

Review Of Maulana Ashraf Ali Thanvi's Sayings About Sufism In Tafseer Majidi

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Abstract

Abdul Majid Daryaabadi is the follower of Maulana Ashraf Ali Thanvi and he has quoted Hakim-ul-ummah's sayings about Sufism in the form of references in his Tafseer. Maulana Thanvi himself was a great Sufi. He has done a lot of work in the field of Sufism and has explained the reality of Sufism through his sayings and writing. He has proven that both Shari'ah and Tariqat are inseparable through evidences, and pointed out and corrected the shortcomings of those who enter in this field. In short, he has covered all the possible aspects of Sufism through his teachings. In this article, a research review of Maulana Ashraf Ali Thanvi's sayings regarding Sufism, included in tafseer-e-majidi will be presented.

Keywords: Tafseer-e-Majidi Ashraf Ali, Sayings Sufism,

Tafseer-e- Majidi

Tafseer Majidi is the Tafseer of Maulana Abdul Majid Daryabadi Published in seven volumes in Majlis-e-nasheryat, Karachi 1998. In this Tafseer there is a comparative study of world religions, especially Judaism and Christianity. It contains a lot of provision for original references and sources of Tafseer, direct access to ancient sources and awareness of modern information. In Tafseer e Majidi .Ancient Tafseer have been utilized specially, Maulana Ashraf Ali Thanvi's Tafseer and sayings.

Introduction Maulana Ashraf Ali Thanvi

Khawaja Aziz-ul-Hasan Majzub writes about the birth of Hakeem-ul-Ummat Thanvi

“Hazrat Wala was born on 5th Rabi al-Thani 1280 AH on Wednesday morning”¹

Maulana Thanvi's real name was Abdul Ghani, but Hafiz Murtaza Panipati, who had a special relationship with his maternal family. Hafiz Sahib has suggested his name Ashraf Ali So he became famous by the same name. Thanvi's father's name was Munshi Abdul Haq. His father was a great noble man.²

He passed away at the age of 72 on the evening of Rajab al-Marjab 1362, July 19, 1943³

Education

He started his education from the Holy Qur'an and read some Paraz of the Qur'an

¹ Khwaja Aziz-ul-Hasan Majzub, Maulana Abdul Haq, Ashraf Al-Sawana Adar talifat, Multan 1427 AH,p1/45

² Twenty Big Muslim,p 308

³ Khwaja Aziz-ul-Hasan Majzub, Maulana Abdul Haq, Ashraf Al-Sawana ,p,4/73

from Hafiz Akhoojji, a resident of Muzaffarnagar district. He memorized the rest of the Qur'an from Hafiz Hussain Ali, and completed the Qur'an at the age of ten.

At that time, he received his primary education in Persian, from the teachers of Meerut, and secondary from Maulana Fateh Muhammad in The Thana Bhawan. He read the most important books of Persian from his maternal uncle Wajid Ali, who was among the most qualified teachers of Persian literature.⁴

Thanvi studied the first books of Arabic from Maulana Fateh Muhammad in his native village, Thana Bhawan, but received his formal education from Darul Uloom Deoband. He spent only five years in Darul Uloom Deoband from 1295 AH to 1301 AH.

His Mysticism and Murshid

His journey of Sufism started after meeting with Maulana Rashid Ahmad Gangohi, Maulana Khalil Ahmad Sahar Napuri and Maulana Fazlur Rehman Muradabadi. He sent a letter to Imdad Ullah Makki through Maulana Rashid Ahmed Gangohi, in which he requested him for Bait.⁵ Haji Imdadullah Makki accepted his request and allowed Thanvi to become his follower. But he invited him to Makkah. During his stay in Kanpur in 1301 AH, he went for Hajj with his father. So he got the oath of allegiance from Haji Sahib. After a few years, he went for Hajj again and stayed there with his pir⁶

Maulana Thanvi stayed with his Sheikh in Makkah for six months. In the meantime, his

sheikh gave him special spiritual training. When Haji Imdadullah saw in him all the signs of harmony, he made him his successors, and awarded him with the title of Khilafat⁷

His books of Sufism

He has written almost 30 books in the field of Sufism. Some of them are short magazines, some are lengthy books, some of them are reviewed of important books.

Al-Takshaf an-Mehmat al-Tasawwuf

This book is about Sufism. And this is actually a collection of various essays of Thanvi Sahib. And he himself writes about this book:

" This collection is not a valid book. Rather, it is the sum of some of its magazines or their components"⁸

This book is a collection of various magazines and articles of Sufism. In which the problems of Sufism in particular have been described in the light of texts (Nusus) and Along with that, it contains the interpretation of poems related to Sufism from the words of Masnavi and Hafiz. But the chapters of this book are not logical. Which makes it difficult for the reader to understand. Although this book has answered all the questions about Sufism and explained the poems of Hafiz and Masnavi. In short, we can say that this is an important book about Sufism.

⁴ As above, p 1/56

⁵ A pledge should be taken from the people for the matter of a shari'ah that they will do it, even if it is taken a pledge of the whole shari'ah, and a pledge is taken on a particular issue, it is called Bait(pledge)(Bait k Sharie Haisayt, Maulana Haseen Ahmed, Maktaba-ul-Sheikh Bahadurabad, Karachi)P,12

⁶ Khwaja Aziz-ul-Hassan Majzub, Maulana Abdul Haq, Ashraf Al-Sawana ,p,1/56

⁷ As above

⁸ Maulana Ashraf Ali Thanvi, Al-Takshaf an-Muhamat-ul-Sufism, Sajjad Publishers Manzil Hussain Lahore

Masail Al-Saluk Min Kalam Malik-ul-Muluk (Sufism issues in the light of the Qur'an)

This book is on the subject of Sufism in Arabic language which is one of Thanvi's famous books. In this book, he has proven the problems of Sufism from Quranic verses. And he himself has translated this book by the name of Raza-ul-Shukuk, which has a very difficult language to understand. This book is not for common people. Therefore, most of the time people misunderstand the book. So it should be understood from a researcher instead by one's own opinion because it is not for general audience. This book has been published in the margins of the Urdu translation Bayan-ul-Quran

Qasd al-Sabeel al-Mauli al-Jali

This is another famous book of Hazrat Thanvi Sahib. It consists of 9 guidance. Each guidance has a separate chapter. The first guidance is about the definition of the Tariqat, the Second, about avoiding sins, The third about mentions the signs of Murshid Kamil, the fourth In the fifth is about the purpose of Bait (allegiance), the sixth, about the causes of doubtful heart and the avoidance of it, the seventh is about not to disturb the matters of authority, which means that that the statement of authority should not be challenged by eagerly achieving it, the eight is about avoiding the practices prevalent among the Dervishes and their actions in which they have now become more corrupt, the ninth and the last guidance is about a text for the muridins (the followers). In this book, the truth and the correct method of Sufism has been explained. Special lessons have been recorded for illiterate and business

men. As usual, this book is a little difficult and lengthy for new people. However this book has been summarized by Maulana Muhammad Shafi in a simple and easy language.

Thanvi's sayings about the affirmation and purpose of Bait (pledge)

"يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ
يُبَايِعَنَّكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا
وَلَا يَسْرِفْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ
أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ
أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي
مَعْرُوفٍ قَبَائِعُهُنَّ"⁹

The very first question that hits the mind of a religious man is that from where Bait (pledge) is proven and what is its purpose? In this regard, Thanvi sahib says,

"The verse is very clear about the purpose of Bait(pledge).It condemns the Bait, in which there is no provision for action."¹⁰

Thanvi sahib proves Bait from this verse and tells the purpose of the it, that Bait is the name of action, there is no use of Bait without action, so those who only pledge Bait and do not do deeds later, then such Bait is useless?

Sayings about Sheikh Kamil

The first saying about Sheikh Kamil is:

"The people of Sarat Mustaqim should be followed, and reading of Books related to Sufism alone is not enough for this"¹¹

As the affirmation and purpose of Bait was stated, the next

⁹ Surat al.mumtahina,60/12

¹⁰ Maulana Abdul Majid Daryabadi, Tafseer-e-Majide, 5/42

¹¹ As above1/42

question is to whom should be pledged Bait, for which different words are used in Sufism, like Pir, Murshid etc. He should be a person who completely abide by Shari' aht and his words and actions show it. Only information about Sufism does not make a person Pir e Kamil.

Second saying:

"It is not necessary for a person to be a master of Irshad, kashf,(spiritual understanding) or to be distinguished from ordinary human beings in human needs. But he should have knowledge and practice."¹²

So, the perfect Sofi will be an ordinary person and it is not necessary for him to have miracles etc, which becomes his introduction, only he should be a complete follower of Sunnah. Those who demand such Kiramat (super natural power) from Murshids, are not right.

Third saying:

"From the act of righteousness, it is known that the Sheikh himself should be a man of practice, otherwise his teaching will not be fruitful."¹³

To sum up the whole discussion, the perfect Murshid is the one who is the follower of Sunna and it is not compulsory for him to have miracles and supernatural power. And in the same way, he is not free from physical needs, such as eating and

drinking, etc. In search of such a person to reform ourselves, every effort should be made

Saying about Caliphate¹⁴

The Holy Qur'an says that Allah has given prophet hood only to men.

"وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا"¹⁵

"We sent only messengers to you"

From this verse, Thanvi sahib argues

"Based on this verse, the people of Tariqa also give Caliphate to men"¹⁶

Apart from that there is another common thing between a Prophet and a common man that they both are Dai (preachers). All the prophets were men, and no woman has become a Murshida since, so a woman cannot become a caliphate.

Sayings about acts of Sufism

"اِنَّ مَا اَوْجِي إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ"¹⁷

O Messenger! Recite that which has been revealed to you by the Book, and perform the prayer; but prayer prevents indecency and evil, and Allah's word is above all, and Allah knows what you do.

From the above verse, Hazrat Thanvi has established the principles of the actions, performed by Salikeen in the field of Sufism.

"The verse contains all the principles of Sufism, i.e. recitation, prayer, zikr and

¹² As above 2/521

¹³ As above 6/ 212

¹⁴ When a sheikh knows that a murid has developed the capacity to guide others he awards the caliphate

¹⁵ Surat-ul- Anbiya.7/21

¹⁶ Maulana Abdul Majid Daryabadi, Tafseer-e-Majide,3/275

¹⁷ Suarat.al ankabut,45/29

meditation. All the actions and practices of Salikeens are subjected to the above principles."¹⁸

This quote of Thanvi shows that the practices of Sufism have two parts: The first one is recitation, zikr of Allah and meditation which is primary. The second one is those Wazaifs (specific prayers), given to Murideen (the followers) by their Murshids (Spiritual leaders). They (the followers) have to follow their Murshids.

Thanvi also proves the purpose and practices of Sufism from another verse of the Holy Quran.

"قَدْ أَفْلَحَ مَنْ تَزَكَّى"¹⁹ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى "²⁰

Maulana Thanvi says,

"These two short verses are comprehensive explanation of the deeds and purpose of the people of Tariqah (people of Sufi faith)"²¹

The main purpose of Sufism is to purify oneself, adopt good habits and avoid bad things to achieve this, it is necessary to observe prayers and zikr. Because through prayers, a person is saved from indecency and wrong deeds and zikr is a source of satisfaction.

"وَمَا لَنَا إِلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا

وَلَنَصْبِرَنَّ عَلَى مَا آذَيْنَاهُمْ وَوَعَلَى اللَّهِ فَالْتَوَكَّلِ الْمُتَوَكِّلُونَ"²²

The third saying:

"the first teaching of the verse is meditation that facilitates complete trust, which is followed by the

original command for complete trust"²³

"Meditate before you trust and prepare yourself mentally for complete trust." Then it will be easier to trust after that.

Regarding verses 10 to 12 of Sura al-Anfatar, Thanvi sahib says,

"Meditation on these verses is very useful for the reformation of Salikeen's actions"²⁴

In these verses it is mentioned that Allah has appointed two angels on man in the form of Keraman Katbin, who takes note of his every word and action, Therefore, every Muslim should not say or do anything that is contrary to the commands of Allah.

The summary of this discussion is that meditation is an important thing in the way of Tariqat and it is done for various purposes; such as peace of mind, to encourage oneself on trust, and to reform and introspect. It also shows that these are the reasons for which the Murshids meditate.

Zikr (remembrance)

"The recitation of the word Estirjaa (To Allah we belong and to Him we shall return)²⁵ is cure all troubles. Salikeens also recite this word to eradicate Qabz (contraction, a mental statement in which people do not want to do anything)²⁶, which is often experienced by Salikeen."

¹⁸ Maulana Abdul Majid Daryabadi, Tafseer-e-Majide

¹⁹ Surat aala,87/14

²⁰ As above87/15

²¹ Maulana Abdul Majid Daryabadi, Tafseer-e-Majide

²² Surat al ibraheem,14/12

²³ Maulana Abdul Majid Daryabadi, Tafseer-e-Majide, 2/234

²⁴ As above,7/427

²⁵ Word of estirjaa is (انا لله وانا اليه راجعون)

²⁶ Qabz (Contraction) In the case of Sophia, the tajli jalali of the beloved, i.e. the capture of the heart due to the arrival of the signs of greatness and forgiveness, or the separation of the incident for some purpose is called Qabz. (Al-Takshaf an-Mahamat al-Tasawwuf, p. 502)

Zikr is one of the important teachings of the path of Tariqat. There are various kinds of Zikr. The Murshids assign different kinds of Zikr to their Murideen according to their situation. Thanvi suggests the Zikr of Istirjaa' for those who are suffering from Qabz. Moreover when a person is facing any problem, it is Sunnah to recite the words of Istirjaa to get rid of it.

Saying about Forty days

"أَرْبَعِينَ لَيْلَةً"²⁷

"The real number for mystic seclusion is forty days, the blessings of which have been observed."²⁸

Murshideen orders their followers to continue a process continuously for several days in order to make them accustomed to one thing, and usually it is forty days. The forty days continuous practice for such prayers has been based on the actions of determined prophets of Allah, mentioned in the Holy Qur'an. So it is a regular act of conduct, and it also shows that it is necessary to do a specific thing for 40 days to adopt a process.

Sayings about The Place of Abadiat (worshipness)

When Sufis are in the path of Sufism, they go through different levels of Tariqat. Some are at lower level and some are at high level. In this regard Thanvi says:

The first saying:

"This is the end of the position of a Salik, there is no place beyond Abadiat"²⁹

It means that abadiat is the greatest place.

The second saying;

"The place of Salik is completed on Iyyak na'abd (we pray to you) and the students of Tariqat are satisfied by Iyyaknasta'in (we ask for help from you)."³⁰

He repeats the same thing with different interpretations at another place.

The third saying;

"The status of Abadiat is the highest in the hierarchy of honor"³¹

To summarize all these sayings, there are degrees in Sufism, high and low status, then Abadiat is the highest among them, because the same word has also been used abd by ' Rabb Dhu al-Jalal for his beloved Prophet Hadhrat Muhammad (ﷺ) in Surat-ul-Asra.so we can say that Abadiat is the highest level.

Sayings about miracles

The first saying:

"This is the reason of Khawariq (Miracles) on the hand of saints and that is why it is called kiramah"^{32,33}

Sometimes Allah reveals such things which are contrary to the natural habits of human beings on the hand of a person who is a saint, and bound by the laws of Allah. It's called Kiramat. Allah reveals Kiramat on the hand of his beloved people because it has some reasons. For example, with the blessing of Allah Moses crossed the Nile and the people of Pharaoh drowned, so that the hearts of the Children of Israel might be satisfied.

The second saying:

²⁷ Suara al baqara,2/51

²⁸ Maulana Abdul Majid Daryabadi, Tafseer-e-Majidi,1/216

²⁹ Maulana Abdul Majid Daryabadi, Tafseer-e-Majidi,1/216

³⁰ As above, 1/214

³¹ As above, 1/40

³² Kiramat refers to something that is manifest from a guardian and is out of habit)Al-Takshaf an-Mehmat al-Tasawwuf,p 506(

³³ Maulana Abdul Majid Daryabadi, Tafseer-e-Majidi, 4/30

“Such miracles narrated from some of the saints of the Ummah are examples of this story”³⁴

'Abdul-Majid Daryabadi mentioned in the context of the burning of Ibrahim (peace be upon him). Thanvi refers to this incident when a man was thrown into the fire in the time of Abu Bakr, Allah protected him.

"قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ"³⁵

Third saying:

"By this, it has been proven that Khawariq is not in the hands of the people of Allah"³⁶

When Allah wills, He reveals the miracles on the hands of the saints. No Wali has the power to do it by his own free will.

Forth Saying:

"Summoning Khawariq is not the way of Rushad(Guidance). The way of Guidance is to follow the divine script and the seekers should not go in search of the sheikh's miracles, but he should go after their knowledge and practice and follow them."³⁷

Shari'ah does not consider the demand of khawariq as the right way. The only path of guidance is in the following of Sunna. Therefore you need a saint to follow and it is not necessary for him to reveal miracles.

Saying about Istidraj (A test of sincerity by forestalling the consequences of wrong action)

Allah says in the Holy Qur'an:

"وَبَلَّوْنَا هُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ"³⁸

"In the interpretation of this verse, the Thanvi's statement is quoted." Here it

means trial through physical difficulties, but sometimes the trial is done through inner difficulties. For example, despite committing sins, a man gets pleasure, which leads to the misconception that the man is on the right way, though he is on the wrong way. When committing sins creates pleasure it is Istidraj. So it should not be misunderstood.³⁹

Here Hakeem-ul-Ummat is referring to a misunderstanding .That sometimes a person does not have any physical difficulty while committing a sin. By which he thinks that he is on the right path. Thanvi, calls it Istidraj. According to Thanvi Istidraj is not limited to non-Muslims. Rather, he has made it general that when pleasure is combined with sin, it is called Istidraj-

It is not in the power of the Sheikh to give guidance.

"وَمَا أَنْتَ بِهَادِي الْعُمِّيِّ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ"⁴⁰

Maulana Ashraf Ali Thanvi has proven from here that:

"Here the three sentences are based on the fact that the guidance is neither in the hands of any prophet nor any Wali, then how do people think that the Sheikh has the power to make a man perfect."⁴¹

³⁴ As above,3/312

³⁵ Surat us shooaraa,16/188

³⁶ Maulana Abdul Majid Daryabadi, Tafseer-e-Majide,5/54

³⁷ As above,4/75

³⁸ Surat al aeyraaf,7/162

³⁹ Maulana Abdul Majid Daryabadi, Tafseer-e-Majide,2/240

⁴⁰ Surat un Namal,27/181

⁴¹ Maulana Abdul Majid Daryabadi, Tafseer-e-Majide,5/206

A man can be guided only with the blessing of Allah. Murshideen cannot make a man perfect without the blessing of Allah a moment, so those who have such belief about Sufis are not right. Only Allah has the power to make a man perfect.

Sayings about Tasarrufat (appropriations)

Appropriation⁴² is a permanent chapter in Sufism. There are many sayings and actions of Sufis about it. Thanvi's views in this regard has been quoted by Abdul Majid Daryabadi in the reference of the verses at various places.

First saying:

"The verse denotes that Murshideen cannot change the situation of a man permanently."⁴³

This statement shows that Salkeens do not have the power to change the situation of a person permanently. Thanvi expresses his views on Murshideen's power to change a person's situation through the below quote:

" the word Akhi (brother) in Moses' prayer indicates that the Sheikh has the same sovereign authority in his sincere subject as he has on himself"

It means that the Murshid has as much authority on their followers as he has on himself.

"وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ"⁴⁴

The third point saying:

"Natural change can be made by Batil (Falsehood) Sometime Batil overcomes the believers in worldly things. But it does not means that Batil is right and it should not be considered the evidence of truth"

Changing in the situation of a man is not confined to Muslim or Sheikh. It can be done

by none Muslims or Batil, and it is quite possible that Batil defeats Muslims in this regards but it should not be considered that they Batil is right. It is a simple thing anyone can learn by some special practices.

Saying about the service of human kind

"فَسَقَى لَهُمَا"⁴⁵

So he himself gave water to these animals

"Kamileen are not ashamed of the service of people"⁴⁶

Here Thanvi argues from the service of Moses. But at that time He was not given prophet hood, but they were perfect in terms of Meol. That's why the word perfect is used when the perfect one does not feel any hesitation in service of people so the lower people should not feel any shame in serving of people.

Saying about the participation of Sufis in Majalis (Gathering)

The company of a person can affect our behavior. Therefore Shari' at commands us to avoid the company of bad people and join the company of good people.

"وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ"⁴⁷

And help one another in righteous deeds and piety, and do not help in sin and transgression

From this, Thanvi Sahib has derived

It shows that good and bad company has its effects on human attitude. Therefore the company of good people is necessary. The verse is the

⁴² To exert any effect on the other person through the inner focus, which is called appropriation and attention etc. in the term Sophia.

⁴³ As above,1/889

⁴⁴ Surat ul Qalam,68/52

⁴⁵ Surat –ul-Qasass,28/64

⁴⁶ Maulana Abdul Majid Daryabadi, Tafseer-e-Majide,4/143

⁴⁷ Surat ul maeeda, 4/2

base for the company with Murshideen. Joining such companies is for the preaching of Islam. The verse also commands us to avoid the company of bad people because it can damage our behavior."⁴⁸

This saying shows that there are things that leads to good behavior or sin. These things are not good or bad by self. But it can lead to good deeds or bad deeds. So Shari' at commands us to avoid such things that lead to sin and accompany those things which lead to morality and goodness. The company of Murshideen leads to Islam and morality therefore it is commanded to join their company for the reformation.

Sayings about manners of assembly

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ
فَأَفْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا⁴⁹

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise;

Thanvi has derived some principles from this verse:

“If Sheikh Tariq’ at wants to set some manners and regulations for his assembly, he can derive it from this verse”⁵⁰

It is the best practice to set rules and regulations because the Qur'an confirms it.

The same view is also explained by another saying:

“It is permissible for a Sheikh to make concessions between his companions, and this will depend on the opinion of the Sheikh and not on the opinion of the followers of the Sheikh.”⁵¹

Discipline and manners lead to goodness, and disorder leads to sin. Therefore, rules and regulations should be set for the assemblies. And the principle should be set in such a way that no one face difficulties due to these rules.

Sayings about training

Training is a difficult task, so it requires a lot of precautions. So who he is being reformed should not be fed up with it. There are statements of Thanvi at different places in Tafseer Majidi about this:

First saying

“Whoever does not want to reform himself, the Murshid should not tease him”⁵²
Those who want to reform themselves should be reformed.

The second saying

“The job of Arifeen Salkeen is to guide the followers on the right faith. It is not their duty to compel them on action.”⁵³

The duty of the Sufi is to show the path it is not necessary for him compel their Murideen to act on it. He says at another place:

“If his Murid does not accept his orders, then the Sheikh

⁴⁸ Maulana Abdul Majid Daryabadi, Tafseer-e-Majide,1/848

⁴⁹ Surat Ul Mujadala,58/11

⁵⁰ Maulana Abdul Majid Daryabadi, Tafseer-e-Majide,8/169

⁵¹ As above,

⁵² Maulana Abdul Majid Daryabadi, Tafseer-e-Majide,1/232

⁵³ As above,1/980

should not abandon him, nor he should be too worried."⁵⁴

From these sayings, it is clear that there should be moderation in training and reform process. The Murshid should not abandon them on their misbehavior. He should not create difficulties for them because it will break their hearts. And they will leave their Murshid.

Sayings on the end of the principles of Shari'ah

"فَلَا تُدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ"⁵⁵

Thanvi sahib argues that:

"It is clear from this verse that under any circumstances Ahkam-e-Sharia (the laws of Islam) cannot be pulled away from any person ."

Islam does not drawbacks Ahkam e Shariat from any mature person in any circumstances.

Second saying;

"In any case he cannot reach such a point that the Ahkam of the Shari'ah are not possible."⁵⁶

Both of these statements are repudiated by the Sufis who consider themselves free from the Ahkam of the Shari'ah. As long as man is in this world, he will be the follower of the Islamic law.

Saying about The Defense of Shathiyat⁵⁷ (sense of overflowing)

"The words that some Sufis use for themselves, they also do not mean to

confess disbelief, but to show themselves to be the complete follower of Allah."⁵⁸

One explanation states that such words do not come out due to shirk or disbelief, but to make one's self obedient, as Sufi Hallaj had chanted Ana-ul-Haq.

Saying about the Concept of Sheikh

"The concept of Sheikh that is spread among Ghali Sufis which is indeed forbidden But if the concept of sheikh is in the way that it is not intended to be exalted, nor is there any doubt over it Rather, just by love, like other lovers, it should also come to mind And when they begin to disappear from the mind, arrangements should not be made to keep

⁵⁴ AS above,2/134

⁵⁵ Surat us shooaraa,26/112

⁵⁶ Maulana Abdul Majid Daryabadi, Tafseer-e-Majidi

⁵⁷ In Sufism literature, shatahat or shatahiyyat refers to those special words or sayings that come out of the language of the Sufi who are

overwhelmed in the state of the world of skar or annihilation or taste and masti(Dr. Ghulam Qadir, Urdu Dairy Ma'arif Islamia, Tasauof Quran our Hadith k roshne, Aman Publications, Lahore 2010 p 309

⁵⁸ Maulana Abdul Majid Daryabadi, Tafseer-e-Majidi 5/371

them So there is nothing wrong with such a concept of sheik”⁵⁹

Thanvi does not seem to be convinced by the prevailing concept of sheikh (when the murid blindly imagines his sheikh in meditation) but he believes in it with these verses that while mentioning or meditating, the concept of the Sheikh himself should not be brought about. Rather, if the Sheikh himself is thought of and he is not accompanied by the thinking of the Ghali Sufis, then it is considered valid. However, if you want to think of a person in the vow of the Prophet, then it can be the person of the Messenger of God. Therefore, on the basis of this concept, their meaning should be considered while reciting the words of Salat and Salam during the prayer period. And let your beloved Messenger be brought to mind. However, it is better to avoid any such concept that which leads to un-Islamic matters

Sayings about misguided Sufis

”مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ“⁶⁰

From this verse, Thanvi sahib has Proven a claim and action of misguided Sufis.

This revealed the origin of Sophia's saying that the self does not pay attention to two side at the same time He also said, "This shows the hypocrisy of the person who goes around and talks, and claims that I am engaged in zikr even at the time of the conversation."⁶¹

It is impossible to pay attention to many things at a time. Because the heart is one, it does not have the power to pay attention to many things at a time.

Summary

Tafseer e Majidi points out the actions of Sufism through short sentences and precise points of Thanvi sahib. Sometimes Thanvi

sahib makes a clear argument from the verse of the Holy Qur'an and sometimes he explains it through a distant link, but it is known from his sayings that Sufism is not different from Shari'ah, but it is the right Shari'ah. No Pir is perfect in Sufis. Only those should be followed who are the complete followers of Shari' at and who are sensible men. The wazi'af, given to the Murideen from the Murshideen are proven from the Holy Quran. Mostly forty days meditation is recommended for purification of Nafas which is proven from Shari' at. A man finds guidance with the blessing of Allah. If a perfect Murshid pronounces some words which are apparently against the Shari'ah, So its purpose is only to purify the self. A Sufi is like a general man, he is not distinguished from other people, if he claims to have such an attribute, he is misguided, He should be avoided.

⁵⁹ As above 7/307

⁶⁰ Surat –al Ahzab,22/4

⁶¹ Maulana Abdul Majid Daryabadi, Tafseer-e-Majidi 5/321