

DISCOVERING THE INDEPENDENCY OF SUFISM IN ISLAMIC SCIENCES: THIRD CENTURY IN HISTORICAL ANALYSIS

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Abstract

Motivated and inspired by claim of a third century Sufi, Abu al-Qasim Junayd al-Baghdadi (d. 298/910) and his mystical school of thought that ‘Sufism is a science of religion with its own issues, methods and proofs’, curiosity has led to the interrogation on research problem of discovering Sufism as an independent systematic science. Answer to this question can, positively, be found in the historical analysis of third century AH. Sufism. It is a significant effort which will essentially overrule the “Aryan Reaction Theory” that declares Sufism an Indo-Persian product. According to this, Sufism has not grown independently and spontaneous. Instead, this theory proves certain resemblances between Sufi doctrines and some of the Indo-Persian systems, for instance, the Vedanta Sara. However, hypothesis of this research work supports ‘the Independent Theory’ which considers Sufism as an independent science of religion with entirely independent growth. Later influences cannot undermine the roots of originality and independency. Primarily, a documentary inquiry of the historical events will be chief method of research. Moreover, an analytical study of writings of the Sufis, both original and interpreted sources, from third century AH will be applied as research method for this academic study. In proving its independency, three major aspects will be discussed including independent Sufi Schools, separate authentic texts to the Sufi sciences and its own ijthihad on issues related to mysticism. Results of research inquiry show that Persian influence can only be proved in sixth century and no influence cannot be shown to be exerted from the latter century on the former one. In third century, three principal developments support to prove independency of Sufism as science of religion. Firstly, larger Sufi School had been developed in the same century e.g. the Baghdadi School of Ma’ruf al-Karkhi’s students including Sari al-Saqati (d. 254 AH), Junayd al- Baghdadi (d. 298 AH), Hareth al-Muhasibi (d. 249 AH) and Abu ‘l-Husayn alNuri (d. 295 AH) etc; the Khurasani School including Bish al-Hafi (d. 227 AH), Ibn Karram (d. 255 AH), Yahya Ibn Muadh al-Razi (d. 258 AH) etc ; The Damascene-Egyptian School of Dhul-Nun al-Misri (d. 245 AH), Abu’l Hassan Ahmad Bin Abi al-Huwari (d. 230 AH); and the Mulamti School of Nishapur which was represented by Abu Hamdun al-Qassar (d. 271 AH). Second development was that the authentic texts, which introduced certain terms and removed uncertainties, also appeared in this period. For instance, “Kitab al-luma” by Abu Nasr al-Sarraj al-Tusi and the book “Qut al-Qulub” by Abu Talib al-Makki (d. 386 AH) are the prominent one. Thirdly, its own ijthihad and independent perceptions on the issues led to the curse and wrath of jurists and theologians. This hostility against the Sufis continued to grow in Egypt, Syria and Iraq, and eventually, it had reached the point of accusing Sufis of takfir, and led to the persecution and even execution of Sufis in the case of al-Hallaj. All these developments prove the “Independent Theory” that Sufism emerged as an independent science of religion with its own issues and doctrines derived from Quran and Sunnah and represented the “Esoteric Doctrine” of the Prophet (SAW) like other sciences of religion in Islam.

Key Words: Sufism, Third Century AH, Science of Religion, Sufi Schools, Sufi Texts, Ijthihad, the Aryan Reaction Theory, The Independent Theory, Esoteric Doctrine

1. INTRODUCTION

The inspirational role of a third century Sufi, Abu al-Qasim Junayd al-Baghdadi (d. 298/910) in the development of ‘Sufism as an independent science of religion during 3rd century AH has provided

foundation to inquire this research problem how did Sufism develop as an independent systematic science during 3rd century AH? The role of 3rd Century AH is crucial to prove independent Theory. This research work is meant to answer this question, positively, with the help of the historical analysis of third century AH. Sufism

While following the logical order of events, this work is divided into two discussions. Firstly, the Esoteric Doctrine regarding origin of Sufism is highlighted and idea of developing Sufism in reaction of Indo-Persian influences (The Reaction Theory) is rejected. Although theme of the paper is related to 3rd century, but it must be remembered that roots of Sufism are in Qur'an and Hadith. The 3rd century Sufis strengthened this Esoteric Doctrine. Second discussion will be focused on supporting The Independent Theory regarding Sufism as an independent science of religion. In this discussion, the 3rd century AH provided three major developments which prove Sufism as an independent and separate science. These three developments are establishment of major Sufi schools, conflicts with jurists and theologians, and Sufi literature of that era to remove allegations and uncertainties.

2. RESEARCH METHODOLOGY

This research work is, primarily, based on documentary inquiry of the historical events with special reference to the 3rd century AH. Thus, library research and documentary analysis will be chief method of the research. Moreover, analysis of both primary (Arabic) and secondary (Urdu and English interpreted) sources is applied to prove developments required for discovering independent status of Sufism. Third Century AH is the timeframe to be followed for historical analysis so evolution of Sufism in different periods is not the subject matter of this research.

3. RESEARCH AND FINDINGS

Origin of Sufism: Esoteric Doctrine or The Aryan Reaction Theory

The debate about origin and source of Sufism is a natural question which will be addressed here in a brief manner before discussing the characteristics of independency of Sufism. There are two major perspectives on the origin of Sufism. First supports the 'Esoteric Doctrine' and proves its origin from Qur'an and Prophet Muhammad (SAW). (Ghosh & Mir, 2016, p. 75) On the other hand, some orientalist and Occidentalists consider Sufism as reaction to Indo-Persian mystical ideas. Thus, this group supports 'The Aryan Reaction Theory'.

Majority of the Sufi scholars believe that Sufism represents the 'Esoteric Doctrine of the Prophet (SAW)'. Browne (1929) reviewed various theories on the origin of Sufism and gave verdict in the favour of Esoteric Doctrine of Muhammad (SAW). Duncan Black Macdonald (1911) and Philip K. Hitti (1970) linked its origin with the Qur'an and Hadith. The seeds of Sufism were in the mind of Prophet Muhammad (SAW). Louis Massignon, a famous French scholar on Sufism also supports the origin of Sufism from Qur'an. The idea that 'Sufism is alien to Islam' was rejected by him. (Anjum, 2006, p. 230) Dr. Annemarie Schimmel (1975) also claims that the idea that Sufism was an Islamized practice of Vedanta philosophy or Yoga, has now been rejected. According to her, "Sufism traces its origin back to the Prophet of Islam and takes inspiration from the divine word as revealed through him in the Koran. (Schimmel, 1959; 1975, p. 348) Professor Khaliq Ahmad Nizami also supports the above mentioned point of view and rejects any idea of its origin from Greek, Vedantic or Buddhist philosophies. (Nizami, 1957; 1980, pp. 45-46) In support of Sufism as the Esoteric dimension of Islam, a number of Qur'anic verses and hadiths are cited such as such as God's alleged declaration, "I was a Hidden treasure and I desired to be known, therefore I created Creation that I might be known." (Bilqies, 2014, p. 64)

There is no doubt that various philosophical and religious ideas have been incorporated into Islamic Sufism, but the assumption that the source and origin of Sufism is not the Qur'an is baseless and unreasonable as it is presented by the 'Aryan Reaction Theory'. This theory proves certain resemblances between Sufi doctrines and some of the Indo-Persian systems, for instance, the Vedanta Sara. (Bilqies, 2014, p. 64) As well as similar arguments that Sufism, unlike Semitic religions and beliefs, is a product of the Aryan thought, or that Tasawwuf is a negative attitude of rebellion against the government and religion, as some scholars have expressed their views about this, simply imagination (not reality).

Dr. Abdul Hussain Zirreen Kob has identified such orientalists who were influenced by the apparent resemblance. These orientalists have made a scroll of speculations on the sources of Sufism. They also have influenced the Occidentalists of the East. Dr. Zirreen Kob has admitted this fact in very clear words that the source of Islamic Tasawwuf is Islam and the Qur'an. (Latifullah, 1990, p. 122) Among orientalists, E. H. Palmer (2013) declared Sufism as development of the religion of Aryan race.

In addition to him, Saeed Nafeesi is one of the distinguished teachers of Iran who have made great contributions to the subject of Sufism by doing research work. His work "Sar chashma-e-Tasawwuf dar Iran" is not only useful but also an important research work in terms of its subject matter. (Latifullah, 1990, p. 101)

Indeed, the Iranians were fully aware of Buddha and Buddhism during the Sassanid period and early Islamic period. As the inhabitants of Iran and India have lived since that time as the neighbours. The people of Aryan descent entered the countries where they now inhabit from the foothills of the Hindu Kush or Pameer. Their connection has never been broken and this is one of the reasons why the ideas of Hindi and Iranian Aryans have been connected and very close to each other at all times. Among the most important stages of this closeness, the first stage was that pre-Islamic Iranian thought was influenced by Buddhist beliefs and later Sufism became prevalent. As if this is the specific philosophy of Asian Aryans. (Latifullah, 1990, p. 103)

He declares that the Sufism of Iran is purely based on Aryan thought and has nothing to do with Semitic thought. Being Irani Sufism is rather an honour and pride. The main point about Iran's Sufism is that it has always been Tariqat, that is philosophical, not Shariat, that is, religion and practice.

It is clear from these statements that Sufism, according to Saeed Nafisi, is not a unified whole. Instead, the Sufism of each region is different and separate from each other in terms of certain characteristics. Therefore, the Sufism developed in the land of Iran is distinguished and unique from the Sufism of other Islamic countries, in the formation of which religions especially Buddhism has played an important role.

This point of view can only be agreed upon if Tasawwuf is considered an external force, as accepted by the Sufis of Iran as a historical coercion, rather than a religious and doctrinal attitude. Obviously, historical facts do not support such a view.

Islamic Sufism, despite its similarities with non-Islamic religions, is a permanent object. The source of Islamic Sufism is Islam and the Qur'an. There is no room for any doubt that the seeds of Sufism could not have been Persians. This conclusion is obtained from this discussion and this theory has been recognized by most of the research scholars in the present era. (Latifullah, 1990, pp. 125-126)

The reality of Islamic Sufism does not lie in the cultural and civilizational factors of different regions, but its basis is religious and religious. Saeed Nafisi probably forgot this fact in explaining his point of view. (Latifullah, 1990, pp. 105-106)

Sufism is based on this hadith of the Holy Prophet (SAW) in which the principles of beneficence are described with clarity and all the great Sufis, regardless of whether they belong to any land, agree on this. This consensus is the basis for Sufism being Islamic and Shariah. From this point of view, the regional and geographical division of Sufism can satisfy those who are regional, but in this case, there will certainly be a danger of distortion of a real view of the Islamic spirit, and perhaps even Islam cannot escape from this danger.

Independency of Sufism as Science of Religion and Significance of 3rd Century AH

The role of 3rd century AH is of an immense significance as it provided philosophical and practical ground for the support of Independent Theory about Sufism. According to that theoretical framework, Sufism witnessed its development and growth as an independent science without external help. (Bilqies, 2014) Its growth was not dependent on others except the Qur'an and Sunnah. Three major developments occurred during this century.

Firstly, during the 3rd Century AH, although uniformed Orders (*Salasil*) of Sufism, as they are present today, did not come into existence but different traditions and styles had been formed. Students used to join the famous Sufi schools and sheikhs for knowledge and training such as the Baghdad School of Sufism.

Secondly, Sufis provided their interpretations and used specific terms which in return created conflicts with jurists and theologians. They had to face criticism and persecutions as well. Thus, they moved to clarify

their interpretations more than before. Moreover, in contrast to the intellectual chaos that the tendency of rationalism had created in the nation, Sufis promoted the theory of love and thus protected the individual and collective life from disintegration.

Thirdly, in the same period, Sufis wrote such basic books to explain her religion and method in response to aggressive criticism, which not only proved to be helpful in the understanding of Sufism, but because of them, the external and internal structure of Sufism as a unity became clear. These works are still the guiding principles of Sufism, and they will continue to be so in the future.

1. Sufi Schools in 3rd Century AH

One of the most important developments which proves the independent status of Sufism as a science of religion was the establishment of larger Sufi School which had been developed in the 3rd century AH.

1. *the Baghdadi School* of Ma'rif al-Karkhi's students including Sari al-Saqati (d. 254 AH), Junayd al- Baghdadi (d. 298 AH), Hareth al-Muhasibi (d. 249 AH) and Abu 'l-Husayn alNuri (d. 295 AH) etc;
2. *the Khurasani School* including Bish al-Hafi (d. 227 AH), Ibn Karram (d. 255 AH), Yahya Ibn Muadh al-Razi (d. 258 AH) etc ;
3. *The Damascene-Egyptian School* of Dhul-Nun al-Misri (d. 245 AH), Abu'l Hassan Ahmad Bin Abi al-Huwari (d. 230 AH);
4. and the *Mulanti School* of Nishapur which was represented by Abu Hamdun al-Qassar (d. 271 AH).

Baghdad was the spiritual and cultural capital of the Islamic world at that time. In this sense, it became a representative institution of Sufism in the Islamic world. The voice of this madrasa echoed in countries such as Syria, Egypt, Arabia, Africa, and Khorasan. This madrasa had consumed all the ancient and contemporary mystical ideas that were found within the Islamic world at that time.(Massignon, 1922; Qadir, 1988, pp. 96-97)

When Shaykh Abu Saeed ibn Al-Arabi (d.341 AH) wrote his book *Tabaqat al-Nussak*, he mentioned the first person who popularized science of Sufism. After that, he mentioned those people who came later. These people belonged to Basra, Syria, and Khorasan. He said that in the end, the school of Baghdad appeared. Al-Makki (d. 386 AH) says that the last person who taught Sufism was Junayd. He was blessed with the high qualities of wide vision and truthfulness of speech. And after that they hesitate to name anyone else in this connection.

The circle of Sufi school of Baghdad was located in the middle of the spiritual life of that time and in the middle of this spiritual circle of Sufi mentors and disciples, the personality of Hazrat Junayd al0 Baghdadi was seen as the central point.(Qadir, 1988, p. 97)

It would be right to say that whatever Imam Shafi'i did for Islamic jurisprudence in his treatises, Hazrat Junayd al-Baghdadi did the same for Sufism in his treatises. Thanks to Imam Shafi'I's comprehensive understanding and knowledge and his extensive knowledge that made such a structure of the principles of Islamic jurisprudence that the future generations of jurists explained them with great pleasure, but they could not bring any change in them. In exactly the same sense, Hazrat Junayd al-Baghdadi is also considered as the founder of Sufism.(Qadir, 1988, p. 27)

2. Ijtihad by Sufis and Conflicts

There is no doubt that some sort of conflict between Ulama and Sufis is seen in every era of Islamic history but especially in the third century AH, this debate took a very serious form. Two incidents have been mentioned here with attention. One incident is related to the famous Sufi saint Hatim Asam (d. 237 AH) and Qazi Muhammad bin Muqatil, and the other is related to Imam Ahmad bin Hanbal (d. 241 AH) and Haris Al-Mahasabi (d. 243 AH).

The summary of the first incident is that Hatim Asam was going from Balkh for Hajj. While passing through the city on the way to Roy, it was learned that one of the scholars of the city, Qazi Al-Qadat Mahammad bin Muqatil, was ill. He arrived at his house to visit him. He saw that there is a grand corridor. He went inside and saw that there was a chain of flowers on one side, water was gushing from the fountain, there

were curtains in every room and there was a crowd of servants. The Qazi is resting on mattress. So Hatim Asam returned and expressed his grief over the life of this luxury. (Latifullah, 1990, p. 190)

The second incident is that the scholars, especially Hafiz Abu Zar'ah Razi (d. 260 AH) had taken a critical view on the books of Haris al-Mahasbi. (Melchert, 2001, p. 359) When it was discussed among the common people, Imam Ahmad bin Hanbal inquired into the situation. It was decided that Ismail bin IshaqIal-Siraj, who were also friend of Haris al-Mahasbi, would invite Mahasbi to a meal at his house and Imam Ahmad bin Hanbal would listen to Haris al-Mahasbi without coming forward. Khatib al-Baghdadi has written that after personal observation of Haris al-Mahasbi's condition, Imam expressed this opinion:

"I have not seen the similar to Haris's Companions and nor I have heard the discussion like this person's discussion on Ilm-ul-Haqaiq." (Latifullah, 1990, p. 191)

In order to understand the main differences in this dispute, this statement of Hafiz Abu Zar'ah Razi is quoted, which is quoted by Munazir Ahsan Gilani. This statement would clarify the argument of Ulama against Sufis.

Hafiz Abu Zar'ah Razi elaborated that these books (of Sufis) are only self-created innovations and delusions. If someone was unable to get lesson from the book of Allah, he will not be guided by these books. People like Malik bin Anas, Sufyan Thawri, Awza'i or friends like them did not write books and discussed issues which were discussed by people like Haris in their books. So Sufis are working against the Ahl al-Ilam (class of scholars). (Latifullah, 1990, p. 191)

Hence, Sufism has been the target of the same type of hostile criticism in all eras, and even today the objections raised by scholars against Sufism. The main argument in them is the same as the point of the speech of Hafiz Abu Zar'ah Razi.

This conflict would reach its ultimate point when the tragedy of Hussain bin Mansur al-Hallaj (d. 309 AH/922 AD) occurred. This tragedy represented the ultimate exhibition of the tensions and confrontation between the Sufi movement theologians and jurists. (Abu Hanieh, 2011, p. 22; Malik, 1990)

In addition to this conflict, another major incident of conflict is the persecution of the Sufis at the hands of Imam Ahmad bin Hanbal's followers in an incident known as the trial of "Ghulam al-khalil". In this incident, almost 70 Sufis, amongst them Sheikh of the Sect, Junayd al-Baghdadi, were sentenced to death but later released. (Abu Hanieh, 2011, p. 44; Melchert, 2001)

These incidents show that how the interpretations of Sufis and their ijthihad was different from jurists and theologians. Their interpretations were against the traditional interpretations. To clarify these terms and interpretations, the writings of 3rd century Sufis are crucial. Junayd al-Baghdadi, therefore, laid the foundation of Sufism on Tawheed and presented the idea of survival of senses (Sahw)-Subentry. These two pillars made Sufism aligned with Qur'an and Sunnah and closed the possibility of incidents such as persecution of Hallaj.

3. Sufi literature in 3rd Century AH

However, the harsh criticism on Sufis by Ahl-ul-Ilam (Ulama) took a serious form so Sufis turned to writing to explain and support their position. What was done by Sufis in this regard is of great value not only in the history of Sufism but also in the scientific history of Muslims.

In the writings of this cater, such criteria and principles have been established that there will always be a distinction between real and unreal Sufism. Apart from this, the importance of these works can be estimated from the fact that in the books and letters written by Sufis in the last seven or eight centuries, the principles and principles of these works have not been violated. (Latifullah, 1990, p. 193)

As far as the Sufi literature of 3rd Century AH is concerned, real representative documents of Sufism as religious science emerged. These works played a significant role in popularizing pure Sufi doctrines, debates, interpretations, and terminologies related to Tasawwuf. Moreover, these works were instrumental in removing uncertainties and un-Islamic influences. (Demirli, 2021, p. 27) In this regard, a brief description of these masterpieces is presented here.

First, the Letters of Junayd, *the Rasa'il-e-Junayd* are of an immense importance. These letters are preserved in manuscript no. 1374 at Istanbul. In recent years, a draft of the letters of Hazrat Junayd has been discovered. When the data that is present in Rasa'il is compared with the material that is found in other books, the three main issues come to light: First, with reference to these letters, the details of Hazrat

Junayd's beliefs become clear. Secondly, the position of Hazrat Junayd as an exceptionally unique and authentic figure of Sufi thought has not been recognized yet. These letters prove his stature. Thirdly, in these letters of Hazrat Junayd, his special and secret teachings are found, they were reserved only for the chosen people, the circle of Sufis only. (Qadir, 1988, p. 26)

These letters (*Rasa'il*) are the personal writings of a great Sufi of the 3rd century AH. These are written in a slightly common and local language, and in a slightly lofty and high-level language with a deep and mysterious style. It is a fact that his example is not seen in the entire Arabic literature. For present generation of the Islamic world, they are of great value as these are the clear paths in the early Sufi literature and development.

These letters reveal Hazrat Junayd's thoughts. In his writings, he explains the basic principles of Islamic Sufism and by linking Sufi thoughts and thoughts, paves a way for many generations of Sufis to follow.

Moreover, there are two other extraordinary books named (1) *Tabaqat al-Nussak* of Abu Sa'id Ibn al-Arabi (d. 341 AH) and (2) *Haqayyat al-Awliya* of Muhammad Ja'far al-Khaldi (d. 348 AH) were held in high esteem and were studied for many generations. These two books, unfortunately, are now extinct, but when we read other Arabic literature of that time and after that, we find quotations from these two books equally. (Qadir, 1988, p. 27) These two books are the original sources which the later writers used directly or indirectly. The great Sufis of this period have valuable information about their time, and about their individual and separate services in the evolution of Sufi teachings in the early stages. This evaluation is based on these two books.

Ibn al-Arabi (d. 341 AH) and al-Khaldi (d. 348 AH) were also considered authentic as Muhaddith in their time. Their authority was recognized not only in the hadith but also in the history of Sufism. Their books clearly explain that when these two sheikhs came to Hazrat Junayd, they had become accustomed to the restrictions of Hadith. Then they completely adapted to the truth, sincerity and spiritual point of view of their mentor Hazrat Junayd. (Qadir, 1988, pp. 20-21)

The author of *Kitab al-La'ma fi Tasawwuf*, Abu Nasr al-Siraj al-Tusi, who died in 378 A.H., was a student of Ja'far al-Khaldi. At one point he describes his relationship with Al-Khaldi in these words, 'during the days when I was studying under Jafar al-Khaldi, he told me one day that he heard Hazrat Junayd saying that fortunately this important book has been preserved from the hands of the events of time.' Thanks to the efforts of Nicholson and Arberry who completed this book by adding an important discovered component. Siraj has presented a complete and authentic outline of Hazrat Junayd's teachings and the state of his relationship with contemporary Sufis. Some of the more special sayings of Hazrat Junayd's letters are also preserved only in this book. The reason for this may be that the later writers were somewhat hesitant in interpreting Sufi sayings. Because even if these sayings were in a hidden and mysterious language, they could have been interpreted in such a way that their beliefs could be objected to. So this book of Siraj is so important in providing the interpretation of Sufi sayings. (Qadir, 1988, pp. 21-22)

In addition to these masterpieces on Tasawwuf, Abu Talib Muhammad bin Ali Atiya al-Makki (d.386 AH) was the author of *Qut al-Qulub fi Mu'amalat al-Mehboob* and student of Abu Saeed Ibn al-Arabi. A century later, the Sunni historian Khatib al-Baghdadi says about Al-Makki that he used to explain things about God in incomprehensible manner that his teachings were declared heresy and the people started to reluctant from his sermons. However, today when we study *al-Qulub*, we find in front of us the best writings about mystical expression, which is at the same time simple and emotional and spiritual. This book will remain a masterpiece of Arabic interpretation of Sufism. Imam Ghazali, who is a unanimous representative of Islamic thought, fully accepted al-Makki's teachings. His famous work *Ihya Uloom al-Din* may rightly be called a detailed and general edition of *Qut al-Qulub* by al-Makki. (Qadir, 1988, pp. 22-23)

Another important book on Tasawwuf is written by Muhammad bin Ishaq al-Kulabazi, a contemporary of al-Makki. He was a Hanafi scholar of jurisprudence and died in Bukhara in 388 AH. His book named *Kitab al-tar'uf li mazhab al-tasawwuf*, recently translated and edited by Professor Arberry, discusses the views and practices of the Sufis as they were known to him. (Qadir, 1988, pp. 23-24) It is important in the sense that the differences between the Muslim beliefs of Islam and the Sufi behaviour that were tried to resolve them. Thus, this book of Kalabazi is a source of Sufi ideas of the time and the first voice in favour of the justification of Sufi behaviour.

4. SUMMARY

Whole discussion can be summarized in the following points.

1. Like other Islamic sciences of religion such as jurisprudence atc, Sufism or tasawwuf derives its origin from the Qur'an and Sunnah so later influences cannot undermine its credibility.
2. Although Sufism has originated from primary sources, but during 3rd century AH, major developments transformed it into a comprehensive and independent science of religion.
3. Sufi schools of 3rd century AH especially the Baghdad school under mentorship of Junayd al-Baghdadi provided pure guidelines to the Sufis in particular. The sophisticated debates which were kept secret from common people made Sufis responsible.
4. Although conflicts occurred between Sufis and, jurists and theologians, especially the persecution of Mansur al-Hallaj, but overall Sufis transformed themselves into more responsible group. The use of terms became more specific and aligned with Qur'an and Sunnah.
5. The most important finding of 3rd century AH was the literature produced by leading Sufis. In particular, the letters of Junayd al-Baghdadi can be declared a revivalist and principal work for coming generations. These letters and treaties are tasawwuf can rightly be compared with Imam Shafi's *treaties* in the field of juris produce.

5. CONCLUSION

Demarcation of this discussion Leads to conclude that Sufis, without any discrimination, found roots of Sufism in Qur'an and Sunnah. Therefore, all of them started their books with the verses and hadiths in every era. Thus, majority of Eastern and Western scholars of the modern era also agree to the Esoteric Doctrine and Theory against The Reaction Theory on the origin of Sufism. The Sufis of 3rd Century AH eliminated all such voices of reactions. Moreover, three major developments regarding Sufism in 3rd Century AH approve the independent growth of this science of religion. These developments and their influence cannot be overruled. The share of 3rd Century AH in the development of this science is more than any Century except Qur'an and Hadith.

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