

# **Sufism and its Approach in Searching for the Truth**



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## **Introduction:**

Sufism, or (Tasawwuf) is one of the topics that had been subjected to defamation by religious jurists, its truth is still being covered by the ashes, despite great efforts by many people to unveil it.

We should indicate that the phase that humanity has reached right that is often described as a Transitional phase or the Chaos phase, might give Sufism (Tasawwuf) and Sufis their lost right. In other words, the effect of religious values and their dogmatism had been significantly weakened and their function as an ethical deterrent had been lost.

The growth of the materialistic side: (beginning from production tools to the growth of cities; from palaces to skyscrapers and so on...) and the obvious weakness in the moral sides of life pushes people to search for ways and means that help in limiting this rift and create a perfect balance between the moral side and the

materialistic one and overcoming the tragedies that life leaves inside people. The human is a metaphysic entity, he/she is predominantly humanistic, he/she is in a permanent search to find and realize serenity and tranquility, and therefore, many find their intended purpose in Sufism. It is noticed that there is a clear tendency toward this trend especially in our time.

### **Why was this topic chosen?**

Sufism is the most attractive and complicated topic, and many people have tried to go through this turbulent and rough sea, searching for the truth; they tried to explain it and search for its meanings throughout preparing studies and writing books about it.

We will try in this research to overcome the idea that Sufism was limited to a certain period of time or certain figures and focus on the idea that Sufism is an approach that human beings can follow at all times, what is Sufism. Does it have close relation with monotheistic religions, in general, and Islamic Religion, in particular? What is the approach that it has taken? Is this approach specific to the period starting from Sufism's emergence to the end of its era, or has it had a past that goes back beyond that era? Can Sufism be used as a way of research these days or in the future, too? This research will try to answer these questions and other topic-relevant questions.

### **What is Sufism?**

One of Sufism's issues lies in its linguistic definition, is it a word or term that has roots in the Arabic Language, or it is an intruder to it?

Abdul Karim Al-Khatib points out in his book "Sufism and Mysticism in confrontation with Islam", he says in this regard: "Sufism has never entered in the dictionary of the Arabic Language, has never been used by the Arabs during Jahiliyyah Era, the early of Islam, and the span of the Umayyad Caliphate Era. The word Sufism (Tasawwuf) is a newborn word, and it was born and renewed in the Early Abbasid Era, in which the mixing of the Persians and Romans' Muslims with Arabs increased, they blended with them, they got married to them, and their political and social

power expanded. Until the State was marked by a Persian influence in its political systems and social life characteristics.

In such an environment, the word “Tasawwuf” was born, that word was new to the Arabic Language, it was never mentioned before neither in God’s Book nor on the tongue of the God’s Prophet, not on the tongue of his companions and followers, and it was never used by poets and preachers in Jahiliyyah Era.”<sup>1</sup>

Kalabazi who died on (380 BC/990 AD), discusses this topic in his book “The Identification of the Doctrine of Sufism’s People”, which was published for the first time in 1933 after being revised and checked with great attention by Prof. Mr. Arthur John Arbery, a former college fellow at Cambridge University and Professor of Latin and Greek Literature at Egypt University. Whereas the second edition was printed in 1944, he says, “they were called “strangers” for being immigrants who left their homelands; they were called “tourists” for being frequently in travel. they were called” al-Shkeftiyah”<sup>2</sup> by some for their travel in the wilderness and taking shelter in caves when necessary, and “al-Shikeft” in their language means "Cave", the people of al-Sham called them “Hungry” because they only have enough food to keep them alive”<sup>3</sup>

Jewish Hungarian Orientalist, Goldziher, points out: “the Indian impact on Sufism based on some historical information, which talks about the arrival of some traveler Monks from India to the Islamic World in the Umayyad and Abbasid Era, Al-Jahiz had cited some of those Monks’ stories and described them as heretics from the Mani religion's followers.”<sup>4</sup>

Others said: they were called Sufis due to the wool (Suf in Arabic) that they used to wear.<sup>5</sup>

There is another opinion pertaining to the word “Tasawwuf” that says: it is a Greek word that is composed of two words “Theo”, which means God, and “Sophia”, which means Wisdom, so the meaning becomes "Divine Wisdom" it is an expression that refers

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<sup>1</sup> Al-Khatib, Abdul Karim, Sufism and Sufis in the Face of Islam, Dar Al-Fikr Al-Arabi, first edition, 1980, p. 74.

<sup>2</sup> Shakfat is a Kurdish word that means cave or cavern. pp. 5-6.

<sup>3</sup> Al-Kalabazi, Abu Bakr Muhammad bin Ishaq Al-Bukhari, The Book of Introduction to the Doctrine of the People of Sufism, Al-Khanji Library, Cairo, second edition, 1994,

<sup>4</sup> Badawi, Jamal, Travelers to God Without Belongings, Egyptian General Book Authority, 1997, p. 69.

<sup>5</sup> Al-Kalabazi, The Book of Introduction to the Doctrine of the People of Sufism, p. 6.

to the philosophy's regulations of the Metaphysics and the direct research about the secrets of Existence and Nature; especially a divine nature.<sup>6</sup>

Abou Reyhan al-Beyroni, 440 (AD) and Von Hammer, newly, think that the word "Tasawwuf" is more likely derived from (soph) or Sophia from Greek, which means Wisdom, and they confirm on this meaning with its spread in Baghdad and its vicinity after a vigorous Translation movement in the 2nd Century(AD). Whereas it was not popular, at the same period, in the south and west of the Islamic World.<sup>7</sup>

Al-Hallaj, in his definition of Sufism, says:

*Sufism is neither imagination and mannerism,  
Nor austerity, presence, and screaming  
Sufism is neither a lie and grievance,  
Nor ignorance, humor, and joke  
However, it is chastity, generosity, and chivalry,  
Conviction, purity, and goodness  
Suspension, science, emulation, and line,  
Satisfaction, sincereness, honesty, and  
forgiveness.*<sup>8</sup>

What draws attention when we search about the source and geography of the emergence of the word "Tasawwuf" or 'Sufi' is the fact that its use is limited within all languages. It is also specialized; in which it is mostly being used by academics. However, this is not the case in the Kurdish language, the word 'Sufi' is popular to a degree that it is not limited to only being a religious description to somebody, it could be used to describe an individual who is dogmatic and closely connected with a specific person, a political party, or group. It is also commonly used as a proper name, or as a nickname.

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<sup>6</sup> From Wikipedia in Persian

<sup>7</sup> The roots of Sufism in language and history.

<sup>8</sup> Al-Baghdadi, Ali bin Anjab Al-Sa'i, News of Al-Hallaj, dar altaliia aljadida, Damascus, second edition, 1997, p. 30.

## **The Sections of Sufism**

Sufism is divided into two main sections

### **1- Cognitive Sufism**

The cognitive Sufism depends on the theoretical side, and it is included in theoretical writings, Ibn- Arabi is a good example in this regard. As he is “a prolific writer, his writings are a philosophic, scientific, metaphysics and cognitive encyclopedia... and he is probably the most renewed and innovative. He should be considered the greatest philosopher of Sufism, as there is no one more prolific than him in writing on the cognitive Sufism levels... on the other hand, Ibn-Arabi did not go through social struggle and did not have a sentimental relationship with the people, his relation was only with Sultans.”<sup>9</sup>

### **2- Social Sufism**

The path of Social Sufism was developed by Ibrahim bin Adham,<sup>10</sup> which then continued in a series of directions that extended up until the late Islamic Ages and the beginning of the Ottoman Era, where Sufism degenerated to asceticism.

Social Sufism falls under the revolution and opposition category, and it is illustrated throughout research, that this category of Sufis struggles against all kinds of authority to the extent of sacrificing their lives. Whether it was the State’s Authority; money's Authority, or the religion's Authority, and they were the real representatives of the communal legacy that was left from the communal society culture, or the natural society, which looks suspiciously at the accumulation of money. It was the same for the doctrine of Mazdakism, which had taken great interest in the principle of Equality

While their opposition to the Religion Authority falls under the meaning of Godhood, as their definition for God was different from

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<sup>9</sup> Al-Alawi, Hadi, Sufi Orbits - The Heritage of the Communal Revolution in the East, Al-Mada, p. 43.

<sup>10</sup> Ibrahim bin Adham: He is Abu Ishaq, from the people of Balkh. He was born in 718 AD, died on one of the islands in the Mediterranean, and was buried in Syria in 781 AD. He was one of the sons of kings, and one of the first Sufis. See: Al-Sulami, Abu Abdul Rahman, Dar Al-Kitab Al-Nafis, Aleppo, second edition, 1986, p. 27.

the definition religion provided. The definition of God in religion was not without intimidation and fear. In other words, characteristics that hold a sort of violence and intimidation were assigned to God so that he becomes the best protector for the State's Authority. Whereas according to Sufis, the human being is part of God's sanctity, and the human being's relationship with God is only throughout love, He is only loved, and never accepts the intimidation sides that had been assigned to him by religion. It has been said in this regard:

Malek Ibn Dinar said, "I came to her (i.e. Rabeah) and she says: how many desires have lost their pleasure, and only their consequences remained! Oh, God! Had there not been a punishment or discipline other than fire!?"<sup>11</sup>

In addition, the Sufis refused mediation between human beings and God, who is the God of the whole world without exception. That is why they went beyond the prophets, when Abou Yazeed al-Bestami said, "I have gone through a sea that the prophets only stood on its coast"<sup>12</sup>, and Abdul Qadir Jally said, "You the prophets were given titles, but we were given things you never had".<sup>13</sup>

While talking about the State's Authority, the Sufis see that, "a State is all evil" and their war on it falls under the total concept of Sufism.<sup>14</sup> That is how social Sufism falls under the scope of fighting the Political Authority and opposing it; many of them have participated in these uprisings, even the armed ones, but because the State was maintaining its sanctity as the shadow of God at that time, fighting the State in public and being armed was more difficult than it is in these days.

Throughout Al-Hallaj's experience and his tragic end, they ended up only establishing the opposition as the core of Sufism's consciousness. At the same time, they sought for social works to reduce people's suffering, we are mentioning here some of Sufism's figures who were subjected to torture and killing in its most abhorrent forms:

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<sup>11</sup> Badawi, Abd al-Rahman, Martyr of Divine Love, Rabaa al-Adawiya, Egyptian Nahda Library, Cairo, second edition, 1962, p. 79. p. 49.

<sup>12</sup> Abbas, Qasim Muhammad, Abu Yazid Al-Bistami, The Complete Sufi Collection, Dar Al-Mada for Culture and Publishing, Damascus, second edition, 2006,

<sup>13</sup> Al-Baghdadi, News of Al-Hallaj from the Introduction to Hadi Al-Alawi, p. 14.

<sup>14</sup> Same reference, p. 9.

## 1- Mani

He was born at the end of Parthians Era in the fourth year of Ardewan's reign (215-216AD), his full name is "Mani Ibn Qetiqa Babik Ibn Abou Berzam Al-Hasskaniyah"<sup>15</sup>

His ideology:

Mani said that the world is being managed by two, he insisted on the duality of the worlds' manager and said the two old things: light and darkness, are the creators of the world, the light is the creator of good; the darkness is the creator of evil.

His Death:

Bahram Ibn Hormizid sat on the throne and ordered for Mani to be brought to him, when he had been brought, he said, "This man came to call upon people to ruin the world, and he must perishe before he implements his plans". It is known that Bahram killed Mani and skinned him and then filled his body with hey and hanged him on the Gate of Shabour's soldier, that is why that gate is now called Mani's Gate.<sup>16</sup>

## 2- Al-Hallaj

Hussein Ibn Mansour (Al-Hallaj) was born in (244BC/857AD) and was killed in (309BC/922AD) by Abbasid's Caliph Al-Muqtadir bi-Allah. Sources argue about his hometown and birth, it had been cited in the book of "Anxious figures in Islam", that he is from "Thor" in the northeastern of al-Bayda, in the Var County in Iran<sup>17</sup>. It is mentioned in the book "Travelers to God Without Belongings": he was born in the city of "al-Tor" in the Khorasan region in Fars.<sup>18</sup> It is mentioned in the book of "al-Fihrist" by Ibn al-Nadim, "His name Al-Hussein Ibn al-Mansour and sources differ about his hometown and his origin. It had been said that he is from Khorasan of Nisabour, Mero, and Talaqa, and some of his companions said

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<sup>15</sup> Index, p. 323.

<sup>16</sup> Brown, Edward, History of Literature in Iran, translated by Ahmed Kamal al-Din Hilmi, Supreme Council of Culture, Cairo, first edition, 2005, p246

<sup>17</sup> Badawi, Abd al-Rahman, Uneasy Figures in Islam, Egyptian Nahda Library, Cairo, 1946, p. 63.

<sup>18</sup> Badawi, Jamal, Travelers to God Without Belongings, p. 131.

that he is from Rai, and others said he is from the mountains. But, there is nothing certain about him and his hometown”<sup>19</sup>, the author, Sami Khartabil in the book “the Legend of al-Hallaj” says that his grandfather was a Majus (Zoroastrians).<sup>20</sup>

The orientalist researcher, Maseanon is the first who took interest in al-Hallaj after a long time of his death, when he visited Baghdad in 1907 after he heard about him in a lot of Sufism Poetry, and the poetry of Ferid al-Din al-Attar. Maseanon wrote a Study about him and it published in 1909 with the title “al-Hallaj’s Torture and al-Hallaj’s Method”, and another Study in 1911 called “al-Hallaj the Crucified Sheikh and the Demon for Yazidis”<sup>21</sup>

### **His Death:**

Al-Hussein Ibn Mansur al-Hallaj had was killed by an order from al-Muqtadir bi-Allah Caliph, and it was mentioned by many researchers that his killing was done in the most abhorrent ways, it was not only due to his Sufism ideas of the unity of being, “I am the Truth, and Annihilation in God”, but it was a political decision, too. Ibn al-Nadim says in this regard: “he was trying to conduct coups on the States”<sup>22</sup> i.e. he was trying to fight the State’s Authority that is why he was doomed not for being an infidel, but because of his political ideas and that was on 26 of March 922AD.<sup>23</sup>

### **3- Suhrawardi**

Suhraward is a Kurdish Town near Zincan in the northwestern of Iran, the old Media region. Al-Asstakhari, Ibn Hoqal, Yaqout al-Hamaoui, Abou al-Feadaa mentioned it, and it is located to the west of the mountains region and to the north of Sharzor city, on the frontier of Iraq’s Kurdistan Region with Iran.<sup>24</sup>

His name is Shahab ad-Din Yahya Suhrawardi, he is the same as al-Hallaj with anonymous birth and nothing is known about his childhood. He moved between many cities, such as Baghdad,

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<sup>19</sup> Ibn al-Nadim al-Fihrist, a copy of al-Mustafa Electronic Library, p. 193. The beauty of those who travel to God without luggage, p. 145.

<sup>20</sup> Khartabil, Sami, The Legend of Al-Hallaj, Dar Ibn Khaldun, Beirut, first edition, 1979, p. 14.

<sup>21</sup> Badawi, Jamal, Travelers to God Without Belongings, p. 145

<sup>22</sup> Index, p

<sup>23</sup> Al-Baghdadi, Al-Hallaj News, p. 46.

<sup>24</sup> Suhraward



Asbahan and Aleppo; he was assassinated by an order of Salah al-Din Ayyubid. It was said that his killing was a political decision as well, because he was fighting the State. It was said that Salah ad-Din said addressing him: “do not bother yourself by playing on words, I do not like the well-spoken, the Sufis nor the philosophers, nor any kind of this rubbish, I am the man of war and deed, and you stand in my way and ruin all that I try to build.”<sup>25</sup>

### **His Death:**

He was killed by strangulation in his prison in 587 BC; he was 38 years old at that time.<sup>26</sup>

## **4- Imad ad-Din Nasimi**

It was mentioned in some sources that he was born in Shamakhi, it is one of the main cities on the Silk Road, and others say that he is from Shiraz. He was flayed alive in Aleppo in 1417AD, due to his flexible religious beliefs, and being accused of blasphemy and being a heretic.”<sup>27</sup>

## **5- Giordano Bruno**

Giordano Bruno was born in 1548AD, the son of a military father near Naples, a city in Italy, in which he studied Humanism, Reason, Philosophy, and Theology, and he was appointed a priest, but he soon resented the way that these studies were being represented.<sup>28</sup>

He called that religion is only an ethical project; he sought for separation between Science and Religion ethically. Bruno was burned alive in 1600AD after he stayed in prison for seven years, in the end, he insisted that he has nothing to step back from, and when the Pope decided to execute him, he answered: “It may be your fear of delivering judgment on me is greater than my fear of receiving it”<sup>29</sup>.

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<sup>25</sup> The day Al-Sahraudi was killed - Muhammad Al-Mansi Qandil.

<sup>26</sup> The day Al-Sahraudi was killed - Muhammad Al-Mansi Qandil

<sup>27</sup> 2019. The year of the Azerbaijani poet Imad al-Din Nasimi, Asia Today, January 12, 2019.

<sup>28</sup> Mahmoud Zaki Naguib, The Story of Modern Philosophy, Cairo, Authorship and Translation Committee Press, 1936, p. 41.

<sup>29</sup> Abu Dayyeh, Ayoub, Scholars of the European Renaissance, Dar Al-Farabi, Beirut, first edition, 2011, p. 89.

## **His Ideas:**

Bruno insisted on the Copernican Sun-centered Theory, and he added to it “the universe is infinite” and Universes or Cosmic Pluralism, there is no longer limited Universe as Aristotle said. Regarding the universe's center, he said: any center we choose in could be a center. He saw this as a relative matter, unlike the previous views of Aristotle, Ptolemy and Copernicus. <sup>30</sup>

The point is Bruno’s braveness in raising such issues and overcoming the taboos during a dangerous oppressive Era.

## **6- Ocalan on this Path**

Mr. Abdullah Ocalan was born on 4 April in 1949 in Amara (Omerli) Village, which is related administratively to Urfa province, from a hard-working father and a strong willed mother, and he described her as “a powerless episode from the cultural remnants of the motherhood phase.”

Ocalan was subjected on 15th of February in 1999 to an international conspiracy, many States participated in it, and he was imprisoned in Imrali Island, in severe isolation conditions. Turkish Authorities have tried many times to divert him from his willingness in resistance. But, he turned the prison to a school, and he described his status saying, “I have been become chained to Imrali’s rocks in the age of the stripped kings and unmasked Gods, being left to face a destiny that amounts, to what Prometheus had suffered in the famous legend.” <sup>31</sup>

Ocalan took the same path on the method that was followed by Sufis and wise men. We could consider him the last link of this method at the present. He tried to prove the visions and ideas that the wise men and the Sufis had concluded, and to connect them to scientific clues, for example, the Sufis, and wise men shared the idea that says, “The human being is a small universe”. Ocalan reveals, in this regard, the scientific side of this idea throughout what Quantum physics had concluded, in which he says: “We call the human being who stands in the middle area between quantum and cosmos

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<sup>30</sup> Mahmoud, *The Story of Modern Philosophy*, pp. 42-43.

<sup>31</sup> Ocalan, Abdullah, *Manifesto of Democratic-Civil Civilization*, Azadi Press, third edition, 2018, vol. 1, p. 12.

“scoops cosmos”, which means: if you would like to understand both universes(spaces) Quantum and Cosmos, analyze a human being! The human being is really the doer of all pieces of knowledge and the innovator, thus, all our information is produced from the human being.”<sup>32</sup>

### **The Common Traits between Ocalan and his Predecessors**

Ocalan spent his life as a lover and considered love as the philosophy and path to reach the truth. We can see that side through his speaking about his childhood in many lectures that he started with a love of reciting his biography, in which he says, “the other significant issue, which I will not gloss over, was the term of God. I was committed to the religious rituals until the end of high school, to the extent that I was fasting and praying. However, the doubt I had about God’s existence was burning me inside to the extent that could have reached suicide. I was looking for Him in my own way everywhere, beginning from the giant universe to the atom of dust.”<sup>33</sup>

The beloved changed for Ocalan when he met science and philosophy in his undergraduate phase, this is where he began a new phase. He was affected by Marxism and used its Dialectic approach, but he had not adopted it absolutely, rather he sought to be creative and innovative. He added to this approach a breath of his eager to knowledge self, science and philosophy. This approach was common among the educated class, but he was doubting its absolute truth. Marxism was only the door that he used to enter the world of knowledge and its love, for example, we notice this doubt in his view of the parties' paradigm. He noted in some of his lectures in the 1990s, that the organizational structure of parties in its different forms, such as the general secretary of the party, party secretary, politburo and members of the central committee and so on... does not attract him. While the structure centered on prophets and messengers was more attractive for him, like Jesus Christ, his disciples, Mohammad, and his companions, and as it is known, a Marxist cannot think this way.

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<sup>32</sup> Ocalan, Abdullah, Defense of the People, solitary confinement prison - Mudanya - Bursa, April 27, 2004, p. 18.

<sup>33</sup> Ocalan Abdullah, Manifesto of the Democratic Civilization - The Kurdish Issue, Hercule Press, third edition, 2018, vol. 5, p. 81

The moral aspect is the other aspect that is common between Ocalan and wise men and Sufis. He pays great attention to morals, and he considers them one of the main conditions for societal transformation, there is no existence of a society without morals. In addition to the most common aspect between Sufism and Ocalanism, which is his concept of “Unity of Being”, he introduced his ideas concerning this concept in the following seven facts:

**The First Fact:** every living being/inanimate being can only live its moments, except a human who seeks to understand life; maybe the sheep who was devoured by the wolf and the galaxy who was swallowed by the black hole share the same universal destiny, even this is nothing but a mystery in order to understand life.

**The Second Fact:** the living being who is tilting and writhing for its newborn, and the miniature atomic particles making the achievement of dialectic components in no time, they are working based on the same universal rule.

**The Third Fact:** this universal rule reached the level of questioning itself in human society: who am I? This question is an attempt of the universal rule to resonate its echo and to promote for itself for the first time.

**The Fourth Fact:** the universal life with all of its living beings/inanimate beings might be a way to respond to the question "who am I?"

**The Fifth Fact:** the answer to the question "who am I?" Might be the final objective of the universe.

**The Sixth Fact:** the answer: " I am me, I am the universe, I am time-place with no before nor after; no near nor far." might be the final objective.

**The Seventh Fact:** the annihilation in God, Nirvana, I am the truth, these absolute statements might reveal the main objective for the social lives of humans, or it revealed for the public human's interest in social life. <sup>34</sup>

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<sup>34</sup> Ocalan, Abdullah, Manifesto of the Democratic Civilization - Middle east, Azadi Press, third edition, 2016, p. 238

## Sufism as an Approach

The approach that Sufis followed, previously existed in the culture of the East and Middle East, and it has deep historical roots. Everyone who opposed the Authority in its multiple forms followed it. We can describe it as the resistance tendency against all forms of oppression and discrimination resulting from the development of the Authority concept, which opened wounds within the society. All of the wise men took this path and practiced this approach and tried to put an end to the people's pain; beginning from Adam to Ibrahim, and from Democritus to Buddha, from Zoroaster to Socrates and Mani and from Sufis to Nietzsche and Ocalan. As well as many others who took that path in different phases and period, and tried to give meaning to life throughout the human being.

This approach depends to a universal concept throughout introducing the idea of “the Unity of Being”, and it takes the human as its axis and considers him part of the entities i.e. part of nature's parts, but not its center, which led to the emergence of all forms of Authority.

However, the human has some characteristics that distinguish him from the other biological beings, and he has the priority to represent it. In addition to his flexible and free mentality, which makes him a source of information that has no match, and it could be considered the best laboratory to get to the great results in all science (physics, chemistry, etc...) <sup>35</sup>, in which Jalal ad-Din Al-Rumi also says in this regard, “all the sciences emerged within a human structure.” <sup>36</sup>

Consequently, whoever took this path, reached the concept of “Unity of Being”, and considered the human a small universe, and this is the main form of this concept, and in this regard, these two following verses were attributed to Ali Ibn Abi-Talib:

*Your medicine is within you, and yet you cannot see  
In addition, your illness is because of you, and yet you cannot feel*

*You claim you are a small galaxy  
Yet within you the greater world has folded.*

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<sup>35</sup> Ocalan, Manifesto of the Democratic Civilization, almadinah, vol. 1, p. 41.

<sup>36</sup> Al-Rumi, Jalal al-Din, A Book That Contains What It Contains, translated by Issa Ali Al-Akoub, Dar Al-Fikr, Damascus, 1st edition, 2002, 2004, p. 68.

He who has tried to answer the question: who am I? is the follower of this approach, because the human's knowledge of him/herself is the basis of all knowledge, and equals to being aware of the known universe, and those who took this path are called wise men, whether they were Sufis or philosophers.

So, what is the path leading to wisdom? Is wisdom monopolized by some people excluding others? On the other hand, is it possible for anyone of us to reach it?

### **Who is the Wise Man?**

The wise-man is the one who has recognized him/herself, and throughout his/her recognition of him/herself he/she searches for the recognition of this universe, and that is what the Sufis have done as well, as the Sufi necessarily is wise-man.

The Zoroastrian Trinity “Se Bekhit” states: good thoughts, good words and good deeds, are considered the path to wisdom.

All wise men and Sufis applied this within themselves.

### **What is meant by Good thoughts?**

The best ways to get access to healthy thoughts are:

#### **1- Good thoughts, which is based on:**

**A- Adoration:** Adoration is considered the common feature among the followers of this approach, but its definition is difficult, the same way as the definition of life is difficult. It is the real teacher of reasoning, and the Adoration that cannot create an intellectual explosion inside a person, is not Adoration. It is the greatest motivation for a person to enter a contemplation status that might take a long time, in which he/she disconnects from everything around them, to reach the depth of his/herself, and this status is one of the access roads to good thoughts. There is no place

for instinct and lust, for those who claim the Adoration, the instinctive approach towards the beloved is an obstacle to reaching the intellectual explosion, because instinct and lust kill Adoration.

The Adoration is a condition by its own, and it is the philosophy of life, which means that Adoration is not one of love's levels conditions as some people claim; there is a wide difference between Love and Adoration. The Adoration has no multiple forms, neither degrees nor levels, even if the core or the beloved differs; there is no difference between the Adoration for God and the Adoration of the human for another human, the Adoration of science or the Adoration for a cause. There is nothing called real Adoration or unreal one.

We have got the story of “Majnun and Layla” that, goes along with this direction. They claimed, that once, Majnun passed by a Muslim who was praying humbly, Majnun did not notice him, and crossed the road and passed in front of him, the Muslim hurried to finish his praying to catch up with him and ask him:

*You are a Muslim, aren't you?*

*Majnun said, yes, I am.*

*The man said: Do you not know crossing the road in front of a*

*Muslim while he is praying is forbidden?*

*Majnun replied to him: I am an adorer of Layla and I did not notice your presence, how could you claim your Adoration to God?*

*The man replied to Majnun: you are right.*

The lover stays in a permanent Adoration, but the one who changes is the beloved: many Sufis started their Adoration with a loving a woman and ended up with God's Adoration, as it is for the great theorist of the Sufism, Sheikh Ibn Al-Arabi; or they began with God's Adoration and ended up with the Adoration of science, or a woman. Therefore, the Adoration, no matter whatever was beloved, leads to the same result, which is getting access to the depth of oneself, so then one follows the Sufism's approach.

The Adoration is a total union and fusion within the beloved and that is what Al-Hallaj meant in his idea of “the annihilation in God”, and the same condition can be applied with the human-to-human love, in which the lover assimilates and annihilates within the beloved.

The same Adoration state cannot be experienced with the same lover twice; this is one of the significant principles of the Adoration. For instance, if you were a lover to someone, and after research, contemplation, and thinking, you started to love science or any other beloved, it would not be possible to get back to your first beloved, and the same thing can be said concerning the human-to-human love.

In the past, Adoration, even if it was between two people, used to turn to social values that were adopted by the society. Many cultures have Adoration stories appear in their literature, such as: (Mem and Zen, Romeo and Juliet and Majnun and Layla... and so on). Why do not we come across Adoration with the same level these days? This could be the result of domestication that we were raised on by the ruling regimes and educational curriculum and under many names and means, that made us far away from ourselves. We live in a state of disconnect under these regimes, firstly with regard of our environment that we have been totally disconnected from, and we considered the nature surrounding us an object. Due to the development of the concept and the idea of “I am the center (human-centered to the universe) the Adoration can be lived by whoever can answer the question “who am I?” Therefore, the Adoration goes through the knowledge of oneself, and it is the most important principle, the one who cannot know himself, cannot claim Adoration. As it is the secret and the magic of life and its core, and there is no meaning of life without it, someone rightfully said: “the life that is empty of Adoration is a death by itself, therefore, you people, why you are afraid of death as you are already dead in this life”.

Human beings have always searched for immortality, when we dive into humanity’s history, we find that those who followed Adoration’s path and its approach had their name written with letters that cannot be erased by time. Everyone who lived Adoration, whether it is a mundane Adoration or a Sufi Adoration, had their name immortalized, and became a subject



that is studied by everyone who seeks knowledge or looks for the meaning of life.

### **B- The ability to ask questions:**

The other way that teaches human beings Good thoughts is how to ask questions and search for the possible answers to them, without looking for ready-made answers, and this is a philosophy by itself. Asking questions is without any meaning, unless you complete it with searching for the answers. But to be able to continue tirelessly asking questions and finding answers for them, your connection with the topic should reach the level of passion and Adoration. For example, Democritus proved that the smallest part in the matter is an atom, and he did not have any technical means, such as; Microscope and magnifying lenses to discover it, how did he get to this result or fact? Are not discovering these facts an interesting thing? Certainly, he had spent a lot of his life wondering about the core of the matter and searched for the answer with passion and Adoration. He had been able to ask hundreds of questions, at the same time, he gave hundreds of possible answers. The question is how did he select the right answer among all these different and multiple answers?

In order to confirm that the answer that was selected is the right one, we must feel total balance between the mind that accepts the reasonable thing and the heart that confirms the truth through intuition and introspection. The Sufis and wise men called this process "the eye of the heart" (insight), therefore, the answer that both the mind and the heart agree upon would be the closest answer to the truth. Furthermore, it makes its owner feel relieved as if a burden was removed from his shoulders.

Those who followed this path, sacrificed their lives, and never compromised the truth that they discovered, and that was probably the secret behind their bravery.

## **2- Good Words:**

One of the attributes of wise men is their rhetoric, the power of the word and their ability to connect between the word and idea. They come up with connected sentences with deep meaning and effect. This, is in close relation with reaching the truth by oneself and indicates deep thinking. Therefore, we notice that the words of wise men stay alive and are repeated by the following generations, they neither die, nor vanish. The other reason is their choice of the appropriate time and place, the words that are said in the most appropriate time and the place stay alive, and this applies to the Good Deeds, too.

## **3- Good Deeds:**

Choosing the appropriate time and place for the deed guarantees reaching the right result. Additionally, good thoughts and good words would necessarily lead to Good Deeds, that is what the wise men and Sufis specialized in. Consequently, the wise man is the person who (thinks, says and does) in the right time and place and for a person to be able to select the most appropriate, he must be free. The will-deprived slave cannot identify the appropriate time and place for thinking, saying and doing: that is why Wisdom is in close relationship with Freedom; every wise man is necessarily free. Consequently, those wise-men, Sufis and Moral Philosophers were necessarily free people, even their bravery in expressing what they were thinking about without any fears or hesitation was related to their independent personalities and their free will. The personality that opposed millions of minds that were firmly convicted, such as people's conviction at some point, that the Sun spins and the Earth is fixed.

## **Conclusion**

This approach is ancient, and the ancient people used it when they tried to explain everything happening around them; especially, when they tried to answer the question that always was being asked, which every approach that came after them, also tried to answer it, that is: who are we? Where

did we come from? How was this universe born? What is the meaning of life? As well as other related questions that formed and are still forming mysteries.

If we analyze the development process of the society with the dialectic form that Hegel presented, we will confirm that the followers of this approach, despite the difference of time and place among them, are representing the remnants of the nonauthority phase i.e. the phase of the motherhood community. They kept on their presence as an opposition line against authority, and this conflict deepened when the State Authority was formed, and the conflict between these two lines led to development.

What draws attention about this case is that most of the followers of this approach belong to the Mesopotamia region or the regions that its people speak IndoAryan and Indo-European languages. Historical data proves throughout monuments, that this region was the mainspring of the natural community (the Neolithic Age). Which means that this region lived the motherhood phase for a long period. For example, it was mentioned in a study about Ontology that the term of “existence” is an intruder to the Islamic-Arabic literature, because the verb “to be” does not exist in the Arabic language as it does in the IndoEuropean languages. The use of the term “existence” and its derivatives had become popular in Ilm al-Kalam (Islamic scholastic theology), therefore, there was an attempt by Al-Kindi, an Arab Muslim philosopher, was made to derive a word from Arabic origins to translate the term “existence”, which is “al-ays”, as an opposite to “al-lays” i.e. the nothingness. The term of existence entered the Islamic-Arabic philosophy strongly during Al-Farabi’s time and settled, afterward, with Ibn Sina, and then it became popular, spread, and was in the books of Mutakallimun (Books of speakers).<sup>37</sup>

This approach began with the name of wise-men at some phase, and then with the name of Sufis, and to be continued in our day with the name of the Moral philosophers, who consider the human being as an axis to their philosophy. This approach can neither be taught nor can it be realized except by those who lived and experienced it.

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<sup>37</sup> Bakri Alaa El-Din and Sawsan Al-Bitar, What does the concept of ontology mean? Public Library, December 28, 2016.

Finally, not every Zahid (ascetic) who ate little and wore only a rag must be a Sufi, because what distinguishes the Sufis from the other ascetics and monks is their approach, not only their lifestyle. Nevertheless, every Sufi is necessarily an ascetic, because the materialistic life with all its forms is no longer an end for him, whereas the greater end for Sufis becomes searching for the secret of being and the meaning of life.