Chapter VI

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A) Sufism

Sufism Originated in the 8th Century. Sufism started a mystical movement in Islam, and reacting against the Islam's development towards worldiness, it has given importance to spiritual and moral aspects of Islam. Sufism is strictly speaking it should not be classified along with other integral religions such as Hinduism and Buddhism, because Sufism is itself a part of Islam and not an independent religion.

The Mystical Union with God is the main theme of the Sufi doctrine. Sufism has provided a great service to the natural mystical instincts of the masses. Their message is something like this. God has endowed all his servants with the capacity for union with him. They have this capacity hidden in their hearts. But it can not be developed without guidance. Therefore it is necessary that every person should voluntarily seek to attach himself to some illuminated soul, who has become qualified to lead Men to God.
To perform the function of spiritual leadership there have arisen pious souls, who because of their peculiar spiritual gifts and diligence in seeking God, have been divinely blessed with the gifts of Miraculous powers. These Men, out of their practical experience in the way of coming into union with God, have defined the stages of progress and laid down rules for the guidance of all men who desire to live on terms of the closest possible intimacy with God and His Saints.¹

B) Sufi Doctrines

Sufism has given spiritual and moral doctrines. These doctrines show light on the darkness of modern man, and these doctrines are concerned with the need of Modern Man. Sufism has given various doctrines viz Unity of God, attributes of God, doctrine of vision, doctrine of Love, doctrine of poverty, doctrine of piety, doctrine of patience etc are most necessary for the Modern Man. I believe that if a modern man who follow these doctrines of Sufism, he may get success in his life. Some of the Sufi doctrines are mentioned here.
Sufi Doctrine of Love

Love is the gift of God to human kind, it develops a relation between human kind. Love is the attraction of the heart, then heart attract towards God, and whatever God needs from human kind that is obedience, in what God commands, and what He forbids, human's satisfaction is hidden in God's love. Sufis said "Love is a pleasure, and with God there is no pleasure: for the stations of reality are astonishment, surrender and bewilderment. The love of Man for God is a reverence indwelling in his heart, and not countenancing the love of any other than God. The love of God for man is, that he affects him, and so renders him improper to any but him. This is the sense of God's words: And I have chosen thee for Myself" Sufis also said: "Love is of two kinds: the love of confession, which belongs to elect and common alike, and the love of ecstasy in the sense of attainment, with this latter there is no consideration of self or other creatures, or of secondary causes or conditions, for there is a total absorption in the consideration of what is with God and of God."
Sufis composed these verses

"Two ways I Love thee : selfishly,
And next, as worthy is of thee.
Tis selfish love that I do naught
save think on thee with every thought;
Tis purest love when thou dast raise
The veil to my adering gaze.
Not mind the praise in that of this,
Thine is the praise in both, I wis" 4

The real essence of the spiritual states of the Sufi's is such that expressions are not adequate to describe it; nevertheless, these expressions are fully understood by those who have experienced these states.

Sufi Doctrine of obedience

God commanded to humankind to be obedient much, but always to keep in sight our shortcomings therein. Obedience is lifting one's regard from the deed, and it is that whereby God is desired, whatever the human kind. The act which is really obedience is that which is known neither by any angel to record it, nor by any devil, to corrupt it, nor by
the soul, to take pride in it. Man himself obedient for God's will, and not turn from the act to God.

**Sufi Doctrine of Belief**

Believing in one another develops relation between believers. The reality of believe is, that a man should be God's in a way he has never been, and that God should be his, as He has ever been. The God provided all needs of human kinds of his universal, and they dispensed with the stations of believing in God in order that he might provide them for how unseemly a thing, it is for the people of purity to make stipulation. He regards putting one's belief in God for the sake of being sufficiently provided as a stipulation that God will do the need of providing. Al-Shibli said “Trust is a seemly mendacity” Sahl Said : “ All the stations have a face and a back, with the exception of trust : trust is a face without back” Sahl refers to the believe that is of care (for God), not the believe that is for sufficiently (From God) : that is, the believe that seeks no recompense from God.
Sufi Doctrine of Earning

Sufism agreed with the earnings from traders, commerce or agriculture, or any other means permitted by the religious law, provided one exercises due caution, deliberation and care to avoid things of doubtful legality, the repressing of desires, and in readiness to help others and to be charitable to one's neighbour. They hold that it is compulsory for a man to earn, if he has any dependents whom it is his duty to support. According to A1-Junayd the proper method of earning, beside the foregoing conditions, is to engage in works which bring one nearer to God, and to occupy oneself with them in the same spirit as with works of Supererogation commended to one, not with the idea that they are a means of sustenance or advantage. Others, however, hold that it is permissible, but not necessary, to earn, provided that the individual's trust in God is not in any way impaired or his religion affected; it is, however, more proper and right to occupy oneself with one's obligations to God, and it is a prior duty to turn away from all acquisition, in perfect trust and faith in God. Sahl said; "It is not proper for those who put all their trust in God to acquire, Except for the purpose of
following the *Sunna*; and for other it is not proper, Except for the purpose of Mutual assistance." ⁷

**Sufi Doctrine of Patience**

Sahl Said: "Patience is the Expectation of consolation from God; it is the noblest and highest of services." ⁸

Sufi poet composed these verse:

"With patience patiently he bore.

Till patience for his succour cried:

And being schooled in patience love

O patience, patience! he replied." ⁹

**Abul Qasim Sumnun Composed these Verse:**

"Well have I quaffed time's water skin,

And tasted all its joy and pain;

Yea, I have pressed its mouthpiece in

My lips, and sucked out every drain.

And destiny has poured its cup

of grief's, which drinking, from my sea

of patience I have filled it up

And passed it back to destiny"
With patience I am shod, and roll
Time's chances round me for a dress,
Crying 'Have patience, O my soul!
Of thou wilt perish of distress'
So huge a mass my suffering are
That mountains, trembling at its height,
Would vanish, like a head long star
And evermore be lost to sight"10

God given a patience to human kind, he commanded to humankind find a patience in prayer, it mean all human being must act with patience, and every way of patience which is like to God.

Al - Ghazali's contribution to Sufism

Al Ghazali was greatest philosopher in the Islamic world and, he has influenced on the life and thought of Muslims." The equal of Augustine in philosophical and theological importance, by his side the Aristotelian philosophers of Islam. Ibn Rushad, and all the rest seem beggarly compilers and scholiasts. When his work was done, the revelation of the mystic (Kasbf) was not only a full part but the basal part
Ghazali's services to Islam were invaluable, and he moulded Muslim thought for centuries. His works are studied by millions of Muslims throughout the world. Ghazali rescued Islam from barren and stereotyped phrases and dogmas, and brought them into living contact with the Quran and the traditions. Ghazali destroyed the dead wood of Muslim scholasticism and emphasised the element of fear in his doctrines. He had felt the horrors of hell and he made other persons feel them. Moreover it was through Ghazali's powerful personality and tremendous expositions of mysticism that sufism found an assured place in the bosom of Islam.

Finally, he brought philosophy into the market-place, so that the ordinary mind could follow its process of reasoning, by stripping it of the philosophical jargon in which its theories had been enmeshed and adopted its phraseology to the comprehension of the ordinary person.

His *Tahafut* or Destruction, is intended for the ordinary man. "Islam has never outgrown him, has never fully understood him. In the renaissance of Islam which is now
After Ghazali's monumental work, the Asharites became the dominant school and Saladin's patronage established their supremacy in his domain.¹³

C) Sufism and Modern World

Sufi's doctrine are most inward and Universal. The modern world needs, Peace, Harmony, and Equality. Sufism in particular can fulfill, it is essential to analyse fully, its content and meaning, considering the cloud of illusion which surrounds modern world and makes the clear discernment of its environment and living space, both external and internal, well-nigh impossible. The nature of man having been forgotten, the needs of man are increased to the sphere of accidental changes which affect only the outer crust of human being. A Man is ultimately a being, who no longer fulfil his primordial mandates as God's represent upon the world.

The situation of Modern man in the universal hierarchy of being, his standing between the two unknown which
comprise his state before terrestrial life and his state after death, his need for a shelter in the vast stretches of cosmic existence and his deep need for certainty (Yakin in the vocabulary of Sufism) remain unchanged. This latter element, the need to gain certainty, is in fact so fundamental that Sufi's have described the stages of gaining spiritual perfection as so many steps in the attainment of certainty.  

The modern Man wants to cross the boundaries of his limited world of experience. The Sufism have always taught that man is in quest of the infinite and that even his endless effort toward the gaining of material possessions and his dissatisfaction with what he has, is an echo of this thirst, which cannot be quenched by the finite. That is why Sufi's consider the station of satisfaction. Sufism from Islam and present, it as if it had nothing to do with the teachings of Islam and its law, which provides the Divine Matrix for human action and protects the man who follows it from the wrath of God.

The Unity concept of Sufism is both its own methods and in its relation to human's outward life in Society offers
obvious advantages for men living in the modern world, Where inner withdrawal is usually more of a possibility than is outward separation from the world. Also the unity concept of Sufism is a powerful remedy for the disintegrated life from which so many people in the modern world suffer. Sufi teachings concerning the nature of man and the world about him which contain keys to the solutions of the most acute problems of the modern world, such as the ecological crisis. Its teachings, if conveyed in contemporary language, could aid in solving many present-day problems, which have come into being in the first place because of the forgetting of first principles. Its presence could create, through a kind of sympathetic vibration, the revival of more authentic intellectual activity and the revivification of precious concepts of the modern world's religion which were covered with orthodoxical beliefs, during this period beliefs are reformed. Sufism is provided some of the present day's needs of the modern world, it must be able to maintain its own integrity and purity. It must be able to resist the powerful forces of deviation, distortion and dilution present every where in modern world.
References:


3. Ibid. P. 113


6. Ibid. P. 102


9) Ibid. Pp. 94

10) Ibid. 94

12) Macdonald, p. 240


