
ENLIGHTENED MESSAGE OF SUFISM TOWARDS
PEACEFUL PAKISTAN

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ABSTRACT

In today's world mankind seems to be skidding towards chaos and violence. Mankind is divided on the lines of faith, race, sect, colour, cast, language and creed. Odium and intolerance have become the orders of the day. This condition pushes to take the refuge of religion but the religious radicalism, intolerance and discrimination are also in the fold. In this situation Sufi message comes to give shelter for peace, love and humanity. The enlightened Sufi message is not for one nation, race, or community but it is for the whole of humanity. Pakistan has faced terrified situations due to dangerous trends of religious extremism, radicalism and social intolerance. In order to understand this problem, the concept of Sufism has been applied. This has been used as an approach / methodology to evade from hated and violent tendency to reorient Pakistan back on the track to peace and prosperity. Sindh and Khyber Pakhtunkhwa provinces of Pakistan have been taken as case study to give the empirical evidence. This study demonstrates that the enlightened message of Sufism has enough potential to bring back peaceful environment.

Keywords: Sufism; Extremism; Terrorism; Peace; Tolerance; Pakistan.

INTRODUCTION

In the polarized world of today, human being seems to be nomadic towards chaos and violence, misfortune and disaster seem unavoidable. People are divided on the lines of colour, race, language, faith, sects, caste creed and many other differences. Hatred, odium and intolerance have become the order of the day. Uncertainty grips not only the common men but the intellectuals are filled with doubts and disappointment, rendering them inactive, indecisive and helpless. This state of affairs has created a sense of distrust and despair among the masses. In such conditions it is either religion that offers refuge or a drift towards various forms of escapism to forget and block out grim realities.

Religion, which is supposed to give relief and a sense of security, has become a set of mere habit, without spirit. With the growing over-emphasis

on religious rights and formalism by the orthodox clergy; many youth, intellectuals and the educated are showing signs of silent indifference towards religion. We are facing the multiple challenges, in order to understand the problems of the modern era like growing trends of hostility, insecurity, instability, extremism, terrorism and radicalization in our societies which have broken the social fabric. Thus, leading the world nowhere but towards an ultimate uncertain and catastrophic future which has detrimental effects for our societies. In this scenario, we need a comprehensive ideology to defeat these challenges and to bring the peace and harmony in the world.

In this situation whom should we look for to bring change, peace, harmony, tolerance, and non-aggression towards the fellow human beings? It is the desperate need of the contemporary world to look those people who believe in the singular spirit of all religions. People who believe that religion may differ in fundamental respect, formal procedures, terminologies and language but are not different in their spirit. People who believe that all human beings (irrespective of race, colour and creed) are all equal since they are created in the image of the Creator. Yes, they are the (mystics) *Sufis* who believes that God created man in his own image. They believed that God is 'Love' so the man created in His image should also be a symbol of love without hatred, bias and enmity. Their ideology does not oppose or reject to any other ideology, faith or belief but its main ideal is to accept diversity and remove differences.

During the medieval age the saints and *Sufis* nurtured the values of humanism to promote humanitarianism. Let us have a glance at the services rendered by *Sufis* in promoting the society by their message of love into mankind. This aspect of the *Sufi's* life could help to promote love and affection for all human beings and extinguish hatred for others. The Sufi ideology is capable of sharing the torch of the way of peace, good character, and the balance with everyone from all over the world. Sufism accepts people without any condition. It welcomes Muslims and even non-Muslims of different level of knowledge to the Sufi path. Religious radicalism in Pakistan is in the fold in last ten years, but the majority in the country still believes in religious tolerance and reconciliation. So in this context, a large number of people are in favour of the *Sufi* ideas or trends. It is also being said that the extremism, terrorism and radicalism would be countered by Islamic mysticism (Sufism).

The aim of this study lies in the desire to explore the enlightened message of Sufism for peaceful Pakistan. Sufism is well known in different Muslim societies of world but here we operationalize 'Sufism and Peace' with the Pakistan in general and particular Sindh and Khyber Pakhtunkhwa provinces in particular. This study would help to way Pakistan out from the hate, intolerance hostility, extremism and terrorism.

CONTEMPORARY SUFISM

The term Sufism (Mysticism), meaning “the state of being a *Sufi*.” *Sufis* use to identify with the coarse wool garments, or *suf*, which the first *Sufis* wore as an emblem of their humbleness and detachment from the world. Indeed, as a descriptive term, the word *Sufi* is practically interchangeable with the words *darvish* or *faqir*; meaning “mendicant” or “poor” (Aslan, 2011). Some have argued that *Sufi* is derived from the Arabic word *saḥwe*, meaning “elected” or *suffa*, meaning “purity” (Aslan, 2011). Sufism is known as the inner, mystical, or psycho-spiritual dimension of Islam, in which believers try to find divine love and knowledge in the course of direct personal experience. Today, many Muslims and non-Muslims believe the ideology of Sufism.

Sufism is the soul of Islam, while for others it is believed to be the misguided group Islam. This perception or opposition to Sufism is not basically a modern phenomenon. It has been witnessed through much of Islamic history that the brutal torture and execution of different *Sufis* masters had been noticeable. The martyr of Al-Hallaj (who was an ecstatic of divine lover of 922 C.E.) is the vital example (Sirriyeh, 2014). However, some of the harsh criticism had traditionally come from within the ranks of the *Sufis*, as witnessed in the well-known remarks recorded by Ruzbihan Baqli (d.1209): “I looked into hell, and I saw that most of its inhabitants were those donning a patched frock and carrying a food-bowl” (Schimmel, 1975). The criticism had grown to a large extent from the middle of the 19th century, giving rise to a greater variety of self-questioning among Muslims as well as non-Muslims.

By the 1950s, it was not rare for Western observers to view the *Sufi* orders as the movements that were destined to fade, as all the Muslims states pursued Western models of development and the educated elite discarded the customary forms of *Sufi* orders or religious organizations. A. J. Arberry’s (2013) comments are the representation of such views: “though the *Sufi* orders continued in many countries, continue to hold the interest and allegiance of the ignorant masses, no man of education would care to speak in their favour. An observation was made with special reference to Middle East and Egypt, another intellectual Clifford Geertz (1976) expressed his view that, “Sufism and *Sufi* orders perceiving as the preserve of old men on the social periphery, ready to be forced out of existence with the growing strength of the modernists” (Geertz, 1976). During this same era, not only the Western scholars but some prominent Muslim intellectuals shared this perception, having been nourished on the ideas of the reform-minded critics of the Sufism and *Sufi* orders and become convinced that they are not the traditional *Sufis*, would direct the thinking of the younger generations (Sirriyeh, 2014).

The great Islamic revitalization of the eighteenth and early nineteenth centuries set the essential base for modern modification, whether by reformist *Sufis* or anti-*Sufis*. In spite of differences of opinion on the need for spiritual guidance, they have been seen to share a number of diverse concerns. Both *Sufis* and anti-*Sufis* have flourished in the modern Islamic revival and often continue to be embattled. Even though, at times they may also show awareness of the need to overcome differences in order to withstand the threat to both from the creeping dangers of the current phenomenon's of extremism, terrorism and the attraction of the material world (Sirriyeh, 2014).

With the passage of time the wrong concept of Sufism has been corrected. Present-day, the majority of Muslim scholars and western intellectuals are supporting Sufism and emphasizing to follow the ways of Sufism which they believe is the way of love, peace and harmony. Sufism is worldwide popular especially in Asia, Africa and has got the strong roots in the western states. It is spreading in both (practical and theoretical) forms, in different religions of the world. Even in Muslim community, it has flourished in the shape of different groups and orders.

In the contemporary world where there is a hostility, violence, chaos, and hate, we should select the soft way to avoid all these things. The soft way is the way of *Sufis*, by following their trends we may achieve more stable position, especially in the country like Pakistan. Pakistani society is fragmented on the basis of cast, creed, sect, ethnic, and language. *Sufi* values and trends may fill the gaps of our fragmented society in the proper way.

The deteriorated current security environment and the terrorist attacks are continued by so-called Islamic militants in Pakistan. The Obama administration had given more thought towards supporting Sufism in order to present a moderate substitute to fundamentalist. Some US prominent think tanks have already articulated support for such an attempt. In this regard, US sees Sufism as a counter force to extremism and terrorism, and has promoted it by giving more than \$1.5 million since 2001 on the conservation and restoration of *Sufi* shrines in Pakistan (Imtiaz and Buchen, 2011).

Sufi shrines in Pakistan are manifestation of devotional dancing and singing, colorful fairs give an attractive sign of *Sufi* saints, often-happy spots for devotees to perform. It attracts many people so that people pay their visit for dedication of the *Sufi* saints throughout the year. But these festivals are now under heavy attack. Attack on Rahman Baba in Peshawar, Abdul Shakoor Malang Baba in Peshawar, Abu Saeed Baba Khyber Agency, Bahadur Baba in Nowshera, Abdullah Shah Ghazi in Karachi, Data Ganj Bakhsh Lahore, Baba Farid Ganj Shakkar in Pakpattan and Sakhi Sarwar in Dera Ghazi Khan are the atrocious signs of the fundamentalists. The rise up in attacks has worn out the fabric of ordinary worshippers. But they continue

to visit the *Sufi* shrines it evidences that Pakistan is more moderate and land of *Sufis*. The attacks have also nourished the anti-American sentiment because *Sufi* believes that US interference in the *Sufi* shrines is directly or indirectly has become the one of the main cause of these attacks.

SUFISM IN PAKISTAN

The concept of Sufism leads to human brotherhood, peace, social justice, economic prosperity, equality, satisfaction and tolerance. This doctrine is not only spiritual pleasure but also includes all life related aspects in its domain. It is the idea which reforms the societies in real way and the reflections of that reformation remain visible for more than centuries. If we get a comparative view of the different societies where mystic thoughts prevailed or still prevailing displays a different picture of affairs. This school of thought supports to eradicate injustice, social discrimination, extremism, hatred, haste and allure-ness in masses.

Sufism and Pakistan are inter-woven, inter-related and undividable from each other. The sub-continent is very much rich in Sufism but Pakistan came into being only in the territory in which the Sufism had basic roots. The spirit of *Sufi* movement is so such, it even does not need official support. It thrived without the official support in many states such as Indonesia, Malaysia and East and West Africa. The same situation is here in Pakistan. In fact, the power was an obstacle rather than to facilitate the *Sufi* movement.

Historically, Pakistan has been one of the greatest confluences of cultural strands, a laboratory of racial inter-mixing of cross-fertilization of religious ideas, of co-existence of languages and dialects. Our country represents fascinating coalescence of culture: vibrant regenerative, adaptive and innovative. It is vivid and dynamic example of unity in diversity (Witteveen, 1997). In the dim twilight of history, the migration of primordial hordes of ethnic groups from western, central and south central parts of Asia that descended wave upon wave into the Indus Valley provided the first pattern of inter-ethnic mixture in the generous Indus valley that became one of the biggest crucibles of races and cultures in human history.

The *Sufi* saints of the Indus Valley played a glorious role in the evolution of the composite culture of Pakistan with love as the axial principle of life (love of God and love of mankind) as the means of the mystic vision and the unitive (serving to unite) state. The central concepts of Islam – brotherhood of man, justice as the governing principle of social ethics, charity towards the have-nots, rejection of priesthood, monotheism, emphasis on *Rehman* (the beneficent) and *Rahim* (the Merciful) as attributes of God, with implications of mercy and beneficence towards human beings in fulfillment of *haquq-al-ibad* (obligations to humanity) – form the bedrocks of the teachings of the *Sufi* saints. These *Sufi* saints become popular heroes

as charismatic focus of charity, fraternization of different communities, upholders of the rights of the downtrodden and dissenters against the tyranny of the feudal aristocracy and dogmatic intolerant priests. There *khanqahs* (monasteries) provided refuge to the wretched of the earth and the disinherited (Dawood, 2006).

The *Sufi* saints of Pakistan were the great scholars. Most of them were presenter of high quality attitude. Their morals and merits attached with their spiritual achievement and with this power they achieved to make impact on the people with whom they lived. The impact was not for the changes of religious perspective but for the whole social life style of the millions of people. Every year the fairs are celebrated across the Pakistan. The duties to these saintly souls are deeply rooted. These sorts of event are possibly the only places where true expression of secular gatherings is being experienced. In these occasions one can finds Muslims as well as the non-Muslims of diverse sects who do not offer prayers with each other but in the shrines of Sufi's particularly in fair (Urs) they not only rejoice but eat, dine and pray together (Shah, 2004).

In Pakistan the mystic thought prevails, people share less difference. They all are joined in bondage of love and harmony. They work for collective good of whole community. They entertain tolerance, sympathy and affection for one another in all walks of life. Due to some orthodox minded people and some foreign elements have made our society fragmented. For better understanding, the concept of Sufism operationalizes in Sindh and Khyber Pakhtunkhwa, provinces of Pakistan. Sindh and Khyber Pakhtunkhwa are two different terrains with different culture. The comparative analysis will give comprehensive understanding of Sufi messages of love, peace, tolerance and harmony in Pakistan.

Sufism in Sindh: There is not anything more significant in Sindh than the number of holy men which it has produced and the expanded Sufism throughout the world which spread among the body of the people (Burton, 1992). The history of Sindh records that the people of the Indus Valley have always been religious. The majority of Sindhi society belongs to Muslim society. People of Sindh are religious-minded whether they are Muslims or non-Muslims.

Without the historical perspective it is impossible to understand and evaluate the tradition of Sufism in Sindh and the social and cultural role of the *Sufis* of today. Sindh was conquered by the Arabs in the year of 711 AD, who brought a new religion Islam in the region. Baghdad ruled Sindh for about 200 years through their representative (governor) (Dudani, 2012). The Sindhis were under the influence of Buddhism because this religion had passed almost centuries in this region. The attitude of Buddhist believers was tolerant, passive and had not threatened Islam. The great *Sufi* leader Al Hallaj

visited Sindh in early 900 AD, preached Sufism with some success (Dudani, 2012). After the succession of Muslims, the Hindu inhabitants had been slaughtered and suffering from different obligation. After ruling the huge space of time, the regions become the chaotic for Arab rulers to handle, so they left chaotic Sindh in the hands of tribal chiefs and military. They started ruling under the shadow of Islamic clergy, and forced the Sindhis cut off all the traditions or customs which were resubliming to the Hindus. As against hardcore fundamentalist of Islam which provoke intolerance and violence, Sindhis from that time to onwards followed and supported Sufism as their national psyche.

If we trace out the history, we will find the earliest example of such events which happened by the legendary *Sufi* leaders 'Lal Shahbaaz Qalandar and 'Jhulelal'. It was the era of Arab's decline when the local tribal chief Mugarab Khan slaughtered the Arab Governor Sahadat Khan and established his own government. Mugarab Khan was a fundamentalist who gave tough time to Hindu community for acceptance of Islam. During that peak time a Hindu mystic Udero Lal born in 1007 AD, according to Hindu writings he carried out miracles which threatened the ruler, who was already against the Hindus. Udero Lal famous with the name of 'Jhulelal' preached mysticism, universalism, resistance against injustices and fundamentalism. Sindhi Hindus still celebrate the Jhulelal day every year all over the world. On the western bank of Indus River, a *Sufi* leader Usman Marwandi, famous with the name of Lal Shahbaaz Qalandar used to worship with both Hindus and Muslims, this practice made irritated the Muslim ruler. The ruler was cruel towards *Sufis* (Muslims), Hindus and others when Lal Shahbaaz used to save them, and preached peace, tolerance, universalism, and love, which were the ideals of Sufism.

Soon after the end of Soomra's monarchy, Sammas took over the reins of Sindh and continued the *Sufi* trends of peace, stability, prosperity and harmony to the whole Sindhi society for almost 500 years (Dudani, 2012). Samma rule is considered as the golden age for Sindh. After the Sammas, Sindh came under the Mughal dynasty apart from early Mughuls like Akbar, Sindh was demoralized by the aliens who imposed fundamentalism to suppress the population.

During the Kalhora (Sindhi monarch 1701 to 1783) victimized Sindhi *Sufi* leaders exploited the peasantry. Shah Inayat of Jhok Sharif (Thatta, Sindh) became the first *Sufi* martyr. He launched a campaign against feudalism which becomes a movement. That resistance was against tyranny which was led in 17th century against the Mughul ruler Farrukh Seyar. He led his life with his 25000 followers and finally a great reformation occurred in social system and resulted equality and prosperity. Simply it is clear that always a long-lasting change needs an actual effort. The mysticism is the

great reformative instrument. Its need and utility is reflecting through the changes brought in system. (Khaskhelly *et.al.*, 2015).

The *Sufi* orders were established during the eras of Soomra, Sammaa, Mughuls, Arghuns, Tarkhans, and Kalhoras. The Sahrawardi was the first *Sufi* order in Sindh but later on Qadri, Naqshbani and Chushti got the roots. Due to involvement in the politics most of the *Sufis* were affected by the chaotic development of confused trends in *Sufi* orders, but later on Sufism acquired an unprecedented measure of popularity, but the diversity of influence caused to the multiplicity of *Sufi* sub-orders and groups mostly of a localized nature. In spite of the confusion and complexity *Sufis* played a fruitful role in the religious and cultural life of region (Khan, 1980).

Besides those regular *Sufi* orders, the affiliation of these *Sufis* is very difficult to trace due to lack of information, but it may be presumed that most of these *Sufis* probably belong to any one of the main orders. Sindh also possessed a large number of *faqirs* and *malangs*. Broadly speaking they could be divided into two orders: The Jalali and the Jamali. These *faqirs* were a source of power and prestige for their orders. Most of them patched cloths or were scantily dressed and often lived bachelor lives. These *faqirs* wandered from place to place begging their way and carried their messages to every remote village of the region. Together with the regular *Sufis* they created the religious atmosphere which became the important aspects of Sindhi life. Their *qawalis*, *dhamaals* (singing) and ecstatic performance enriched the cultural life and flourished the message of peace and love in Sindhi society.

However, besides these proselytizing activities the main emphasis of the *Sufis* was to reform the orthodox thinking of Muslims. The adaptability and toleration of the *Sufis* sometimes gave birth to common objects of veneration both for Muslims and non-Muslims. The larger scale concentration of *Sufis* and *faqirs* in Sindh resulted in *piri-muridi* on larger scale. The noble work and the influence of *Sufis* developed the socio-religious cultural society in Sindh. Their annual '*urs*' used to be celebrated as occasion by recitation of their Sindhi verses which mainly gives the message of love, peace, humanity, harmony, and universalism

Sufism in Khyber Pakhtunkhwa: Pakistan is rich in *Sufi* traditions which represent our culture. The privileged culture represented by architecture, painting, music and calligraphy. The *Sufis* preached the people how to make their faith relation with their entertainment and imbue their culture with their religious faith. It is often believed that *Sufis* brought Islam in this region with the classical traditions. Apart from this our intellectual heritage has produced great philosophers, scholars, and mystics, who were and are the guardians of the peaceful Islamic society. The preaching's and

the teachings of all these legends are capable enough to pull us and our generations to the path of love, peace and harmony.

Like other parts of the country, Sufism was pursued for centuries in the Khyber Pakhtunkhwa (KPK) (Province of Pakistan). There are various trends and traditions which are still serving for the Sufism. KPK is completely different terrain of the country with the cultural / tribal trends and traditions. Due to its strategic position, it has revolved in the circles of great powers. Currently KPK is under the wave of direct violence.

The people of Khyber Pakhtunkhwa are under the siege of extremism and terrorism but the *Sufi* teachings are still alive in their heritage. KPK has produced great leaders of Sufism and the name of Rahman Baba is one of them. Reman Baba was a Pashtoon mystic poet but he delivered to all irrespective of his origin or area. He appeals for love and peace to all without the discrimination of cast, creed, and colour. His thoughts are still fresh for guiding us for seeking right path of truth.

The life of Rahman Baba and his teachings are full of directions to the people in the correct path. Baba suggests that if you purify your heart from the evil; come closer to God and when we you get closer to God, He gives you courage to fight against all sorts of evils and work for the development of socio-moral order in whole world. When justice triumphed, it protects peace, prosperity and unity. He emphasizes that don't waste your time but to serve the humanity. He called the fools to those who wish for free time in this world. No doubt that all mystics were/ are peace-loving people and Rahman Baba is one of them he wants everyone to be at peace with others.

Peace is indispensable for the encouragement of the society and if we address the teachings of Rahman Baba in right way we may move towards peace and development in Khyber Pakhtunkhwa. When we come to know that we all are the children of Adam and our Creator is one. This external life is provisional and we have to leave this world sooner or later. If we understand it, we will be united and will find all the solution of our problems like terrorism and extremism.

ANALYSIS

In the Sindh province, comparatively the more mystic preaching has processed than the Khyber Pakhtunkhwa, that's why there is a visible difference among the masses. People in Sindh are more patient and less extremist to any religious thought, but the psychological factor in Khyber Pakhtunkhwa is more rigid and tilted toward hard lines. They lack modernity and flexibility that always comes from the spirit of mystic thoughts. The people who are not having realization of self, they simply cannot recognize the dignity of human life. So, in short it can be said that the knowledge of self is the basic element to become tolerant to other. This is message of

Sufism that improves your attachment to self in real way because the same light prevails within all.

The practicality of Sufism is to serve the humanity; it's not possible to get away from them. So, the Sufism is a practical doctrine which ensures peace, harmony, development and satisfaction. The Sindhi society is more tolerant in comparison of KPK, because of the *Sufi* background.

Today, the violence of terrorism is expressed through its assault on culture, on entertainment in general, on female education, and the destruction of cultural landmarks. In Khyber Agency, the *Sufi* tradition was defeated and ousted by the Taliban. Due to the brutal actions the peace lover Sufis who were already in minority fled the agency and left the field open to the extremists. Without the refinement of culture, Pakistan is a rudderless society characterized by extremism (Ali *et.al.*, 2013). The masses are deprived of all collective celebration and are losing their male children to the Taliban as suicide-bombers.

Sindhi society which has more respect to female it is also due to preaching of mystic thought which condemned gender discrimination in any way. The education in KPK is very much partial which does not encourage female more, there is need to reform such hard attitudes with Sufi teachings. The Sindhi, whose mysticism-based culture is still intact in the interior of the province, is yet to appear as a suicide-bomber in the service of Al Qaeda. But even that could change in the face of relentless assault by the Taliban and the desperate secession of the writ of the state.

Sindh, currently gesticulate to the more trends of structural violence, like: the shrines of great *Sufi* saints are being separated on the sectarian lines, the messages or preaching's of *Sufi* saints are not being interpreted at their shrines, divisions in *Sufis* orders, the emergence of Pseudo-Sufism, fake *Sufi* leaders are looting the innocent people. These trends could fall into the domain of negative peace because negative peace also fall into social contract, that is at the cost of one's interests, dignity or self-esteem; an order characterized by exploitation and repression.

The concluding remarks of William Dalrymple who wrote in *New York Review* (Pakistan in Peril, February 12, 2009) narrates that Wahhabi-dominated Khyber Pakhtunkhwa West was on the verge of falling under the sway of the Taliban, the same was not true of the *Sufi*-dominated province of Sindh, which currently is quieter and safer than it has been for some time. In southern Pakistan, on the Indian border, *Sufi* Islam continues to act as a powerful deterrent against fundamentalist Islam of the Wahabi mullahs (Shekhawat, 2011).

There are ample examples of *Sufis* in Sindh, these *Sufis* taught them the lesson of patient, love and peace; we may observe patient in Sindhis, but when we see Khyber Pakhtunkhwa and try to explore these teachings of *Sufis*

amongst Pashtoon, we could not find as much as Sindh. The reason is obvious that Khyber Pakhtunkhwa experienced a few number of *Sufis* on its soil. Today militancy is on its peak in Khyber Pakhtunkhwa and there is need of educating locals of the province the lesson of patient and tolerance. This is the duty of *Sufis*, therefore *Sufis* should be encouraged in Khyber Pakhtunkhwa so that this land of braves may also turn into the land of peace, love and tolerance.

Sufis are friends of God, they preach people to seek assistance from God, instead of using violent means. *Sufi* teaching and culture would pour the seeds of love and humanity. If the frustrated Pashtoon are taught the lesson of patience many issues including intolerance would be wiped out from Khyber Pakhtunkhwa. There are many Pashtoon *Sufis* who are unknown to the people living there, thus is need to explore the life and teachings of those *Sufis* who spent fameless life due to their humble nature, if their lives are brought into the minds and hearts of people of Khyber Pakhtunkhwa they would love their teachings and adopt their ways of life. Love for book and learning and hate to aggression and force was another lesson of *Sufis*. Many *Sufis* forgave their enemies who later on left the aggression and started loving humanity. Such culture is need of the day in Khyber Pakhtunkhwa. As youth is the victim of aggression in KPK, if they are brain washed through *Sufis* culture many of the problems of youth would be resolved.

CONCLUSION

Sufism entitles immense significance due to its favorable character of peace building. Clash and contradiction are usual characteristics of most of human groupings; the people are scared and less freed from abnormal beliefs and myths. The societies are made up of human beings and when somebody will be having no peace within, he not be surely at peace with others. A mind which is full of adversary flames will not provide the soothing and refreshing air to fellow beings.

The *Sufi*'s spiritual attitude is free of the rigid narrow-mindedness that distinguishes them in comparison to fundamentalists. There is great need for light and reformation and mysticism provides stuff for that. Their ideology of brotherhood gives the intellectual look to their exploration. The teachings of Sufism mainly contain the momentum of humanity, universal brotherhood, dedication, tolerance, understanding, acceptance and accommodation to all sorts of diversities. This flavor of knowledge and motivation is the effective medication to all such minor clashes which harm the peaceful co-existence. Sufism is a productive attitude; it encourages the enthusiasm and healthy life standard with a huge room for all the people inhabiting the globe with mutual respect.

The wisdom of social, economic and ideological progress is the core foundation of mystic thoughts. Sufism gives confidence to individual building in spiritual and material sides then it transfers it into collective good for the whole society. All the legendary *Sufis* are equipped with wise thoughts about the life. They have shaped everything in accordance with the nature. Some people believe that *Sufis* just pass isolated life which lack socio-economic development perspective but this is purely misconception and misunderstood idea. The mystics have great contribution to prosperity of society.

Sufism and Pakistan are inter-related and indivisible. The sub-continent is very much rich in Sufism but Pakistan came into being only in the territory in which the Sufism had basic roots. Unfortunately, we are under the wave of extremism and terrorism which has crashing the essence of humanity and brotherhood. If we talk about the Sindh and Khyber Pakhtunkhwa, Sindh province is found more mystic preaching than the Khyber Pakhtunkhwa, that's why there is a visible difference among the masses. People in Sindh are more patient and less extremist to any religious thought, but the psychological factor in Khyber Pakhtunkhwa is more rigid and tilted toward hard lines. The terrain and the tribal system of KPK sustain the culture of direct violence while the Sindh is very much rich in structural violence. The exploitative system and the *piri muridi* have not let Sindhi culture to flourish more in the arena of Sufism.

Sufi is friend of God, he preaches people to see assistance from God, instead of using violent means. Sufi teaching and culture would pour the seeds of love and humanity. If the frustrated Pashtoon are taught the lesson of patience many issues including intolerance would be wiped out from Khyber Pakhtunkhwa.

The new generation of Muslims have to learn from their own *Sufi* trends, traditions and pursue a more tolerant and liberal version of Islam and do their efforts in the course of peaceful means. The mystic theme is the great remedy which may help us in many ways to transform our society. The current wave of extremism and terrorism cause big hazard in our national growth and social order. The mysticism is channel through which we may tackle this menace. Such threats are leaving deep negative impact on our socio-economic, psychological, cultural, behavioural and moral growth. We need to address here the simple remedy which may take out our society from this dilemma.

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