

Philosophy and Progress

Volumes LXXIII-LXXIV, January-June, July-December, 2023

ISSN 1607-2278 (Print), DOI : <https://doi.org/10.3329/pp.v73i1-2.75229>

SUFISM WITH THE INTEGRATION OF HUMANS: SEYYED HOSSEIN NASR'S PERSPECTIVE

Aamir Riyaz*

Abstract

In this research paper, I aim to explore and discover the relation of Sufism with the integration of humans in the light of Seyyed Hossein Nasr's view. I will also discuss the fundamental principle of Sufism, the historical development of Sufism, Seyyed Hossein Nasr's view on Sufism, the spiritual trends in Sufism, Classical as well as the Modern approach to Sufism, and finally Sufi thoughts and Practices. Sufism, which, in my opinion, is a psycho-physical analysis, is a philosophy of love and God-intoxication. Initially, it was ascetic and devotional but later became speculative and doctrinal. It is a path of spiritualism and achievement of purity and gnosis of God. It is a philosophy that is as old as Islam and an essential part of it. The Sufi practice comprises the dogma of love towards God through the love of human

* Associate Professor, Department of Philosophy Aligarh Muslim University, UP. India, E-mail: aamir.sp@amu.ac.in

beings, purification of the soul, the process of detachment, simplicity, and service to humankind. Most Sufis put an undivided importance on the moral value system and the sacred relation of *Murshid* (Guide) and *Murid* (Disciple). If we analyze these principles of Sufism, then it becomes clear that Sufism is a philosophy that promotes communal harmony, peace, tolerance, and co-existence in society. Seyyed Hossein Nasr explains Sufism as the marrow of the bones or the internal aspects of the Islamic revelation is the means par excellence whereby *Tawhid* is achieved. The integration of human beings implies the awareness of the One and the transformation of the countless in the light of the One. It is, therefore, the full realization of that faith or *Iman*, which is the fundamental basis of Islam.

Keywords: Sufism, *Tawhid*, *Murshid*, *Murid*, Seyyed Hossein Nasr

Introduction

There are various derivations of the term ‘Sufism’ in philosophy. According to early Muslim scholars like Kalabadhi, Al-Qushairi, Shaikh Ali Hujwiri, and others, the term ‘Sufism’ is derived from ‘*Ahl-us-Suffa*’ (those who live in the Prophet’s Mosque). Others like Abd al Qadir Jilani and Shihab al-din Suhrawardi opine that it is derived from *Saf*, meaning line or rank, because the Sufis occupied the first rank. Shihab al Din’s work *Awarif al-Maarif* is a standard treatise on mysticism extensively used in all mystic circles. He believes that the word *Sufi* is etymologically derived from “*suf*,” the coarse woolen cloth which, as he says, was worn by the Holy Prophet. Jami¹ and others tried to derive Sufism from the term “*Safa*,”

¹ His full name was Nuruddin Abdur Rahman. He was a 15th-century

which means purity. Some Western scholars think the word ‘Sufi’ is connected with “Sophist”. However, the most widely accepted view is that Sufism is derived from “*Suf*,” which means wool because woolen garments symbolize simplicity and renunciation. The plural of “*Suf*” is also used in the Holy Quran (16:86). Sufism as a philosophy is as ancient as Islam itself, which is usually considered as the inner or spiritual, or esoteric (*batin*) perspective of Islam. The outer or exoteric (*zahir*) dimension may be considered spiritual. The two sides, esoteric and exoteric, are independent of each other. The two dimensions can be more clearly explained through the concept of *Shariah*, *Tariqa*, and *Haqiqah*; whereas Nicholson States:

The outward religion (exoterism) known as *Shariah* may be linked to the circumference of a circle. The inner truth (esoterism) that lies at the heart of the religion and is known as *Haqiqah* may be linked to the circle’s center. The radius proceeding from the circumference to the center represents the mystical path known as *Tariqa* that leads from outward observance to inner conviction, from belief to vision, and from potency to act. Sufism comprises both esoterism and exoterism in its fold. (Nicholson, 2000, 5)

In my understanding, Sufism is a psycho-physical analysis, a viewpoint of love and God-intoxication. In Sufism, the goal of life is to attain oneness with God or to merge the finite soul with the infinite. The goal of Sufism is the disappearance of consciousness of the individual self and continue to exist into the Divine Being. After a close analysis, we find that initially, it was ascetic and religious and gradually became conjectural and rigid. Through the ages, the love of God and service to humanity

philosopher born in Iran; he is known for his mystic piety.

are considered the backbone of Sufism, which has been included in the Sufi tradition. Sufism is the practical dimension of Islamic philosophy that promotes the close relation between the individual and universal souls.

In reality, Sufism is the amalgamation of *Shariat*, *Tariqat*, and *Haqiqat*, which ultimately leads the pure soul to attain the *Marifah* (gnosis of God). Sufism is the process of purification and illumination of the soul, cleansing the heart, and finally attaining unification with God.

The Prophet (PBUH) said that *Shariah* is my word (*aqwal*), *Tariqah* is my deeds (*afaal*), *Haqiqah* is my spiritual state (*Ahwal*), and *Marifah* is my secrets (*Asrar*). *Shariah* is related to the exoteric aspect of religion, and *Haqiqah* is associated with the esoteric or inward vision of divine power. By achieving excellence in the understanding of Islamic law (*Shariah*), through virtuous behavior, one may move to the path leading to mysticism (*Tariqah*), and then onward he passes on to enlightenment (*Marifat*) and lastly to the fulfillment of the highest point of human existence (*Haqiqah*). (Qadri, 2007, 1)

Historical Development of Sufism

Usually, it is believed that Sufism came into existence towards the second or the beginning of the third century of the Islamic era. This erroneous idea connects Sufism with Greek philosophy, which had by that time begun to sneak into the minds of some of the learned Muslims. But the fact is that Sufism is as old as Islam itself. The earliest of the three greatest Islamic mystics were Prophet Mohammad (PBUH), his wife Khadijah (R), and Imam Ali (R). (Baldock, 2004) The development of Sufism from

its inception can be traced to the Holy Quran and the authentic Hadith of Prophet Mohammad (PBUH). These aspects belong to the first stage of the development of Sufism, which includes the names of Imam Hasan Basri, Abu Hashim, Abu Ishaq Ibrahim, Rabia Basri, and the like.

The second stage of Sufism began with Maruf Karkhi (815 C.E.), a follower of Imam Ali Musa ar-Rida, to whom he owed all his learning and accomplishments. Maruf was soon accompanied and supported by Dhul-Nun Misri, who is unanimously observed as a base of Islamic mysticism. After him, we now pass on to Bayazid of Bistan, an immediate of Dhul Nun Misri, who improved the then-existing situation of mysticism by instigating the doctrine of detachment and self-annihilation. He thinks that one can attain divinity by losing himself in God. From the above, it is clear that all these three stages of Sufism-ascetic, theosophical, and pantheistic-evolved from Islamic elements. (Nadvi, 1965, 84-85)

In the next stage, Junayd of Baghdad (909 C.E.) schematized the mystical principles and laid them in a documented form. However, Al-Ghazali popularized mysticism among several community segments by integrating it with the external laws (*Shariah*).

Seyyed Hossein Nasr's View of Sufism

Seyyed Hossein Nasr, in his essential writings, described Sūfīsm as the esoteric (inward) and mystical aspect of Islām. By esoterism, he means the internal aspect of both religion and reality itself of manifested reality. (Nasr, 2007, 74-75) Nasr places Sufism in a modern perspective by giving an elaborate account

of other religions like Christianity and Islam, thus widening the horizon of Sufism. Sufism is one such path, placed by God within the bosom of Islam in order to provide the possibility of spiritual realization for the millions of men who, over the ages, have followed and continue to follow the religion of the Holy Quran. The path within Islam leads from the particular to the universal, from multiplicity to unity, and from form to the supra-formal essence. Its function is to enable man to realize Divine oneness with God (*Tawhid*). It serves the function of reminding man of who he really is, which means that man is awakened from this dream which he calls his ordinary life and that his soul is free from the confines of that illusory prison of the ego, which has its objective counterpart in what is called 'the world' in religious parlance. (Nasr, 2008, 20-21)

In *The Garden of Truth*, Nasr says:

Sufism is an Islamic spiritual path that makes possible for us to reach Here and the Now, which are so close to us and yet so unattainable. It possesses a key that can open the door to our inner levels of existence and allows us to know who we are, what we are doing here, and where we should be going. It also makes possible knowledge and love of God at the highest level. It is not the only path that provides such possibilities in this day and age, but it is, relatively speaking, one of the most complete, well preserved, and accessible of spiritual paths in our world. (Nasr, 2008, pp.140-141)

Sufism speaks essentially of three elements: the nature of God, the nature of man, and the spiritual virtues, which alone make possible the realization of God and which alone can prepare man to become worthy of the exalted station of *ahsan taqwim* (best creation). These are the eternal elements of Sufism as of every true

mystic path. The mystic path as it exists in Sufism is one in which man dies to his carnal nature in order to be reborn in *divinis* and hence to become united with the Truth. (Nase, 2008, 22)

Nasr agrees with and accepts the description of Martin Lings as elaborated in his book *What is Sūfism?* Lings elucidated by using the words of Ibn Arabi, who said, “Enter me, O Lord, into the deep of the Ocean of Thine Infinite Oneness” during his prayer. Lings clarifies the word ‘Ocean’ as an allegorical orientation to the end towards which the path of a Sūfī is directed. Later, he described with the help of this symbol that over time, “Revelation ‘flows’ like a great tidal wave from the Ocean of Infinitude to the shores of our finite world; and Sūfism is the vocation and the discipline and the science of plunging into the ebb of one of these waves and being drawn back with it to its Eternal and Infinite Source. (Lings, 2005, 11)

In The Garden of Truth, Nasr says:

Sufism is an Islamic spiritual path that makes possible for us to reach Here and the Now, which are so close to us and yet so unattainable. It possesses a key that can open the door to our inner levels of existence and allows us to know who we are, what we are doing here, and where we should be going. It also makes possible knowledge and love of God at the highest level. It is not the only path that provides such possibilities in this day and age, but it is, relatively speaking, one of the most complete, well preserved, and accessible of spiritual paths in our world. (Nasr, 2008, pp.140-141)

Thus, “Sūfism here means to surrender to God, and it is not conceivable without understanding and love of the oneness of God, which is known as *Tawheed* in Islām. Henceforth, it is significant here to remark that Sūfism is not in contradiction

with Islāmic tradition or Islāmic mysticism, which is why Islāmic revelation becomes the dominant characteristic of Ṣūfīsm as well and is considered as authentic and strong. He acknowledged Ṣūfīsm as a kind of mysticism in its deepest and original sense: mysticism “by definition is concerned above all with the mysteries of the kingdom of Heaven” (Lings 2005, 12). He concentrates on the etymological connotation of the term ‘mystery’ and ‘mystic’, which are derivatives of the Greek term ‘*muen*’, which means “to keep silent, to keep quiet.” Nasr tries to clarify this expression through a Persian poem: “Whoever is taught the mysteries of God, his mouth has become sealed and his lips sewn.” The peace of which Nasr and a Ṣūfī talk about is the esoteric (inward) truth, which leads to the inward truth about one remains outwardly silent. In this way, Nasr claims, “mysticism is the discipline that can be equated with Sufism, not in the modern sense of something ambiguous, vague and illogical.” (Nasr, 2010, 275-276)

Usually, it is said that a mystic or a Ṣūfī could be categorized as one who questions ‘the straight path’. And for a query of that path, a Ṣūfī tries to find the Ultimate Truth, as they believe that for it, they have to come, and for it, they have to return. This is the crucial postulation of the Ṣūfī that is summarized in a single verse of the Qur’ān: “*Inna li ‘Llahi wa-inna ilayhi raji’un*, (Verily we are for God and verily unto Him, we are returning).” (Qur’ān 2: 156) The idea of recurring to the Almighty God is indispensable for a Ṣūfī. Without this, a Ṣūfī calls himself a traveler and follows and practices it with complete devotion. Nasr says:

The sources of Ṣūfīsm from the inner dimensions of Islāmic Revelation, that is, the Holy Qur’ān as explained by him ‘the

marrow of the bone and the inner being of the prophet and his commands (*hadith*). His companions followed these Prophetic instructions, especially Imam Ali (R), whom Nasr considered the most prominent figure. After that, these instructions were transmitted to the next generations Salman-e-Farsi and Hasan al-Basri and the grandsons of the Prophet Imam Hasan and Imam Husain. Nasr considered them as the initial figures of Ṣūfīsm through which Ṣūfī tradition reached the people. Further, he explains that Ṣūfīsm could not be created nor could one become a Ṣūfī by simply reading the text of the *Qur'ān* and *Hadith* unless God spiritually helps him. These texts are considered a foundational doctrine for Ṣūfīsm but alone cannot help to become a true Ṣūfī; it needs a spiritual guide from the spiritual Ṣūfī masters transmitted from the Prophet generation by generation; Nasr calls it *Walayat*. (Nasr, 2010, 286)

Nasr trusts these Ṣūfī masters represent the esoteric dimension of Islām. By accepting all these ideologies, one can free himself from hypocrisy, polytheism, and the prison of multiplicity, as Nasr remarks:

The whole program of Ṣūfīsm, of the spiritual way or, *Tariqah*, is to free man from the prison of multiplicity, to cure him from hypocrisy, and to make him whole, for it is only in being whole that man can become holy. Men confess to one God but live and act as if there were many gods. They thus suffer from the cardinal sin of 'polytheism' or *shirk*, from hypocrisy whereby they profess one thing on one level and, on another act, according to something else. Ṣūfīsm seeks to bring this *shirk* into the open and thereby cure the soul of this deadly malady. It aims to make man whole again, as in the Edenic state. In other words, the goal of Ṣūfīsm is the integration of man in all the depth and breadth of his existence, in all the fullness comprised like the universal man (*al-insan al-kamil*). (Nasr, 1977, 43)

The manuscript quoted above clearly says that Nasr's standpoint on Ṣūfism is the ultimate way to remove the modern man from frustration created by the current societal structures. He understands Ṣūfism as integrating and regaining people from dirt and polytheism, i.e., *shirk* and multiplicity. Nevertheless, it is to be understood that he does not deny pluralism. For him, if Ṣūfism is accepted and followed appropriately, it will lead to the integration of man, which is the age requirement. According to Nasr:

While the perennial and Ṣūfī characteristics possibly created postmodern tendencies in his ideology, he is strongly critical of postmodernity. His meaning of tradition has become related to the perennial wisdom which, he says, lies in every religion and is like *Sophia Perennis* of the Western tradition, *Sanatana Dharma* in Hindus and *al-Hikmat al-Khalidah* in Muslims. (Nasr, 1989, 65)

He finds the Perennial Philosophy as an outline for everyday life, providing a joint groundwork of metaphysical and epistemological systems. It is chiefly connected with the One Divine Reality significant to the manifold world of things. After all Nasr's thoughts look like Aldous Huxley's views, which he explains in his book *The Perennial Philosophy*:

In studying the Perennial Philosophy, we can begin either at the bottom, with practice and morality; or at the top, with a consideration of metaphysical truths; or, finally, in the middle, at the focal point where mind and matter, action and thought have their meeting place in human psychology. The lower gate is that preferred by strictly practical teachers—men who, like Gautama Buddha, have no use for speculation and whose primary concern is to put out in men's hearts the hideous fires of greed, resentment, and infatuation. Through the upper

gate go those whose vocation is to think and speculate — the born philosophers and theologians. The middle gate gives entrance to the exponents of what has been called ‘spiritual religion’ — the devout contemplatives of India, the Ṣūfīs of Islām, the Catholic mystics of the later Middle Ages, and, in the Protestant tradition, such men as Denk and Franck and Castellio, as Everard and John Smith and the first Quakers and William Law. (Huxley, 1947, 07)

From supporting the Perennial Philosophy, Nasr followed Jalal al-din Rumi and his approach. Nasr describes him:

Vast sea into which all the streams of earlier Islāmīc Spirituality had flown so that his rapport with the earlier Ṣūfī tradition was not merely scholarly and formal. Nasr mentions that Rumi was essential and experiential in that he contained within himself the earlier Ṣūfī tradition and was more familiar with all the spiritual personalities of his age. Through Rumi’s *Diwan* and *Mathnawi*, several Ṣūfīs and saints shine and re-interred into the realm of Islāmīc spirituality. The earliest saints of Islām, such as Bāyāzīd al-Bastamī, Hallāj, Dhu’l-Nūn al-Misrī, Ma’rūf al-Karkhī, and Abū’l-Hasan al-Kharraqānī, and later Ṣūfīs like Ibn Arabi were significantly identified in Rumi’s works. He accepted and gained mutual understanding with Ibn Arabi’s conception of *Wahdat al-Wujud*, the transcendental unity of Being. It is the central doctrine in Ṣūfīsm and is discernible from his poetry. Rumi follows Ibn Arabi in believing that the existence of everything is identical with the relation of that particular being to Being Itself, that existents are nothing but the relation they possess to the Absolute. (Nasr, 1974, p. 05)

Numerous Islāmīc philosophers like Mullā Sadra and others later developed this metaphysical approach. This spiritual effort is reflected in Rumi’s literature, that is why Rumi is regarded as

the most critical figure in Şūfism. This was one of the reasons for Nasr to accept Rumi's Philosophy and approach and to propagate perennial philosophy that not only counters modernism and its allied philosophies but also places Nasr in a situation where he is being assessed in the same line of Mystic and Şūfis.

Sufism and Integration of Man

In his description of Sufism, Nasr takes it as the marrow of the bones or internal dimension of the Islamic revelation through which we can achieve the gnosis of God (*Tawhid*). All Muslims believe in the oneness of God, but only the Sufis realize the mysteries of the oneness of God or *Tawhid*. He further says:

A Sufi is the one who sees God everywhere. The whole program of Sufism, or the spiritual way or the *Tariqah*, is to free man from the prison of Multiplicity, cure him from hypocrisy, and make him whole. Men confess to one God but live and act as if there were many gods. They thus suffer from the cardinal sin of polytheism (*Shirk*), from hypocrisy whereby they profess one thing on one level and, on another act, according to something else. Sufism seeks to bring this shirk into the open and thereby cure the soul of this deadly malady. It aims to make man whole again, as in the Edenic state. In other words, the goal of Sufism is the integration of man in all the depth and breadth of his existence, in all the amplitude which is included like the universal man (*al-Insan al Kamil*). (Nasr, 1972, p.43)

Nasr believes that human beings can achieve ultimate happiness only by being faithful to nature, which implies that they must be integrated. To attain this happiness, we can use Sufism as a tool because it is only through this state of purity and wholeness that we can achieve happiness.

Sufi principles comprise metaphysics, cosmology, psychology, and eschatology, frequently linked with psychology and rarely with metaphysics. The dogma of the oneness of God or *Tawhid* creates the center of all Sufi metaphysics, and it is because of the misunderstanding of this essential doctrine, many orientalist charged it as pantheistic theory. Sufi principle does not declare that God is the creation but that the product, to the degree that it is accurate, cannot be entirely apart from God. Sufi metaphysics furthermore describes the transitional level of reality between the physical world and God. Concerning cosmology, the Sufi principles do not provide explanations of physics or chemistry. Still, they are a complete science of the cosmos by which man tries to find where he is in the multiple structured worlds and where he should be going. The spiritual man aims to pass through the cosmos and finally outside it. Sufi cosmology delivers the plan with which we can get his bearings for this journey. Therefore, Sufi cosmology explains not the object's quantitative characteristics, as in current science, but its qualitative and symbolic elements. It casts a light upon things so that they become luminary subjects of observation, well-articulated and transparent, losing their customary opaque and dark. (Nasr, 1972)

Concerning psychology, it must be considered that Sufism comprises a far-reaching system of therapeutic the disorder of the soul and, in reality, flourishes where so many modern psychiatric and psychoanalytical devices fail. This is why only the higher can know the lower; only the spirit can know the psyche and illuminate its dusky corner. Only he whose soul has become integrated and illuminated has the power and capability to treat the soul of others. Anybody else who makes such a claim is either ignorant or fake.

In the integration of man, the role of spiritual technique is essential as it is only through the Divine Presence and *barakah* confined in the methods of Sufism. Normal human beings usually move from the basics of their existence towards the borderlines, separating themselves in the multiplicity of the temporal world like waves of an ocean that break into a thousand drops against the rocks of the sea shores. This outer and external approach must be controlled and revised so that we may live internally, with his response and inclinations moving towards the center rather than towards the rim, for at the center lives the One, the unpolluted and indescribable Being, which is the substance of all beatitude and goodness, however at the boundary is non-existence and momentary being. To move in upon the Sufi track, to start into the way of *Tariqah*, is to be given this practicality of reversing the soul's inclination from the external to the internal. (Nasr, 1972)

To attain the condition of turning the soul from multiplicity to the oneness of being, the procedure of Sufism focuses firstly on the practice of *Shariah*. To exercise the *Shariah* is already to achieve a process of integration as an essential base and by indicating the total integration is attained in spiritual awareness. The everyday prayers are the fundamental means of integrating man's psychic elements and systematizing them with the physical features of his existence. Hafiz says, "How happy are those who are always praying." (Nasr, 2008, p.37)

The integration process here is not quantitative but qualitative and vertical. This indirectly means Sufism is not merely the conventional form of prayer, it contains different forms of *dhikr*, or invocation, in which all differences and separation from the Almighty God are abolished, and man

achieves *Tawhid*. However, this method of changing man's psyche appears slow at first, but with the help of *dhikr*, as united with a suitable form of contemplation or *fikr*, the individual primarily obtains an integrated soul, unadulterated and complete like gold. And then in the *dhikr* he offers turns his soul to God in the supreme form of sacrifice. Lastly, in *fana* (annihilation) and *baqa* (subsistence), a Sufi comprehends that he never was different from the Ultimate Being. In his opinions and activities supplied from a single center, the man who has achieved the integration process is founded on a series of unchallengeable doctrines.

He has been healed of that hypocrisy in which most men live, and therefore, since the mask of differences, which conceals the inner light in most men, has been detached. Like the sun, he reflects his light wherever he goes. The Islamic ideals of unifying the contemplative and active ways are realized in his personality. He does not contemplate or perform; his contemplation and meditation are unified with the purest and most intense activity. Islam has continuously wanted to give rise to integration and unity, whether socially, politically, economically, morally, or intellectually. The integration achieved by Sufism is the essence of this Islamic ideal.

Nasr, in his book *Sufi Essays*, says:

The integration of man means the realization of the One and the transmutation of the many in the light of the One. It is, therefore, the full attainment of that faith or *Iman*, which is the core and basis of Islam. He who has achieved this integration, in sacrificing his soul inwardly to God, also renders the greatest service to Islam and, in fact, to the truth in whatever form it might be found. (Nasr, 1972, 51)

Finally,

Sufism is a tool for the integration of humans and improves human beings from unholiness and polytheism. Sufism helps humanity stand with unity and dignity and serve every individual person across the globe. The notion of Sufism, in modern interpretation, provides a way to unite humanity for its overall happiness and well-being. It is like the heart of the body of Islam, which is invisible from the outer side of the world but provides nourishment for the entire creature. It is a weapon that can mitigate the overall suffering of humanity at large if followed in the true sense of the term. It is an Islamic mystical route that makes reaching the ultimate reality possible. Somehow, it is close to us, yet it is difficult to achieve. Through Sufism, we can move from multiplicity to centrality, from unholiness to holiness, from many to one.

References

- Ali, Abdullah Yusuf, (2019). *The Holy Quran*, New Delhi: Kitab Bhavan.
- Arberry, A. J. (1943). *An Introduction to the History of Sufis.*, New Delhi: Oxford University Press.
- Baldock, John. (2004). *The Essence of Sufism*, London: Arcturus Publications.
- Huxley, Aldous. (1947). *The Perennial Philosophy*, London: Chatto and Windus.
- Lings, Martin, (2005). *What is Sufism?* Lahore: Suhail Academy, Pakistan.
- Nadwi, S.M. (1964). *Muslim Thoughts and Its Sources*, New Delhi: Idharah-i-Adabiyat-i.

- Nasr, S. H. (1964). *Three Muslim Sages: Avicenna- Suhrawardi- Ibn 'Arabi*, London: Harvard University Press.
- Nasr, S. H. (2008). *Living Sufism*. Kashmir: Gulshan Books, Srinagar.
- Nasr, S.H. (1972). *Sufi Essays*, Albany: State University of New York Press.
- Nasr, S.H. (1987). *Islamic Spirituality, Foundations*, London: Routledge & Kegan Paul.
- Nasr, S.H. (1989). *Knowledge and The Sacred*, New York: State University of New York.
- Nasr, S.H. (2006). *Islamic Philosophy from its Origin to the Present*, New York: State University of New York Press.
- Nasr, S.H. (2008). *The Garden of Truth: The Vision and Promise of Sufism, Islam's Mystical Tradition*. New York: Harper One.
- Nasr, S.H. (2010). *Islam in the Modern World: Challenged by the West, Threatened by the Fundamentalism, Keeping Faith with Tradition*, New York USA: Happer Collins.
- Nicholson, R.A. (2000). *Sufism, the mystical Doctrine and the Idea of Personality*, New Delhi: Adam Publisher and Distributor.
- Qadri, M. R. (2007). *Great Mystic of Islam*, New Delhi: Adam Publisher and Distributor.
- Rizvi, S. A. A. (1994). *A History of Sufism in India*, New Delhi: Munshiram Manoharlal Publishers.
- Subhan, J. A. (2011). *Sufism: Its Saints and Shrines*, New Delhi: Cosmo Publications.