

Abstract of the Article Published in Urdu

Whadat al-Wujud, Wahdat ash-Shahud, and Wahdat-i-Shahideen.

(The Doctrine of the Unity of All Being, The Doctrine of the Unity of All Manifestation, And the Doctrine of the Unity of the Certified Witnesses.)

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Abstract. A great majority of Muslims have believed Islamic spirituality since early centuries to be in accordance with the spirit of Islam. There have also been great many people in every epoch who have believed otherwise. Whatever stand point one takes, if it is based on authority it will enlighten people's minds; otherwise it will give rise to confusion. To talk with reference to the Qur'an is to talk on the basis of authority for Allah has held His revealed Word to be *al-Haqq* (i.e., the standard of truth). At present the Qur'an alone entertains this status for it confirms that texts of Allah's Word revealed in the past have been tempered. The term 'sufism' is prevalent for various forms of spirituality found in Muslims. It is a fact that neither the word 'sufism' nor the word 'sufi' occurs in the Qur'an nor can it be drawn thereof. Some scholars have tried to trace the origin of Islamic spirituality in the Qur'anic word '*Ihsan*' holding it as a level of believing. In our view the word '*Ihsan*' nowhere in the Qur'an occurs as a level of believing. *Tafseer-e-Fazli* (herein after referred to as *TF*) authored by Hazrat Fazal Shah and Muhammad Ashraf Fazli traces the origin of Islamic spirituality (commonly called sufism) in the Qur'anic word '*shahid*' (i.e., the certified witness/the devout). Keeping in view the Qur'anic diction, *Triqat-e-Shahideen* (The Way of Shahideen) seems to be the most appropriate epithet for rendering *TF's standpoint*. According to *TF* 'the way of *shahideen*' is the discipline for granting purification and then its verification. Sufism since centuries is divided into *wahdat al-wujud* and *wahdat ash-shahud* schools. Both these schools base their views on their respective mystic experiences instead of presenting them with reference to authority. *TF* does not agree with it. Keeping in view *TF's* approach of tracing everything Islamic from the Qur'an, it seems appropriate to render the view presented by *TF* as *wahdat-i-*

shahideen (the oneness of *shihdeeen*). This study works out in detail the stand point of *TF* mentioned above and examines the questions and objections likely to be raised about it.

Key Words: Sufism, al-Haqq, shahid, Triqat-e-Shahideen, Ihsan, wahdat al-wujud, wahdat ash-shahud, wahdat-i-shahideen