Nexus Between Sufi Culture and Social Development In Morocco : Theoritical Debate

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Abstract: *This paper is an attempt to study aspects of Sufism in the Morocco and the interrelations between sufi culture and social development . it aims to highlight the global reach of Sufi culture deeply peaceful character, and its links to 'social development". It is divided into two parts. The first part deals with the problems with the categorisation of Sufism. The second part of this work has a tiered structure, in this paper .*

I.   Introduction

The Nexus between Sufism and social development attracted much attention from media (Moroccan and foreign), attendees from several continents, and considerable engagement from different Moroccan social and political currents . Sufism and social development nexus a keen and surprisingly broad interest in what Sufi traditions represent within the Islamic world today.

Sufism is the mystical way in Islam that leads to divine knowledge, In Sufism, we consider that God is never separated from us and that the presence of God and God alone is in the heart of Man:

I'hsan is the highest of the three levels of faith and the closest to God. It is to worship Allah as if you are seeing Him. While you do not see Him, He truly sees you. Then, I'hsan means that a Mu'hsen is sure that Allah is seeing him/her in everything he/she says or does. Therefore, a Mu'hsen does his/her best to say and do only what pleases God and conforms to His commands. This is the level of righteousness, perfection, as well as doing and saying the ultimate good for the sake of goodness.

Problematic of research :

The problem of Sufism's relation to Islam has a long history both within the works of Muslim scholars throughout the history of Islam and within the works of modern scholars who have attempted to survey the field. Sufism's relation to Islam has often evoked two diametrically opposed positions, on the one hand of those who posit Sufism as something foreign to and outside of Islam and, on the other hand, those who posit that Sufism is an integral aspect of Islam. This paper problematises generic understandings of "Sufism" and exemplifies a more contextual approach by an in depth study of a 13th century Sufi. What does the Sufi culture represent and why this keen interest? And Why Social development and what is meant by the term?

The purpose of THIS PAPER :

The purpose aims to understand the history of Sufism as a whole, to be aware of its important turning points, while also allow to see the background on the contemporary issues and areas of discussion on Sufism and the link between soufism and social development .

I . Contextualization of the Sufi Culture

Sufism is an ambiguous signifier which has undergone a process of politicization: its semantics has become a stake in the power ratio between many contending groups, both state and non-state

1.1. Sufi Culture History

Frishkopf[1] purported that the globalization of Sufism, which began in the pre-modern period, has gone through three main phases. In the pre-modern period, Sufism was embodied by a multitude of local communities linked to decentralized transnational networks. Starting in the eighteenth late 18th century, centralized Pan-Islamic reformism appeared as an organizational type inside and outside of Sufi circles. Then, in the late twentieth

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[1] Frishkopf, Michael. "Changing Modalities in the Globalisation of Islamic Saint Veneration and Mysticism: Sidi Ibrahim al-Dasuqi, Shaykh Muhammad 'Uthman al-Burhani, and their Sufi Orders." Religious Studies and Theology 20 (2001): 1 – 49.

century, another phase began, in which Sufi orders developed transnational networks centered in the West. However , The history of Sufism is in transaction with many important disciplines of history such as the history of Islamic science, Islamic culture, and Islamic thought. A view that begins the history of Sufism from the life of the Prophet Muhammad and which finds the core of Sufism in the lifestyle of the Islamic community in this period will demonstrate that Sufism is a perspective attached to Islam's notions of belief and practices rather than a parvenu and historical discipline. When this view is followed through, one will be met with the teachings of Sufism which have remained the same at their core but whose outer shell has changed through commenting on the transformations experienced throughout the history of Islam. While the class aims to formulate a perspective that will supply a reading of the shell changes in that period's social and political context, it will also trace the teaching that gets transferred through generations without change and with coherence

1.2. The Origins Of Sufi Culture :
Sufism is defined in many different ways. From an etymological point it is connected \oli th 'sUr' wool. This is because the earlier Sufis wore woollen garments as a sign of their renunciation of luxurious worldly life. An.other q.eri va tion of the word may be 'safa' ' - purity - related to the Sufis endeavour to purify their souls from all evils. Sufism is in principle a religious way of life initiated by persons whose spiritual disposition is set into action by the realisation and awareness of three important aspects. The first is the absolute sovereignty of the Absolute Reality i.e. Allah. The second is· the reality of Man as a representative of the Divine reality and his nothinoaness together \·lith other IllP..nifestations, ' beside this Reality. 'The third aspect is Man 1 s task to rise to his essential nature and reach the stage in which he realises that all the apparent differences are aspects and manifestations 'maz~ir' of the . One Being and the One Truth. The Sufis call this the piercing of the veil "kashf al hijab and the realisation of the oneness of being 'wahdat al-wujud . Another aspect which inspired the Sufis is their realisation of the reality of Islam. Islam is the final intervention of the Divine for man's salvation

The original Arabic terms, taṣawwuf (Sufism) and ṣûfî (Sufi), derive from the same grammatical root. Classical codifiers of Sufism, like Kalâbâdhî (d. ca. 990) (Kalabadhi and Deladrière 2005, 25-31) and Hujwîrî (d. ca. 1072) (de Vitray-Meyerovitch 1995, 21-22) explored various etymologies for these terms proposed by earlier scholars. One possible root is ṣûf (wool), since early Sufi ascetics were known to wear simple woolen garments. Another suggestion is that Sufis are of the first or highest rank (ṣaff) among believers. Maybe Sufis have been named after certain companions of the prophet Muḥammad known for their piety and asceticism, known as ahl al-ṣuffa.

This expression, sometimes translated as 'the people of the bench' is also relatively mysterious. A ṣuffa is a section of a building covered by a roof but open in front, and may refer to a section of the inner courtyard of the prophet's mosque in Medina, where these people lived (Lane 1984, 1694). Perhaps, there was even a bench in this section for them to sit on. Yet another suggested etymology for the terms taṣawwuf and ṣûfî is ṣafâ (purity). Kalâbâdhî and Hujwîrî do not make any definitive choices among these possibilities. They offer approaches to meaning rather than definitions This is quite typical of Sufis, who recognize multiple layers of meaning in religious language, just as they recognize multiple layers of reality in the universe. In fact, Hujwîrî suggests that this etymological mystery, in which none of the explanations provided are fully satisfactory, reflects the mysterious and sublime nature of Sufism itself. However, not all minds are as supple.Detractors of Sufism, who see it as an innovation not rooted in authentic Islam, are quick to mention the absence of the terms taṣawwuf and ṣûfî in the Qur'an and hadiths. No doubt partly in response to such detractors,

1.3. Approaches to the Term "Sufism":
Approaches to the Term "Sufism" It has been said that "today Sufism is a name without a reality, but formerly it was a reality without a name."1 It could be said, with regard to contemporary approaches to Sufism, both popular and scholarly, that "Sufism" is merely a name, an umbrella term so broad that its content, or reality, remains an unresolved dispute. Without attempting to resolve this dispute it is possible to see that some of the prominent scholarly methods for categorising Sufism do not adequately contextualise the material under examination. In order to understand how Sufic materials are misrepresented it is first necessary to examine examples of how Sufism is miscontextualised.

1.4. sufi culture : Literature Review
A number of academics have written excellent introductions to Sufism That have been useful to me in providing basic references and a bird's eye view of the general theme.
Some recent publications have been of particular interest, such as those by Ernst (Ernst 1997), Chittick (Chtiick 2000), Karamustafa2, Nasr (Nasr 2007), and Geoffroy3. However, some earlier scholarship has also been

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invaluable to me, such as the classic presentation of Sufism by Schimmel (Schimmel 1975), as of yet unrivaled for its encyclopedic detail. Trimingham4 is another such basic reference for anyone studying the complex constellations of institutional Sufism.

II. Sufi Culture : Debate The Sufi Culture In North Africa :

THE NORTH AFRICA region has generally been considered as part of the Eastern Islamic world (Mashriq). The Western part, known in English as the Maghreb (from the Arabic Maghrib) is commonly understood to begin in Libya.

But the Nile valley is in many ways a crossroads between regions, influenced by and influencing both Africa and Asia. As for Sufism, various orders born in the East and in the West are active in Egypt and Sudan. For instance, prominent groups like the Rifâ'iyyah and Qâdiriyyah were born in Iraq. Others are deeply rooted in North Africa, such as the Aḥmadiyyah (or Badawiyyah), and the Shâdhuliyyah to which the Burhaniya traces its spiritual lineage. This genealogy is actually the story of people who across centuries have formed a spiritual network centered in North Africa, but with ramifications in Iberia, Sub-Saharan Africa, Southwest Asia, and beyond. For over thirteen centuries, these pious men and women have constantly moved back and forth throughout the region. They have produced a wealth of spiritual, intellectual and cultural contributions to Sufism, including the formidable literary corpus from which I have chosen many of the works consulted for this thesis. Throughout the pages of these books, one can discover a distinct manifestation of Islamic spirituality. in spite of , few major literary works were produced by North African Sufis before the twelfth century.

In contrast, Sufis from Asia wrote the innumerable treatises, maxims and poems that form the classical Sufi corpus usually focused on by Western academics. Nonetheless, some scholars have demonstrated that Sufism was present in North Africa from the outset of the Islamic period. One needs to be sensitive to regional particularities to discover how in many times and places Sufis were more interested in practice than theory. Writing about early Sufism in the Maghreb, Mackeen (Mackeen 1971, 408) noted, "here was a society eager to practise Islam rather than formulate it." More recently, Masatoshi (Masatoshi 2008) observed that, although loosely linked to transnational currents, Sufism in the Maghreb tended to be mostly local at the time. Greater integration into transnational orders began with figures like Abû Madyan (d. 1197), Ibn 'Arabî (d. 1240), and Abû al-Ḥasan al-Shâdhulî10 (d. 1258), Although , Elements that are found throughout the Muslim world, such as veneration for the prophet Muḥammad's family, take on a particular flavour in North Africa.

From Egypt to Morocco, Sufism is intimately linked to the veneration of the descendants of the prophet Muḥammad, referred to as noble (sharîf singular, shurafâ' plural). Such veneration is often considered suspect in modernist and reformist Sunni circles, because it seems to contradict the strict monotheism of Islam, and because it is associated with Shia doctrine. However, this critique is not shared by vast numbers of Sunni Muslims throughout the world who continue to venerate the prophet's family. Basically, they differentiate between veneration and worship. 'Veneration', which can be translated into Arabic as iḥtirâm or tabjîl, means immense respect. It need not even be inspired by religious sentiment. Worship ('ibâda) on the other hand is strictly reserved by Muslims for God. Considering certain things, places or people sacred need not entail attributing them divine status or worshipping them. Yet, in the modern period an increasing number of Muslims have come to reject such nuances as sophistry concealing idolatrous beliefs. Such hardline positions, which were less prevalent in pre-modern times, are indicative of a deep epistemic shift linked to modernity and coloniality.

2.1. SUFI CULTURE AND THE IMAGE OF ISLAM IN MOROCCO : THEORITICAL APPROACH

Sufism is a large, global, and deep current within global Islam, very difficult to quantify with any precision but affecting a significant part of Muslim culture and practice. It is the place where the inherent tension between faith and reason, which is central to Islam,

However , Sufi culture was seen as a path to defining positive values that would combat corruption (a theme much on people's minds even in this spiritual framework). Also highlighted were traditions of charity and equity within the ideal (always) and actual (sometimes) society, which extended to male female relations.

The image of Islam that was deliberately portrayed and savored was a complex faith and tradition, with diverse trends and great appreciation for individuality - as many tastes and senses as one might find in appreciation, say, of honey, as many paths as there are individuals. Islam was presented as an exuberant, serene, intelligent, mysterious, value driven, open, dynamic, loving and peaceful faith. Yet there was open appreciation of the tensions within Islam, and the gap between what was seen as the ideal and the potential, and the real, of actual practice and divisions.

Morocco is an important center of Sufi tradition, its history deeply shaped by Sufi Cheikhs and traditions, and with these traditions binding Morocco to other parts of the world, perhaps most strikingly to West Africa where the great majority of the Muslim population follow one or the other of the large Sufi orders.

TABLE   Number of Youth Likely to Join Political, Religious, or Sufi Organizations

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Political parties	252	23.90%	268	25.42%	364	34.53%
Religious organizations	484	45.92%	252	23.90%	257	24.38%
Sufi *tariqas*	197	18.69%	195	18.50%	471	44.68%
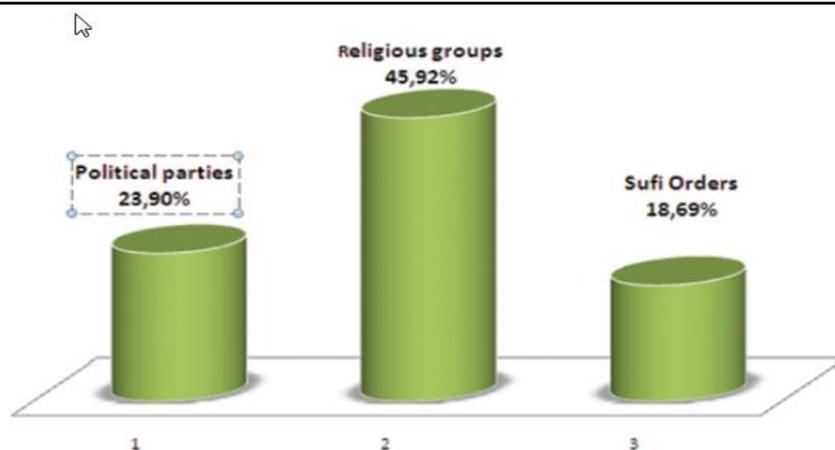
2.2. The Foundations Of The Initiative Way Of Soufism: Objectives And Challenges: The Deep Roots Of Traditional Islamic Education :

ERIC GEOFFROY IN HIS WORK INTITUTLE THE SOUFISM INDOOR ROAD OF ISLAM HAS EVOQUE THE MAIN FOUNDATIONS OF THE INITIATIVE WAY OF SOUFISM AND WHICH CONCERNS WHAT. The importance of Sufi scholarship to the world was highlighted, with examples including Rumi, the great poet and Mohamed Yunus (Grameen Bank founder). Arguments were made that Sufi traditions, which were tightly linked to guild structures (and remain so today in places like Fes) were a foundation of economic values and economic life. Sufism is the inner dimension of Sunni Islam. Taking its source in the Qur'an and in the Prophetic Tradition, it has often been defined as the "science of spiritual states" whose mastery must allow the initiate to go beyond his ego to achieve the knowledge and contemplation of God. Basically, the Sufi aspires to tap into the spiritual impulse (baraka) of the prophet Muhammad, transmitted for

centuries from master to disciple, through which he can fight against the passions and illusions that assail him. Highlighting universalism Sufism, Eric Geoffroy explains how this "science of the interior" was formed, and how, over the centuries, the great masters adapted doctrines and initiatory practices to the transformations of the Muslim world. It also shows that Sufism today constitutes a real antidote against various fundamentalism and that it is called to play a growing role in the West. Eric Geoffroy, an Islamic scholar, is the author of several books on Sufism.

2.3. Why Social development and what is meant by the term?

Social development was used in senses quite different from those normally in use in the World Bank. The primary connotation seemed at its core to center on human dignity and opportunity; the notion of human capabilities.

Social development means investing in people. It is necessary to remove the obstacles that prevent citizens from realizing their dreams with confidence and dignity. We must not be resigned to the fact that people living in poverty will always be poor. Social development is about helping people to move towards self-sufficiency.

To foster the success of society, it is also important to have a spiritual education in order to instill in people the values of ethics, morality, transparency and the fight against jealousy and go, so they can to be more productive at work, this investment in human capital and of a nature to strengthen the links between the members of the society, and consequently allows the improvement of the economic and social situation of the community, this religious education can not be guaranteed only by Sufism.

God is beautiful and loves Beauty: every work that is destined for Him must therefore be connected to the Cosmos in its harmonious totality and thus belongs to a universal solidarity, anterior to individual existence. If the purity of the intention makes the action beautiful, or perfect, it is no longer mere fruit of the reflections, desires, or feelings of the self, which has been annihilated for the benefit of the Divine, in Him, in the universe. The zakât thus has the primary function of purifying the ego of selfishness, by folding it to the Law, by the payment of a tithe, the calculation of which is made according to a percentage of the revenues: it does not belong to the individual will, although it takes spiritual value. In this very fact it sublimates and bears fruit. For "when the soul has been fertilized by the soul of the soul, by such a soul the world is fertilized" sings Rûmî.

2.4. Spiritual Islam and Sufism: "living together is doing together"

Sufism is the name given to the mystical movement within Islam; a Sufi is a Muslim who dedicates himself to the quest after mystical union or better said, 'reunion' with his Creator The name is Arabic in origin, being derived from the word suf meaning "wool, Sufism (Tasawwuf) embodies the purification of the heart by sincerely and obediently practicing the lifestyle of the Prophet Muhammad in all spheres of his life.

in spite of , Sufi Islam of many scholars and many researchers and specialists, it remained the most open and moderate ideological and ideological space to peace and peace, manifested by the acceptance of the other. The Sufis trace their origin of Sufism or Tasawwuf to the Prophet of Islam. The claim of Sufis that Tasawwuf had its source in the life of the Prophet and his companions is based on certain facts. The Prophet led an extremely simple life.

However , reaffirming that Islam is eminently "spiritual" may seem incongruous since Islam, the third monotheistic religion, revealed in the seventh century, carries within itself highly spiritual beliefs and practices made of meditations, invocations, praises to the Creator exercised by more than 1 billion Muslims still today in the world. It is true that at a time when religious fundamentalism seems to want to dictate the whole behavior of believers in a single possible way of coming closer to God and that the worst barbarities are being perpetrated in certain parts of the world in the name of God. even a vengeful and conquering Islam, saying and demonstrating that Islam is "a school for tolerance, conviviality and living together" is more than beneficial[5].

[5] Huê Trinh Nguyên, 2015