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Abstract

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Title of the Ph.D Thesis : "An Naza'ah As Sufiya Wa Tasiruha Fi Ashsher Al Arabi"

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The meaning of the title is "the Sufi trend and its effect over the Arabic poetry". I have tried to trace Sufism from early period of Islam and its effect on Arabic poetry.

The thesis of this study came up in four chapters. The first chapter deals with the origin of the word "tasawwuf", and come to the conclusion that this word is of a Greek origin and came into Arabic by accepting a little bit change. This chapter also takes the differences among Muslim rulers into account (leading to a bloody war between Umayyad and Abbasids, as well as between Amin and Mamun. After that the translation of the Greek sciences also holds a major cause to the prosperity of the trend.

The second chapter majorly deals with the philosophy of tasawwuf, with different sects of Sufism, mentioning differences among them. Studying different sects of Sufism, I came to know that they showed some miracles (karamat) that are not only unbelievable but also higher than the miracle of the prophet. When I tried to search Sufism in the Quran and Hadith, the conclusion came up that Sufism is a religion parallel to Islam. Some time, they utter such words that may easily be taken as blasphemy.

The third chapter deals with Sufism and Arabic poetry, mentioning that spirituality is not any new thing in Islam but all religions of the world insist to obtain it. It means that it is a universal path. This chapter also tries to discuss the term of Sufism used by different leading icons of Sufism.

The fourth chapter talks about three great poets and sufis, i.e. Ibn Fariz, Ibn Arabi and Mansur Hallaj. In their poetry, they expressed not only their thoughts, experiences, and differences among the other Sufis but sometimes it seems that they want to say that all religions, though their practices are different, are same and lead to the same destination.

The major points of the conclusion are following:

- ❖ In the second century of Islam, Shariah broke into two parts, legal--- Quran and Hadith--- and Tasawwuf.
- ❖ Dedication of this way to the people of “Suffa” is totally wrong, because some of them were leading a prosperous life when the caliphate was established.
- ❖ In Abbasid period, Greek philosophy was translated into Arabic and first time the Muslims started to think about the existence of God and the beginning of this universe.
- ❖ In the study of Sufism we cannot avoid the silk route that originated from China via Iran and reaches to the Arab world. The journey was a very effective way to learn a lot of things related to different religions, civilizations, culture, and customs and people as well. From a very early period of the time China is a center of Buddhism, so consequently it influenced the Sufis and ultimately its reflection can easily be seen on the Sufism.
- ❖ Most of the Sufis belong to that area of the world which was later conquered by the Muslim rulers. Moreover, eventually they accepted Islam with some traces of their previous religion. Most of them belong to the area of Transoxiana.
- ❖ Whoever came in this field had propounded new idea, theory and terminology on the basis of their experiences, for instance the great Sufi, Abdul Karim Jeli came up with the idea of “Tanazzulat”.
- ❖ This Sufism that we find in Abbasid period and onward, may be termed as “Ajami Tasawwuf”.
- ❖ Most of Sufi thoughts belong to the matter of metaphysics, which we cannot talk about, neither in favor nor against.
- ❖ Every coming generation added something new in the poetry of Sufis that is why we sometime find contradictions in their poetry itself.