Sufism: A Path to Human Security

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Abstract

The 'human security' scholarship has attracted much attention since the 1994 UN human development report and then, its slogan "freedom from fear and freedom from wants" became famous worldwide. Human security refer to a kind of security that does not focus on either the traditional security nor even on the expanded nontraditional security, both of which are concerned first with the entity of the state. It focuses instead on the importance of protecting the well-being of the human race—not just the security of one's own people, but of all cutting-across distinctions and boundaries of nationality and ethnicity, class and culture, gender and religion. Currently religious extremism, terrorism, racialism, communal violence and sectarian clashes have threatened peace and prosperity. On the other hand environmental degradation, infectious diseases, illegal drugs' trafficking, economic crises, irregular migration and poverty have become common phenomenon which need to be tackled on priority basis. This study argues that Sufism is a source for human security. The Sufi ideology is combination of spiritual material and philosophical world views which is capable of sharing the torch of the way of peace, good character, and the balance for everyone. Sufism is an alternative source of human security and it has capability to provide constructive pathways for safeguarding humanity.

Keywords: Human Security, Sufism, Humanity, Religious Extremism, Peace.

Introduction

The concept of security paradigms both at national and international levels under the domains of national interests, state's sovereignty, territorial integrity and foreign aggression has become very old. The traditional formula to judge the potential of the state absolutely lies in the protection of recognized territory, strength of military, interests of politicians and more.

After WWII, realism got absolute control on the key issues like foreign policy; which automatically allowed military views to show dominance. During the Cold War period, realism, as characterized by "use of power", fundamentally, acknowledged the state system, under international structure, to follow the hard power rules for the engagement of foreign relations. The prominent figures of "levels of analysis" (individuals) under international relations had very limited resources in the

same epoch, like, without sovereignty, the individuals didn't merit their concentration internationally. Human security had no basic concept as the concept of state's security was descending on individualism.

The rising perception of human security gives more importance to security of individuals rather than security of the state. Is it really not so that the elements which are security threat to human being must be traced out? The individuals who actually run the state must not feel insecurity (Xiofeng & Sandano, 2014). Under such approach, the security of the individuals is directly connected with the way of their life, so therefore ending up of any armed conflict doesn't divulge the chance of at least minimization or uproot of total threat to human security. It is highly essential to understand that the issues like, terrorism, extremism, lawlessness, poverty, hunger, diseases, illiteracy and even environmental issues are trans-national. They are not bound to remain or snare the individuals of any specific geographic area.

Followed by the indiscrimination among humanity on the basis of class, race, faith, tongue, sect, and creed the situation creates upheaval, chaos, fierceness, brutality and anger among the same. Hate and bigotry is spreading day by day. The entire bleak situation not only affects the already dejected and defeated ones but the optimists and even utopians. So here, human security plunges into the lusty cheering by introducing a silver lining in the clouds that it has the solution of chaos. It introduces the existential protection to humanity beyond the line of gender, race, class, language and creed. Its only aim comes in front by doing so that protection of peoples' lives is the most important job.

Now question arises, how to perform the duty to introduce, promote and endorse the human security and peace? The answer at the very first stage can be met by searching the people around us who categorically say that humanity is beyond the concepts of race, class, language and creed. That individual or group of individuals would be the personality who says that God has created all the human beings equal. They are only the "Sufis", who believe that God has made man in his own image. The "Sufis" sincerely believe that God is love and care; so followed by the theory that He has made the man in his own image, love and care can protect the humanity, which the cynosure of human security. Secondly, the Sufis don't support or oppose any other theory like "realism" or "liberalism" rather they only promote and encourage harmony, stability, peace and care.

This study is purely designed to evaluate the basic concept of human security and to draw a connection between human security and Sufism and outline a Sufi response to the human security challenges presented by contemporary world. This response includes a call for movement towards a consensus-based and cooperative approach to human security with interpretation of the Sufi heritage. The discussions remain around the following questions: What does Sufism tell us about human security? And what are the normative and practical implications of Sufism on human security?

Human Security
Concept of human security described in the Human Development Report by the United Nations Development Programme (UNDP) in 1994 sets forth a comprehensive report in 1994 on Human Development. Human security concept includes the whole of mankind and human individual (UNDP, 1994). This concept divulges the reality of security of total mankind. It would definitely include all the issues and problems faced by humans across the world. The concept of human security has replaced the old pattern of traditional security doctrine with the new nontraditional security concept where health, food, peace, care, harmony is as much essential as the security of the state itself is. It simply defines that what to do what a secure state whose individuals or people are not safe and sound?

Ironically, human security is considered controversial phenomenon in the domain of international security structure and studies as it only interacts the security of human being with the development. Human security study has gained much importance at global platform who support and favour humanitarian diplomacy and development. Commission on Human Security reiterated that human security does not replace the national security, but the complimentary for national security. Unlike state security, it is more inclined towards the development of individuals and always thinks for the benefits of the people; nonetheless, it is also true that many of the Western critics and analysts do not see human security having eccentric or exceptional role in the maintenance of national security, they even don't see any possibility of complementarily between security of human being and state's one. They believe that human security study fully ignore statism (Frerks & Goldewijk, 2007). This is just a propaganda and exaggeration to stop developing and under-developed states to have cooperation with human security development. They still argue that peace and harming can only be achieved through secular theory of popular sovereignty (democracy) or with the assistance of political stability. These all are directions of power politics where human security development doesn't have the place but the philosophies of Thucydides, Niccolò Machiavelli or Thomas Hobbes.

Sufism is not like any other ideology or school of thought which "came, saw and conquered", and also not like a philosophy which prevailed and vanished after the emergence of another one but a compass and spectrum of peace and love for the total mankind. Previous ideologies and philosophies couldn't succeed forever as the basic concept of "individualism" was not elaborated in them. Those philosophies couldn't vanish or even mitigate the differences at racial linguistic level. So in such situation we need a vision based on untapped spiritual resources for the betterment of mankind (Said & Funk 2010).

Sufism
The word "Sufism" means "the state of being mystical". The foremost identification of a Sufi is his humbleness and his disinterest with the world. From top to bottom, from cloths to shoes, every characteristic property of a Sufi divulges his humbleness (Sandano, 2012). In other languages, Sufis may also be defined as "Malang" "Darvesh", "Baba" and

"Faqir" simply means homeless or poor. A specific group of critics also thinks that Sufi is derived from the Arabic word "Safwe", means "selected" (Sandano, 2012). Sufism is famous as inner, mystical or psycho-spiritual domain of Islam where followers desire to find the absolute love and care (the same one created by God). It is notable to mention that today not only the Muslims but the non-Muslims as well, believe the ideology of Sufism.

Sufism is (Islamic mysticism), Kabbalah and Chassidut (Jewish mysticism), Monasticism (Christian mysticism), Asceticism, (Hindu mysticism) and Tantric (Buddha mysticism). It is easy to elaborate with Inayat Khan (1990) quotation that "Sufism is the spirit of Islam but in a broader perspective, it is the pure essence of all religions and philosophies and there have been Sufis in all nations of the world, following different faiths, speaking different languages; they have oneness in the understanding of the universal truth".

Sufism mostly focuses in the modification and tweak of "heart", as it the central point of any alive body; if dead, the entire body is dead and if alive, the rest of the body is working. In the same way, if the same heart is neat and clean, having no confusion, and social demerit, the man is clear. It is just like a mirror, which tells the actual reality of the face. Sufis, for this purpose, have developed some norms and also some educational efforts to help the people in cleaning their hearts. The fundamental demand for the cleanness of a heart is to uproot ego and evil from the center of the heart.

There are different myths regarding Sufism, like, it is just a verbal philosophy or it came to an end with the passing away of great saints. Despite all these myths, Sufism is still there to facilitate and help the mankind. The best proof of its survival is that it is not only alive in Islam but also in the other religions (Groff & Smoker, 1996). No doubt, the obnoxious circles of terrorism and extremism are the biggest human security issues. At the same time, a large number of people are also inclined towards religious tolerance, compromise and settlement of issues with amicable means. This is the same class who actually follows the Sufi rituals and messages. Such messages are the hallmark to approach or address the humanity. It is basically nominal of truth applied by all indomitable teachers, of humanity that God, truth, care, sincerity, peace, harmony and religion fall under one line; the misunderstanding is only the nature of the human. At this critical juncture when nations are against nations, countries are against countries, sects are against sects, it is only humbleness and cleanness of the heart which may spread the peace.

Course of Sufism to Human Security
The main purpose of selecting Sufism to implicate human security is violence, Islamic extremism and terrorism and intolerance. No doubt there is a list of human security issues but these two have posed a direct threat to humanity. In the name of Allah, Islam, Shariya (the religious code) based fatal Jihad; the Iraq and Egypt are drifting towards new wave of terrorism and religious extremism, Palestine (Gaza) is burning, Yemen and Bahrain is under sectarian divide on the other hand Lebanon is also drifting towards destabilization.

Pakistan and Afghanistan also face this threat. China, India, Myanmar, Philippines and sub-Saharan African states are also facing religious extremism. The factions like Al-Qaida and Islamic State (IS) are defaming the spiritually and purity of religion. On the other hand environmental degradation, infectious diseases, illegal drugs' trafficking, financial crises, irregular migration, poverty, separatism and ethnic conflicts have also caused serious crises. These sorts of challenges are not only stemming rivalry between nation states but also creating disturbance among the humans as well. In this regard human security has become the need of the day and Sufism has wider scope to become the source of human security through, unity of being, spirituality global community, economic sufficiency, modernization and development, egalitarianism and remedy for society.

Unity of Being

Unity of being is the fundamental assumption of Sufism. It is good to start with methodology and division of Sufism and then ensue to its existential inferences. By working on the example of Ibn Arabi, Sufism had produced the concept that all human beings are one and the best purpose of one's life would be to defend and protect the humanity through spiritual practices (Coates, 2002). It is very important to note here that achievement of success doesn't require the salivation and discrepancy of an individual at any cost. Sufism actually gives us the challenge to spend the life in unity. It challenges us to determine that man's realization embraces to both investigative and instinctive modes. It esteems the balancing working of the lucid and the instinctive is a degree of human inspiration. When we resolve the two, we originate to rapports with ourselves as whole beings.

Sufism proposes that basic knowledge among all kinds of knowledge is the unity of existence, which simply means the unity between subject and object. There would also be a doubt when subject is missing in the presence of object or object is missing in the presence of subject. Usually we don't see or don't know what we perceive actually. The materialism here, is not working at all like, as much as we go deep into the basis of science, as much as we are close to the orthodox mysticism. Sufis enable us to analyze and see those insights which others can't see or which sometimes a careless himself can't see. It is just like a point to be considered while ignoring millions of other points. It is classification of deep concentration and consideration which enables us to understand the cynosure.

It is usually said that science is derived from the religion, as the contemporary hypothesis or experimental judgments have really compelled the man to do believe on religion as the same one has been taught us centuries ago by divine books or pious personalities. Sufism allows us terminate the clue that scientific pragmatism should be hallowed as an alternative for religion, while at the same time, asserting that orthodox lines to piety don't want to be cushy from the hunt of scientist knowledge about human awareness (Bowler, 2010). In lieu of approaching this, these rows of knowledge can

cohabit and convert the narrow thinking and promote the unity of being within the people and can promote the thinking of human security.

Spirituality

Sufism fascinates us towards a fact that everything made by God is not completely nearby to positivist science. A large number of inside us even our behavior remains mysterious to us. One of the most prominent features of inward life is the age-old expedition of human determination and motivation towards perfection. From a Sufi's point of view, there is a dire need to reorganize this perfectionism as the basic of humanity. Different civilizations and societies have been attributing how spiritual codes and values can stimulate societal progress. It is not at all that spiritual values have not been corrupted to represent their opposition; nevertheless, we must not stop an admiration of the historic connection between the emergence of just social orders and extensive pledge to spiritual values (Thomas Michel, 2005). Sufism charges the humanization of the holy of the human which simply means deny of favourite so that the merit could be achieved.

Sufism extracts out that spirituality takes birth with the individual, with our soul. Sufism under the domain of diplomacy or politics observes that they are integrally spiritual as our life in a society reflects the social norms and conducts. Sufism challenges that our world is not united but disintegrated so it teaches us to remain single as a piece of unity. There is height of the pain; the maximum portion of that pain comes from fiasco to remark the truth of our coexistence. So, spiritual power provides the opportunity of embracing human unity for human security.

Universal Community

Globalization is basically a process of integration of economies and societies. It is irrevocable. However, the dimension is not clear; whether the world is coming closer or splitting apart? Unless we replace the current scenario of globalization (which is totally uncertain) with a positive and prudent one, we can't address the depression and situation of chaos prevailing in the system (Groody, 2015). The current prevailing system favours rich as he is becoming richer and richer day by day but at the same time dejects the poor who is becoming poorer and poorer day by day. This is only because that distribution of wealth is not equal. The riches person lives in the neighbors of the poorest person.

In spite of knowing all describes demerits of globalization; we will never suggest to reverse this process. Taking help from Sufism, the epoch could become a run-up for one of the most beautiful times in the history of human kind. The action plan for the journey to world community starts with unrelated dreams. Though such dreams are baseless but they are a ray of hope as they can motivate us to produce a shield to protect our self from disaster. This way, can later introduce the methods of easing the human misery, mitigate the arms race and ease the tension and depression from human beings.

Sufism teaches us the vision of cooperative world-wide politics, where there is no gap between Arab and non-Arab, Shia and Sunni, North and South, there is no gap

between developing, under-developed and developed countries (Said & Funk, 2010). Such teachings include brutality and savagery into a civilization to make a humble culture. In that perspective, states have no position to remain developed or under-developed but the individuals who are always passing through the process of further and further development. It will ultimately give grow to global community which leads to human security.

Economic Sufficiency

Sufism teaches us that inward engagement to a philosophy or even visualization of humankind's place in the vast cosmos which bounces urgency to moral thinking. It values over just corporeal existence is an essential precondition for endurance and finally prosperity on this climate. Sufism proposes a supportive finance based love, care under limited resources of the land. It simply teaches autarchy (economic self-sufficiency) under limited resources for the care of the planet (Abram, 2009). A supportive and cooperative local, regional and global economy highlights sufficiency in lieu of shortage. The aim is to yield enough for oneself rather to produce maximum for the purpose of marketization.

Sufism impels us to create a vision which could permit us to think creatively and act creatively. The lack of this creativity has bound us not to understand the sophomoric stages of our inward and even to understand the dynamics of the world happening. It has rather produced in us to remain static. Usually the natural and biological systems and even social circles of humanity are enough complicated to make sense, so we in lieu of making creativity like to remain static. In lieu of observing the world as a family, we "think the world apart" over constructs that splinter information and inspire harmful relationships to society (Kurtz, 2015). It usually becomes difficult for us when we have to choose one option between the two; like it is tough for us to choose an option between our own recreation and the protection of environment. This exactly occurs, when we trait too much compactness to intangible ideas.

The complexity of working of human brain, the original structure of power politics under the cross roads of realism and liberalism, psychology or man's body, are similar to an assembly. Aristotelian judgment would delight these edifices as separate, and may be even entrust them to different sections of the academia. On the other hand, a Sufi viewpoint would offer superior choice for a maieutic (dialogical or socratic) supposed procedure that would transport them together and review their influences and interdependencies (Fortunoff, 1998). It would facilitate us to discover that modicum not shortage is the actual illness of human life under the gigantic sky. Autarchy can tremendously lesson the local, regional, and global conflicts. From a Sufi outlook, the human being has a thoughtful accountability of custodianship vis-à-vis the natural world. The social environment is an index of divine. Love, nature and human being are equal before a Sufi's heart which wants equality.

Modernization and Development

The pedagogy of Sufism teaches us an assessment of development as a historical process in which we bring changes to create a fruitful future for our self. We change the historical perspective while living and remaining in the same environment. Hence development becomes a process of growth of our fundamental power. The solid and constructive development emerges when we take our firm belief on a point that substantial and spiritual are the same or to some extend united. They can't live without each other. When we meet materialism in an artificial face and spiritualism in a classic way, we cause the destruction of both of them. A good is neither from South nor from North, but having the qualities from both South and North (Graham & Shier, 2009). Hence, from a Sufi's perspective, there are no developed or underdeveloped societies. Everything is under the process the development and infrastructure but with the different values, code, norms and ethics.

Development and transformation have important division, as in the case of development, individuals seek to approach their full energy as they have a clear goal under that category. On the other hand, transformation of modernization tried to develop a society more lucid, energetic and effective especially by using sublime planning and experimental variations. Modernization also transmits the implication of a more creative society, at least in monetary footings which are final destination of human security.

Egalitarianism

The prudent approach of Sufism delivers a basis for re-establishment and re-organization of egalitarianism or democracy in the domains of spiritualism. By doing so, it can help in germinating a global political attitude. Each and every individual has to have his hand in the growth of that democracy. Egalitarianism is just like development which is never specific to any pole of the globe; it must create good dreams and the good results of those dreams' fulfillment. Usually democracy is seen an idea of a specific school of thought like theory of "popular sovereignty", but it is never seen that it is a voice of inward in the shape of protection of the total humanity. It is commonly a state of mind which could enable us in decision-making process. It is always difficult to apply democracy rather to define it as its practice is more vibrant.

The achievement of democracy has not been so easy for this world. Where there Treaty of Westphalia (1648) was signed after thirty years' war in the West, there also came Congress of Vienna (1815) to elaborate some of the basis for democracy. So here, the Non-Westerns don't require the repetition of the history of the same impediment in the way of democracy faced by the Westerns. It might be an esthetic sense which is classified in different ideas but the ultimate goal is fascinating before the people. Right here, we can bring forth a new mechanism for the democracy where all human security issues don't belong to the aristocrats but also the poor and dejected. This sort of democracy is very well rooted into the values of socialism; the societal deeds which help the whole mankind. It would give the power to individuals to choose their way not the aristocrats only.

Remedy for Society

Where there humbleness, quietness and tolerance are the main recognitions of a Sufi, clemency and compromise is the identity of Sufism to reach the globalization of politics. Sufism when likes to elect unity, faith, assassination etc, it declines to take revenge / the politics of avenge. In lieu of going for retaliation, Sufism goes for forgiveness. Sufism believes that the human kind is susceptible of the same appliances which have been serving the same human kind in the past. The double standard of decency functioned indoors and outdoors attended an optimistic worth (Kochan, 2013). The struggle among positions and cultural clusters fashioned amount of orientation for a humanity that lived out its collective life within rubbles of the whole.

Initially, a group a culture or a society which couldn't face the power of competition in its contemporary era, that object left the competition but now the backlashes of the revenge and chaos are more severe. The experiences of past have not helped us a lot in making and shaping a pragmatic societal hemisphere; so now, we have to work for a world which doesn't preserve the interests of a group or a specific portion but the entire mankind. This all can be achieved through the power of tolerance, clemency and compromise in the regional politics.

Sufism recalls our mind back on the track that compromise, resolution and settlement starts inward ours. All of us want to compromise with our own bad habits and behaviours, if it is so, why the same theory and practice can't be applied to the others, then on groups and further on societies? If we are human being and have the right to live and spend the life in our own way by compromising with some of our attitudes with our self, why not to the outers? Sufism helps us in understanding that humanity is multi-dimensional in nature; it enables us to understand that subjugating and subjugated both are under the form of human kind.

After discussing the Sufism and its sources – economic sufficiency, modernization and development, unity of being, spirituality, universal community, egalitarianism, remedy for society – for human security clearly show the similarities with human security – political security, environmental security, economic security, food security, health security, community security, personal security (see figure 1). Sufism show clear path to the freedom from fear, freedom from hazard impact and freedom from wants.
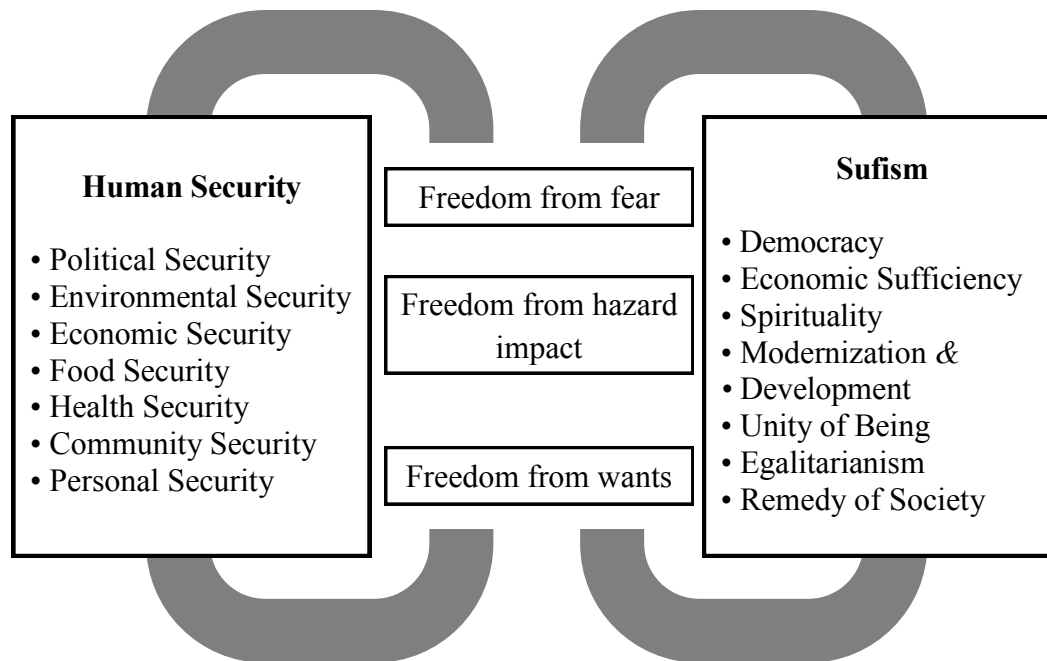
Figure 1. *Shows the similarity between Sufism and Human Security*

Conclusion

The Sufi vision of spirituality, unity of being, economic sufficiency, modernization and development, egalitarianism and remedy for society can provide a compelling basis for responding to contemporary challenges of human security and may give discern pathways of peace and prosperity in the world. It has an essential and vital role to fight against terrorism, extremism, lawlessness, poverty, hunger and illiteracy. This fight can harmonize alarming human security issues which may perennial important in the spiritual and moral development of humanity. Because of its competence to encourage human shared aims and deeply ecumenical spirituality, Sufism may significantly accelerate internal and external peace culture within our societies. If we are really willing to wage contemporary human security issues than we need to extend and support Sufi trends with very simply spiritual values for the peaceful future of our next generations.

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