



Islamic Sufism And Its Civilisational Role In Confronting Contemporary Challenges And The Future Of Humanity

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Abstract:

Islamic Sufism is an educational and spiritual approach that focuses on purifying the heart, achieving inner clarity, renouncing worldly desires and reforming human behaviour. It is one of the most important Islamic branches of knowledge that emphasises the human being and strives to achieve his happiness and balance. In the present era, humanity is facing a deep crisis characterised by materialistic dominance, selfishness, neglect of spiritual and ethical values, and dangerous attempts to exploit, enslave, occupy, destroy and even annihilate human beings. In this context, Islamic Sufism can play a real and effective role in the construction of a humanist civilisational project that restores balance and guidance to humanity.

Keywords: Islamic Sufism, civilising role of Islamic Sufism, contemporary challenges, future of humanity.

Introduction:

Islamic Sufism is a humanistic, cognitive and behavioural phenomenon that has held a significant place in human thought, both past and present. It is a spiritual and emotional philosophy that represents the pinnacle of integration of mind and emotion, thought and knowledge, and action. Islamic Sufism emerged with the formation and establishment of various schools within Islamic civilisation, each representing a different shade of knowledge. Its cognitive model is closely linked to its ethical and spiritual philosophy, which is deeply humanistic. It is closely associated with the purification and spiritual elevation of the self, transcending the dominance of materialism and strengthening the connection between the heart and the Creator. It strives for the highest levels of spiritual purity, perfection and ethical behaviour.

Islamic Sufism has focused on aspects that have been neglected by legal, theological and philosophical schools. It emphasises the behavioural aspect through a subjective and mystical

approach that combines belief and ethics, faith as belief and excellence as behaviour. It offers practical solutions for disciplining the self and refining the character

In the current reality faced by humanity, where materialism and selfishness have exerted more control over the contemporary human condition than ever before, presenting Islamic Sufism as the basis for establishing a civilisational project based on a subjective, spiritual and ethical approach has become an urgent necessity to confront the real dangers that threaten humanity existentially, cognitively and behaviourally. The problematic question that we will try to answer in this research is therefore What is the civilisational role that Islamic Sufism can play in confronting the material and ethical challenges that have plunged humanity into chaos?

What is the nature of Islamic Sufism and its methodology?

What values does it embody? To what extent does it address human beings and their problems?

First, the reality of Islamic Sufism and its methodology:

There is no unanimous agreement among Sufis or scholars of Sufism on a single comprehensive definition of Sufism as a phenomenon and a science. This is because Sufism is an expression of unique states and stages experienced by Sufis, representing a personal and subjective journey in which the individual attempts to describe his or her feelings at a particular moment in time. Some Orientalists and other researchers have focused on the scientific aspect, while others have delved into the spiritual aspect. Some have associated it with behaviour and ethics, others with rituals and worship. And some have described it as knowledge, vision and revelation¹.

We have chosen to highlight the definition of one researcher who has attempted to encompass all the characteristics and areas that Sufism embodies in his definition: "Sufism is a philosophy of life aimed at the moral elevation of man, achieved through practical exercises that sometimes lead to annihilation in the ultimate truth and its intuitive recognition beyond reason. Its fruit is spiritual happiness, and its truths are difficult to express in ordinary language because they are innate and subjective"².

It is also defined as "an innate awakening that directs the sincere self to strive until it attains the taste of reaching the Absolute"³.

Therefore, Sufism is a philosophy that is different from other philosophies, and it is a knowledge and a science that is different in subject matter and methodology from other sciences and knowledge. Its methodology is very specific: it is about taste and intuitive knowledge. Its domain is the spiritual life of man, as it is related to the purification and cleansing of the self, the attainment of perfection in knowledge and action, and the complete love of Allah. In this sense, it extends to become a human phenomenon that is not bound by temporal or spatial limits. As a methodology, it represents the culmination of the integration of intellect and emotion, emotion and thought, and knowledge and action. Throughout the stages that Islamic Sufism has passed through, it has relied on divine revelation. Its goal, both historically and

¹- Abu al-Wafa al-Ghanimi al-Tafzani, Introduction to Islamic Sufism, 3rd edition, Dar al-Thaqafa, Beirut, Lebanon, 1399 H, p. 8.

²- Ibrahim Basyouni, The Emergence of Islamic Sufism, Dar al-Ma'arif, Egypt, p. 28.

³- Abu Abd al-Rahman al-Salami, Layers of Sufism, edited by Ahmed al-Sharbasi, 2nd edition, 1419, 1998, p. 128.

presently, is to achieve moral elevation, human happiness, and the elimination of negative phenomena such as injustice, racism, class differences, materialism, occupation, and others. Returning to the intellectual framework of Islamic thought, we find that it encompasses several approaches that differ in methodology and methods of arriving at truth. These include jurisprudence and hadith, theology, philosophy and Sufism. Jurists and hadith scholars follow the method of deriving rulings from the apparent meaning of the text, while theologians follow the method of rational argument based on the text. Philosophers choose the method of reason, but the path of Sufism is different from all of them. Sufis follow the path of intuition and the heart, and their methodology is based on gnosis (irfan) and taste. Here we can ask about the spiritual and human values that Islamic Sufism embraces.

Second, the spiritual, ethical, and humanistic orientation of Islamic Sufism:

Sufism, as a phenomenon and an idea, emerged with the appearance of humanity itself. This is because Allah created man with a body and a soul, and there has never been a civilisation in history that did not have manifestations of the Sufi inclination among its ascetics, worshippers, and Sufis. The experience of Islamic Sufism is unique and special, worthy of study and research. It is a profound experience derived from the spirit of Islam and its teachings. Like any phenomenon, science or art, Islamic Sufism has passed through many stages, beginning with its emergence and development, then maturity and creativity, followed by decline, weakness and deviation, and finally attempts at revival and reconstruction. In these many stages, which coincide with the rise and fall, weakness and collapse, and attempts to rebuild Islamic civilisation, Sufism itself has been influenced by ancient Eastern cultures and others. It borrowed from them and added to Islamic Sufism certain aspects and forms that were fundamentally different from the nature of the Islamic faith and sometimes led to deviation. It faced rejection and criticism. However, the focus of this study is the Sufism derived from the teachings of Islam, its doctrines and spirit, and in accordance with its legislation.

There is no doubt that spiritual and ethical values constitute the essence of Islamic Sufism and form its main domain, boundaries and scope. For many Sufis, Sufism is synonymous with character refinement, where the Sufi seeks moral elevation and triumphs over the desires of the self by acquiring every virtuous trait. Abu Bakr al-Kattani said of Sufism, "Sufism is the refinement of character. He who surpasses you in character has surpassed you in purity¹. Al-Junayd described it as "purifying the hearts so that their self-weakness does not recur, abandoning natural inclinations, erasing human attributes, avoiding the whims of the ego, and engaging in spiritual struggle"².

Since its inception, Islamic Sufism has been a religious ethic with spiritual goals derived from the texts of the Qur'an, the life of the Prophet Muhammad (peace be upon him), his character, worship and piety. Sufis embark on their journey to Allah by first striving against their own selves in terms of character, and then progressing through several stages known to them as "maqamat" (stations) and (spiritual states). They culminate in the knowledge of Allah, which is

¹- Abu Bakr ibn Ishaq al-Kalabadhi, Introduction to the Doctrine of the Sufis, edited and annotated by Ahmed Shams al-Din, 1st edition, Dar al-Kutub al-Ilmiyya, Beirut, 1413, 1999, pp. 19-20.

²- Abu al-Wafa al-Ghanimi al-Tafzani, quoted above, pp. 38-39.

the ultimate goal of the path. By "maqam" they mean the station of a servant before Allah, which includes acts of worship, struggles and spiritual exercises. Examples of these maqamat include repentance, asceticism, piety, poverty, patience, contentment, reliance on Allah, and others. As for "ahwal", they refer to the states that occur in or descend upon the heart, such as the purity of remembrance. Examples of these ahwal include alertness, closeness, love, fear, hope, longing, tranquillity, testimony, and certainty¹.

There are explicit verses in the Noble Qur'an that call for self-struggle and restraint from desires, and for following the paths and conditions that these people have followed. For example, Allah says: "And those who strive for Us, We shall certainly guide them in Our ways. And verily Allah is with those who do good" (Qur'an 29:69)². He also says: "But as to him who fears the position of his Lord, and keeps his soul from [unlawful] inclination, Paradise will be his refuge" (Qur'an 79:40)³. And He says: "O mankind! We have indeed created you from male and female, and made you peoples and tribes, that ye may know one another. The most noble of you in the sight of Allah is the most righteous of you. For Allah is Knowing and Knowing" (Qur'an 49:13)⁴.

Furthermore, Allah says: "Have you not seen those who were told: 'Hold back your hands [from fighting] and establish regular prayers and give Zakat'? But when the time came for them to fight, immediately a party of them feared men as they fear Allah, or with greater fear. They said: 'Our Lord! why hast Thou made us fight? If only Thou hadst postponed it for us for a short time. Say: 'The enjoyment of this world is short, and the Hereafter is better for those who fear Allah. And no injustice will be done to you, [even] as much as a thread in a date seed" (Qur'an 4:77)⁵. Thus, creation is the basis for worshipping and knowing Allah Almighty. One of the Sufi scholars explained it in the interpretation of the verse: "O you who have believed, fear Allah. And let every soul see what it has prepared for tomorrow - and fear Allah. For Allah is well acquainted with all that ye do" (Qur'an 59:18)⁶. This means that man should reflect on the righteous deeds he has done and prepare himself for the Hereafter, where the fear of Allah is beneficial. And the fear of Allah is to fulfil obligations and avoid prohibitions⁷.

In the book "Revival of the Religious Sciences" by Imam Abu Hamid al-Ghazali, who died in 505 AH (1111 AD) and lived in the fifth century AH, there is a precise explanation of the spiritual and ethical values on which Islamic Sufism is based. He outlines a unique philosophy that encourages people, regardless of their religion, to strive for progress in these spiritual paths. He addresses the afflictions of the human soul and presents ways to elevate it morally. This leads to the assertion that Sufism as a whole is an educational discipline based on action and practice, and the culmination of knowledge is spiritual refinement. The learner can only reach

¹- Al-Ankabut, verse 69.

²- Al-Hashr, verse 18.

³- Al-Naziat, verses 40-41.

⁴- Al-Hujurat, verse 13.

⁵- An-Nisa, verse 77.

⁶- Imad al-Din Jameel Halim al-Hashimi, *The Reality of Sufism in Islam*, 1st edition, Dar al-Mashari, Beirut, 1435, 2013, p. 20.

⁷- Abu al-Wafa al-Ghanimi al-Tafzani, cited above, pp. 168-169.

the desired state through personal experience and refinement, and the starting point of the path is self-struggle. The self then progresses through the various stages and conditions of this path, ultimately reaching annihilation, unity with God, knowledge and happiness.

Al-Ghazali divides the "Revival of the Religious Sciences" into four main sections: worship, customs, destructive traits, and salvific traits. The section on worship includes knowledge, the foundations of faith, acts of worship, the etiquette of reciting the Qur'an, remembrance (dhikr) and supplications. The section on destructive traits deals with everything related to the self, its sensual desires, and its moral failings such as anger, hatred, envy, stinginess, hypocrisy, and arrogance, among others. This is followed by the fourth section, which al-Ghazali calls the salvific qualities. In this section he discusses repentance, patience, gratitude, fear, hope, poverty, asceticism, monotheism, reliance on God, love, longing, intimacy, contentment, and he also explores the meanings of intention, sincerity, devotion, vigilance, self-responsibility and death¹.

Abu Hamid al-Ghazali, summarising the way of the traveller, its conditions, rules and essence, says "Knowledge of the pitfalls and obstacles of the path, all of which we have discussed in the four books of the 'Revival of the Religious Sciences', enables the traveller to recognise the path and abide by its conditions. From the realm of worship, the traveller understands the secrets of spiritual practices and what is necessary to observe and adhere to them with the proper etiquette prescribed by the Shari'ah. They also recognise what is superfluous and can be omitted. From the realm of destructive traits, the traveller becomes aware of all the obstacles on the path to God. In fact, the obstacles to reaching God are the blameworthy qualities in one's character. The traveller learns about these blameworthy qualities, discovers the means to eliminate them, and recognises the praiseworthy qualities that must replace the blameworthy ones once they have been eliminated. The basis of all this is that the love of God overcomes the heart, causing the love of the world to fall away. This strengthens the will and purifies the intention. Such a state can only be achieved through the knowledge we have mentioned².

The spiritual and ethical values embodied in Islamic Sufism emphasise the human dimension, its authenticity and its rootedness in the individual. This is because its humanistic bent is an essential element, not a superficial one. Sufism seeks ways to uplift humanity. Although there are critics who criticise Sufism as an individualistic pursuit that isolates the individual in a world of solitude and a realm beyond death, the undeniable truth, acknowledged by researchers and observers of its history and role, is that Sufism has made significant contributions to the spread of Islam in its spiritual and ethical dimension to vast regions of the earth. It has spread its compassionate teachings among different peoples. All these values it embraces are bound to contribute to the building of individuals and societies imbued with values of cooperation and brotherhood among Muslims and others. Sufism, as an ethical practice and knowledge-based value, opens wide horizons for love, tolerance, peace and harmony, and embraces in its essence human values that foster a bond between individuals

¹- Abu Hamid al-Ghazali, *Revival of the Religious Sciences*, vol. 3, Cairo, 1334 H, p. 345.

²- Ali Karzazi, *The Pearls of Islamic Sufism*, Dar Sbuaya for Printing and Publishing, p. 4.

regardless of differences in religion, ethnicity or race. It weaves the threads of a divine love relationship that gives it uniqueness and exceptionality¹.

Moreover, it is a fundamental factor in creating links between people where goodness and closeness prevail. It demonstrates the effectiveness of Sufism in directing the collective conscience of humanity towards goodness and in resolving the doctrinal differences that threaten to turn human communities into separate, isolated islands divided by theological disagreements, despite the interdependence, proximity and communication required by modern life².

The humanistic trend within Sufism is obvious to any scholar or researcher. The study of Sufi writings, regardless of schools, doctrines, or different circumstances, reveals their aim to realise human perfection in ethics, knowledge, and behaviour. They seek to elevate the individual to the spiritual meaning of human existence, which transcends mere intellect and outward senses. The field of Sufism and its discourse have been the most open to the human being, his status and the reality of his potential for existential, cognitive and ethical perfection. While philosophers, theologians and jurists have relied on traditional methods and means of knowledge such as reason, text and sensory perception, Sufis have invoked other means and ways that these scholars have overlooked. These include the heart, conscience, imagination and taste. Sufis have emphasised the cultivation of the human being, its refinement, and the essential human need for such cultivation. Therefore, the phenomenon of Sufism is a truly human phenomenon, centred on the holistic and universal dimension of the human being. It seeks to develop them spiritually, increase their knowledge and refine their behaviour.

We can also observe that our heritage of jurisprudence, theology and philosophy has shown concern for human beings. However, it has not reached the level of attention and care that Sufism has given to the whole human being, tirelessly searching for him in the midst of the material world.

It is worth mentioning an important point in emphasising the humanistic tendency within Islamic Sufism, which is the defence of human freedom, dignity and rights.

Throughout history, Sufis have been at the forefront of those who have united and fought against the occupiers of the land. Wherever human beings have faced injustice, deprivation of their freedom and rights, and violation of their dignity, Sufis have stood as defenders, rejecting the logic of mistreatment, aggression, and humiliation of humanity³.

Thirdly, the civilisational role of Islamic Sufism in the face of current challenges is crucial:

In the midst of the intellectual, ethical and social challenges facing the entire world, where materialism has prevailed with all its behaviours that threaten humanity, it has become

¹- Ibrahim Basyouni, quoted above, p. 31.

²- Just like what happened with al-Hallaj in 303 AH during the Zanj and Qarmatian revolutions, and just like the Sufis of Algeria and others struggled.

³- Taha Jaber Al-Awani, "Tawhid, Purification and Civilisation: Attempts to Uncover the Governing Values and Purposes of the Qur'an", 1st edition, Dar Al-Hadi for Printing and Publishing, 1424-2003, Beirut, p. 113.

paramount to establish a transformative civilisational project rooted in spiritual and ethical philosophy as a fundamental and organising principle. This project contributes to filling the spiritual and ethical void that humanity is experiencing today.

Contemporary civilisation has failed to provide humanity with the simplest means and mechanisms for self-evaluation and the enhancement of its humanity. Despite all the services it has rendered to humanity in terms of discovery and progress, and despite its production of science, art and literature, it has been unable to provide humanistic and purposeful educational frameworks and tools that can assist individuals in evaluating and refining their behaviour and self-cultivation¹.

Relying solely on reason and the senses in contemporary civilisation, without connecting them to the moral values inherent in divine revelation, has led to the emergence of seemingly false solutions to the problems of this age of science and technology, with obviously destructive effects. Furthermore, we cannot deny that the separation of revelation from enlightened reason has led to distorted interpretations and the justification of oppressive practices. To the extent that sacred texts have become dormant books, neither useful nor immune to the misinterpretations of the intellectually immature².

There is a general consensus that humanity is increasingly in danger of eroding social and human values in the pursuit of material possessions and tools. The crisis of values is therefore one of the most urgent, complex and perplexing human problems. This is because the dominant values in today's world are relative values, lacking a preconceived doctrinal standard. Instead, their legitimacy is based on the proportion of the desires of individuals and groups. This has caused conflicts among people, propagated injustice, monopolies and oppression, and fuelled the economic, social and political crises from which humanity suffers. Therefore, Islamic Sufism can be a suitable alternative.

One of the spiritual strengths of any civilisation is the extent to which it is imbued with virtues. When a civilisation deviates from virtues and ethical excellence, it signals the collapse of the existing civilisation. Many philosophers of civilisation, both East and West, have observed this, such as Ibn Khaldun, Arnold Toynbee and others. We can imagine a society in which the majority of its members adhere to virtues in their individual and collective behaviour. Such a society would be virtuous as a whole. In general, the more virtuous individuals there are in a society, the closer the society will be to being virtuous. This has a positive effect on the vitality of the society and its progress in achieving material and moral achievements³.

Knowledge does not come from a single path, but there are many paths, including the path of mystical and natural spirituality and the study of entities. History, with its stories, serves as a source of lessons. By the term 'path of Sufi spirituality' we refer to positive Sufism, which adheres to the principles of the Qur'an and Sunnah (the teachings of the Prophet Muhammad) and operates within their framework. It offers remedies for the ills that have afflicted humanity

¹- Same source, p. 255.

²- Azmi Taha Al-Sayyid, "Islamic Sufism: Its Reality, History and Civilizational Role", 1st edition, Arab International Publishing and Distribution Establishment, 2004, Amman, p. 168.

³- Makhlof Hamoudi, "In Light of the Sufi Experience of Muhammad Iqbal", Issue 1, Volume 1, Publications of Adrar University, 2008-2009, pp. 203-205.

due to materialistic and intellectual tendencies. It helps to alleviate the dominance of these tendencies over contemporary human beings and restores the spiritual inclination in souls, thereby preserving the existence of humanity. It brings happiness and inner peace, restoring the lost humanity and dignity of the individual. This is a much needed path in this age, as it has the potential to rebuild the ethical framework and activate sources of benevolent power¹.

Thus it becomes clear to us that the challenges facing humanity today revolve around two main issues: the existence of human beings who have lost their direction, and the death of God and entry into an empty circle. It seems that the challenges facing human civilisation in various aspects of life and activity can be traced back to two main challenges: the preservation of humanity after the signs of the death of meaning and the loss of direction have appeared, and the preservation of faith after the declaration of the death of God and the entry into the path of oblivion. The preservation mentioned here refers to renewal or revitalisation, because neither humanity nor faith can be preserved from death without preserving their fluctuations with the emerging changes in this world, so that they remain dynamically alive².

In fact, contemporary civilisation has transformed human beings into machines, then into commodities and finally into information. These values have had a negative impact on human existence, limiting it. Therefore, the renewal of humanity is linked to the acquisition of a comprehensive intellectual and spiritual vigilance, achieved through the creation of an intellectual and spiritual space that is wider than the materialistic intellectual space.

These are the challenges facing humanity as a whole, and they are not the only challenges that Islamic Sufism can address and remedy. There are internal challenges that hinder the civilisational project of the Muslim Ummah (community).

The internal challenges that need to be overcome in order to achieve the civilisational project of Muslims are numerous and cannot be limited to a single area. Some of these challenges are:

1. The deviation of Islamic civilisation from its right path and the weakening of Muslims' connection with their Creator, as well as their influence by Western civilisation to the extent that they have neglected the true meaning of servitude, leading to the loss of their civilisational identity. They have fallen prey to intellectual and economic invasion. Islamic Sufism can revive the concept of spirituality and strengthen civilisational identity by incorporating the concepts of worship and caliphate. Islamic Sufism contributes to the consolidation of the civilisational identity of the Ummah by directing all civilisational actions and achievements towards the common goal of realising servitude and establishing the Caliphate on earth. By defining the identity of this divine-oriented civilisation, it consolidates this Islamic divine identity at the individual and societal levels³.

2. The imbalance between materialism and spirituality in the present reality of contemporary Muslims is a major challenge. The influence of Western thought has led to the neglect of the spiritual life and the dominance of materialism. Islamic Sufism can restore this balance and

¹- Taha Abdel Rahman, "From the Maimed Human to the Perfect Human", 2nd edition, Arab Institution for Thought and Creativity, Beirut, 2016, p. 105.

²- Same reference, pp. 106-107.

³- Azmi Taha Al-Sayyid, "Islamic Sufism: Its Reality, History and Civilizational Role", above reference, p. 167.

moderation between the material and the spiritual. It is about achieving justice between these two realms, where a person is spiritually connected to Allah, drawing guidance from His light, and physically connected to the earth, engaging in constructive activities guided by that spiritual light. This is reflected in the Qur'anic verse: "And seek with what Allah has given you the Home of the Hereafter, but do not forget your share in the world. And do good as Allah has done good to you. And desire not corruption in the land. For Allah hates those who corrupt" (Qur'an 28:77)¹. The pursuit of the hereafter involves the purification and discipline of the soul through worship, while the share of the world refers to the satisfaction of the material needs of the body. This balance, based on the divine goodness in the essence of one's being, is the justice to which individuals should aspire, building on the divine goodness in their make-up².

3. Perhaps one of the most challenging internal issues in our reality is the deep divisions between different groups, sects and schools of thought within the Muslim community. It is incumbent upon all these groups to make efforts to resolve these differences. Although it is not the sole responsibility of Sufis, the very nature of Sufism requires that it take a leading role in seeking harmony and resolving conflicts and differences. Limiting the intensity of disagreement among Muslim groups and factions in this era is a collective obligation, and every group or sect should strive to do so. The civilisational project of the Ummah cannot progress in its initial stages without a minimum of diversity, a greater degree of harmony, cooperation, collaboration and concerted efforts. Islamic Sufism contributes significantly to the achievement of this primary requirement³.

4. Facing the challenge of military occupation of land: Many Muslim countries have been subjected to occupation, accompanied by attempts to erase their civilisational identity. Sufi leaders stood by their people in times of need, wholeheartedly defending freedom, dignity, land and honour. They struggled with their lives and resources, seeking closeness to Allah Almighty, whether through martyrdom, victory, or a life of honour. Islamic Sufism contributes by the spiritual strength it gives individuals to face military invasions.

The Sufi orders played a vital role in protecting the frontiers of the Islamic state. Similarly, Sufi paths resisted the Crusaders and fought against colonialism and the occupation of Muslim lands. Sufism sees these actions as a form of jihad that brings the individual closer to Allah. It offers a shorter path for Muslims to seek closeness to Allah and attain eternal life⁴.

Muslim lands and the dignity of Muslims continue to face occupation, desecration, plunder and theft. Palestinians, in particular, continue to face the Zionist war machine and its supporters, who have excelled in ethnic cleansing, genocide and land usurpation. Therefore, Sufism, along with other segments of the Muslim community, is more obliged than ever to support and protect the Palestinians and provide all forms of assistance to liberate them from the occupying entity.

¹- Surah Al-Qasas (28:77).

²- Abdul Majeed Al-Najjar, "Jurisprudence of Islamic Civilization", 2nd edition, Dar Al-Gharb Al-Islami, 1427-2006, Beirut, p. 55.

³- Azmi Al-Sayyid Taha, above reference, p. 174.

⁴- Same reference, p. 175.

5. Confronting economic globalisation: The various forms of globalisation, especially economic globalisation, have posed an unprecedented challenge to the Muslim Ummah since the 1990s. It seeks to attract the youth and subjugate society as a whole by immersing them in the chaos of consumerism and luxury consumption to ensure the prosperity and continued power of their economies. Undoubtedly, Sufism is the knowledge that has long specialised in breaking the shackles of immersion in the pleasures of the world. Today, it is also committed to breaking the grip of economic globalisation and promoting a consciousness of consumption tied to our culture.

Economic globalisation, in all its manifestations and objectives, encourages the consumption of non-industrialised countries. The monster of consumption has begun to sink its fangs into the body of the Islamic nation, but it can be confronted by Islamic Sufism through one of its fundamental concepts, the concept of zuhd (asceticism). Zuhd is the reduction of food, clothing, drink and worldly pleasures, adorned with moderation and the ability to do so. The Sufi practices this as a step on the path of seeking closeness to Allah. This ascetic behaviour focuses on the so-called luxuries, things and products that capitalist Western society excels in creating in various forms and meticulously adorning in the eyes of the people to entice them to buy them¹.

Cultural and political globalisation are no less violent than economic globalisation, and they all require a civilisational consciousness that surpasses them and achieves the civilisational witness of Muslims. Muslims who enable their civilisational project based on ethical, spiritual and human foundations can contribute to the achievement of security, peace and cooperation among all human beings.

Conclusion:

Islamic Sufism occupies a wide space in Arab-Islamic culture, making the Sufi phenomenon strongly present in all stages of Islamic civilisation. In this research, we have examined the nature of Islamic Sufism and its spiritual, moral and humanitarian tendencies, as well as the civilisational role it must play in the face of current internal and external challenges. Our findings are as follows:

- Sufism is a human phenomenon that transcends time and space. It is a philosophy of life aimed at the moral and spiritual elevation of the human soul. It aims at achieving human happiness and eliminating injustice, racism, class and material inequalities, occupation and other negative phenomena.
- Islamic Sufism is a distinct field that represents the spiritual life of human beings. It is concerned with the purification and cleansing of the soul and the attainment of perfection in knowledge, action and the knowledge of God Almighty with complete love for Him. It is therefore different from jurisprudence, theology and philosophy.

¹- Same reference, p. 181.

- The methodology of Islamic Sufism is very special; it is the taste and mystical knowledge that represents the culmination of the integration of intellect with emotion, emotion with thought, knowledge with action. In all its stages, Islamic Sufism relied on the revealed revelation.

- Islamic Sufism included spiritual and moral values and was characterised by a humanitarian tendency. Sufis follow their path through self-discipline and fighting their desires, then progress through various stages and conditions such as patience, reliance on God, asceticism, and yearning, to finally build knowledge of God and build the complete human being existentially, behaviourally, and spiritually.

- Today, the world is facing many serious challenges that threaten the existence and progress of humanity. Therefore, it is expected that Islamic Sufism, by its nature, subject matter and methodology, will be a fundamental basis for laying the foundations of a developmental civilisational project that restores humanity's security and stability, and restores the spiritual and material balance of humanity, as well as its dignity, freedoms and rights, and its psychological and existential security. It also refutes predatory globalisation projects, Zionist aggression, pornography and others.

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"Verily your Lord is Allah, Who created the heavens and the earth in six days".