

SOCIOLOGICAL ANALYSIS OF SUFISM

(A Case Study of Hazret Sultan Bahu, Shorkot, Pakistan)

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Abstract

Sufism is also called Tassawuf in Arabic and generally means spiritual dimension of Islam. Sufi saints practiced Islamic values strictly for heart cleansing. They have strong spiritual power which is granted to them by Allah Almighty. After the demise of Holy Prophet (PBUH), his followers and Sufi saints preached Islam in the world. They presented the concept of "Tuheed" Oneness of Allah Almighty. In Tehsil Shorkot Hazret Sultan Bahu (RA) was a Sufi Saints and preached Islam with love. They presented different miracles to the people with the help of Allah Almighty and people were impressed and became Muslim. After the death of Sufi Saints people have strong belief on Sufism and the teachings of the Sufi Saints. Therefore, present research study was conducted in sociology. Present study was conducted in Tehsil Shorkot on the shrine of Hazret Sultan Bahu (RA) to investigate the reasons why people follow teachings of Sufism and present condition of the Hazret Sultan Bahu (RA) shrine. For this purpose 100 followers of Hazret Sultan Bahu (RA) were selected. Sufi Saint's played a vital role in the preaching of Islam in Shorkot.

Key Words: Hazret Sultan Bahu (RA), Shorkot, Sufism

Introduction

Sufism is spiritual dimensions of Islam in which Muslims attain spiritual knowledge through follow the strictly Islamic Values and teachings of Sufism David (2008).

Sufi tradition simply cannot be acquated with mysticism. Sufism includes many different practice regimes and their supporting social institutions, arts and scholarly justifications. The Sufi order connects the Muslims seeking enrichment of their obligatory ritual regimes with a spiritual teacher. The Sufi teacher has great piety and an especially powerful sense of God's presence. Zubari (2002)

Sufis way of preaching Islam's concludes that they preach Islam in Sufi way. The Sufi way consists of four stages. The first stage involves learning the goodness and moral values of all religions which are accomplished by studying Islam. Non Islamic Sufis rely on other religions or the writings of Sufi saints to set up the foundations of morals and principles. The second stage is the path of Sufism which is focus on the inner practices of worship and in third and fourth stage experiencing God within spiritual position of Sufism. Under Sufism Islam preaches by Sufis through good behaviour. Berry (2002) The messages of the Sufis are universal and illuminate our mind and soul. Their messages touch our soul and mind because message based upon love and truth. They love every one without any discrimination. People faith on them because they are the part of Islam and they have great contribution in the preaching of teachings of Islam. Sufi philosophy based upon universal love and brotherhood Annemarie (1975). Sufis are also called the people of, " true beingness". They impress the people of the world by their teachings, love and art. Their teachings and love show the purity of their heart and soul. True Sufis are love every one without any discrimination. They are free from national prejudice Ghazali (1972). After the 13th century, Islam spread through Sufis in Indo-Pak. They follow the path of love. According to the Sufis, through love everything can be achieved. They mainly focused on "Oneness of Allah" in their teachings. Before Islam, people worship gods and they have believed on them. The Sufis change their mind and heart with their teachings which based upon true love. Avery (2004)

Review of Literature

Stoddart (1986) said that Sufis are mystical personalities of Allah. They believe that Muhammad (PBUH) has said every verse of Quranic has an inner side and an outsider. Sufis are believed on the quest of Haqiqa. Haqiqa is known as inner reality and inner truth. Sufis described that Haqiqa is heart of Islamic revelation. They followed the approach of love, brotherhood and harmony in the preaching of Islam.

Witteveen (1997) said that the Sufis are not a cultural group; they are Spiritual group and found in the Islamic world. According to the spiritual school of thinking, knowledge and awareness can bring about in the soul by spiritual practices. Orthodox Islam holds that one can attain true knowledge and awareness through the acts of worship that present in the Quran and Sunnah. Sufis are believed that their teachers are also a foundation for legislation in worship because they would order them to carry out acts of worship that have no origin in either the Quran or the Sunnah.

Trimingham (1998) conducted research on the Sufi orders in Islam. He said that Sufis are the people who represent Islam with peace and love. In every region of the world. Sufi saints were played a significant role in the preaching of Islam. Sufis were attracted people towards Islam through miracle which God bless them. Sufi saints were religious personalities and people of Jhang believe on them due to religious personalities and miracle personalities.

Buhler (1998) concluded that Sufis and Sufism are attached with Islam. Sufis in fact represents the Islam. They play fundamental role in the configuration of Islamic societies. They are being respected by the people because people have great love for them. Sufi has a personal influence in the society. Chittick

(2007) conducted a research on “Sufis way of preaching Islam” and concludes that they preach Islam in Sufi way. The Sufi way consists of four stages. The first stage involves learning the goodness and moral values of all religions which are accomplished by studying Islam. Non Islamic Sufis rely on other religions or the writings of Sufi saints to set up the foundations of morals and principles. The second stage is the path of Sufism which is focus on the inner practices of worship and in third and fourth stage experiencing God within spiritual position of Sufism. Sufi saints have deep influence on Religion, culture and social affairs. Mostly people get religious guidance from their peers.

Khan (2003) conducted a research titled as “Studies of Mughal India” concluded that Mughal emperor Shah Jahan had great affiliation for Sufi saints. After different war adventures, he came in Jhang to meet different Sufi saints. He constructed residence for them and allocate agriculture land for the accomplishment of the worldly needs. After the death of Sufis, he constructed the tomb on their graves and gave special concentration on the protection of the tomb.

Objectives of the Study

- To investigate the reasons of people’s faith on Hazret Sultan (RA).
- To study the role of Hazret Sultan Bahu (RA) in the preaching of Islam in Shorkot.
- To study the life styles of the present predecessors of Hazret Sultan Bahu (RA) shrine.

Methodological Issues

Methodology is, a system of explicit rules and procedures on which research is based and against which claims for knowledge are evaluated. (Kothari, 2004). The major objective of methodology is to explain various tools and techniques employed for the collection, analysis and interpretation of data relating to research problem under investigation. The present study was conducted in Shorkot. The universe for the present study was the shrine of Hazret Sultan Bahu (RA) in Shorkot district Jhang. Through purposive sampling technique one hundred followers of Hazret Sultan Bahu (RA) were selected. A well designed questionnaire was used for the collection of data.

Results and Discussions

Analysis of data and interpretation of results are the most important steps in scientific research. Without these steps generalization and prediction cannot be achieved which is the target of scientific research. Generalization and conclusion are drawn on the basis of characteristics and attitudes of the respondents.

Table 1 Distribution of the respondents according to their faith on Hazret Sultan Bahu (RA)

Faith on sultans	Frequency	Percentage
Religious personality	50	50.0
Miracal personality	50	50.0
Total	100	100.0

Table 1 indicates that about one-third i.e., 50.0 percent of the respondents reported that Hazret Sultan Bahu (RA) had a religious personality, 50.0 percent of them told that their Sultan

had Miracal personality. Trimingham (1998) said that Sufi saints are religious personalities and people of Shorkot and Jhang believe on them due to religious personalities and miracle personalities.

Table 2 Distribution of the respondents according to which characteristics of The present predecessors impressed them.

Characteristics	Frequency	Percentage
Islamic	40	40.0
Good behaviour	35	35.0
Both (Islamic and good behaviour)	25	25.0
Total	100	100.0

Table 2 indicates that 40.0 percent of the respondents reported that their Peer had Islamic characteristics so they choose them, while a major proportion i.e., 35.0 percent of the respondents said that their Peers' good behaviour impressed them and 25.0 percent of the respondents told that their Peers' behaviour and Islamic characteristics impressed them, so they choose him. Stoddart (1986) said that Sufis are mystical personalities of Allah and people impress their miracle and religious personalities. Berry (2002) concluded that Sufis preach Islam through good behaviour and spiritual. They love people without any difference.

Table 3 Distribution of the respondents according to the lifestyle of their Present religious leaders (Peers).

Peer's lifestyle	Frequency	Percentage
Traditional and Islamic	25	25.0
Modern	75	75.0
Total	100	100.0

Table 3 shows the lifestyle of the peer. Only 25.0 percent of the respondents reported that their peer's had traditional lifestyle and a huge majority i.e., 75.0 percent of the respondents told that their religious leader had modern lifestyle.

Table 4 Distribution of the respondents according to the type of preaching's of their peer.

Type of preaching	Frequency	percentage
Islamic teaching	40	40.0
Sultan' s teaching	20	20.0
Both (Islamic and Sultan's teaching)	40	40.0
Total	100	100.0

Table 4 reflects that about i.e., 40.0 percent of the respondents reported that their Peers provided Islamic teaching, while 20.0 percent of the respondents told that their religious leader provided their own teaching and 40.0 percent of them told that their religious leader provided both types of preaching i.e., Islamic and their own teaching. Ghazali (1972) said that Sufis teachings based upon pure love of heart and soul and they love every one without any discrimination.They are free from national prejudice.

Table 5 Distribution of the respondents according to their religious leader's guidance about the matters of life.

Guidance	Frequency	percentage
Religious	40	40.0
Political	10	10.0
Social	30	30.0
Both (Religious and social)	20	20.0
Total	100	100.0

Table 5 depicts that about 40.0 percent of the respondents reported that their religious leader provided them religious guidance, while only 10.0 percent respondents said that their peer provided them political guidance and 30.0 percent of them told that their peer provided them guidance on social matter and 20.0 percent respondents said that their religious leader provided guidance on religious and social matters. Chittick (2007) said that Sufi saints have deep influence on Religion, culture and social affairs. Mostly people get religious guidance from their peers.

Conclusion

After the demise of Holy Prophet (PBUH), Sahaba-e-Karam (RA) in the world for the preaching of Islam. More efforts had been made during the government of "Hazret Umer

Farooq” and ruled over 22 lac square kilometer of the world. He sent Muslim army in different regions of the world for conquering and for the preaching of Islam. Sufi orders were not established in the life of Holy Prophet (PBUH), it established after the demise of Holy Prophet (PBUH). Religious scholars who came in Subcontinent for the preaching of Islam established Sufi orders. Sufi orders can be traced in Shia, Sunni and other religious groups. The word “Sufi” originate from the term of “Suf” which means “simple woolen cloaks.” The real Sufis are basically mystics, people who followed a pious type of Islam and they believed that a direct and personal relation with “Allah can be achieved through meditation (Webster,2000).Sufis not only played an important role in the preaching of Islam in Eastern Asia but also in central Africa. In every corner of the world, Sufis are found. Sufis are the Muslims who represent the spiritual proportions of Islam. They are sometimes described as mystics of Islam. Basically a Sufi saint in any religion is equal to a Sufi saint in any other religion because they are motivated by the same Divine Source. Sufi doctrines contains many elements that go beyond the teachings of Prophet Muhammad (PBUH).Islam is an external structure in which the individual exists while the internal search for enlightenment belongs to a realm of Sufi knowledge. Sufis became integrated and important central part of Islamic culture and society. In the context of Sufism, district Jhang is so rich and Sufi Saints played an important role in the preaching of Islam in Jhang. People of Jhang have great believe on the Sufi Saints, but at present , predecessors of these shrines are not true representative of Sufism and the teachings of their ancestors.

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