Sufism and Peaceful Dialogue

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Abstract- This study aims to present an analysis of the teachings and ideals of Sufis in India to promote peace and brotherhood throughout the nation. The term Sufism embraces the philosophy and practices which aim at direct communion between God and man, and those who practice Sufism are called Sufis. Traditional Islam and Sufism specifically have, throughout their history, maintained the principle of living with the incredible diversity of India and other countries. This concept of mutual respect between religions has persisted in the development of Sufism. Sufi saints in India worked as protectors, even of the oppressed Hindus. Networks established by early Sufi saints in India demonstrated their fidelity to the Islamic concept of peace between different belief systems. The peaceful tradition of Sufi Islam has been present across India. There are so many Sufis who played great roles in India to promote peace such as Khwaja Muinuddin Chisti, Muhammad Nizamuddin Awliyah, and Sheikh Zain Uddin Makhdooom, a Sufi theologian, living in Kerala in the 16th century, called for Muslims to join hands with Hindus to defend the nation against colonialism. As Muslims throughout India's history lived peacefully with other believers, we should carefully observe the vision of Sufi Islam as one of mercy, inherited from the prophet of Islam, Prophet Muhammad (S.A.W) peace be upon himself. Sufism plays a vital role in uniting the Muslim Uma and the general masses across the nation and world too. It develops brotherhood among human beings if they belong to any religion, whether Hindu, Muslim, Sikh, etc. Sufis do not discriminate against people based on their religion, Caste, Color, creed, and sex. Sufis treat all human beings equally in the entire world. Sufi teachings convey the message of love, peace, tolerance, forgiveness, human dignity, mutual respect and understanding, religious harmony, the oneness of humanity, and ending conflict in the name of religion to the people and reducing hatred in society. The present study outcomes show the right path to living together for the betterment and upliftment of society where different communities and groups lived with different ideologies, traditions, beliefs, cultures, etc.

Keywords- Sufism, Mysticism, Religious harmony, renunciation.

INTRODUCTION

The pursuit of truth is the quest for a particular goal, a quest pursued no matter how difficult the path, and for the most important truths, the way may be long and arduous indeed. Tasawouf, or Sufism, is the esoteric school of Islam, founded on the pursuit of spiritual truth as a definite goal to attain: the truth of understanding reality as it truly is, as knowledge, and so achieving self-development (ma'arefat ). In Tasawouf when we speak of understanding or cognition, we refer to that perfect self-understanding that leads to the understanding of the Divine. This very logical principle is based on a typically succinct saying of Prophet Mohammed: "Whoever knows oneself, knows one’s Lord." The origins of Tasawouf can be traced to the heart of Islam in the time of the Prophet, whose teachings attracted a group of scholars who came to be called saints or (ahle suffe). The People of Suffe, from their practice of sitting at the platform of the mosque of the Prophet in Medina. There they engaged in discussions concerning the reality of being, and in search of the inner path they devoted themselves to spiritual purification and meditation. The (ahle suffe) saints believed that it was a unique human right and privilege to be able to find the way towards understanding the reality of the Divine. As the cognitive tools of ordinary mental logic are limited in their ability to comprehend such a great and all-embracing subject, disputation and all discussions based on language alone cannot open any door to understanding such reality. Instead, such a path of understanding necessitates spiritual striving, the understanding and the knowledge of the heart, in its quest to realize the existence of the Divine. Such an approach separates Sufis from philosophers and any other group of scholars whose knowledge is founded upon traditions, words, assumptions, and imaginations’ instead of the actual and direct understanding of all that exists. Thus the path of Sufis, of cognizant Muslims, was separate from that of the traditional understanding. They became the people of the tarikha, or the way; their particular goal was to understand and introduce the esoteric aspect of Islam instead of the esoteric public elements of this universal religion.

The principles of Sufism are all based upon the rules and teachings of the Quran and the instructions of the Prophet. There is no gulf of separation between all of Being, the Creator, and His creations to a Sufi. The multitude cannot perceive this fundamental unity due to the impurity of the id (nafs) and the limitations of the material and physical tools
that mankind possesses. If man were free from the limitations of matter, then he would surely witness this immense and eternal unity of being. But there is a chance for mankind to ascend to such a level of understanding, a pathway that can be followed through purification and meditation to the realization of its achievement. When one's heart is purified, the manifestations of the Divine are reflected in the mirror of the heart. Only then may man ascend from the level of his animal nature to the level of the true human being. Since all the principles that underlie the instructions of Sufis are based on the Quran, it is impossible to relate Sufism to any religion outside of Islam. Yet the search for true understanding and abstract knowledge of reality is a universal quest. As long as humanity endures, so too will the search for such understanding continue. History shows us that every nation and religion has its own way of expressing the universal spiritual quest. There are a number of conflicts arise in the last few decades throughout the world and history is witnessed that world war first and second broke out in the nineteenth century and the said wars affected every corner of life. It is the necessity of the hour to overcome the issues between nations and bring peace throughout the world. Peace is a concept of societal friendship and harmony in the absence of hostility and violence. In a social sense, peace is commonly used to mean a lack of conflict (such as war) and freedom from fear of violence between individuals or groups. Throughout history, leaders have used peacemaking and diplomacy to establish a type of behavioral restraint that has resulted in the establishment of regional peace or economic growth through various forms of agreements or peace treaties. Such behavioral restraint has often resulted in reduced conflict, greater economic interactivity, and consequently substantial prosperity. The United Nations (UN) is an international organization whose stated aims are to facilitate cooperation in international law, international security, economic development, social progress, human rights, and achieving world peace. Sufism takes the lead in promoting peace and uniting people across the world. They believe that the almighty created us for the welfare of human beings and to share love with each other irrespective of religion, caste, creed, sex, nationality, etc. They believed that the entire humanity is the family of Almighty Allah.

Sufism and its Socio-Moral Relevance

Sufis are saints who grasp God's knowledge in such a way that the distance between the knower and the knowing is narrowed. The basic purpose is to establish a special and strong bond between the Creator and the created. Similarly, like a religious man, a Sufi rejects the concept of incarnation and the belief that God may incarnate in man. True Sufis reject the pantheistic perspective and clearly distinguish God from his slaves, as Western mystical inclinations do not affect them. Furthermore, they say that the true goal must be to raise one's consciousness to the point where it resembles the character and substance of God. In order to get to this point, man would have to strive hard to gain knowledge through the mystical experience. "Of course the Sufis never tire of emphasizing that the end of Sufism is not to possess such and such a virtue or state as such but to reach God beyond all states and virtues. But to reach the Transcendent beyond the virtues, man must first possess the virtues; to reach the station of annihilation and subsistence in God, man must have already passed through the other stages and stations."

Nicholson interprets the same concept in such words:

"The Sufi who sets out to seek God calls himself a ‘traveller’ (salik), he advances by slow ‘stages’ (maqamat) along a path (tariqat) to the goal of union with Reality (fanaf’l-Haqq). The Sufi’s ‘path’ is not finished until he has traversed all the ‘stages’, making himself perfect in every one of them before advancing to the next, and has also experienced whatever ‘states’ it pleases God to bestow upon him."

Traveling on a spiritual road necessitates self-realization. Self-realizers here devote their "whole being" into all they do, which aids them in embarking on a spiritual path. They seize any opportunity and throw themselves into it wholeheartedly. When they realize that this life is a trial, they acquire a strong sense of duty that keeps them connected to God and others. On the other hand, Sufism’s collapse in late decades may have been due to common people’s manipulation, which degraded its practical image. When, according to Mir Valiuddin,

"The Sufi who is conversant with the Knowledge of Nearness knows the secret of the relation between Haqq and Khalq, God and the phenomenal things, the secret of nearness and proximity, immanence and transcendence, Firstness and Lastness, Outwardness, and Inwardness of God with the phenomenal things."

Sufism in the view of the Quran and Hadith

In the scholarly community, we frequently encounter how Sufism, a new offshoot of Islam that emerged later in Islamic history, may be related to the Quran and Sunnah. This is one of the most common criticisms leveled about Sufism. The Sufi response to this topic is that a thorough study of the Quran and Hadith will reveal that the real spirit of Sufism is compatible with Islam. The soul of Sufism is contained in the religion itself.

"Sufis as testifying to God's Nature and Attributes, His Self-revelation- to mankind through the voice of Gabriel speaking to Muhammad. These mystical texts are the chief encouragement and justification of the Sufi in his belief that he also may commune with God"

There are a number of verses in the Quran that shows the true spirit of man's relationship with God: "To God, we belong, and to Him, we return." The Sufi tradition has the same spiritual commitment as the Quranic text. The entire theory of
Sufism is based on the 'return' to the Ultimate Reality. This Hadees-e-Qudsi also relates to a Sufi's longing for knowledge of God: "I was a hidden treasure and I wished to be known; hence I created the creation in order that I might be known." Such traditions motivate Sufis to seek a true relationship with God, as God desires the same from His slaves.

Relevance of Sufism Today

Sufism has strived to develop infrastructure in every age and era, which is now known as private social welfare in current terminology. The infrastructure's goal was to improve society as a whole, morally, spiritually, physically, and psychologically. Sufism thus played a pivotal influence in shaping the societies in which it flourished. Today, our country's peace and tranquility have been shattered by militancy, hatred, and violence. Murder on the basis of race, religion, or creed is no longer a major concern. With the rising light has come an increase in brutality, ferocity, and ruthlessness. Humanity has gone down the wrong road for a long time. It's a moment when spiritual counsel can help to improve suffering humanity. Evil cannot be defeated by evil; rather, it can be defeated by virtue of character, faith, and wisdom. Sufis want to spread a message of sacrifice, patience, tolerance, equality, and peace as a means of countering the growing threats of extremism, fundamentalism, terrorism, and obscurantism. Tolerance aids in the development of an inclusive mindset and the reduction of extreme activity. In light of the current situation, Sufi's inter-ethnic, inter-racial, and cross-cultural understandings are particularly important for improving society's deterioration. The Sufi community should take steps to renew and develop local institutions to offer people a lesson in socio-moral conduct and understand the obligations they must accomplish as God's vicegerent. A pyramidal structure of charities and trusts, similar to that used by Sufis, should be implemented. This paradigm might be quite comparable to current government-run social initiatives like public schools, hospitals, and public hostels. In today's modern world, one might apply Sufi teachings by focusing on the welfare of society and the advancement of humanity. The main goal is to help humanity as much as possible. Aside from the Sufi tradition, one might maintain the Sufi spirit by merely considering modest acts of virtue. For example, to fulfill one's responsibilities, assist those in need, be virtuous, polite, and kind to others, be honest and true, be patient in the face of adversity, and so on. These good deeds will prepare the way for a spiritual journey that will serve as a two-way connection between a person and society and a person and God. As a result, the Sufi method is still relevant today because Sufis were able to interpret the moral parts of Shari'iah in a more emotive manner. They can use their mystic abilities to change people's minds about religion and spread the message of love for all. Sufism has the capacity to considerably pin down the essence of religion in a way that is appealing to society's socio-moral upbringing. In South India, Muslims have established educational institutions and charitable foundations that endorse secularism and an Indian patriotic spirit. They continue to promote interfaith harmony and inter-communal cooperation. The Sunni Markaz, founded in the southwest Indian state of Kerala by the Sufi sheikh Abu Baker Ahmad, works for the rehabilitation of disaffected jihadi youth from the war-torn Kashmir valleys, encouraging them to feel patriotic as Indians. Educational institutions following the ideology of Sufi Islam are integral to the preservation of positive interreligious relations and options for dialogue. In general, the discussion of Sufi Islam in India has assumed a new approach. Sufis follow the pluralist predecessors in Sunni Islam. India is defined in great part by the legacy of Sufi saints throughout the country. As Muslims throughout India's history lived peacefully with other believers, we should carefully observe the vision of Sufi Islam as one of mercy, inherited from the prophet of Islam, Muhammad himself. It is often said that he forgave every personal attack he suffered from enemies and never became angry for personal reasons. When he conquered Mecca, the territory of disbelievers who constantly harassed him, he proclaimed, "Follow in your path, for you are free."

Contribution of Eminent Sufi Saints in India

The contribution of eminent Sufi saints in India in order to bring peace, prosperity, and unity among the general masses. Sheikh Zain Uddin Mukhdom ibn Ali: wrote down the Tuhfatul Mujahideen, which means glory to the victory of martyrs, is perhaps the most important and renowned literary work of Makhdum II. It was written in Arabic between 1560 and 1583 and was first printed and published in its Arabic original in Lisbon. Sheikh Zain Uddin, popularly known as Zain Uddin Makhdum II, constructed the famous Makhdum Juma Masjid in Ponnani in 1519-1520, which was renovated in 1753-54. This mosque is a masterpiece of woodwork that was carried out under the leadership of a Hindu carpenter, who later embraced Islam and was known as Asari Thangal. Makhdum II too traveled to Makkah for higher education. During his 10-year stay in Makkah, he mastered all branches of Islamic knowledge, especially Hadith. He was lucky to study under such eminent scholars as Imam Shihabudhin Ahmed bin Hajar Al-Makki, a renowned scholar and author of Fiqh of Shafi school of thought, and Abul Hassan Al-Siddiq Al-Bakari who taught him Sufism. Back from Makkah, Makhdum started teaching at Ponnani religious classes (dars), and he engaged in teaching there for about 36 years. Sheikh Zain Uddin Makhdoom, a Sufi theologian living in Kerala in the 16th century, called for Muslims to join hands with Hindus to defend the nation against colonialism. This meant surpassing the fighi jurisprudential tradition, as there was no perspective in Islamic law for an alliance with disbelievers against a common enemy. He was not only an inspiring teacher but also a powerful orator. He established a close relationship with eminent scholars of the
Islamic world. The prominent among them was his teacher in Makkah, Ibn Hajar Al-Haythami, who had visited Ponnani. Fathul Muen is a revised version of his early work named Qurratul Ain. Published in different parts of the Islamic world with many editions, Fathul Muen has been translated into many languages. It is a standard textbook of Fiqh in Sri Lanka, Singapore, Malaysia, Indonesia, Egypt, and other countries.

Nizamuddin Auliya was the fourth Spiritual Successor (Khalifa) of Hazrat Khwaja Moinuddin Chishti of Ajmer. The Chishti order he belonged to believed in moving close to God through renunciation of the world and service to humanity. Auliya, like his predecessors, stressed love as a means of realizing God. He was spiritually inclined from a young age. Having lost his father when he was a small child, he was raised by his mother, a very pious woman. She ensured that her son learned to recite the holy Quran and studied Hadith (traditions of the Prophet Mohammed). He grew up to be an intelligent and sharp-witted boy who excelled in religious studies and mathematics and astronomy. When he was 20 he became a disciple of the Sufi saint Fariduddin Ganjshakar, commonly known as Baba Farid. Nizamuddin Auliya was born in Badayun, Uttar Pradesh, in 1238, to Hazrat Syed Ahmed Bokhari and Bibi Zuleikha. Nizamuddin Auliya was pursuing his theological studies in Delhi and thus did not move to Ajodhan. However, he simultaneously started the Sufi devotional practices and prescribed litanies along with his studies. Nizamuddin Auliya was the founder of the Chisti Nizami order. Many of his disciples became renowned Sufis of the Chisti Nizami order who went on to spread the message of Sufism all over the world. His descendants and disciples include Muhammad Hussain Gisudaraz Bandanawaz, Gulbarga, Shah Niyaz Ahmad Barelv, Muhuiddin Yousuf Yahya Madani Chishti, and Shah Mohammad Shah. He was passionately committed to helping the needy, feeding the hungry, and sympathetic to the oppressed. His kitchen was always open and thousands of hungry and needy people used to eat their daily. He personally supervised the Khanqah to ensure that all the visitors arriving at the Khanaqah were treated most hospitably irrespective of their religion, caste, creed, or social status. He was very generous towards the poor though he personally maintained a very austere lifestyle.

The Dargah of Khwaja Muinuddin Chishti at Ajmer is the most revered Dargah in the Indian subcontinent. Hundreds of pilgrims, mostly Muslims, and Hindus, throng every year when annual urs to the dargah. Many come here to fulfilling their vows after the grant of their 'wish', whereas others come to the dargah for spiritual solace. The Dargah has been a source of relief for the poor, indigent, or religious-minded people and has also acted as a 'chord' between political elites and the masses. Mohammad bin Tughlaq was the first monarch whose visit in A.D. 1325 to the dargah is recorded. The Dargah of Khwaja Muinuddin Chishti was revered among both Hindus and Muslims alike from the time of its inception. Ajmer was the center of reverence for having the only Brahma temple at Pushkar for Hindus when Moinuddin Chishti chose the place for his khanaqah before the Ghurid conquest. Looking at the practices and ideologies of the Chishtiya order of Sufism, Khwaja Muinuddin Chishti benefited by choosing a place that was already a center of pilgrimage for the Hindus. People got attracted to his khanaqah and as Jamali says, 'after him his Astana became a place where Hindus placed their head and sent nazr every year.'

**Sufism in the Kashmir Valley**

Sufism's history in Kashmir spans centuries, beginning with Bulbul Shah and ending with the Sufi poets. Sufi saints continue to inspire Kashmiris with their deep mystical insights. Sufism is a spiritual path that leads to self-knowledge and awareness of the universe through the expansion of consciousness. Sufism is based on the selfless experience and realization of the truth. Sufism encourages the development of natural spiritual and intuitive powers. In Kashmir, the major orders are the Naqshbandi, the Qadris, the Suhrawardi, the Kubrawi, and the Rishis. With the exception of the Rishis, all are claimed to have originated in Iran or Central Asia. Kashmiris refer to their country as 'Pir Vaer' or 'Rishi Vaer,' which means 'Valley of Saints.' People flock in vast numbers to pay tribute to the Sufis saints whose shrines are located in the lovely valley of Kashmir. In terms of Kashmiriyat, the 'Rishi' order of Sufis has the most powerful influence on Kashmiri's identity. Sheikh Nur-ud-din is the most well-known rishi among Muslim rishis (RA). Both Hindus and Muslims refer to him as 'Nandrisi' out of profound respect and love. Nandrisi's shrine is in Chrar-e-Sharief, a five-mile little village north of Nagam. Floral tributes are made by both Hindus and Muslims at this temple. He was renowned not only as a Saint, Rishi, and Spiritual Head of Kashmir, but also as a renowned writer and poet who taught Kashmiris the value of Islamic principles such as justice, sincerity, equality, truth, morality, and spirituality through his writings. Sheikh is also thought to have cultivated the 'Koshur' language, which is important in the establishment of Kashmir's identity. "We share the same parents." So, what's the deal with this discrepancy? Let Hindus and Muslims (jointly) worship only God. We arrived on this planet as partners. We should have shared our happiness and sadness." The Sufi traditions of Jammu and Kashmir still play an important role in the lives of people in the region for whom the traditions connote an understanding of the world in all its spiritual dimensions. Shah-i-Hamadan was fascinated by the economy of the Kashmir Valley. He introduced Central Asian arts and crafts techniques and suggestions for improving the Valley's irrigation system. It's important noting that he didn't use military might or savagery to propagate Islam's message. Despite his popularity, he condemned the idea of religious men receiving charity. He was a skilled needleworker who supported himself by sewing caps and encouraging his murids
(followers) to do the same. Khwaja Ishaq Khatlani, Shaykh Qawam-al-Din, Sayyed Hussain Simnani, Sayyed Kamal, and Muhammad Kazim were all key members of his team were intellectuals, technologists, or experts in various types of art. The local response to Hamadani's teachings was the creation of Rishism, or Rishi order, an indigenous religious order. Kashmiris adopted the Hindu epithets Rishi or Baba to characterize these Sufi saints. Rishism, which was steeped in the greater Islamic tradition, emphasized universal principles such as peace, harmony, love, and brotherhood among all God's creatures, regardless of faith. Their shrines grew in popularity as places of pilgrimage for both Muslims and Pandits due to their inherent universal appeal, bringing them together in common participation in shrine rituals as well as in helping to build bridges between people of different castes and faith, thereby contributing to communal harmony.

Spirit of Communal Harmony

The historic communal harmony that formerly existed in Kashmir allowed Muslims, Kashmiri Pandits (Hindus), and other minorities to live in peace. Under the influence of Islamic Sufis and Saints of the Rishi order, Kashmiri society became more receptive to other ideologies. Some Hindu mythology-based celebrations in Kashmir became secular, and both Pandits and Muslims celebrated them, such as the birthday of the river Vitasta (Jhelum). On such occasions, the King, Zain-ul-Abidin, also known as 'Bud Shah' (Great King), served as a high priest, establishing a communal identity known as 'Kashmiriyat,' which later grew as a symbol of religious tolerance, with saints such as Lal Ded/Lala Arifa and Shiekh Noorudin/Nun Rishi further helping the cause by spreading the message of oneness and sowing seeds of the Almighty God. A belief in harmony with the message of Ilahi and Hazrat Bakhtiyar Kaki and the humanism expressed in the words of the great Persian Sufi poet Saadi, written in the United Nations, that human creations. All God's creatures, regardless of faith. Their shrines grew in popularity as places of pilgrimage for both Muslims and Pandits due to their inherent universal appeal, bringing them together in common participation in shrine rituals as well as in helping to build bridges between people of different castes and faith, thereby contributing to communal harmony.
values, he said, human beings must have the affection of the Sun, the generosity of the river, and the hospitality of the earth, because they benefit us all, without discrimination and distinction among people. And, its humanism also upheld the place and status of women in society. Above all, Sufism is a celebration of diversity and pluralism, expressed in the words of Hazrat Nizamuddin Auliya, that every people has their own path of truth, beliefs, and focus of reverence. Sufism is the voice of peace, co-existence, compassion, and equality; a call to universal brotherhood. And, just as India became a principal center of Islamic civilization, our nation also emerged as one of the most vibrant hubs of Sufism. Sufism became the face of Islam in India, even as it remained deeply rooted in the Holy Quran and Hadees. Sufism blossomed in India's openness and pluralism. It engaged with her spiritual tradition and evolved its own Indian ethos. Hazrat Moinuddin Chishti, with your spiritual light, dissolves the clouds of discord and war and spread goodwill, peace, and harmony among the people. Let us remember the infinite humanism in Sufi poet Jalal Uddin Rumi's words, "Contain all human faces in your own, without any judgment of them." And, oneness in Kabir's observation that a river and its waves are one. And, Guru Nanak Devji's prayer that Lord, may everyone in the world prosper and be in peace. Let us be inspired by Swami Vivekananda's appeal against divisions and for people of all religions to hold the banner of harmony, not of dispute. Let us also reaffirm the enduring message of Ahimsa of Lord Buddha and Mahavira. And, from this forum, in this land of Gandhi, And, of timeless prayers that always end with invocation of Om Shanti; Shanti; Shanti: Peace, Peace, Peace, and Peace within and in the world.

Conclusion
Sufism's epistemology and ethics may solve the national issue because all divinity is normative and stable. In practice, Sufism stresses shapes and symbols, but it also emphasizes the nature and essence of the world. Ethics Sufism has no distinctions; all beings are welcome to participate in a discussion on an equal footing and in parallel. Sufism takes the lead in promoting peace and uniting people throughout the world. They believe that the almighty created us for the welfare of human beings and to share love with each other irrespective of religion, caste, creed, sex, nationality, etc. The main aim of Sufism in the contemporary world is to help humanity as much as possible, to improve suffering humanity, about religion and spread the message of love for all, and improve society as a whole, morally, spiritually, physically, and psychologically. Beside this, Sufi teachings by focusing on the welfare of society and the advancement of humanity in the contemporary world. The Sufi community should take steps to renew and develop local institutions to offer people a lesson in socio-moral conduct and understand the obligations they must realize as God's representative. Sufism's history in Kashmir spans centuries, from Bulbul Shah to Sufi poets and Rishis, all of whom inspired people with their mystical insights. Sufism's Suharwadi and Kubrawi orders have played a significant role in Kashmiri's Islamisation process, which was brought to a logical end by Sheikh Noor-ud-Din, also known as Nund Rishi by his Kashmiri Pandit followers. Rishis attracted regular people and high-class Brahmins with their words and acts. "The Rishis light the candle of religion, they are the pioneers of the path of belief. The heart-warming quality of humble souls emanates from the inner purity of the hearts of the Rishis. This vale of Kashmir, that you call a paradise, owes a lot of its charm to the traditions set in vogue by the Rishis" - Nizamuddin Auliya said, "Almighty holds dear those who love Him for the sake of human beings, and those who love human beings for the sake of Almighty."
This is the message of the oneness of humanity, of all of Almighty's creations. For the Sufis, therefore, service to God meant service to humanity. The main goal is to help humanity as much as possible. Aside from the Sufi tradition, one might maintain the Sufi spirit by merely considering modest acts of virtue. For example, to fulfill one's responsibilities, assist those in need, be virtuous, polite, and kind to others, be honest and true, be patient in the face of adversity, and so on. These good deeds will prepare the way for a spiritual journey that will serve as a two-way connection between a person and society and a person and God.

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