykh. It is not necessary that he does it knowingly. It may happen unknowingly. But a mureed should be very cautious about his actions, because a Shaykh who is his real guide regarding Shariah and Tareeqa, sees his actions, his talk, and his way of behavior. All kinds of actions are very important in the eyes of Shaykh. This is

why there are many spiritual students who go to a Shaykh with willingness, but come out of the circle with no gain. So, Hazrat Shaykh Abul Haq rahmatuLlah ta'ala alayhi recommends to be very careful regarding talking in front of the Shaykh and to be very submissive in the spiritual meeting. Hazrat Abul Hasan Noori rahmatuLlah ta'ala alayhi says *Sufism is the name of freedom, abstaining from artificiality, having generosity and the spending of wealth*. This means that a Sufi should be freed from desire and greed. It also means that he should not be proud of his own bravery and generosity. He should not be selfish in worldly actions. Generosity in the world is that worldly goods should be given to worldly people.

These important sayings of awliya ikram clarify many aspects of Sufism or tasawwuf. The basic principle of tasawwuf is purity and the theme of tasawwuf is to be honest and sincere, with good intentions. If a Sufi is really anxious to move towards his spiritual destination, he should follow the instructions of his spiritual guide and there should be no shadow of doubt about the commands of his Shaykh. Because the Shaykh is a focal point of spirituality. If someone has doubt about his Shaykh or feels that he can attain the stations of tasawwuf without one, that would be a wrong imagination, a false behavioralistic approach because the entire basis of Sufism requires the Shaykh and his willingness. It is a kind of ijaza. Ijaza means permission to move on or to get further steps or advancement in tasawwuf. These are done through spiritual actions (wazaif) and wazaif are done under the guidance of his or her spiritual guide. The guide is totally free from worldly interests, greed, and gives his time and concentration and also his academic patronage for the sake of Allah and His Rasool ﷺ. He does not require a single penny from his mureeds. That is why a pure Sufi and an artificial Sufi can be understood from one principle. A pure Sufi would not expect anything from his mureed. Neither would he look for gifts nor would he look for nazrana or money. He would be interested only in the process of purification. This process of purification refers to how the mureed is promoting himself in the discipline of tasawwuf. On the other hand, an artificial Sufi would be looking at the pocket of his mureed. He would be needy all the time and would be looking for the name and fame of the society and would be expecting more and more of the societal resources. If someone asks for these things or expects them directly or indirectly, he is an artificial Sufi or artificial follower of tasawwuf. These were the important principles laid down by Hazrat Data Ganj Buksh Ali Hajweri rahmatuLlah ta'ala alayhi.

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