Abstract—Sufism is a very important knowledge to be learned and practiced by every Muslim. It is a knowledge that can teach people and develop their soul, emphasizing on the principles of good moral character as practiced by the Prophet Muhammad (S.A.W.). It is also a way to seek Allah’s pleasure. Thus, Sufism is seen as one of a strong platform in the restoration and development of the soul and spiritual aspect. In this aspect, weakness is seen as one of the causes of the existence of various social ills that are currently plaguing the Muslim community. Muslim youth are involved in bullying, gangsterism, theft, robbery, rape, prostitution, drugs, vandalism etc. All these problems are increasing and have become a huge concern from day to day. The Muslim youths’ spiritual deterioration is so severe that it has directly given many negative impacts to the society. Therefore, this paper will discuss on the teachings of Islamic Sufism. Reality is the universal will, the true knowledge, eternal light and supreme beauty, whose nature is self-manifestation, reflected in the mirror of the universe; The world in comparison with the reality is a mere illusion, or non-reality or not-being. Among Sufis, some believed in the oneness of the existence. To them, multiplicity indicated a mode of unity. The phenomenal world is an outward manifestation of the one-real. The Real’s essence is above human knowledge. So my little attempt in this paper is that, what is the goal of Sufi Saints about the humanity to understand us teachings of Islamic Sufism? Because by this we achieve the goal of true knowledge and know about God and understand the value of life.

Keywords—Sufism, Teachings.

INTRODUCTION

Sufism is derived from the Arabic word “Suf” which means “wool”, refer to the garments worn by early Sufis. Some says it is derived from “Suffa” or “bench” referring to a group of poor Muslims living at the time with Prophet Mohammad (S.A.W.), known as the people of bench. There are different views about Sufism when it was came into existence, most scholars are of the opinion that the term Sufism was first coined by a Sufi known as Abu Hashim Kufi. Whether the theories are correct or not but the fact is that Sufism is not something that can be separated from Islam, although the word may have used little later. After Prophet Muhammad (S.A.W.), the imams and their sheikhs spread the knowledge of Sufism. During the sixth and seventh century of the Islamic era, the way Sufism reached the height of its popularity, and Sufis like Ibn Arabi and Rumi wrote important books about the mysteries of gnosis and the journey towards God. (1)

II. TEACHINGS OF ISLAMIC SUFISM

The teachings of Sufism are not earthly but ethereal and empyrean perceiving everything in spiritual terms beyond the illusion of human reason. The motto of Sufi teachings is to arrive at fundamental truth in which a follower continuously remains in profound quest, so as to get you unified with all the pervading, the one Omni-present infinite God.

Realization of self:
He who understands his own essence realized his God.

Muhasibi was the first Sufi who psychologically examined ‘nafs’ i.e. earnal self and introduced the theory of Pir self into Sufi thought. According to him, the mystical trainings of self examination are absolutely necessary for the ascetic since this is the only source of the attainment of purity. He says:
God has appointed self modification for the seeker, for the training of his soul. (2)

Self (Nafs) according to Sufism is not any simple entity but the crown of creation where secrets of glorious divinity are hidden. God had created human being in darkness and bestowed upon him and duty to march into the depths of obscurity to get oneself illuminated with divine manifestation. Qur’an narrates the same fact as: Where Allah guideth him who seeketh his good pleasure unto paths of peace. He bringeth them out of darkness (Zulmat) unto light (Noor) by his decree and guideth them unto a straight path. (3)

Man is a microcosm that is a universe in itself having all the features and qualities of what we call boundless being having no end. In this respect it is genuine to allude that the truth is hidden in life, and life is hidden within the self. The Qur’an makes a clue towards:
1:- We are nearer to him than his jugular vein.
2:- And in the earth are poztents for that whose faith is sure self can you then not see.

Take the Hadith (saying of Muhammad (S.A.W.) “kuntu kanzan makhiyyan fa ahabbudu ourifa fa khalaq al khalaq i.e. “I was a hidden treasure, and loved to know myself and hence created the world” (Hadith narrated by Abu Hurrayra (R.A.); Jama-us-

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Saghir, Vol. 1, P.252). But the secrets of the self are revealed to chosen ones. Qur’an says:

The blind man is not equal top seer. Nor is darkness (tantamount to) light. Nor is shadow equal with the sun’s full heat. Self is revealed only on those who mediate Qur’an says: Will then they not mediate on the Qur’an, or are there locks on their hearts. (4)

Taking the suppositional stages of evolution of Ibn-i-Arabi. When God first became conscious of self. There was the first trinity, the one who is conscious, what he is conscious of and “the process of consciousness involved there in”. When he was conscious of self, he found his attributes, Creator, Preserver etc. immediately thereon, forms presented themselves in his knowledge praying to be given expression to and to be acted upon. He granted their prayer by “be” (Kun) and they became manifest. When he heard the prayer of the forms, the attribute of omnipotence became manifest when he granted their prayer. ‘to be’ of the six stages of evolution of Ibn-i- Arabi, three are inward and three are outward. The three outward are external manifestations coming under the process of creation. The totality of the signs of God is man. Hence it is said:

One who understandeth his essence realized God.

The self does not mean the physical frame of man which remains in existence for the stipulated period of time but rather an entity pervading above and all, beyond. The time and space pointing towards the aspects of self comments celebrated Khaja Khans. Some maintain that the soul is nor; a light that maintains itself in the body. The workman remains hidden in the factory:

Get into the factory and you shall see him face to face. (5)

What is hidden within the factory of self Qur’an says: So when I have made him (human) and have breathed into him my spirit.

Gulshan Raaz says:

Know first how the perfect man is produced.

From the time he is first engendered.

He is first produced as an inanimate matter.

Next by the added spirit he is made sentient.

In explaining this mystery of all mysteries, i.e. self the Sufis have the formula of emanation; i.e. all originate from him, and that all should ultimately be absorbed in him. The great Sufi Ibn-i-Arabi says that existence is the Supreme Being or essence. That this existence is not derived as such in a limited sense, it is the entity itself as the celebrated Khaja Khan puts it

and continues that the derivative existence is derived from it and that this existence is absolute from absolutism and finally that the world is a limitation of this existence. This existence being supreme essence of it all or what as it is termed in Arabic. (6)

Universe and the self:

Man is the microcosm of the macrocosm. Qur’an says:

And in the earth are potent for those whose faith are sure and in yourselves can you then not see.

At another instance Qur’an says:

We shall show them our potent on the horizons and within them until it will be manifest unto them that is the truth. Lo! Is not the surrounding all things? From the above verses of the Qur’an, “it may be gathered that God has referred to certain signs in the heavens and in the individualities of men. From this, Sufis have constructed a theory of microcosm and macrocosm (alami-i-sgar and atami-akbar) e.g., the twelve zodiacs are the twelve holes in the human body; the seven planets are the five senses plus the sense of talking (sic) and understanding(sic); thus body-earth, bones-mountains, vacant space-sea, blood vessels-rivers, hair-trees, mouth–a cave, back-barran land, front -east, back west, right hand-south, left hand-north, breathing-air, laughing-shining, sorrow-darkness, spring-youth, autumn-old age, sleep-death, a walk-life and so on. (7)

This theory or philosophy is resembling with the Vedas does not mean that Sufis have drawn precisely from Hindu philosophy. As a matter of fact there are commonalities between the different religions of the world. Every raveled and the framed religion aim at to arrive the truth. Islam at least the coming of one lakh twenty four thousands Prophets from the very beginning of the universe till yet and only few of them are mentioned in the Qur’an by name. There is other possibility that Sufis have drawn something from other religions pursuing the Hadith (saying) of the Prophet Muhammad (S.A.W.).

That Hikmah (wisdom) is the last property of the Momin (believers) wherever he finds it becomes his. Qur’an says:

He giveth wisdom unto whom he will and he unto whom wisdom is given, he truly hath received abundant well, but none remember except men of understanding. The universe is nothing but the manifestation of self and a believer is asid to contemplate upon the various aspects of the universe so that he could get acquaintance about the secrets (Khafi) of the self the outward aspect of life is bound to perish where as the light of inward soul possess immortality would vanish an account of the vassitudes of time and space, Hujwiri defines. “The lover is he that is dead (Fani) in his own attributes and living (Baqi) in the attributes of his beloved”. When the believer reaches on the above stage of spiritual development He attains immortality. “A Sufi experiences the state of perfect union with God and

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eternal substance of his soul in him when he is completely devoted to God”. (8)

Universe is the stereotype of human being and it is because of this aspect he is repeatedly said to ponder upon you. One who meditates upon his esoteric self achieves the knowledge of all what is inward and what is outward. After attaining this very stage a Sufi becomes arif (gnostic) and attains then knowledge of the God or in other words the hidden, gets manifested. The arif in this step of oneness. Everything and dips the self in the ocean of oneness. Everything means nothing to him, Muhasibi says.

The chief part of the recollection of god is keeping close to Him. He who is pre-occupied with God is separated from the creature, and those who are detached from the creature have escaped to the regions of solitude and are alone with the sweetness of the recollection of God, and in proportion as he enters into communion with God, through recollection, it escapes from loneliness. Universe is created only to guide the believer towards the path of God. The stone slab is usually erected on the roads which act as guide to the traveler so as to reach the destiny. Similarly universe and everything in it is created so that a believed could guide to reach the ultimate truth. The most renowned interpreter of Islamic Mysticism or Sufism Mohiud-Din-Ibni-al-Arabi (1165-1240 C.E.) has summed up the relation between the man and his maker in these words.

“The world is merely outward aspect of that which in its inward aspect is God. He goes on to assert further”. Man is the microcosm in which all the divine attributes are united and in man alone does God becomes fully conscious of Him. (9)

Doctrine of Love:

Love is the super sentiment, susceptible delicate emotion, characterized with deep affection and passionate devotion beyond and divorced from intellectual conundrums. It is the path by means of which a Sufi dissolves his individuality into the blunderer’s beings. The author of Jawahir us-Sahik says that when a believer believes in the justice of God having attributes of perfection, and in his own perfection consisting in remembering these attributes: and when he repeats the name of God vociferously and then silently in his heart, till he is no longer able to repeat, finding himself near unto God in spirit, then the feeling is fixed and it is called love. The sparks fly upwards and cools of earth sinks down.

So every and rational being has its own tendency. This tendency of carving is satisfied by the attainment of the object towards which it tends. There is a tendency in man to rise from plurality to unity and it is called love. (10)

Regarding the sacred text of Qur’an, Allah says the heart (the birth place of love) is exalted. And lo! It is a revelation of the Lord of the worlds, which the true spirit had brought down upon thy Prophet Muhammad (S.A.W.) heart (Qalab).

Qur’an says:

1. Lo! Allah loveth (Yuhibu) those who are Mutaqi (God fearer), Surrah Tobah, verse no.4.
2. Allah loveth the sabirin (Al-Imraan, verse 146).
3. Truely Allah loveth those who turn unto Him and those who care for cleanness (of heart), (Al-Baqarah, verse 22).

Love means to shun and annihilate everything including self and staunch longing for the beloved. A Sufi dips thyself and perceives everywhere his everlasting beloved. According to Imam Muhammad Ghazali.

“Somebody asked Majnu (lover) his name. He replied as Laila (a beloved). A day he was told by somebody about the death of Laila. He replied that how Laila could die as she is abode of my heart”.

When Mansoor Al-Halaj (a Sufi Martyr) was improsened, Shibli asked him about the meaning of love. His answer was:

“The beginning of love is to burn and its apex is to be slain”.

When Mansoor Al-Halaj was fully acquainted with the fact that everything except God is untrue and deceptive. He forgets himself and the progress in the path of reaching God tended him to proclaim repeatedly that I am the truth (Anal Haq).

Al Hallaj (the leader) was in 922 flogged, exposed on a gibbet, then decapitated and burned by the Abbasid inquisition for having declared “I am the truth” (i.e. God). His crucifixes made him the great Sufi Martyr. (11)

Wuhdatul Wujud (Monoism):
The doctrine of Wuhdatul Wujud was promulgated by one of the pioneers of Sufism, namely Muhyi-al-Din-Aralsi (1165-1240) of Spain.

In his account of monistic God Ibn-Al-Arabi said that ‘God is the essence of the objects as well as the objects themselves, because it is He, Who manifests Himself in them. In His state of unity, God exist in Himself and in His state of multiplicity. He exists through Himself. God has no attributes if He is viewed from the side of His unity or the divine essence or the pure essence. But when He expressed himself in his manifestation, His manifested forms are to be named attributes of the so called things of the universe. Ibn-Al-Arabi does not accept the philosophical theories of pure transcendance and pure immense of God. As God reveals himself in the forms and he is not limited only to his manifestations. He is to be regarded as both immanent and transcendent. Ibn-Al-Arabi says, “I am He and He is I and I am He and not He. Creator is creation, and creation is Creator, Creator is not creation and creation is not Creator. (12)

In the spiritual process of development the Sufi marches existence of two and ultimately resolves it into the fundamental thought of the Wajudiyyah. For the second essence is a mere non-existents, La nothing innana miyyatun wa innahum “you are dead and they are dead. (13)
Unlike such orthodox Sufis as Al-Ghazali and Al-Junaid of Baghdad, Ibn-Al-Arabi endeavored to reduce Sufism to a science he intended to have researched for circle of initiates the development of the pantheistic idea that all God was due to him.

The cryptic terminology of Fasu-Sul-Hikam the outstanding work of Ibn-Al-Arabi is like a hung to cover a window which stops the people outside the fallow of Sufism to be able to see inside so a student or scholar of Islamic studies should remain over scrupulous while interpreting the doctrines as promulgated by Ibn-al-Arabi. He is the founder of Wuhdatul Wujud. He clarifies his belief on the introductory pages of Fasu-Sul-Hikam. He says:

Oh my brother be witness that I believe in one elude the owner of all with no partner no adviser. All wise to remain existent all the creation is indebted to Him. He is not a physique, time and space cannot confine Him. Nothing is identical with Him. What people think about Him (Almighty Allah) He ever and above of those intellectual conundrums. He talks, but His talk is neither a sound nor a song as that of human being.

Oh Angels and all the created be witness that I believe in Tawhidi Ilahi (oneness of God), the Prophet Muhammad (S.A.W.); the crown of creation, chose by God as warns and of pleasing tidings. He is the Sira-Jun-Munir (lighting lamp) to guide the humanity and I believe whatever Prophet Muhammad (S.A.W.) received revelation from God regarding beliefs and plain orders, I widely accepted them, as true. I believe in Day of Judgment and reckoning there in, I believe in Heaven and Hell, and whatever is formulated in the heavenly texts is true and just.

Qur'an says: Allah ganiyun wa antumal fuqra, i.e. only Allah is independent and you all depend on Him. This is not an easy verse but rather the verses possess deep mystical meaning. In reality God is only existence being. All the created are indebted to him to exist.

Despite the proclamation of Ibn-Al-Arabi of Wuhdatul Wujud. “No Sufi ever maintains that man will become God”. The limited as such cannot become unlimited this is known as doctrine of Mukhalafa.

There in the Sufi path of spiritual development there is both separation (Hijr) and (Wasal) (union with beloved). Whence a Sufi is fighting the neap tides of separation there is concept of duality but the Sufi whose progress reaches the stage of wasal; he gets you dip into the ocean of unity. No stage among the two is permanent but possess consequence turns. Consider the following statement of Bayazidi Bustamuj.

“Someone asked him (Bayazid) what is divine throne? He said I am it. What is the base of divine throne? I am it. What is the tablet arid the pen? i am they; I am God, there is no God besides me, so worship me. Glory is to us. How great is our majesty.

The above statement of Bayazid was acclaimed by him in Sukr (ecstasy) but getting out of lest tic conditions. He advised his disciples that “if I will commit such a statement again cut off my head”. Wuhdatul Wujud means in plain language that god is the unity behind all plurality and the reality behind all phenomenal appearance. It is emphasizes that “there is nothing in existence (independent) except God (La Maujud-un-llah) and union with God results from an intuitive contact with Him and a complete detachment from the world and all that is other than God.

Wuhdatul-Shuhud:
This school of thought was promulgated by Shaikh Ahmad Farooqi Girhindi who considered that Aalam (universe) is a reflection of God. A man enters a glass house and sees himself reflected in hundred directions and colors. These reflections virtually depended on the man and have no existence of their own. The Shurawardi consider that the essence and qualities or attributes of man is a nothing mere nonexistent but like a mirror they reflects the essence and attributes of God, and is an indication of his existence. (15)

2.1:- Principal Teachings of Islamic Sufism
1:- Absolute Being (God) is also Absolute Beauty.
2:- Since beauty tends towards manifestation, Absolute Being developed the phenomenal world.
3:- Man should practice virtues like poverty, austerity, humility, fortitude and discipline. He should devote himself to the ways of inwardness like withdrawal, silence, solitariness, and self-examination. He should also keep in mind a constant awareness of God with faith, awe and desire. These virtues, inwardness and awareness will bring a sense of direct communication with God.
4:- It would be better if such slogans are raised which work as remainders of the mystic belief and aim and as aids to concentration on the quest for unification.
5:- Man should follow these directions with sufficient perseverance as they will advance through the standard mystic stages of concentration, apprehension of everything, sudden and unpredictable illumination, blissful ecstasy, sense of union with the deity, sense of nothingness and sense of the nothingness beyond nothingness. (16)

CONCLUSION
Although the Historical sense and form of teaching ascribed to Sufi leaders depicted in the unauthentic Malfuzat and quite incredible, they nevertheless catered to the insatiable popular taste for details of the miracles of Mystics, as well as those of Yogis and Qalandars. They also provided for the proselytizing militancy of many Muslims whose concerns were not really with Sufism, but in the assertion of their own superiority in the field of Religion. In conclusion it can be said that Sufism really teaches humanism.
love, brotherhood and oneness and believes in creating a world citizenship through “Tauheed” (monotheism).

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