

Original Paper

Sufi Method of Treatment & Physical Illness Healing in Hindu

Pak Sufis

Faisal Nabi^{1*} & Syed Yaseen Shah Bukhari²

¹ University of Southern Queensland, Toowoomba, Australia

² Haji peer Ghaib shah Bukhari Dragah.Karachi, Pakistan

* Corresponding author, University of Southern Queensland, Toowoomba, Australia

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Abstract

Every aspect of human experience, including health and illness, has a spiritual component. Spirituality is now recognized as one of the key factors influencing health, and it is no longer just the domain of mysticism and religion. Spirituality has become a focus of neuroscience study in recent years, and it appears to have great promise for improving therapeutic therapies as well as our understanding of psychiatric morbidity. Sufism has been a well-known spiritual movement in Islam, drawing inspiration from major world faiths like Christianity and Hinduism and making a significant contribution to the spiritual health of many people both inside and outside the Muslim world.

Sufism began in the early days of Islam and had many notable Sufis, but it wasn't until the mediaeval era that it rose to its greatest height, culminating in a number of Sufi groups and its leading proponents. The Sufism promotes God as the sole source of genuine existence as well as the cause of all existence, and it seeks communication with God through spiritual realization, with the soul serving as the medium for this communion. It might offer a crucial connection for comprehending the origin of religious experience and how it affects mental health. In this connection author has attempted to address the Sufi of 18 century to 19 century, well-known Sufi Sain baba RA was benefited by haji Ali shah Buskhari.

Keywords

Sufi tariqa, Sufi spiritual technique, relief of stress, meditation

1. Introduction

The search to understand oneself, one's surroundings, and one's place in the world has always been present in human beings. Many people throughout human history have been "haunted by a big unanswered doubt," as Mitya in The Brothers Karamazov puts it (Dostoevsky, 2004). From religious

doctrines through philosophical discourses, and finally to the empirical sciences, man has travelled the world on this pursuit (Fulford, 1996). The solutions are still elusive, despite the fact that we have made considerable progress in our understanding of ourselves in relation to nature. Spirituality has been practiced for centuries and purports to provide answers to “unsolved doubts,” whether it is connected to a certain religion or not.

Islam has the answered this dilemma which is unanswered from centuries, since our main purpose of this paper to address about a great Sufi and his life time effort to achieve spirituality having served years of hardship and constant meditation (Basu, 1995). This is one and the only moon of chishtiya and Bukhari silsila peer Saian Baba RA was one in the only a sufi saint. He served and meditate 15 years of his life under the tree in front of a shrine Haji Ali shah bukhari and derived spiritual faith of God’s blessings which he used to serve mankind.

He traveled from Hindu Pak to East of India and North West province of the so called today Bangladesh. His Sufi practice and mediation got famous from a journey to south part of India while traveling to Bangladesh and stayed in a poor farmer house who does not has child, he suggested that give something in the way of Lord to make him pleased. The farmer was Hindu faith but believed this Sufi saint and got agreed upon doing so. As he went in the Hindu temple the idol of Kali Mata was there the farmer put sweat over there and left it but nothing happened, when famer came back from having perform as advised by this Sufi saint. The saint asked him “what did you see” the farmer answered nothing happened to be appear, the Sufi said come and take a piece of sweat in his hand and put in the mouth of idol, what he saw the idol of kali eta the sweat. This shocked the farmer and he became Muslim just seeing a miracle of Sain ji known as Sain babaHj. There afterwards Allah Pak mercy upon him and farmer got a baby born in his house as of pray this great Sufi saint.

2. Case Description of Malangia Sufism

The purpose of this easy is to be addressed over here to describe the extent of great Sufi spirituality which sain baba has derived from haji Ali shah bukhari hind. Later in the same series his beloved khalifa took over the silsila and started following his beloved peer and keep serving mankind. Since our basic purpose is to put the light on his services as exemplified through the source of a journey case stated above. Sain baba also knows as sain malang.

3. Progressive Sufism Belief

The further stage of the paper would explain the relationship with his sufi blessings that is from 18 to 19 century.

The recent increase in interest in spirituality presents a chance to put it in appropriate perspective and to comprehend it from a more scientific angle thanks to the advances in neuroscience. Spirituality plays a significant role in most peoples’ belief systems across all cultures (Sims, 1994). It has an impact on mental health and the knowledge of mental diseases in terms of its causes, implications, and methods of

treatment. It appears crucial that mental health providers are aware of how spirituality influences people's mental health in both healthy and ill situations (Puchaski, Larson, & Lu, 2001). This essay will discuss the fundamentals of Sufism, a particular kind of Islamic mysticism, how it affects those who practice it mentally, and how it interacts with other forms of mysticism. Specially method of Malang of blessing and mental health to improve Sufi treatment technique, his efforts are very effective to provide relief to poor people to ease their life.

A set of facts and values have a significant role in determining human cognitions and behaviors. The values come from religious or nonreligious ideologies like humanism and existentialism, whereas the facts are primarily taken from science (Fehring, Brennan, & Keller, 1987). Since spirituality is a central component of the majority of religious systems, it provides the majority of people with their value system and thus affects their well-being. As a result, the World Health Organization recognized the spiritual well-being as one of the significant factors affecting health at the 37th World Health Assembly in 1984 (Braam, Beekman, Deeg, Smit, & van Tilburg, 1997). This acceptance was made in conformity with social and cultural norms. The basic purpose to the explanation defined here is to underpin the Sufi method and science, as sain baba maloang performed during his life time and served human being irrespective to race or color.

Many medical institutions in the West currently include spiritual instruction in their curricula (Pargament et al., 2001). Spirituality appears to have a much stronger impact on mental health because these things all happen in the brain, or as some prefer to call it, the mind or the soul. In truth, studies have shown both beneficial and negative effects of spiritual and religious beliefs and activities on the physical and mental health of adherents (Koenig et al., 1998).

Sufism, which has a sizable following both inside and outside of the Muslim world as well as widespread migration from eastern Sufi-oriented regions to the west, is a rapidly expanding spirituality that needs to be understood in terms of its effects on the mental health of its adherents and potential interactions in clinical settings for mental health care (Kendler et al., 2003).

Sufism offers a chance to comprehend the source of religious knowledge generally and Islamic knowledge (revelation) specifically from a more philosophical standpoint. The Quran, the Islamic holy book, was revealed to Muhammad, according to Sufi traditions, and it is thought that Sufis can experience similar knowledge-revealing events (the Prophet of Islam) (Ai et al., 2010). It is possible to explore the sources of religious knowledge in a scientific manner by studying these Sufi experiences, which have phenomenological similarities to prophetic revelation experiences (Addas, 1993).

3.1 Sufism Background and Treatment

The Greek mystery cults, which had a small group of followers who were thought to possess the divine wisdom due to their intrinsic ability, was where the term "mysticism" first appeared (Iqbal, 1934). Regardless of its etymology, mysticism has been a fundamental component of the world's major faiths for eons and has been practiced across all cultures (Smith, 1995). It can be a reflection of the man's inborn drive to comprehend himself and his surroundings. All kinds of mysticism aim for a union with

the divine and hold that the only way to have direct knowledge and revelation from the divine is by purifying one's soul (Armstrong, 2001).

Islam was founded in 610 AD and spread predominantly among the Arab pagan and Christian communities thanks to the teachings of Muhammad, who claimed that God revealed them to him through the archangel Gabriel (Hujwiri, 2006). The growth of Sufism, one of Islam's mystic traditions, was influenced by the strong links that existed between Muslim and Christian communities throughout the early years of the religion. As outlined in the Quran, which is thought to have been revealed to Muhammad by God, Sufism founded itself within the traditions of Islam. Muhammad, who also received the knowledge of the heart (Ilm-e-Sina), according to the Sufis, is the channel via which it is possible to communicate with God (Ilm-e-safina) (Dehlvi, 2009).

The son-in-law and companion of Muhammad, Ali, is regarded as Ali, a companion of Muhammad and his son-in-law, is regarded as the first Sufi to whom Muhammad revealed the Ilm-e-Sina for transmission to those capable of understanding it (Al-Sarraj, 2007). Contrary to popular belief, certain Islamic schools of thought condemn Sufism as a heresy and view it as a development of Islam. The Sufi idea of God, the possibility of esoteric knowledge, and the methods for approaching God through self-purification through prayer, fasting, and repentance have their origins in the Quran and the Hadith, or sayings of the prophet (Schimmel, 1975). Initially, Sufism was essentially a solo pursuit. The Sufis were characterized by a wool cloak (Suf), a tradition of Muhammad, which is thought to be the origin of the word Sufi (Karamustafa, 2007). A group of these devoted people lived in poverty and engaged in unceasing prayer and fasting on a stone bench in front of Muhammad's mosque. It is thought that these bench dwellers (Ashab-e-suffa), who ranged in size from 45 to over 300, are where Sufism first emerged (Rizvi, 1997).

However, these ascetics weren't given the moniker Sufi until roughly the second century after Muhammad's passing. Early Sufis were largely ascetics, and theosophical teachings, which would later become the central aspect of later Sufism, had not yet fully formed within the early Sufis (Arberry, 2003). Early mystics included Muhammad's associates Bilal, Salman Farsi, and Ammar bin Yasir. Around the ninth and tenth centuries, as Islam spread, Sufism flourished in Iraq, Syria, Egypt, Persia, and Central Asia, giving rise to famous Sufis like Rabia Basri, Hasan Basri, Junayd Baghdadi, Dhun Nun Misri, and others.

Early Sufi teachers began imparting their knowledge to seekers of the divine, and as a result, separate traditions in the form of close-knit communities based around these gurus grew. Around the 11th century, these groups underwent a change into those that shared a spiritual lineage, which resulted in the creation of Sufi orders (silsilas), chains via which they would eventually connect their members to Muhammad (Arberry, 2003). Even though they were restricted to specific geographical regions, the early Sufi orders such as the Muhasibis, Qassaris, Junaydis, Nuris, Sahlis, Hakimis, Kharrazis, Sayyaris, and Tayfuris had a significant impact on the development of Sufi thinking. Around Sufi masters such as Qadri by Abdul Qadir Jilani (Baghdad), Chishti by abu Ishaq Shami (Syria), Suharwardi by abu Najib

Suharwardi, Yasavi by Ahmed Yasavi (Kazakhstan), Kubrawiya by Najmuddin Kubra (Central Asia), Rifai by Ahmed Rifai (Iraq), Shadhil (Algeria).

3.2 Haji Sain Baba Malang Tariqa (Method)

There are hundreds of Sufi groups that are still active today, but most of them are offshoots of the original orders. Sufi scholars like ibn ul Arabi of Spain, ibn ul Farid of Egypt, and the well-known Persian Sufi poet Jalal ud Din Rumi developed comprehensive mystical and theosophical doctrines of Sufism during the 13th century, which is regarded as the golden age of Sufism. After the golden era, the Arab-Muslim world produced only a small number of notable Sufi scholars, though the influence of Malang Baba the Sufi's ultimate goal is unity with God through spiritual realisation, which is attained through understanding of the Quran (ilm) and adhering to Islam (amal) (Arberry, 2003). The idea of God and the methods and nature of connection with him have been central to Sufi philosophy since its inception. The concept of God as infinite, everlasting, unchangeable, creator, all-powerful, merciful, and the source of all creation was understood by the early Sufis according to the Quran, which they strictly followed.

The idea of God evolved with the development of Sufi philosophy from the one who is the origin of all existence to the one who is the sole source of reality. The wahdat-ul-wujood idea represents the pinnacle of this ideology. This is what the main idea of haji sain Baba's treatment central idea haji sain baba way of treatment and Sufi rituals and beliefs can affect both physical and mental health. The advantages could include giving life purpose, enhancing coping skills, improving quality of life and mental health, and hastening the recovery from mental diseases. On the other hand, these habits and beliefs could occasionally cause sudden collapses and could be causally linked to mental disease or psychopathology.

4. Conclusion

Both the majority of the Muslim world and the west, where Sufism is becoming more and more popular, incorporate Sufi principles and practices into their respective worldviews. The mental health of its adherents and practitioners is significantly impacted by Sufism, which offers a crucial connection to the concept of revelation, the source of religious knowledge in Islam and other Semitic religions. Sadly, there is not enough research-based information to draw any firm conclusions in either of these areas.

Research is required to develop effective ways to integrate Sufi practices and beliefs into the mental health treatment system before any dogmas take hold. However, mental health practitioners should refrain from adopting the position of evangelists and beginning to spread Sufi doctrine; instead, their job should be limited to applying these doctrines and practices in cases when they are already a part of a person's worldview.

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