

ENLIGHTENED MESSAGE OF SUFISM TOWARDS PEACE AND HARMONY

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Abstract

It is generally observed that farsighted people are agreed that today's world is in the grip of terrorism which is basically offshoot and caused of growing extremism which directly and inversely hits and disturbed the socio-economic-religious and political structure of most state. This situation get double where issues like terrorism, human trafficking, poverty, illiteracy, corruption socio-religious controversies, politico-economic disturbances, economic slavery/bonded labour and human rights violation, religious disharmony and problem of sustainable peace are the facet of society. The need of time is to explore the hidden truth of finding ultimate solution of harmonized world where every creed and religion enjoy the freedom of expression under one umbrella of peace and prosperity, which is "Sufism", that has very significance to promote its social and moral values among all people to tolerate and maintain the socio economic and religious harmony for the sake of people's prosperity. It is only way to visualize the current affairs the researcher feels that "Sufism" is the only way to counter increasing extremism in world in general

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and in Pakistan in particular.

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Introduction

Pakistan is (heterogeneous state) culturally, socially, racially, linguistically and religious country, which really needs socio-cultural and religious harmony in order to understand and promote to achieve the target of prosperity. In a way, the teachings of Sufi masters are enough to provide conceptual Islamic streams in the form of inter-faith dialogue within its justified picture of tolerance and mutual understanding and respect. For this said purpose, the message of Islamic and Sufism can be found together in connected with its Sufi masters and Islamic scholar, who always work for the best, or, in favour of public interest under the same umbrella of harmonized atmosphere, where no one can smell the fragrance of hate and disharmony.

Sufi learnings like Hafiz, Rumi and Omar Khayyam, Khawaja MohindinChisti, Shah Abdul Latif Of Bhit shah, lall Shehbazz Qalandar, Khawaja Muhammad Zaman Lavari Varo, Sufi Shah Inayat, Shah Shamas Tabraiz, Sadarudin Badshah, Bari Imam and Sultan Bahoo. Rumi, in his poem 'Infidel Fish', he describes Sufi character as fluid and formless. He also frees the faith from rigidity.

Sufism is very much integral part of any effort to revive Islamic civilization in sense that the current rigidity in Islam is very dangerous. This is evident from the facts that people who hate Sufism and its message belongs the Islamic sects which are more rigid and orthodox/exclusive in nature and teachings. (4. Ali, Alawi : 2009.)

After Continuous efforts of years, Sufi masters are trying to develop a rational and logical based approach in order to achieve such positive and productive refinement in the shape of discoveries of human beings mind which have other centers of consciousness that can serve as inner faculties for attaining knowledge. The centre of knowledge can be visualized with pure and pious heart, so as to practices of Sufism and its teachings that can activate and cultivate perfect and profound realization. And the process of realization make more possibilities to polish the heart, that, become mirror for catching the reflection of reality which is the real face of inner soul and consciousness (Angha, Nahid: 1991).

The ultimate results in unflinching faith and certain truth are possible through discoveries of fulfilling of Divine potential. One can bow their head before God through the submission. For instance, all actions and movements are for the sake of Allah alone, a drop of water can be summarized into a cup of water. Means, there is no gap between a man and God. For this purpose, the will of God is such enough to understand and recognize the program of universal nature. What God wants, his creature (man woman) is bound to follow the instructions referred by Allah. In other words, what Allah wants, a man should be aware or ready to act before any God's gesture, means, what a man does, it would be the reflection of His creator. In addition, it is essential to make more possibilities to visualize the divine understanding and knowledge.

The fundamental error or mistake of this era that usually focuses on outer factor reality and neglects the inner truth which has always been in hidden box and misinterpreted. Sufism does not mean that to be in silent mode or live in isolation, far from social, political, economic and religious activities (Bar-Tal, D., & Rosen: 2009).

Not only avoid such suppression and complexes of society, but also resist and respond on cruelty and ruthless activities in harmonized atmosphere, no destruction, no violence and no human loss, but, only to achieve the target of humanitarian prosperity on smooth track of purity of soul and truth based destiny.

Misinterpreted Sufism

The fundamental error and mistake of this era is focusing on outer reality and neglecting the world inner truth within the human heart so as to Sufism is misinterpreted. Now questions is that, Why the lives of people are away from peace and tranquility, it is generally observed that, human as well as scientific development progress together but are of not summarized with peace and harmony. On the one side, new and advanced discoveries promote human knowledge and understanding, full of material approach. In spite of that, their capacities and capabilities gifted and blessed by nature are useless to create and maintain peace and harmony for the sake of prosperous lives avenues, like the burning issue of growing trend of extremism. Despite the fact of advanced technological growth and extreme capital generation, this pathetic issue is still hanging over. It means human potentials under the shelter of material

development is still remained unjustified and without reality. (Martin Lings: 1993).

Historically, people are intellectually attached to rationality and traditionally dismissed Sufism as speculative pursuits, their practitioners believes imagination rather than real knowledge.

But, today, the entire scenario has been changes due to researcher attitude with new modern techniques towards various Sufism has similar scope that are of subjects like Quantum Physics, Psychology and Biology as these ones deal with human self-awareness. Because of the above fact, the interaction for filling the space between mentors and scientist is being carried out so that the one person may know what positive effects the spiritualism could bring. The altruism is the domain for a Sufi for which he devotes him while life.

Spiritual and Material Relation

This, he does as he can ameliorate the received scenario of community, and humanity as the widest focus. Because Sufi wants to unite so he becomes following force not only in single individual but also in whole world community.

It is Sufi who with his selflessness develops equilibriums between the inward and outward centres of life-span with the increase in space of life. On the contrary to other disciplines Sufism examines the heart and teaches it. This is done with developments in the expertness, professional education and the behavior of a person. A Sufi enhances and progress a man's inner-strength and power so that the real value of the cosmos can be perceived. This efforts enables self and God.

If one wishes to face and address the dimensions of humanity, one will have to really look into the history of path we are at present now. It is historical fact that in every time of crisis humanity as a whole or nation-wise has sought the assistance of God- a supreme power. For this permanent aid, regular institutions were established in the form of religion (William Dalrymple: 2009). But as new modes of philosophy developed, people concluding that no much power exists at all.

In early time, divine was considered to have relations with community members. Thus, two paths emerged; believers and skeptics, the faithful and atheist. In such way the cultures develops, where religion had no value because they focused on

material progress even some individuals dwelt there having religious mind-set. In this regard, it is seen that humanity as a whole has not become thankful to the new modes of knowledge they exploited this knowledge for vested interest. This resulted complete restlessness in the life having no idea of tranquility. The love towards worldly gains gave a havoc blow to the settled life and enormous social, political and environmental problems took birth.

In addition to this, avariciousness and agnosticism spread the destruction took place as the inhabitant of world tried to remove one from its own place and interest and classes emerged.

Sufism Is A Way Forward to Counter Extremism

Universal inner and external peace is possible through its sustainability with the help of spreading humanitarian message of equality, tranquility, calmness, wellbeing and harmony among entire creativity and creation of Almighty/nature. Natural Love and affection's attachment provide a way forward balanced shining light of sustainable peace and harmony through positive and universal practices of good deeds.

The teachings of Sufi masters are major principles for world's communities in order to create, develop and maintain Global as well as regional peace and harmony.

It is generally observed that the teaching principles of all Sufi masters are witnessed to be followed and easily adoptable for every community of world's specially Pakistan through its justified characteristics.

To a good religious and scholars and elites, its purified characteristics would be major sources which could enable to create, develop and maintain peace and harmony among all sects of religion in the form of prosperity which has long been overdue in Pakistan. Like balanced and strong socio- political and economic structure, cent percent literacy, cent percent employment, socio-religious respect and dignity, freedom of expression, promoted true democratic values, free Judiciary or Justice, strong political institution, Sound health facility or service delivery, humanitarianism, satisfactory social welfare conceptual framework, providing due respect to women, no dual policy or equal policy for all, no gender discrimination, more livelihood opportunities, socio-cultural religious harmony or

Tolerance, transparent governance system, skill orientation, access to information and knowledge, no fight only adjustment and compromises, logical and rational based societies, promoting scientific approach, encouraging participatory approach and finally One eye for all (the family of head of State and labour are equal). This is what we can say that, the real message of all Sufi masters from every corner of the world, that, is only salvation and a way forward to counter extremism and maintain peace and harmony in entire world especially in Pakistan.

Fundamentalism is great barrier to improve the survival of people under the shelter of peace and harmonized atmosphere, which is using by radical, orthodox and rigid people, funded by religious elites in the name of Jihad, but is actually using as tool to save their politico-economic hegemony of extremist blocks in developing countries like Pakistan. Disharmony in all segments of society is because of intolerance and increasing rigidity trends among all religious groups of Pakistan the denial of realistic approach as well.

In a way, the ultimate solution to signify the pivotal role of Sufism and promote its social and moral values of all Sufi masters with its everlasting characteristics to counter responsible factors of extremism and socio-cultural and religious disharmony in the world in general and particular in Pakistan .

It is realizing fact that Pakistan is (heterogeneous state) culturally, socially, racially, linguistically and religious country, which really needs socio-cultural and religious harmony in order to understand and promote to achieve the target of prosperity.

The importance and significance of Sufism message would logically highlight that Sufism is only salvation and tool of maintaining the socio-cultural and religious harmony among all set of communities.

Conclusion

The current world scenario in terms of peace and harmony is in the grip of politico-religious extremism. The entire world is facing this pathetic issue, which is the major hurdle on the road to progress and development under the shelter of maintaining peace and harmony in the world. As for as Pakistan, developing country, is concerned which is also facing the same problem.

Historically speaking that, the world has focused that Islam has root of extremism and terrorism. For this idea, theory of clash of civilization has been presented. But it is not cogitated that even Islam has heterogeneous sects; some may be what it is claimed but not all. Even Sufism has variant views in local folks and sub cultures. But in spite of this, the real message of every group is same, to create, develop and maintain the peace and harmony among all groups of human beings even in entire creations. In every time, guidance for the world community has been established so that god-gifted capacity can be used. And this guidance became a true intelligence for human being. This should not be supported if it becomes same and unchanged. They were brilliant because they were of that age. But, we are to walk with the wants of the time and get what is needed the best.

Now, we have problems and issue from our inner-world to outer-world. Just like atom, human body is a treasure of capacities. One who follows Sufism follows the factual and real ways of science and behaves in calculation. The followers of Sufism study everything from the real being of human beings and the relation between man and universe. He does so in order to achieve peace in world. This is the actual solution of all problems of individual and collective nature. Whereas the world should also adhere the modern studies and research.

Sufism is the way which destines to know and reveal all expertness of human being. Love is the real goal of Sufism and it masters, because love is the remedy for all negatives in oneself. And Love develops the positivity as forgiveness, pity and mercy. Therefore, it can be concluded that love does what others can't. (www.countercurents.org).

God Alone knows what the future holds. But as humanity evolves generation upon generation, understanding of self and of God will remain our best hope for attuning our attitudes and behavior to the needs of our species, of our-planet, and of the universe as a whole.

Through this effective effort of spreading love and affection among all, if God wills, our children may bring forth a creed of universal brotherhood and sisterhood, and our children's children may live to see the day when all humanity prospers from God's gifts of unbounded love and its infinite blessing of peace and harmony. This is generally observed that is possible through the promotion of social and moral values of Sufism and its result oriented strength.

Pakistan is currently a prime example of a country that lacks peace; its culture is fragmented by differences of class, economics, politics, ideologies, religion, language, territory, caste, and color (www.countercurents.org). The younger generation, particularly the school-going children, are influenced by this kind of turbulence. They experience this culture through their families, schooling education, and the societal channels of communication, such as the mass media, and other cultural agencies and products. States that violence affects schools at multiple levels by attacking individuals, communities, and systems, and “weakening their sense of agency”. (www.countercurents.org).

Finally, Imam Malik said:

*man tasawwafa wa lam yatafaqqa fa qad tazandaqa
wa man tafassaqaha wa lam yatasawwaf fa qad tafassaqqa
wa man jama`a bayn al-ithnayn fa qad tahaqqaqqa*
He who practices *tasawwuf* without learning Sacred Law
corrupts his faith, while he who learns Sacred Law without
practicing *tasawwuf* corrupts himself.
Only he who combines the two proves true.

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