

Sufism in Islam

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Abstract

It is the belief of the Muslims that the origin of Sufism or Tasswwuf can be traced from the teachings and personality of the prophet Muhammad. It began in the state of ecstasy and it became a mystery of all mysteries. It is during the first years of the Prophet Muhammad's ministry that forty five men of Mecca took up the way of meditation, abandoning all the worldly pleasures. They took their seats in the masque and they were the ardent devotees of the prophet. The muslim authorities think in virtue of documentary evidence that Sufism is an expansion of the mysterious form of the religion of Islam. There is no touch of Greek or Aryan influence. In supporting this view they argue that in the first and second centuries of the Islamic era the Muslim intellectuals did not like to make advances of their system of ethics and they had no system of ethics and they had no intention to leave their own culture in orders to learn a foreign culture. Poetry that was developed with the pre-Islamic Arabia was rejected in favor of the activities of the Muslim theology. During the reign of Memun, and not before him, the Muslim studied Neo-platonic philosophy in the third century of Islam's birth and many books from the Greek were translated during his period and his successor. The acceptance of the Greek learning flowed down to Farabi in A. D. 950. It is true to say that the early saints of Sufism have no touch with the translation from the Greek centuries after their time. The Sufis who are the followers of the Ancient masters merely adopted the original sources. They have no touch with the Greek philosophy. Therefore, the cult of Sufism in its form and pattern was complete in the tenth century which was preached in the beginning. The people were pure in their hearts like the hawaris (apostiles) of Jesus Christ. Baidhwi derives the word Hawari from hewer which is white.

Keyword: Sufism, Islam, Prophet, Mohammad, Musalman, Kuran.

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I. Introduction

The Quran has defined the subsequent Sufis as "The true servants of God who walk on the earth with polite and courteous bearing; and who when they address the ignorant people give reply to their Salaasm." Dhun Nun Misri says that a Sufi does according to his behavior and who has no connection with the world and whose silence marks his state. Junayd of Baghdad defines that in Tasawwuf God becomes ever lasting. Abu Bakr Shilbli has said "Tssfwuf" is renunciation, i.e. guarding oneself against seeing "other - then-God" in both the worlds. Khalif defines it as an observance of the existence of God at the time of neglectfulness." Abu-Said Fazlul thinks that there is the concentration of mind on God. There are two duties in Tasawwuf action (formalism) and then thinking and feeling. Feeling has a connection with meditation and stands above worldly things, and to look over the things from a tower, flying to the confused heights of imagination. The doctrine of transfiguration according to the Sufi mystics was a feeling of disgust and horror to all Muslims. As the sun radiates the earth at dawn so "creation" derives its existence from the luster of God and if there is no light then there is no existence of anything. In that way there is no heavenly luster of the creation on this earth. As the light bears the sign of life, so is the radiance of God to the heavenly existence. Poets will create the best Sufis for poetry as an extract of Sufism. In the passing of fond imagination there is the attainment of the ideal of Sufism which is in the vicinity of wisdom and life. To leave old ideas he enters into the Divine beauty and radiance. So the egression of Sufism is so often related into poetry. There is no guarantee preached by the Sufi doctrine that all the principles are observed and all the good qualities of God are to be seen in men's. On the other hand man getting rid of the earthly desire and lust returns to God. It is the opinion of Evil that the Sufis seem to be nothing but the human-beings, are encircled by the circumstances. In the consciousness of materialism there grows the wickedness in life. In the existence of God there is no sign of it but it lives in the human imagination which is phentastic and unreal. It can be removed when there is no weakness of man about earthly thing and returns to God. A Sufi always submits to Divine control in the made end conduct of life and will have a firm obedience in the laws of God. He has a complete faith in the religion inspired by God and that was preached in different countries in various ages. The Sufi gets the idea from the verse of a Al-Quran that if the creator has given us means of physical growth then he will give us spiritual culture as well. The Sufi doctrine instituted a spirit of

equality and fraternity in mankind and drives away the narrowness of mind which is harmful to the human society and blocks the universal unity under the universal fatherhood of God. This teaching cherishes him for the feelings of love and reverence for Moses and Jesus promptly. He will respect and show allegiance to all the good and pious men. In accordance with the teachings of Al-Quran Islamic Sufism is the name of every religion, creed or faith and it has been preached in different countries among the different tribes from time to time. The preachers were inspired by God. They came and taught from the same source and the same truth. But the time in olden days with the lack of efficient teachings entirely gave opportunity in rising up wrong interpretation and human insertion. There is constant change in the language and became obsolete to the coming generations. Further with the improvement of human mind complications arise and there is the necessity of new order. This will follow in the emergence of the prophet after Prophet who will do their best to meet the demand of the age. There is the peculiarity of Arabic language which is changeable and another is the meaningful nature of its words. Everything has a special use of its own and to throw it off is sin according to the Quran; such as “zamb” is the abnormal growth “Taubah” meant for repentance.

The Islamic Sufi conception is possible only whom you can understand the meaning of Arabic words.

The Quran is the only book where we find the truths given in the Holy Vedas, Gita, in the saying of Buddha and all other prophets. So it gives all to the Sufi to meet their requirements of day to day life, to remove difference someone should try to restore the old form of religion. A Sufi embraces every religion through the Holy Quran. For the explanation of the law the entire Sufi world looks to Muhammad which is embodied in the Quran. All the religions of the world were revealed by God and to rectify the errors, to preach the truth which was not known before to frame the truths for the guidance of man. This is the will of God. “Those who believe and do well” - is the only path of the virtuous shown in the Quran. To have a belief in God, the great unseen, in Divine revelation and in the life to come and on the practical side. The love of God and charity comes out of prayer to God. It shows our duty to men and other earthly creatures of God. This practice is bound to every Sufi and is introductory to other practices.

Belief in God is the first of the three fundamental principles. Belief which as a higher power – than man can be traced back to the old days. Islamic Sufism preaches a God who is above tribal deities and National Gods. The God of the Sufis is not a God of a particular nation but to be described in the Holy Quran to be the "Lords of the worlds". In widening the conception of the Divine Being it broadens the circle of the brotherhood of man. It includes all the nations of the earth and thus spreads the outlook of human sympathy. The unity of God is the main theme of the Sufis. There is absolute unity in Divine nature.

Unity is the main thing in Sufism

There is no plurality of persons in deities and there is no participation of any being, to be seen in the affairs of the world. The sublime and perfect attributes are inherent in Him but the attribute of mercy reigns over all.

God will be the author of all existing things. The great preacher of reform thinks of the Unity of God. If it is reverse then it will be fatal to the lofty divine ideal. The existence of God is to be taken for its basis in Islamic Sufism like other religions, but there is a difference with regard to the absolute unity for the Divine person. There is not any limitation upon His power and knowledge. If the existence of God should be accepted generally among mankind then why the conception of the Divine Being be not accepted to anybody. Unity of God is the cardinal belief of all ages declared by the pious men of that time. This is the supreme theme of the Sufi cult.

A belief in the Divine revelation is the second principle of faith in the Islamic Sufism. The other aspect in acknowledging in incarnation of the Divine Being is totally refused by the Sufis. Communion with God is the highest aim of a spiritual teaching of Sufism and it is recognized by all. The Sufi thinks that it is not needful to bring down God to man but to raise man by degrees towards God by virtue of mental serenity and the purification of heart from all lust. The perfect one who reveals the face of God to the world is not the Divine Being in human form but the human being by virtue of his personality and attributes rising to the point of Divinity should be purified in the fire of the love of God. He wants to prove that a mortal being can attain to communion with God if he follows the word of the Holy Quran.

Belief in a future life is the chief article of a Sufis' faith. It is a thing to account the measurement of man in another life of what he had done in his life-time. It is the fundamental basis of the moral elevation of the world if properly cultivated.

Life after Death is only a continuation of the life below. There is a gulf of difference between the life and the life after death. This is a mystery of the future life. Sufism makes this gulf disappear completely. It says the next life as consequence of the present life.

The life after death is not a new life but a life which has a continuance of this life bringing the hidden real existence into light. A condemned and heavenly life both begin in this world. The blindness of the next

world is hell surely, but they will be blind hereafter if they are blind here. It is clear that the spiritual blindness of this life is the real hell and it will be taken to the next life from here. So it is clear that the next life is a continuance of this, and death is not an obstruction but a connecting link.

In Islamic Sufism only there is the significant truth with regard to the next life. There is no attempt made to reveal the secret of the future life in any spiritual teaching.

The Sufi says that the state after death is a complete representation, a full and clear-image of our spiritual state in this life. There is the good or bad deed or belief intermingled within a man but it will gradually manifest in the life to come as daylight. The shape is not seen to the eye of man in this life which man's deeds and their sequences do in this very life. But it will be clear and properly displayed in the next life.

The pleasures and pains of the next life will be clear as water in the ordinary eye.

It is the punishment made by a man's own hand and his evil deed is the cause of his suffering. The third important point is the mystery of the life after death that man is re-ordained to make unlimited progress in that life. There will be good and we shall draw the attention of the people for goodness that is in us.

According to Sufism belief is not only a firm belief of the truth of a given proposition, but it accepts it as a basis for action. The Islamic Sufi beliefs are clear and evident without proof upon which are based the moral and spiritual aspects of the life of man.

There is the component part of system of religious worship with regard to action in Sufism. It is taken as belief.

The maxims of Islamic Sufism are based on the deep knowledge of the human nature. It urges duties towards God and duties towards man. They cover the entire circle of the improvement of man and it will be changed according to the necessity of different men of character.

In Sufism the ideas of prayer like the ideas of other religions find their zenith. Prayer is needful for the upliftment of moral character of man. If there is no touch of sincerity of heart and if it seems to be a mere performance of religion and dull ceremony it should not be justified on the proper ground.

Fasting is also necessary to purify the soul of Sufis. It not only means abstaining from food but also it means from every sort of foul means.

The Pilgrimage to Mecca is the last phase in spiritual development of a Sufi. All the base connections of man should be abrogated and man should submit to the Divine Will by sacrificing all his interests.

The purified man may come into contact with the Holy man who is the source of all serenity.

Men's duties towards men are the second step of the Islamic Sufism. The moral elevation of men is its theme to which men can reach his goal.

In the primary stage, Sufism likes to do away all evil class distinctions, all are thrown in the same family of brotherhood.

II. Conclusion

In order to set up equality of rights Sufism teaches the respect for authority. Sufism teaches us to obey those who exert power over us and suppress all sorts of revolution and turmoil. Reverence for high power and equal distribution of rights are the two principles on which are based the Sufi society. In Islamic Sufism Charity is compulsory to all those who accept this Muslim belief. Salvation, according to the teachings of the Sufi orders, is that state of moral perfection where the soul takes rest. To submit to Allah hear His voice and to do good to His creatures these are the true source of salvation. The day of resurrection is said to be the expression of the glory of God. Man at this position is aware of the Being of God. On that day every person shall get his reward for what he had done. God created man from a trifling thing and He has the power to give them life a second time. This is the Day of Judgment and God Judges all of his creatures for the actions rendered by them in their respective lives. Every Muslim Sufi is bound to pray the praising of God five times daily.

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