

Sufism and its Approach in Searching for the Truth



Chinar Salih - a Researcher at Al-Furat Center for Studies

31/3/2020

Introduction:

Sufism, or (Tasawwuf) is one of the topics that had been subjected to defamation by religious jurists, and although many people have put great efforts, but its truth is still being covered by the ashes. We should indicate to the humanity outcomes that have been reached to, at this phase, that is often described as a Transitional phase or the Chaos phase, it might give to the Sufism (Tasawwuf) and Sufis their lost right. In other words, the effect of the religious values and its dogmatic had been significantly weakened and its function had been lost as an ethical deterrent.

The growth of the materialistic side: beginning from the production tools to the inflation of the cities; from the palaces to skyscrapers and so on... The obvious weakness in the moral sides of life pushes human to search for ways and means that working out in limiting this rift and creating a perfect balance between the moral side and the materialistic one and overcoming the tragedies that the life leaves, inside the human. The human is a metaphysic

entity, he/she is predominantly humanistic, he/she is in a permanent search to find and realize the ways that lead he/she to serenity and tranquility, and therefore, many people find their intended purpose in Sufism, especially, what is being noticed that there is a clear tendency toward this trend for the time being.

Why this topic was chosen?

The Sufism is the most attractive and complicated topic, and many people have tried to go through this flying and rough sea, searching for the truth; they tried to explain it and searching about 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 or certain figures and focus on the idea that Sufism is an approach that the human being 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 Sufism's emergence period to the end of its era, or has it had a past that goes 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 the Sufism's problematic lies in its linguistic definition, Is it a word or vocabulary that has its 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 spelling of Sufism (Tasawwuf) is a newborn word, and it had been renewed in the Abbasid's First Era, in which the mixing of the Persians and Romans' Muslims have intensified with Arabs, they mixed with them, they got married to them, and their political and social power had expanded. Until the State was marked by Persian in its political systems and its social life characteristics, and in such environment. The word of "Tasawwuf" had born, which flowed to the Arabic Language, which has never been mentioned neither in

God's Book nor on the tongue of the God's Prophet, not on the tongue of his companions and affiliated, and it was never used by poets and preachers in Jahiliyyah Era."

Kalabazi who died(380 BC/990 AD), in his book " the Identification of the Doctrine of Sufism's People", which had been 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 Prof of Latin and Greek Literature at Egypt University. Whereas the second edition was printed in 1944, he says, "they were called "strangers" for being migrated from their homelands; they were called "tourists" for being frequently in travel. they were called" al-Shkeftiyah" by some of the inhabitants of the homeland " from their tourism in the wilderness and their housing to Caves when necessary, and "al-Shikeft" in their language means Cave and the people of al-Sham they called them "Hungry" because they only have a bit of food that keeps them alive"

Goldziher, Jewish Hungarian Orientalist points out: "the Indian impact on Sufism based on some historical information, which talks about the arrival of some travelers Monks from Indians to the Islamic World in the Umayyad and Abbasid Era, Al-Jahiz had cited some of those Monks' stories and they had been described as Atheists from the Mani religious followers.

Others said: they were called Sufis due to the wool that they used to wear. there is another opinion with regard 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, it is an expression that indicates to the philosophy's regulations of the Metaphysics and the direct research about the secrets of Existence and Nature; especially a divine nature. Abou Reyhan al-Beyroni, 440 (AD) and Von Hammer, newly, think that the spelling of "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 movement of Translation in the 2nd Century(AD). Whereas it was not popular, at the same period, in the south and west of the Islamic World.

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

The Sufism neither imagination and mannerism,

*Nor austerity, presence, and screaming
The Sufism 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, sincere, honesty, and forgiveness.*

What draws attention when you 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 allocated, in which it is mostly being used by academics, and it is popular to a degree that it is not specified as a religious description to somebody, and it could be called on an individual who is dogmatic and closely connected with a specific person, a political party, or group. It is also being used as a proper name, or most of the times as a nickname.

The Sufism Sections

The Sufism is divided into two main sections

1- The Cognitive Sufism

The cognitive Sufism depends on the theoretical side, and it is included in theoretical writings, Ibin- Arabi is a good example in this regard. As he is “an abundance writer, his writings are philosophic, scientific, and metaphysics cognitive encyclopedia... and it is probably the most renewed and innovative. He should be considered the greater philosopher of Sufism, as long as there is no one more abundant than him in writing inside the cognitive Sufism levels... on the other hand, Ibn-Arabi has not gone through the social struggle and have not had sentimental relation with people, his relation was only with Sultans.”

2- The Social Sufism

The path of the Social Sufism is being developed by Ibrahim bin Adham, which is being continued in series levels extended up until the late Islamic Ages and the beginning of the Ottoman Era, where the Sufism has degenerated to asceticism.

The Social Sufism falls under the revolution and opposition category, and it is being illustrated, throughout researching that

this category of Sufis struggle to the extent of sacrificing their lives against all kinds of authority. Whether it was the State's Authority; the money Authority, or the religion Authority, and since they were the real representatives of the communal legacy that had been left from the communal society culture, or the natural society, which looks suspiciously at the accumulation of money. The way it is for the doctrine of Mazdakism, which had taken care, particularly, with the principle of Equality

While their opposition to the Religion Authority falls under the meaning of Godhood, in which their definition for God was different from the definition of religion, His definition in religion was not without intimidation. In other words, characteristics that hold sort of violence and intimidation had been put for Him so that He becomes the best protector for the State's Authority. Whereas according to Sufis, human being is part from the God's sanctity, and the human being's relationship with God is only throughout love, He is the only lover, and never accept intimidation sides that He had been described 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 lusts that its pleasure had gone, and its effects remained! Oh, God! Had not been a punishment or disciplinary rather than fire!?", in addition, the Sufis were refusing mediation between human being and God who is the God of the whole world without exception. That is why they overcame the prophets, when Abou Yazeed al-Bestami said, "I have gone through a sea that the prophets stood by its coast", and Abdul Qadir Jally said, "You the prophet's peoples have been given titles, and we were given things you have never had".

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. That is how the 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, fighting the State in public. Being armed was more difficult than it is in these days, because the State was maintaining its sanctity as the shadow of God at that time. Throughout Al-Hallaj experience and his tragic end that he ended up with, they had only established the opposite tendency as the core of the Sufism's consciousness. At the same time, they sought for social works to reduce people's suffering, we are citing here some of the Sufism's figures who had been subjected to the torture and killing in its most abhorrent forms:

1- Mani

He was born at the end of Parthians Era in the fourth year of Ardewan's reign (215-216AD), his name "Mani Ibn Qetiq Babik Ibn Abou Berzam Al-Hasskaniyah"

His Ideas:

Mani said that the world is being managed by two, he assured the duality of the worlds' managing and said the two old things: light and darkness who 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 to bring Mani when he had been brought, he said, "This man came to call upon people to ruin the world, and he must have perished before he implements his plans". It is known that Bahram killed Mani and removed the skin from his body and then filled his body with hay and hanged him on the Gate of Shabour's soldier that is why that gate is called Mani's Gate.

2- Al-Hallaj

Hussein Ibn Mansour (Al-Hallaj) was born in (244BC/857AD) and had been 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", and had been claimed that he is from "Thor" in the northeastern of al-Bayda, in the Var County. It is mentioned in the book "the Travelers to the God without their properties" that says: he was born in the city of "al-Tor" in the Khorasan region in Fars. It is mentioned in the book of "al-Fihrist" by Ibn al-Nadim, which says, "His name Al-Hussein Ibn al-Mansour and it varied about his hometown and his origin. It had been said that he is from Khorasan of Nisabour, Mero, and Talaqan, and some of his companions said that he is from Rai, and others said he is from mountains. But, there is nothing 100% right about him and his hometown", the author, Sami al-Khartabil in the book of says, "the Legendary of al-Hallaj" that his grandfather was Majus (Zoroastrians).

The orientalist researcher, Maseanon is the first who took care about al-Hallaj after a long time of his death when he visited

Baghdad in 1907 after he heard about a lot of his Sufism's Poetry, and the poetry of Ferid al-Din al-Attar. Maseanon had written a Study about him and 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"

His Death:

Al-Hussein Ibn Mansur al-Hallaj had been 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 forms, 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" 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.

3- Suhrawardi

Suhraward is a Kurdish Town near Zincan in the northwestern of Iran, it is 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

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 was moving between many cities, such as Baghdad, Asbahan and Aleppo; he was assassinated by an order of Salah al-Din Ayyubid. It is being said that his killing was a political decision because he was fighting the State. It had been said that Salah ad-Din addressing him, "do not bother yourself by playing on words, I do not like neither the spoken, Sufis nor the philosophers, and 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."

His Death:

He had been killed by strangulation in 587 BC; he was 38 years old at that time.

4- Imad ad-Din Nasimi

It had been 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, and he was flayed alive in Aleppo in 1417AD, due to his flexible religious belief, and being accused of blasphemy and heretic.”

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 from the way that these studies were being represented.

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 had spent in the prison for seven years, in the end, he insisted that he has nothing to step back from, and then the Pope had decided to execute him, and he answered: “It may be your fear ore to deliver judgment on me is greater than mine in receiving it”.

His Ideas:

Bruno confirmed 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, and he said that any center we choose in the Universe-centered if it existed, it could be a center, concerning the center of the universe.

The point is Bruno’s braveness in raising such issues and overcoming the taboos during a dangerous oppressed 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 powerful personality mother, and he described her “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 have participated in it, and he had been 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 chained to Imrali’s Rocks in the age of the stripped kings and an unmasked Gods, being left to face destiny amounts, to what Prometheus had suffered in his famous legendary.”

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

The Common Traits between Ocalan and his Predecessors

Ocalan had spent his life a lover and had considered love as the philosophy and a path to reach the truth. We can figure that side throughout his speaking about his childhood in many lectures that he started with a love reciting his biography. in which he says, “ the other significant issue, which I will not jump over it, 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 fact of being suspicious of God’s existence was burning me inside to the extent that could have reached to the edge of suicide. I was looking for Him in my own way everywhere, beginning from the giant universe to the atom of the dust.”

The beloved changed for Ocalan when he had known the science and philosophy in his undergraduate phase that 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, in which he added to this approach a breath of his self-eagerness to the knowledge, science and philosophy. This approach was common among the educated class, but he was suspecting its absolute truth. Marxism was only

the door that he used to enter the world of knowledge and its love, for example, we notice his doubt in his way to the parties' paradigm. He noted in some of his lectures in the 1990s of the last century, to the organizational structure of parties in its different forms that do not attract him, such as the general secretary of the party, party secretary, politburo and members of the central committee and so on... 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 like this way.

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

The First Fact: every human being/not being can only live its moments except a human who seeks to realize the life; maybe the ship who beaten by the wolf and the galaxy who swallowed by the black hole share the same universal destiny, even this is just clue in order to understand life.

The Second Fact: the human being who is tilting and confused for his 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 had reached its self to 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 rule with all of being/nonbeing might be a way to respond to the question who am I?

The Fifth Fact: the response to the question who am I? Might be the final objective of the universal.

The Sixth Fact: the answer might be, I am the universe, I am time-place whom there is neither before for it, nor after; there is neither near for it, nor far.

The Seventh Fact: the annihilation in God, Nirvana, I am the truth, these absolute judges might reveal the main objective for the human social life, or it revealed for the public his interest in the social life.

Sufism as an Approach

The approach, that the Sufis had followed, was previously existed in the culture of 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 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. Besides, many others who took that path in different phases and period, and they tried to give meaning to the life throughout the human being.

This approach depends to the universal concept throughout introducing the idea of “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 who have led to the emergence of all forms of Authority.

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

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

*Your medicine 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 have included the greater world.*

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

So, what is the path leading to wisdom? Has the wisdom monopolized to some people without others? On the other hand, is it possible for anyone of us to reach it?

Who is the Wise Man?

The wise-man who is had recognized him/herself, and throughout his/her recognition of him/herself he/she searches of the recognition of this universe, and that is what the Sufis have done either, the Sufi is necessarily is wise-man. The Zoroastrian Trinity "Se Bekhit": good thinking, good saying and good doing, are considered the path to wisdom, in which all wise men and Sufis had applied within themselves.

What is meant by Good Reasoning?

The best ways to get access to Healthy Reasoning are:

1- Good Reasoning, which is based on:

A- Adoration: The 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. 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 man to enter a contemplation status that might take a long time, in which he/she disconnects from everything around, to be reached to the deep of his/herself, and this status is one of the access roads to common sense. There is no place for instinct and lusts, for those who claim the Adoration, the instinctive approach towards the beloved that obstacles the access to the reasoning explosion, because instinct and lust kill the Adoration.

The Adoration is a condition by its own, and it is the philosophy of life, which means that the condition of Adoration is not one of the love 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 the real Adoration or unreal one, in which we have got the story of “Majnun and Layla” that, goes along with this direction. They claimed, once, Majnun passed by a Muslim who was praying humbly and he did not notice him, and he crossed the road and passed by him, and then, that Muslim accelerated in his praying to catch up with him and ask him:

Are not you a Muslim?

Majnun said, yes, I am.

The man said: Do not you know crossing the road in front of a Muslim while he is praying is forbidden?

Majnun replied to him, I am a lover to Layla and I did not notice your presence, how you claim your Adoration to God.

The man said to Majnun, you are right.

The lover stays in a permanent Adoration, but the one who changes is the beloved: many Sufis got started their Adoration with a woman and ended up with God's Adoration, as it is for the greater theorist of the Sufism, Sheikh, Ibn Al-Arabi; or they began with God's Adoration and ended up with the science Adoration, or woman Adoration. Therefore, for the Adoration, no matter whatever was beloved, it leads to the same result, which is getting access to the deep of oneself, and that is when it would be walked on the Sufism's approach.

The Adoration is a total union and fusion within the beloved and that is what is meant by Al-Hallaj in the 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 condition 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 the science or any other beloved, it would not be possible to get back to your first beloved, and it is the same thing concerning the human-to-human love.

In the past, the Adoration, even if it was between two people, was turning to social values that were being adopted by the society. Many peoples have the Adoration stories appeared in their literature, such as: (Mem and Zen, Romeo and Juliet and Majnun and Layla... and so on). Why do not we come across an Adoration with the same level these days?, this could be the result of domestication that we were domesticated on by the ruling regimes and educational curriculum and under many names and means, that what makes us far away from ourselves. We live in a state of weirdness under these regimes, firstly with regard of our environment that we had totally been disconnected from it, and we considered it as an object. Because of 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 be able to answer the question "who I am?" Therefore, the Adoration goes through the recognition of oneself, and it is the most important principle, the one who cannot recognize himself, cannot recognize the Adoration. As it is the secret and the magic of life and its core, and there is no meaning of life without it, and someone said: "the life that is empty of Adoration is death by itself, therefore, you people why you are afraid of death as you are already dead in this life", and he was right.

Human being searched permanently about immortality throughout its life process, when you dive into human's history, you will find those who took the Adoration's path and its approach that their name had been written with letters that cannot be erased by the time. Everyone's name, whether it is mundane or Sufi, was immortalized by the Adoration and had been become a course that is being studied by everyone, who seeks science or looks for the meaning of life.

B- The ability to ask questions:

The other way that teaches human being the Good Reasoning is how the questions are being asked and searching 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 about the answers, but to be able to continue asking questions and finding, tirelessly, answers for them, your correlation with the topic should amount to a passion and Adoration. For example, Democritus proved that the smallest part in the substance 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 this substance 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?

We must feel necessarily of total compliance between the mind who accepts the reasonable thing and the heart who confirms on the fact through the intuition and introspection, in order to confirm that the answer had been selected is the right one. The Sufis and wise men called the process the heart of the eye (insight), therefore, the answer that both the mind and heart agreed upon would be the closest answer to the truth. Furthermore, it makes its owner comfortable as if removed a burden from his shoulders.

They sacrificed their lives, those who took this path, and they never ever compromised the truth that they discovered, and that was probably the secret behind their bravery.

2- The Good Saying:

One of the descriptions of wise men is their rhetoric, the power of the word and their ability on the connection between the word and idea. They come up with connected sentences with deep meaning and effect that is in close relationship with oneself to the truth and indicates deep thinking. Therefore, we notice that the wise men saying stay alive and it is being reported by generations, it neither dies, nor vanishes, and the other reason is their choice for the appropriate time and place, the saying that is being said in the

most appropriate time and the place stays alive, and this applies on the Good Doing, too.

3- The Good Doing:

The select of the appropriate time and place for the doing guarantees the access to the right result. As well as, the Good Reasoning and Good Saying would necessarily lead to the Good Doing, that is what the wise men and Sufis were specialized in. Consequently, the wise man is the person who (thinks, says and do) 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 the 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 on firm convictions, such as people's conviction at some point, that the Sun spins and the Earth is fixed.

As a Conclusion

This approach is ancient, and the ancient people had used it when they tried to explain everything happening around them; especially, when they tried to answer the question that was being asked all the time, which every approach that came after them, tried also to search in it, that is: who are we? Where did we come from? How did this universe constitute? What is the meaning of life? In addition, other related questions that formed and it is 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, although of the difference of time and place among them, are representing the remnants of the non-authority phase culture i.e. the phase of the motherhood community. They kept on their presence as an opposition line against the authority, and this conflict was deepened when the State Authority had been formed, and the conflict between these two lines have led to the 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 Indo-Aryan and Indo-European languages, in which the history facts prove it. This region was the mainspring of the natural community (the Neolithic Age) throughout the monuments. Which means that this region lived the motherhood for a long period. For example, it was mentioned in a study about the Anthology concept that “the existence” term is an intruder on the Islamic-Arabic because “verb to be” does not exist in the Arabic language as well as in the Indo-European languages. The use of “existence” and its derivatives had become popular in the Ilm al-Kalam (Islamic scholastic theology), therefore, there was an attempt by Al-Kindi an Arab Muslim philosopher, to derive a word from Arabic origins to translate the “existence”, which is “al-ays” an opposite to “al-lays” i.e. the nothingness. The term of existence entered actively in the Islamic-Arabic philosophy during Al-Farabi’s time and settled, afterward, with Ibn Sina, and then it had become popular, had spread, and had become in the books of Mutakallimun.

This approach began with the name of wise-men at some phase, and then with the name of Sufis, and to be continued with the name of the Moral philosophers, who take a human being as an axis to their philosophy, besides that this approach neither can be taught nor can be realized except who lived and experienced it.

Finally, it is not necessarily that every Zahid (ascetic) lived on a bite and was just wearing a rag was a Sufi, because what distinguishes the Sufis from

The other ascetics and monks is their approach, but not just their way of life. Nevertheless, every Sufi is necessarily an ascetic because the materialistic life with all its forms is not anymore an end for him, whereas the greater end that he has become searching about the secret of being and the meaning of life.