

Trends Of Sufism In World Religions

Safia¹, Dr. Badshah Rehman², Hassina Khan³, Anwar Muhammad⁴, Dr. Aminullah⁵, Bahrullah⁶

¹Lecturer: Department of Islamic Studies, University of Swat Email: Safia.shah155@gmail.com

²Assistant professor: Department of Islamic Studies and Religious Studies University of Malakand.

³Assistant professor: GGDC Kanju, Sawt, KP, Pakistan.

⁴Lecturer, Department of Islamic Studies and Religious Studies, University of Malakand.

⁵Assistant Professor, Deptt Islamiat, Shaheed Benazir Bhutto University, Sheringal, Dir Upper.

⁶ Ph.D. scholar UOM/ Visiting Lecturer Abdul Wali khan, University Mardan (Timergara) Campus.

ABSTRACT

The article based on review of literature obtained from various sources including web based platforms, electronic library information systems and Books from Library of International Islamic University Islamabad, University of Malakand and University of Swat Khyber Pakhtunkhwa. In current research study the trends of Sufism in five major and important religions of the world namely; Hinduism, Buddhism, Christianity, Jainism and Islam has been highlighted for better understanding of the concept is under consideration. Sufism is not the name of any religion, it's the name of a particular philosophy, an attitude or a thought and view manifested by every religion in its own way. Hence, Sufism shows difference with religion that purely concerned with the concept of God in known religions of the world. Where they stated that God is the most powerful creator of the Universe and everything happens is his will irrespective of his relation to the Universe. Contrary to this concept according to Sufism almighty God, named Allah is enormously greater and transcendent from everything in the Universe. He is the only creator and powerful judge with strict rules but most kind toward admirers owing to their religious dedications. In addition, Sufism is stated that every single particle in this Universe is manifestation of Almighty Allah.

In view of the above mentioned major religions of the world, ways for worship and remembrance of God are very similar to each other with some sort of differences in one or the other way. Thus a way of worship known as Sufism is found in all known religions with their own beliefs.

Keywords: Concept, Sufism, religions, Hinduism, Buddhism, Christianity, Jainism, Islam.

Trends of Sufism in World Religions

The history of spirituality or mysticism is as old as religion. There is no final and definite definition of mysticism but generally, it means an attachment with great personalities, beyond senses and reason spiritual observations and experiences, meditation, giving up the worldly luxuries, religious rituals and controlling one's self/ego and such like life. In primitive times,

spirituality came into being from the blending of religion and mysticism. Besides divine religions, such as Judaism, Christianity and Islam, the foundations of spirituality are very strong in religions like Hinduism, Buddhism, and Jainism.

The values of the spiritual people of these religions were as earlier mentioned. However, under the influence of their respective religion, the great personalities of those religions, and the

customs of religious rituals and the type of their spiritual experiences remained constantly changing. But each sought for losing one's self in one and finding tranquility of heart beyond the legal and ethical aspects of life.

In contemporary times, when religion is no more the center of human life, a new type of spirituality has emerged which is known as non-religious spirituality. From one aspect it is the religion of modern man which is above religious creed, apparent identity, worship rituals, based on humanist values, such as love, sympathy, kindness, forgiveness, and aims at providing humans with peace and comfort both on physical and psychological respects. This is a religion above cast and creed divine and universal in its baseⁱ(.) Living in peaceful coexistence and mutual respect under the principle of live and let live is rule of life. I have learnt this lesson from the Quran, the Bible, Zind, Owstar and Gitaⁱⁱ(.) Religion literally means path or route which is also known as sping, method, idea and deen in other words by which we mean the principles for living a decent life. When we talk about world religion we mean the collective notion of the ways of life worldwide which are taught to us.

In world religions, we usually count only a few such groups, because there are so many beliefs and ideologies in the whole world, if the religions of the world are counted in the list of world religions. So, this series will be very long. A few of these commonly include Christianity, Islam, Hinduism, Judaism, Buddhism and Jainism. On the other hand, it will not be out of place to mention here that apart from these great religions found in the world, there is no shortage of those who believe in Musharib. There are hundreds of such ideas and beliefs in America, Africa and Asia, which are very popular among the people in different places. A special thing about these few religions, which I mentioned above, is that these are the religions with which the beliefs of the religions around the world are connected in one

way or another, and all these religions are so ancient that different religions of the world have acquired grace from their customs and rituals.

Hinduism, Judaism, and Christianity, the roots of these religions can be seen in the ancient civilization of the world. Certain traditions of Hinduism, including idol worship, the concept of God and the idea of the Supreme Being of various powers, etc. are so ancient that they are also found in Egypt, Babylon, Nineveh etc. While it cannot be said that the Egyptian or Mesopotamian religions somehow benefited from Hinduism, this concept is crude because the religious history of both the above-mentioned regions is older than Hinduism. The of the phrase is that the glimpses of the rituals and traditions of these ancient religions are still preserved in Hinduism, which have now, completely disappeared.

Similarly, it is the case of Judaism and Christianity that the teachings of great religions like Islam are derived from them. These and many others are similar reasons make these religions as world religions. Before talking about the trend of Sufism or Sufism in world religions, it is very important to know what we mean by Sufism here.

The word Sufism, like mysticism or spiritualism in English, is so controversial in itself that to confine ourselves to its one-sided meaning is to limit its scope. This word is multi-religious and multi-Muslim, without being mono-religious or monotheistic. Therefore, its definition also requires wide view. No definition of this word can be acceptable to any follower of any religion who does not value the teachings of other religions than his own. Then, no matter how much he is versed in the teachings of his religion. Its definition may be acceptable to the followers of that religion, but it may not have any special significance at the inter-religious level. For example, some Muslim scholars are of the opinion that "Muhammad Sharia is the method of

Sufism." Therefore, there is no excuse to accept it, but it can only be acceptable to the Muslim community and its acceptance in the world religions will not have the status it can get among the Muslim Ummah. In contrast, see this definition of Sufism: From the study of the Sufi literature of the world and the sayings of the Sufis, it is clear that Sufism, in its essence, is the name of the longing that arises in the heart and mind of a Sufi to meet God with such intensity that he dominates his entire intellectual and emotional life, the inevitable result of which is that the Sufi makes Him (God) his goal of life, talks about Him, thinks about Him, remembers Him. So, if one reads the word, then it is the same, in the red of the twilight, in the flow of the river, in the smell of flowers, in the sound of the bulb, in the brightness of the stars, in the vastness of the desert, in the freshness of the garden, all the phenomena of the world. He sees the glory of God in nature and landscapeⁱⁱⁱ(.)

This definition is one that can be accepted to some extent among all religions that have a clear concept of God. Therefore, such definitions are considered important in world religions. However, Sufism is not only God's affirmation, advice, morals, character and service, but it can be called a necessary life in which all these issues are accepted under a certain way of life. Therefore Sufism can be said to be a mixture of all these functions instead of being only one of them, which is based on sincerity. The history of Sufism shows that its influence is very ancient. The Greeks had a trend of mysticism here, the obvious reason for this is that the English word Mysticism comes from the Greek language. It is mentioned by Dr. Harendra Chandrapal in the beginning of the chapter on Sufism and its Exponents in his book *Jalal-ul-deen Rumi and Tasawwuf*. He writes about the psychology of religious mysticism while explaining the definition of Sufism: The term 'mysticism' comes from Greek word which designated those

who had been initiated into the esoteric rite of the Greek religion. The following definitions, selected from a large number of the same tenor, indicate that this use of the term is in substantial agreement with the generally accepted understanding of it in Protestantism: 'Mysticism is deification of man': it is 'a merging of the individual with the Universal will'; 'a consciousness of immediate relation with the Divine': and an intuitive certainty of contact with the super sensual world': etc^{iv}(.)

Esotericism and spiritualism have a long history, with the Greeks inventing different types of spiritualism, Egyptian Sufism and Chinese Sufism almost taking root in this era, and India in the later era. , Rome and Arabia also had its effects in different ways. If there is one common aspect in all the theological ideas found in the ancient world, it is Sufism and benevolence. Otherwise, the rituals of all these religions are completely different from each other. According to Professor Yusuf Saleem Chishti: Every religion, every nation, every country and every era has had the same method of Sufism. That is, love, if God is beloved and man is beloved, then the method of attaining the beloved can be defined as love (Ishq). There is no other way and cannot be. The principles and principles of Sufism have remained the same in every nation. Every Sufi is actually a lover. Therefore, the Sufism of every nation and every country is based on love. The only visible difference is in appearance. For example, when the Muslims of a city go to the Eid Gah on the day of Eid, one man goes to the Eid Gah on foot, another in a bullock cart, the third in a futon, and the fourth in a motor. There is a difference in their appearance and speed, but the goal of all four is the same and the driving force is the same^v(.)

Here these two basic questions are established that what is this love? And what can be understood from the external situation in the context of world religions? Regarding the first

mentioned, it can be said that Ishq is meant here and all kinds of attachment to the world and the owner of the world is equivalent to Ishq. Devoting oneself to the service of mankind to such an extent that there is no room for any kind of disagreement and becoming so engrossed in the path of God that the thought of separation of paths is erased, these two things come under love. Appearance refers to all the cultural symbols that human history has associated with a particular religion, including ways of living, dressing, wearing, eating, drinking, and worshipping. Apart from this, in the context of Sufism, there is no such rule, by which the requirements of love can be defined. The love of God and the servant of God is a necessity on which the mushrab of a Sufi is established, so any discussion of disbelief and faith (which is prevalent in every society with its well-known meanings) has no place here. One of the biggest issues under the discussion of Sufism in world religions is the confirmation of the holy books, why should the truth of the holy books of different religions, which are present with the followers of different religions of the world, be accepted? The identity of a Sufi is that he acknowledges all divine books related to religion and values their teachings. Adhering to one religion is not a sign of being a non-Sufi, but rejecting any religion is a sign of being a non-Sufi. The way in which Mirza Mazhar Jan-i-Janaan affirmed the teachings of Hinduism in one of his letters further strengthens this idea. However, there are many trends in the world religions that come to the level of Sufism and establish a system of life where the conflict of duality is completely denied. I am presenting here a glimpse of the teachings of different religions with reference to some holy books, which gives the knowledge of the tendencies of Sufism in world religions, how different religions differ on many scales from the academic and practical role of Sufism. Believers look at one level. Let us also mention here that the religions of the world are generally divided into two categories. One is

Semitic religions and the other is non-Semitic religions. Semitic religions include Judaism, Christianity, and Islam, and non-Semitic religions include Hinduism, Zoroastrianism, Buddhism, Jainism, and Sikhism. Non-Semitic Religions: It is clear that Vedas are considered to be of great importance in the sacred books of Hindu Dharma. The foundations of this religion are based on the teachings of the Vedas. Each Veda has been divided into four main sections (Samhita, Brahmana, Arnica and Upanishad) by the major gyanis, pandits and acharyas of Hinduism. The last part of which is called Upanishad. The Upanishads are also considered to be a major source of India's ancient educational system, so its teachings cannot be overlooked by anyone who is interested in studying ancient Indian history. It is clear that Vedas are considered to be of great importance in the sacred books of Hindu Dharma. The foundations of this religion are based on the teachings of the Vedas. Each Veda has been divided into four main sections (Samhita, Brahmana, Arnica and Upanishad) by the major gyanis, pandits and acharyas of Hinduism. The last part of which is called Upanishad. The Upanishads are also considered to be a major source of India's ancient educational system, so its teachings cannot be overlooked by anyone who is interested in studying ancient Indian history. The Upanishads were also highly valued by the Muslim Sufis, a clear proof of this is that Arungzeb's elder brother Darashkoh, who performed outstanding Sufism during the height of the Mughal rule and wrote Sufism like Sir Awaliya. He authored the book *Maraqat al-Ara*, he translated 56 Upanishads into Persian during this era under the name of Sir Akbar and promoted his teachings in every respect. However, here I am presenting some of the same Sufic teachings of the Upanishads, which gives a sense of the mystical nature of the teachings of the Upanishads.

Mystical teachings of the Upanishads:

1. Live in the world but do not be attached to it. Virag (detachment from God) is the best way of life.

2. It is permissible to enjoy the blessings of the world. But it is not permissible to make them the purpose of life, because the person who sets his heart on mortal things also perishes.

3. Man's true enemies are not outside, but within, and they are as follows:

- Karudh (Anger)
- Greed
- Covetousness
- Ego (awe/arrogance)

4. Until these enemies (which is the name of Nafs-i-Amara and the collection of its desires) are not defeated. Enlightenment (Brahman Gyan) cannot be attained.

5. When a person becomes enlightened, these four attributes are born in him.

- Satisfaction
- Courage
- Obedience
- Servant of creation then he lives to benefit others.

6. Ishvara gives darshan only to those who are eager to see him, and strive hard to get him. The conditions for attaining it are as follows:

- Breath (self-control).
- Dan (Sacrifice)
- Diya (Mercy)
- Chanting (Zikr)
- Cannon (Mujahida)

• Dhyana (Meditation)

7. Loving a mortal is the greatest ignorance.

8. Almighty God is both active and non-active. It moves, it is still, it is far, it is near. It's inside, it's outside)-vi(

Like the Upanishads, Shrimad Bhagwat Gita also holds great importance in Hinduism. This book is based on Lord Krishna's orders to Arjuna. It has a total of eighteen chapters and in these eighteen chapters Lord Krishna taught Arjuna about right and wrong, from which the sleep of Sufism emerges. Although the Gita was never considered the heavenly book of Hindu Dharma and like the Vedas, it could not gain the status of the Upanishads among the highly educated class of Hindu Dharma, but this book was much more popular among the masses than the Vedas. Is. The popularity of this book can be estimated from the fact that when Al-Biruni traveled to India a thousand years ago and wrote the story of this journey under the name of Kitab Al-Hind, in it he mentioned this with reference to the Gita. The sentences were made that "the inhabitants of this place regard a book with great importance, which is counted among their religious holy books and sing the name of this book." " The Gita can, in my poor opinion, be considered a very important book of Sufism, particularly because it teaches how to live life and deal with its problems in a way that feels like Krishna. Like a perfect mentor, he is teaching his disciple (Arjun) how to set the path of conduct. There is so much Sufism in it that it is not possible to fully reflect it by presenting an excerpt from one of its chapters, so I am presenting two excerpts here to give a glimpse of these teachings.

Sufism in Shrimad Bhagwat Gita:

Bhagavad Gita which is also Brahmavidya meaning philosophy and also Yoga Shastra meaning mysticism. In which it is stated that what

is the truth? And it has also told how man can reach it. There are three ways to reach God:

- Janan Marg (Path of Knowledge)
- Bhagati Marg (Way of Love)
- Karam Marg (method of action). (etc.)

All the mysteries of Vedantic mysticism (mysticism described in the Upanishads) are explained in detail in the Yata, the summary of which is as follows:

- Make God your goal.
- Love it to get it.
- God dwells in the hearts of His lovers.
- He who desires it must give it darshan.
- Live for it all your life.
- Do good deeds, but the intention should be that God is pleased with me.
- Love all people.
- This world is the manifestation of God. Everything is a manifestation of God. This is the spirit of Sufism and this is the Upadisha of the Gita^{vii}(.)

Buddhism and Sufism:

Gautama Buddha was a Sufi. A perfect Sufi. Who spent his whole life in asceticism, piety, worship and austerity. However, there has been a lot of controversy over the use of the word Sufi along with his name. But if we study the teachings of Buddhism and the life situations and events of Gotha Buddha, we know that there is no better word for him than the word Sufi. In the period in which he made public the teachings of Nirvana and renunciation of the world, there was no clear concept of it among the people. Among the developments that took place in the later period in the mystic teachings, the teachings of Gautama

Buddha are found to be a significant part. The thirty years of Gautama Buddha's life as a normal human life and the conditions from childhood to adulthood are not very impressive. Still, his mental awareness after the age of thirty is surprising. It is known about him that in the era in which he was born, a famous elder person of the era, looking at him, expressed his regret that the world would be awakened by his prophetic and mystical teachings, but I did not see it. Will not live for. Gautama Buddha is the only one who does not seem to show any dignity while being a Sufi. His glory is his own teachings, through which the understanding of this world and the hereafter is gained. His mystical nature is recognized by the teachings that are recorded in the Buddhist religious books, so it also gives a strong sense of the tradition and supremacy of Sufism that how many great leaders of the world have adopted this method. He spread the lesson of peace, philanthropy and God-fearing in the world. I am presenting here a sample of his mystical teachings which give insight into the mystical nature of Buddhism.

Mystical Teachings of Gautama Buddha: How blissful is the loneliness of the person who is devoid of complete happiness, who has attained the knowledge of truth. He who observes the truth, which is a source of joy. To get rid of malice and hatred and to have self-control in relation to all beings is a source of happiness, to be freed from selfishness, to transcend all desires. To put aside this arrogance arising from the notion of "what I am", that is the highest happiness. I have attained nirvana and conquered all enemies. I am the wisest, free from all defects. I have renounced everything and attained salvation by annihilating desires. After gaining knowledge through one's own effort. Who should I call my teacher now? There is none my equal among men and none of my kind among the gods. I am the holiest in this world. I am the Greatest Teacher and I alone am the Absolute Knower. I

have quenched the fire of passions and desires, cooled down and attained Nirvana^{viii}(.)

Jainism and Sufism:

Jainism, like Buddhism, has been heavily influenced by Sufism: In Jainism, since the path of salvation is based on personal effort of the individual as opposed to the decision of some supernatural power or the will of the gods, a very elaborate plan of action is prescribed for this purpose. Is. In this regard, there are several lists of rules, principles and regulations of various kinds which according to Jainism are mandatory for every aspirant of salvation. These rules and regulations are so large in number and universal that no corner of an individual's personal and social life is left out of their scope)^{ix}(.

The following quotes are based on the mystical teachings of Jainism. From this, one can clearly feel the nature of Sufism in Jainism. Mystical Teachings of Jain Dharma: The procedure for obtaining the salvation is generally divided into three major parts. Which in Jainism is called Tri Ratan (Triple Gems). These triple gems of Jainism are as follows:

- Sumak Darshan (Right Belief)
- Sumek Gyan (Right Knowledge)
- Sumak Charatra (Right Action) The most fundamental importance in the ethical teachings of Jainism is the five vows (singular: $\overline{\text{वर्त}}$), which every Jain has to commit to for life and those basic vows are:
 - Ahimsa (non-violence)
 - Satya (truthful speaking)
 - Astya (not stealing)
 - Brahmacharya (celibacy)
 - Aprigraha (disenchantment with the world).

Apart from these five basic vows which are required for all Jains, Grahastha Jains have to take seven more sub-vows which help them to attain the basic positions in Jainism. These subcommitments are as follows:

- Dugvarta
- Deshwarat
- Unrath Dandwort
- Samaika
- Pradshadhu Padsa
- Apabhog, Pre-Bhog, Pre-Man
- Ati Samu Bhag Apart from the above rules and similar and other acts prescribed in Jainism for the spiritual development of the Grahastha Jains. The spiritual evolution of the Grahasta Jinis and their relative proximity to moksha is determined by another scheme, called the eleven pratamains or the eleven stages of spiritual life. By means of these pratmas the grahastha, progressing spiritually, can attain the same benefits as a Jain sadhu attains in the perfection of his sannyas)^x(.

Zoroastrianism and Sufism: The Zoroastrian holy book Avesta consists of various texts. (etc). It believes in Amishaspinta (luminous eternal beings), namely: Vahomana (virtuous thought), Asha Vishta (righteousness, divine law), Kshatraveera (divine rulership), Aramaiti (devotion or divine passion), Horutiyat (perfection and infallibility), amiratiyat (persistence) and are On the other hand, in the Gathas, the freedom of choice in good and evil for man, as well as the concept of moral responsibility, is presented very strongly)^{xi}(.

Teachings of Zoroastrian Sufism:

- Only they can meet you, Oh Ahura! Who through his deeds of righteousness and good thoughts and words and language of which you

are the first guide, O Mazd! I confess to be your master.

- A hardworking person whose actions are based on justice. Which is full of wisdom and spiritual wisdom but is dull. The one who is faithful to the high character of the Prophet, he will become the king of the world due to his knowledge and wisdom.

- The fundamental reality of the universe is these two. One God of Good and one God of Evil, the government of the universe is divided between them and both are engaged in an eternal battle. It is the duty of every human being to cooperate with the good God who is ultimately to be victorious^{xii}(.)

Semitic Religions: Judaism, Christianity, Islam and Sufism: Since Judaism, Christianity and Islam have the same basis, the mystical teachings of these three religions are also almost the same. But from a purely religious point of view, it is known that since the Shariah system of these three religions is different and its periods are very late, therefore, a change is seen in the teachings of Sufism. The tradition of Sufism in Islam itself began to consolidate a century after the reign of Muhammad, so why its roots in Christianity and Judaism can be seen as they are in post-Islamic Sufism. The kind of mystical tradition that is found in Christianity has led the major researchers of our era to think that the origin and foundation of Sufism is the Christian religion. But this idea belongs to the pure Orientalists, while if seen from an outsider's point of view, it is felt that there is a significant difference in Islamic and Christian Sufism due to the latter. However, this is a purely academic debate as to why the knowledge of mysticism and adhkar, meditation and observation and the existence of the Almighty are not seen in the religion of the Christian era, which were discussed after the rise of Islamic Sufism. The discussion of self-tawheed which was started in the era of Ahmad Bin Ruyim

and the perfect discussions of Sufism up to the point of perfection of Tawheed was not seen in any era of Christianity. The concept of the Holy Spirit in Christianity is one that was discussed one hundred and fifty years after Jesus, and these Christian scholars discussed it extensively, which can be compared to the post-Islamic Sophia. After the composition of the Gospel of John, these discussions increased. However, the case of Judaism is slightly different. For example, when the Psalms and the Old Testament or the Torah appeared, the mystical discussions of monotheism were not common at that time. Similarly, most of those trends in Sufism were absent in the era where the Psalms or the Torah was revealed. Still, we see that the mood of a good number of verses of the Psalms matches with the Qur'an in view of the azkar and aurad. Surah Al-Fatiha, which the great Sufi who promoted Islamic Sufism, saw with great value and described many virtues of its importance in Azkar, these kinds of verses are also seen in the Psalms. Sufism is directly related to this in that it provides a seeker with the tools of guidance which helps the seeker in determining the path of conduct. By wanting the straight path and staying on it, some commentators have arranged the plan of the entire system of Sufism according to the words in Surah Fatiha. There is no mention of a Sufi in Damascus, Rome, Iran, , Iraq, Isfahan, Shiraz, Bukhara, Balkh, Chisht, Mazandan, Arabia, Azerbaijan and even some ancient Sophias of India are counted in it. I am presenting a prayer from the Psalms here, which shows how much the teachings of the Qur'an and the Psalms match, and it also shows that verses similar to Surah Fatiha were revealed even before Islam. In the social system of Judaism and Christianity, the tradition of God-fearing, righteousness, morals and peace was established. Judge me, O God, for I have walked uprightly. And I have put my unflinching trust in God. O Lord, test me and test me. Test my heart and mind. Because your kindness is before my eyes. And I have been

walking in the path of your truth. I don't sit with stupid people. I will not go anywhere with hypocrites. I hate the group of bad characters. I will not sit with the wicked. I will wash my hands in innocence. And oh Lord! I will circumambulate your altar to give thanks and tell of all your wonderful works. O Lord! I love your dwelling place and the tabernacle of your glory. My soul was not found with sinners and my life with bloody men)^{xiii}(.

It is a prayer that has a mystical eloquence that expresses a sincere commitment to God. Although directly, there is no big deal in these prayers, but if seen from the perspective of Ilmu-Taif and Azkar and Aurad, then it is known what their real importance is. A Sufi whose whole life is spent in knowledge and understanding and who has attained the knowledge of God through the contemplation of God, from self-realization to God-realization, finds it most meaningful to recite these prayers all the time for the purification of the heart. are One of the most distinctive features of Judaism, Christianity, and Islam with respect to global Sufism is that it has a system of prayers that is nowhere to be seen in non-Semitic discourses. We can also interpret this as a mystical evolution, for example, if we compare the prayers of Jews and Christians with the prayers of ancient non-Semitic religions, then we get to know it well. For example, in the ancient religions of the Babylonian and Nineveh civilizations, there was a prayer for toothache. Look at this prayer: Anu first created the sky Then the sky created the earth And the earth produced rivers And the rivers created the canals Var channels created the swamp And the swamp produced insects^{xiv}(.

It is for Lord Anu who was the god of the sky. This prayer may have had any importance in this era, but it does not seem to have any connection with the toothache of this era, nor does it have any logical justification, while the above prayer of the Psalms or the Surah of the Qur'an. Fatiha are such

prayers whose logical justification exists for thousands of years and whose logical analysis also seems to be very easy. That is why the Sufi teachings of Semitic religions are seen as more important than those of non-Semitic religions. The teachings of Sufism seem to be much clearer and more numerous as Christianity and Islam come. The basic book of Christianity is the Bible, while the source of religion for Muslims is the Qur'an. Before saying anything about the teachings of Sufism in relation to the teachings of the Bible, let me tell you that the Bible, which is called the holy book in Urdu, mainly consists of two parts, one of which is the Old Testament. And the other is called the New Testament. Bible is not a heavenly word but it is a Greek word which means collection of books, it is called Bible because it is basically a collection of many books. There are twenty-four books in the Old Testament according to the Jews, forty-nine books according to the Protestants, and forty-six books according to the Catholics. There are also seven books among them, which are debated among Protestants and Catholics whether they are inspired or apocryphal. On the contrary, the Qur'an is a fully inspired book with thirty verses and there is no scope for any kind of inspired or anecdotal discussion in it. The purpose of recording this brief information here was that the teachings of Sufism that reach us with reference to the Bible, whether there is any discussion in the context of global religious inspiration, but no finger on the concept of kindness in the Qur'an. cannot bear and a distinctly later conception of beneficence than Christianity is seen here. The attitude of self-sacrifice and sacrifice seen in the life and teachings of Jesus is the basic teaching of Sufism. It would not be wrong to say that there are many aspects of Sufism that have been borrowed from Christianity. A famous saying of Jesus, which was promoted by Mahatma Gandhi in India for a long time, is that "If someone slaps you on one cheek, turn the other cheek to him." " It is an example of peace, patience, non-violence,

self-sacrifice and God-fearing which is difficult to find in any religion of the world. The monotheistic debates of Sufism, which Islamic Sufism brought to a great height and debates such as Wahdat-ul-Wujud and Wahdat-ul-Shahud raised their heads here, if we ignore them, then Sufism is the most distant from the teachings of this type of Christianity. Will be stronger. Sufism is the name of the way of life, in this way of life CE Life style is defined as a complete way of life. One particular reason for this is his teachings of non-violence. If Sufism seems to suffer from a Christian point of view, it is only the point of monotheism of Christianity which is not complete without a triangle. Irrespective of the universal popularity of the concept of God, Jesus and the Holy Spirit, Sufism, which is a monotheistic system and which was made acceptable under the logic of a species after AD This view of the Trinity undermined Christian teachings of Sufism. In the context of Sufism, this is not such an unimportant issue that self-sacrifice has been very important in every aspect of life and the kind of human progress that has conquered the great battles of the world, in unity in abundance and unity in abundance, such as Sufi discussions have been held in high esteem. The biblical teachings that provide glimpses into the fundamental themes of Sufism would pile up if quoted here. Because every moment of the life of Jesus seems to recover the pattern of Sufism. Therefore, I thought it more important to emphasize here, which is the weakest aspect of Christianity with regard to Sufism. This weak aspect is further strengthened by the Islamic theory under the new chronological system in such a way that we see a glimpse of the peak of Tawheed in the context of Islamic Sufism, so I will here relate this point of Tawheed to Islamic Sufism as a glimpse of this Tawheed. I am presenting a quote from a great Sufi, from which one knows the peak of monotheism. Definition of Tawheed (Unity of God or Oneness of God): "Tawheed is that whosoever constructs an idea

about God, observes meanings, acquires knowledge of names, relates divine names to Allah and ascribes attributes to Him, he does not even smell Tawheed. Sniffed, but he who, after knowing all this, negated it, is a monotheist, but formally, not in reality ^{xv}(.)"

This is the feature of Islamic Sufism that elevated Sufism academic discussions from the academic level to such a high level that even this concept was not seen anywhere before. Islamic Sufism begins with the Messenger of Allah, peace be upon him, but it has been given more credibility by the Muslim Sufi lineages after the Prophet with respect to Hazrat Ali and Abu Bakr Siddiq. Using the Sufi teachings and lifestyle of these two Companions, the later Sufis laid down a firm plan of Islamic Sufism. The tradition of Sufism in Islam is fifteen hundred years old, but the first Sufi is applied to Abu Hashim who died in 763 AD. In the same way, the first book of Sufism is called Kitab al-Lama by Abu Nasr al-Sarraj. There are many branches of Sufism in Islam. Among them, Qadiriya, Chishtiyya, Suhrawardiya and Naqshbandiyya etc. are seen as more important in the subcontinent and the Sufis of all these sects spread the teachings of selfpurification, inner purification and purity of heart throughout their lives. Imam Junaid Baghdadi, Mansoor Hallaj, Sheikh Abdul Qadir Jilani, Khwaja Bahauddin Naqshbandi, Khwaja Moinuddin Chishti, Khwaja Nizamuddin Auliya, Sheikh Ahmad Sirhandi, Abdul Haq Muhaddith Dehlavi, Shah Waliullah and Shah Waris Ali etc. are some famous and well-known Sufis. Apart from this, the number of Sophias is in thousands, from whom the teachings of behavior and knowledge have become common throughout the world. An example of what is Islamic Sufism is best understood from this quote: Sufism is the supreme secret of the nature of the human being, which can be achieved only after defeating materialism and external illusions. It is not a science or a philosophy whose definitions and

meanings keep changing with the vicissitudes of time. The benefactor of humanity, the perfect human being, Muhammad ﷺ had the same definition in the era of Muhammed, which is today, it is a complete way of life and an undeniable fact, which eliminates the contradiction of our words and actions and we are the way we are seen. It is full of truth and truth and hard work as well as hard work^{xvi}(.)

ⁱ Modern Spirituality and Alien Islam, Abu Yahya, Anzar.com

ⁱⁱ Religion and Dharma, p. 13, Mahatma Gandhi Anjuman-e-Pragati and, Aligarh

ⁱⁱⁱ Muqadda, Tarikh-e-Tasawwuf, p. 21, Prof. Yusuf Saleem Chishti, Areeb Publications

^{iv} Psychology of religious mysticism (Ref by) P. 102, Harenrdchandr paul, Jalal-ud-deen Roomi and Tasawwuf, M.I.G Housing Estate

^v:- Muqadda, Tarikh-e-Tasawwuf, p. 29, Prof. Yusuf Saleem Chishti, Areeb Publications

^{vi} Teachings of the Upanishads, Tarikh-e-Tasawwuf, pp. 39, 40, 41, 46, Professor Yusuf Saleem Chishti, Areeb Publications

^{vii}:- Sufism in The Bhagwad Gita, Tarikh-e-Tasawwuf, pp. 72, 77, 78, Prof. Yusuf Saleem Chishti, Areeb Publications

^{viii}:- Excerpts from the Sacred Books of Buddhism, Major Religions of the World, pp. 377, 378, Imad-ul-Hasan Azad Farooqi, Maktaba Jamia Limited, New Delhi

^{ix}:- Moral Teachings, Jainism, The World's Major Religions, p. 132, Imad-ul-Hasan Azad Farooqi, Maktaba Jamia Limited, New Delhi

No better definition of Islamic Sufism is possible. Indeed, this is the best practice to eliminate the conflict of thought and action in human life. Which, covering thousands of years, has been shaped by Islamic teachings.

References

^x:- Moral Teachings, Jainism, The World's Major Religions, p. 136,137, 138,Imad-ul-Hasan Azad Farooqi, Maktaba Jamia Limited, New Delhi

^{xi}:- Teachings of Zoroastrianism, Jainism, The World's Major Religions, p. 383, Imad-ul-Hasan Azad Farooqi, Maktaba Jamia Limited, New Delhi

^{xii}:- Teachings of Zoroastrianism, Jainism, The World's Major Religions, p. 384, 385, Imad-ul-Hasan Azad Farooqi, Maktaba Jamia Limited, New Delhi

^{xiii}:- Psalms, The First Book, David's Psalms 26

^{xiv}:- Sibte Hasan, Shrines of the Past, p. 109, Sehmat Publications

^{xv}:- Ahmad bin Ravim, Life and Teachings, p. 108 al-Irfan Publications

^{xvi}:- Sufism and the Need for Monasteries in the Present Day, p. 21, Prof. Masood Anwar Alvi, Sufism in the 21st Century: Finding a Solution to the Global Crisis