

## Impact of Sufism on Pakistani society in the 21<sup>st</sup> Century: A Grounded Theory

Bareera Saeed<sup>\*1-2</sup> | Syeda Salma Hasan<sup>3</sup> | Muhammad Asir Ajmal<sup>4</sup>

1. Department of Health Professional Technologies, Faculty of Allied Health Sciences, The University of Lahore, Lahore, Pakistan.
2. Department of Psychology, University of Karachi, Karachi Pakistan.
3. Department of Psychology, Government College University Lahore, Lahore, Pakistan
4. Faculty of Arts and Social Sciences, GIFT University, Gujranwala, Pakistan.

**\*Correspondence Emails:** bareera.saeed@dhpt.uol.edu.pk | bareerasaeedwarraich@gmail.com

Published: August 16, 2021

### Abstract

Sufism is an esoteric school of Islam that developed in the early era of Islamic history, even during the lifetime of Prophet Muhammad, with the objective of spiritual instruction and self-purification. This study examined the impact of Sufism in our society in present days qualitative study design was used and Grounded Theory (GT) was used for coding the data and developing the therapeutic model. Focus group discussion was used to gather information about how Sufism has psychological impacts in our daily routine matters and how much Sufism is embedded in our society. Focus group was conducted on four students of B.A/ B.Sc. (Hons.) final semester and four scholarly teacher of Government College University Lahore who have knowledge about Sufism and also personally experience the impacts of Sufism. Theoretical model which developed by using GT method is identified the social, psychological, spiritual and political impact of Sufism on Pakistani society in 21<sup>st</sup> century.

**Keywords:** Sufism, Pakistan, 21<sup>st</sup> Century, Mysticism, Grounded Theory (GT), psychological impact, spirituality, qualitative study.

### How to Cite:

Saeed, B., Hasan, S. S., & Ajmal, M. A. (2021). Impact of Sufism on Pakistani society in the 21<sup>st</sup> Century: A Grounded Theory. *Journal of Humanities, Social and Management Sciences (JHSMS)*, 2(1), 38-49. <https://doi.org/10.47264/idea.jhsms/2.1.4>

### Publisher's Note:

IDEA PUBLISHERS (IDEA Journals Group) stands neutral regarding jurisdictional claims in the published maps and institutional affiliations.

### Copyright:

© 2021 The Author(s), published by IDEA PUBLISHERS (IDEA Journals Group)

This is an Open Access article published under the Creative Commons Attribution-Non Commercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>)



## 1. Introduction

*Sufism* is a spiritual phenomenon. It has deep roots in our society in its multiple dimensions. Even in this age of reason we cannot negate the fact of spirituality. Freud, father of modern psychology and founder of psychoanalysis call the religion as an illusion and moreover he said religion is nothing but psychology projected into the eternal world (Kim, 2020). Its theoretical perspective might be applicable in Freudian culture but due to cultural differential, it might not be valid in Asia especially in Pakistan where people cannot negate the religion. As in Asian culture Sufi psychotherapy uses to cure the mentally disturbed people (Ishmah, 2020). Dr. Ajmal define the Sufi psychotherapy as a mode of psychological treatment which is based upon such a metaphysics which embodies Islamic tradition in sense (Harel *et al.*, 2021). In 21st century *Sufism* has strong influence on modern mind, all problem of modern man originate due to the loss of its origin and *Sufism* helps it to budge towards its origin. *Sufi* (man of God) shown the course of how to proceed towards actual being. This study helps us to explore how non-scientific phenomena help the scientific psychological issues. Why psychology stay as thunderstruck in its some areas especially when it applies in Asian cultures (Aliyah & Supriyadi, 2018).

*Sufism* is thus something the denotation of religion more than others. It knows about the mysteries of the creation of the man and universe, and the Creator (Ali, 2019). Martin Lings considers Revelation a wave flowing from the infinitude ocean of eternity which comes from the timeless to this temporal world and *Sufism* is that state which enables the *Sufi* to ebb with some part of that flow of the revelation; from time to time a revelation flow like a great tidal wave from the ocean of infinitude to the shores of our finite world, and *Sufism* is the vocation and the discipline and the science of plunging into ebb of one of this wave and being drawn back with it to its eternal and infinite. Source Lings explains further that people question the ebbing of the *Sufi* that what and how the *Sufi* ebbs toward the eternity. Lings answers that only after the first stage that is resurrection, the body of the *Sufi* can ebb and the soul ebbs after the death of the *Sufi* (Aliyah & Supriyadi, 2018). *Imam Ghazali* also explained this phenomena that body has ebbed but soul is captivated in the cage of the body and would fly after his death. The stages of becoming the Sufi and ebbing toward the source are the center of conscience of the *Sufis* (Zaini, 2016).

There are various interpretations regarding the meaning of word *Sufi*. First time this word use for those people who took stand for the right against the evils of the time (Faruque, 2021). Another interpretation is in book of *Hazrat Ali-bin-Usman Alhajware, Kashaf-ul-Majob* this word trace its origin from word *Soo'* which means wool. *Sufi* wears the rag of woolen which is symbol of humiliation (Coppens, 2018). A renowned historian *Abul Fida* believes that *Ashabi-safa* called *Sufi* because they were stayed in one *sufa* of *Masjid-e-Nabwie*. They cut from material world and devoted themselves completely for Allah Almighty. Some scholars believe that this come from word *Suff*, a row, *Sufi* will stand in the first row in the Day of Judgment. A further origin is from the Greek, *Sophia* which signifies the wisdom. But in *Quran* these people call very in their own way by terms: *Sabirin* (patient men), *Abrar* (virtuous men), *Zuhhad* (pious men) (Melchert, 2016).

*Sufi* is someone who understands religion more than an ordinary follower of Islam. A *Sufi* has been defined in various ways by well-known Islamic authorities. *Sufi* is a Muslim who seek close, direct and personal experience of God, and who are often, therefore, described as

mystics. Man is the mystery of God. For mysterious purpose, man was outwardly created of clay and God breathed life into him (Sidik, 2018). *Hazrat Abu ul Hason* said *Tassawuf* is the renunciation of the desires of *Nafs*. *Dhun Nun Misri* define the *Sufi* as one whose accords with his behavior and whose silence indicates his state and who discard worldly connection (Arifah, 2018). There is number of researches, books, articles on the topic of *Sufism* in field of Islamic and social sciences. Past researches and studies shows that history of *Sufism*, origin of *Sufism*, *silsalay* (orders) in *Sufism*, practices of *Sufism*, *Sufi* traditions, *Sufi* culture, *Sufism* and *Islam* and political influences on *Sufism*. But there is need to investigate the psychological impacts of *Sufism* in present days in our society. Secondly there is need to draw line between the meanings of *Sufism* for common man and for *Sufi*.

## 2. Literature review

Whenever we talk about *Sufism* in subcontinent generally and in Pakistan particularly, we find its origin from the fertile land of Persia. So first to know about the Persian *Sufism* would help to trace the *Sufi* movements in the subcontinent. The rich Persian *Sufi* literature and culture was so dynamic and grand in its nature that it was once considered as one of the main homelands of the early *Sufism*, and like a fountain also irrigated the adjacent lands. The influence of Persian *Sufism* extended from present day Pakistan up through central Asia into the Turkic part of the northern lands of Persia, that is to say, *Khurasan* and upper *Transoxiana*, which today comprise the newly independent countries of Turkmenistan, Uzbekistan, Tajikistan, Kyrgyzstan, and part of southern central Kazakhstan (Andrabi, 2015). There were two schools of *Sufism* of *Khurasan* and *Baghdad*. The former believed in intoxication and the later in sobriety. *Abu Baker Shibli*, the pious woman of *Basra* *Rabi 'a al- 'Adawiyya*, *Abu' l Qasim al-Junayd* and *Hasan al-Basr*, all belonged to the *Baghdadian Sufis*. *Mansur Hallaj* belonged also to the *Baghdadian* school of thought (Algar, 2018). The Arabic literature on the contrary did not take any influence from this cultural movement though the origin of *Sufi* literature emanated from the Arabic language of the Holy Quran and Hadith. Many Persian *Sufis* also wrote poetry in Arabic literature like *Imam Ghazali*, *Abu Baker Shibli* and *Mansoor Hallaj*. But instead of all these facts, *Sufi* literature in Persian spread throughout the Islamic world and shaped the spiritual identity of the people assembling under the new emerging Ottoman civilization. *Jalal ud din Rumi* who was from present day Turkey, also wrote in Persian, and became a common symbol of *Sufism* not only in Turkey and Persia but also in the whole Islamic world where Persian could be understood (Algar, 2018).

The land of South Asia and India could also not help taking influence of these grandiose *Sufi* movements. Persian language was the official language of India and in the reign of *Akbar* the Great *Sufism* along with the *Bukti* movement flourished throughout the Indian region (Murphy, 2016). A great name of *Shah Khalilullah*, in the 15<sup>th</sup> century is also very important as far as the spread of *Sufism* in the subcontinent is concerned. He was the son of *Shah Ni `matullah*, and his progeny commenced the *Ni `matullahi* order in Deccan. They were the Persian speaking people and so ultimately they not only preached in Persian language but also publicized Persian culture. The language of Urdu was adopted for the literary expression in the 18<sup>th</sup> century after *Shah Waliullah* which later became the symbol of Islamic civilization in India (Huda, 2021). The traces of the *Sufism* in subcontinent are very deep in the soil of this region. Before *Muhammad Bin Qasim* in 8<sup>th</sup> century, the *Sufis* and the Muslim scholars use to come to India for the purpose of the spread of *Islam*. In present day Srilanka, the Arab traders were used to come even before the advent of *Islam*. After the spread of *Islam* in Arab the Muslim traders

found their ways throughout the world and also became the flag bearers of their religion and preached it wherever they went. The present day Bangladesh and many other coastal areas like Srilanka in the South Asia were the first ones which were fertilized for the spread of Islam by the Muslim scholars and *Sufis*. The *Sufis* and the Muslim *Ulama* traced their way toward the subcontinent through the Muslim traders. This was the first form of interaction of *Sufism* to the South Asian land (Syatori, 2019; Khan & Bano, 2020).

After *Muhammad Bin Qasim*, the Muslim warriors started to come intermittently. Many dynasties found the time to rule over the land of India. The activities of the Muslim scholars on the other hand were very nonpolitical. They preached the values of *Islam* very politely and were successful in their mission to bring the creation of *Allah* to the light of the Right from the darkness of the ignorance. They, although some of the *Sufis* remained indifferent of the Muslim invaders, rulers and warriors but time by time some of them were the ones who also guided the Muslim rulers to adopt the appropriate ways of governance for the wellbeing of both *Islam* and the whole mankind (Afrianti, 2016). The first lesson of these *Sufis* was tolerance, brotherhood and respect of the humanity. So many people were attracted to them and massively started to embrace *Islam*. *Chistiya*, *Suharwadiya*, *Qadriya* and *Naqshbandiya* are the four major schools of thought that spread four different ways of meeting the same goal. *Mueen ud Din Chishti Ajmeri*, *Beha ud Din Zakria Multani*, *Ali Bin Usman Hajweri*, and many other respectable saints came to India and devoted their lives for the Right. The *Chistiya* school of thought was named after the respectable saint of *Mueen ud Din Chishti Ajmeri*, and the *Qadriya* was after *Abd ul Qadir Gilani*. The latter belonged to Persia but his followers came to India and preached this school of thought (Sedgwick, 2018). The center of the *Suhurwadiya* school of thought was Multan, but the people of Sindh, Punjab, the present day India, Balochistan, even Afghanistan widely took influence of the this chain. Outch became the second center of influence of this ideology because of the services of the *Makhdoom Jahanian Jehan Gashat*. Ajmer, Pakpatan, and Delhi were the centers of influence of the *Chishtiyah silsilah*, and many saints of this school gave services in these areas. Mainly Outch was the center of the *Qadriyah* chain but it also extended in Punjab and Sindh.

The *Naqshbendiya silsilah* started in Serhind but later it swelled throughout the subcontinent and even in the whole *Arab* afterwards. *Sayyed Ali Shah Hamdni* is a prominent name as far as the extension of *Islam* and *Sufi* values are concerned (Ishmah, 2020). *Ghoth Beha ud Din Zakria Multani* reformed and renewed the believes of the people of the Sindh and Multan and many Ishmaelites, and Quarantines returned to the true spirit of *Islam* and so the people became *Sunnis* and active participants for the welfare of *Islam* (Wulandari, 2017). Many of these *Sufis* and scholars directly challenged the nasty, malicious and repulsive authorities of their times and didn't reluctant even for a single moment to say the Right before them. The *Chistiah silsila* abhorred to go to the courts while the scholars of the *Suharwardia*, *Qadria*, and *Naqshbendiya* chains remained active for the political, social, economic, and moral reforms of the Muslims of the subcontinent. Many Muslim rulers took influence of these *Sufis* and implemented *Shari'a* for the Muslim masses. The *Chistiah* chain though remained apparently unconcerned of the court activities but they were fully aware of the inclinations of their rulers and kept them up to date with the current affairs. *Shah Fakhur din* is an important name in this context that changed the views and interests of the king of his times and made him aware of the deteriorating and worsening condition of that time (Rakhmanova, 2020).



Psychology and Sufism are interlinked. Psychology is the science of soul/Mind. It focuses on the mind and examines the mental instrument with which man is bested whereas *Sufism* defines the forces which guided and direct to manipulate these instruments. Mind that controls the spiritual aspects of the personality and the former is something extremely limitless. Mind and many of its other tools control the tasks of the whole body, but spirituality is something that even helps those tools to function properly, and guides the man to approach his final destiny. The soul has three phases. They explain the three phases of soul that are *Nafs*, which is selfish and lustful self, *Qalb*, which is intelligent and bright self and *Ruh*, which is spiritual and intuitional self. *Nafs* is the ego of Freud which works on the pleasure principle; *Nafs* is a negative force which binds us with the physical existence. *Nafs* works on two planes one is physical which consists of our body desires like hunger, comfort, sexual pleasure etc. And second is mental plane it consistence of urge for self-preservation and covert itself in the greedy spirit with the help of two forces of jealous and predetermines (Homerin, 2017).

In Sufism the basic principle of the spirit is that man is composed of two things first matter and the other spirit. The body belongs to matter and spirit belongs to God. Ultimately the connection of man and God is as essential as is the relation between the body and the spirit. The concept of soul is related to the moral hierarchy of man. It means that it is very important in making the man a moral entity and the basic dynamic force of his motives or behaviors. This is also the way of the development of the self or personality. As, a man controls how to follow the right and how to avoid the wrong. To many Sufis it is called *Tazkiyyah* as the soul is purified through this process of self-control. It also means that the right in man is swelled overly to the extent that it overwhelms the evil forces which are given impetus by naifs. Carl Roger calls it the “the becoming of a person” (Chaudhry, 2008).

### 3. Theoretical framework

Sufism has a lasting effect on South Asian religious, cultural, and social life. The continuous work of Sufi preachers helps explain Islam's vast geographic presence in subcontinent. Sufi saints pioneered the mystical style of Islam. Sufi academics from all across continental Asia were vital and influential in the social, economic, and philosophical development of civilization. In addition to preaching in large towns and intellectual centers, Sufis went out to poor and disenfranchised rural populations, preaching in local languages such as Urdu, Sindhi, and Punjabi as opposed to Persian, Turkish, and Arabic. Sufism arose as a “moral and comprehensive socio-religious force” influencing other religious traditions such as Hinduism. Their spiritual rituals and simple way of life drew individuals from all walks of life. Today, mystical stories and folk songs surround their lessons of humanity, love for God, and Prophet. Sufis were adamant about avoiding religious and communal conflict and aspired to be peaceful members of civic society. Furthermore, it is Sufism's attitude of tolerance, adaptation, piety, and charisma that has allowed it to remain a cornerstone of mystical Islam in subcontinent. The modern institutions either political or economic challenged the old structures of Sufism and the configuration of the Muslim states and called for to need to revive all the foundations of Sufi order and the composition of typical Muslim states. The Muslims and the Sufis of the modern era faced the modern invasion of western modernity with all its components of modern democratic features, economic ideologies, modern discourse of education with the advancements in science and a need to progress in all the fields of knowledge with scientific

methods and techniques, nationalism and as a result limitations or gradual corrosion of the universal concept of brotherhood among the Muslims, the evolution of the typical arrangement of the institution of family that threatened conventional model of family life in the Muslim societies, the rise of the middle class, urbanization, mobilization and experienced all those political, economic and social transformations of the Western societies that they experienced at the time of industrialization.

These changes came very late in the Muslim societies, as they repelled these modern revolutions considering them a threat to the Islamic conventions and set of beliefs. And the western societies had gone through these transformations at the cost of the liberations of these Muslim regions in the name of colonialization. The field of technology in these western regions took advanced steps in an era when these Muslim regions were subjected to them and their economic or intellectual growth was hindered by the western masters or authorities. As a result this process of modernization was not accepted by the Muslim societies or the Sufi orders also because of the fact that they were considered part and parcel of colonization and the other ways of subjugation. Many Muslim societies did not accept modernism also because its torchbearers were their old rivals on whom they had the upper hand once in the field of learning and were more advanced and prosperous than these Crusaders. Besides, capitalism and the issues of interest initiated a series of conflicting arguments of the Muslim scholars. The Muslim traditions were also felt in danger zone and the problems of accommodation of the religious beliefs and rituals became an issue in a new social and economic set up where the advancements were demanding the rapid growth of thought and intellect. In this prospect of rapidly changing scenario on worldly level and the establishment of different international organizations, after the world war one and different movements of these western countries like feminism, human rights and many others also affected the thought of the Muslim world. So, gender equality, women suffrage, the active participation of Muslim women in social and economic spheres. The difference between the modern reformers of the Muslim societies and the Sufis was also not settled (Kim, 2020).

#### **4. Research methodology**

Research design qualitative method was used. Data was collected through focus group discussion technique. Participants Focus group consist of eight participant who have deep knowledge about Sufism and also personally experience the impacts of Sufism in their personal lives, in which four were student of final semester of BA/B.Sc (hons) and other four were scholarly teacher of GC University, Lahore. Focus groups are used to explore the perceptions, opinions, beliefs and attitudes towards a product, service, concept, and proposal. Participants are free to talk with other group members, with minimum questions asked.

Questions are asked in an interactive group setting where Group discussion produces data and insights that would be less easy to get to without interaction found in a group setting, listening to others stimulates memories, ideas, and experiences in participants. The data was collected from four students of final semester and four scholars of GC University, Lahore who participated in focus group discussion. The data about psychological impact of Sufism in present days in Pakistan was gathered through focus group discussion in which some question give the participants for discussion. Data collected through focus group was analyzed using

Grounded Theory (GT). The themes were extracted from data and hypotheses were formulated which are the backbone of development of the theory. Data analysis after the collection of data GT was used for coding, analysis data and developing theory.

## 5. Data analysis

To analysis the data GT was used. GT is a systematic analysis tool which is frequently used in social sciences. GT works almost in reverse manner from conventional research. Instead of starting with designing and researching hypotheses, in GT we start with collection of data. Codes are assigned to the collected text or data to main points. Then categories are formed from these codes to make them more workable. The hypotheses are formed by these categories which are backbone of theory development. Table-1 shows the result that Sufi remain away from matter and actualizing the self. Sufi has its own sociological position. Sufi is enriching in local wisdom but not scientific. Sufi use the technique of catharsis in better way. People perceive Sufi with *Karamat*. Sufi is just Spiritual guide. The meaning of Sufism are different for common man and follower.

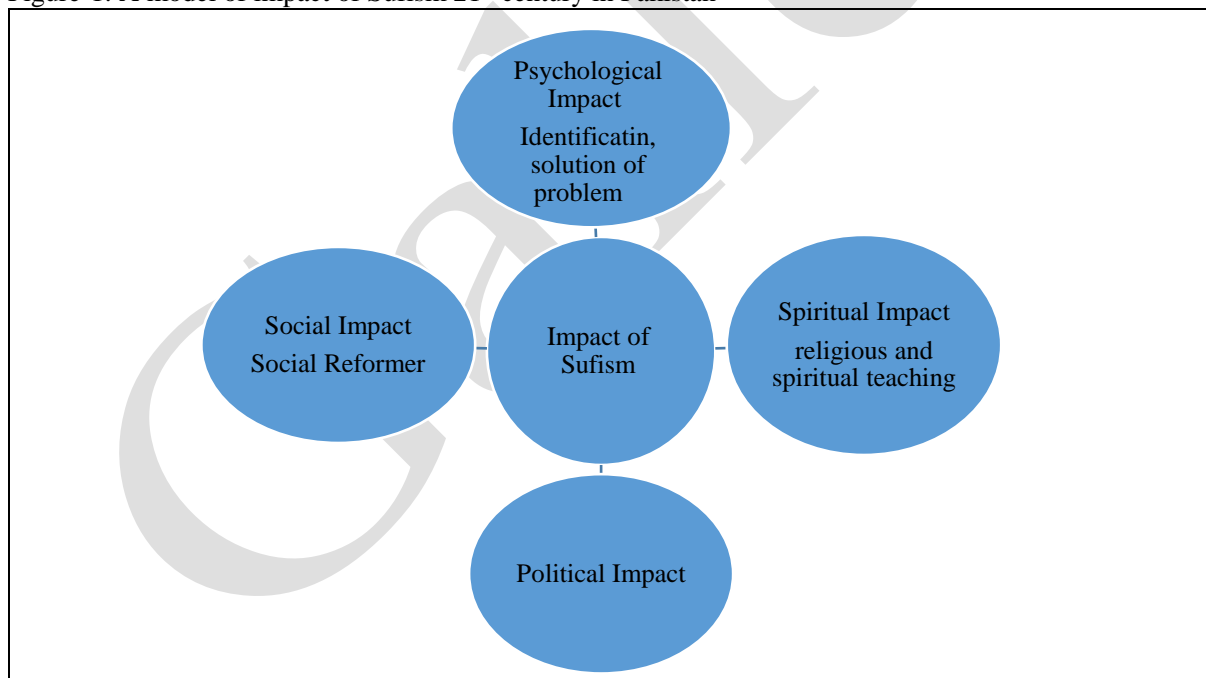
Table-1: Major and sub category developed through axial coding

Main Category	Sub Category	Concepts
Self-purification	Self-cleansing	Away from matter and actualizing the self
	Removes contradictions from heart and mind	
	Self-Satisfaction	
	Obtain <i>Nafs-e Mutmainna</i>	
	Enlighten heart	
	Degrading body	
Political Impact of Sufism	Social Reformer	Political Position of Sufism
	Shrines retain political influence	
	Movements	
	<i>Langer, Nayaz</i> (free distribution of food)	
	Social linkage	
Sufi's awareness and knowledge about society	Local wisdom	Sufi is enrich in local wisdom
	Knowledge of area	
	Traditions	
	Way of thinking	
	Simple life style	
	Needs of life	
	Command on general issues	
Psychological Services	Identification of problem	Sufi use the technique of catharsis in more better way
	Solution of problems	
	Association with problem	
	Empathy	
	Not professional	
	Ensure participation of patient	
Spiritual Impact	True Predictions	People perceive Sufi with <i>Karamat</i>
	<i>Dum Darod</i>	
	Unusual events	
	Showing some powers	
	Acceptance of Pray	
	True dreams	

Spiritual Services	Link with God	Sufi is spiritual master
	Information about secrets of heaven.	
	<i>Baeit</i> ( Spiritual Promise)	
	Incentives for <i>cheilla</i>	
	Spiritual guidance	
Social perception about Sufi	Fulfillment for material needs	Meaning of Sufism are different in eye of believer and follower
	Believing on Sufi	
	Request for prayers	
	Consider as source between the Allah and them	
	Total Submission	
	Love of God	
	Cover gap in matter and soul	
	Actualization of self and universe	

Figure-1 illustrated that through the analysis of qualitative data a model of psychological impact of Sufism in 21<sup>st</sup> century in Pakistan was developed. The result shows that four major psychological impact of Sufism in the domain of psychological healing through spirituality. Model of psychological impact indicates the major impacts related to identification of problems, providing solutions of problems, used technique of catharsis and spiritual therapeutic techniques.

Figure-1: A model of impact of Sufism 21<sup>st</sup> century in Pakistan



## 6. Discussion

This study examines the psychological impacts of Sufism in our society in this modern age. The most of people of this society in Pakistan not only believe in religion but also seek spiritual satisfaction through some supernatural or mystic practices. Before talking about the *Sufism* and its psychological impacts. We must consider Pakistani culture and psyche of its inhabitants. It must be made clear here that Pakistani people, although, now on the globe are recognized as



Muslims and religious but culturally their believes and dogmas can be traced back to the traditions and rituals of sub-continent culture (Alam, 2014). The role of Two Nation Theory and *Islamization* during Zia regime cannot be ignored for this global repute. But talking about the Indian culture of which Pakistani culture has been a part for several years with minute differences, the respect for *Sufism* and its acceptance as a spiritual authority is very obvious (Khan, 2020).

Many research works have been carried out concerning Sufism but their primary interest has been the origin and history of Sufism or the other cultural and political issues linked with Sufism. One may also find a lot of work carried on the discourse of Sufism. No substantial research work is done to study the impacts of Sufism in psychological problem solving except the efforts of Dr. Ajmal who introduced the Sufi Psychotherapy in the field of psychology. He defines Sufi Psychotherapy in this way, Sufi Psychotherapy is, however, a mode of psychological treatment which is based upon such a metaphysics which embodies Islamic tradition (Harel *et al.*, 2021). His work, Sufi Psychotherapy, is indeed a great contribution in the field of psychology and it helps in conducting further research in this context. His Sufi Psychotherapy indicates the need of Sufi psychology in our society. This research presses on the need of Sufi Psychology because psychology as a pure branch of science originated from the West. The tools, techniques, methods and other therapeutic techniques it adopts, are more applicable in Western culture than Asian culture. Now it has become evident that our psychological problems and issues are linked to and affected by our cultural setting (Ismail *et al.*, 2021). Therefore, there is a need of "Sufi Psychology" that may help in solving the psychological problems of our society that emerge in a particular cultural setting. The qualitative analysis of this study indicates that identification of the problem, solution of the problem, free catharsis, psychological support and the altruistic behavior of the *Sufi* are those factors that may make the Sufi Psychology possible and considerable. These factors are similar with the finding of previous study (Dincer, 2016).

This research also helped in clarifying some other concepts that were not sufficiently explained before. As the meaning of *Sufi* is different for a common man and a man who is part of a particular *Silsila* in Sufism. A common man goes to a *Sufi* or to a shrine for fulfilling the his worldly and material needs and desires but a man who belongs a particular *Silsila* of Sufism takes the *Sufi* practices as a means to gain the love of God. It is also worth mentioning here that a *Sufi* in 21<sup>st</sup> century is affiliated with the shrine and all affairs that belong to the premises of that shrine: he might be *Gaddi Nasheen* or *Sajjada Nasheen* of that shrine. These results are evident with the literature (Wright, 2021). Another important thing about the problem solving method of the *Sufi* is this that he does not necessarily solve the problem according to the wish of the man who comes for solution there. Rather he may inculcate a positive and optimistic acceptance of the facts that do not conform to his wishes or desires. The reason behind the convincing power of *Sufi* and his ability for a free catharsis is his rich local knowledge. However, the one thing *Sufi* lacks in is the scientific knowledge. But his deep insight into the human nature, universe and the relationship of between these two enables him to Identify and solve the psychological problems in a better way. *Sufi* is a social reformer who has reformer the humanity to achieve the love of God. He concentrates on self-purification and self-actualization. Sufi denies and degrades body or matter, removes the contradiction within his self and approaches the *Nafs-e-Mutmainna* which is the supreme level of his soul. And Sufi's relationship with his *Mureeds* or followers is also based on spiritual revival (Dzilo, 2015). So, his relationship with his followers is chiefly altruistic and sympathetic and is free of cost. In

addition this, the follower or patient actively participates in problem solving in contrast to the psychotherapy where the relationship between patient and psychology is purely professional. That is why, this professional relation is comparatively less helpful in psychological problem solving as compared to the *Sufi* techniques (Mitha, 2018). Therefore, we need to concentrate on these *Sufi* techniques so as to develop the branch of Sufi Psychology keeping in mind the cultural differences of our society from the Western society.

## 7. Conclusion

This study helps to conclude that Sufism has a great impact on the Pakistani society in the context of social, psychological, spiritual and political perspective. Developed theoretical model illustrated the multiple dimensions of each impact which shows Sufism is embedded in Muslim society with its positive role.

### 7.1. Limitation

- Future studies should interview the living Sufis to investigate their point of view regard.
- Another limitation of research is limited focus group, only one focus group is conducted and participants from only one university.

### 7.2. Implications

- This study would be very helpful for new branch of psychology, Sufi psychology
- This study would also provide insight in Pakistani practicing psychologist about indigenous way of catharsis and importance of local wisdom in Family therapy.
- This study will also be support the indigenous perspective of Psychology.

## References

- Afrianti, D. (2016). Sufism scholars network in the Middle East, India, and Indonesia. *International Journal of Nusantara Islam*, 4(1), 79-92. <https://doi.org/10.15575/ijni.v4i1.1226>
- Alam, S. (2014). Sufism without boundaries. *Comparative Islamic Studies*, 9(1). <https://doi.org/10.1558/cis.v9i1.25255>
- Algar, H. (2018). Sufism: A new history of Islamic Mysticism by Alexander Knysh. *Journal of Islamic Studies*, 30(1), 97-103. <https://doi.org/10.1093/jis/ety050>
- Ali, I. (2019). The role of Sufism in spreading Islam and fighting Atonement. *DINIKA: Academic Journal of Islamic Studies*, 3(2), 239-272. <https://doi.org/10.22515/dinika.v3i1.1628>
- Aliyah, H., & Supriyadi, S. (2018). Sufistic education, A urgency of age modernity. *Journal Intellectual Sufism Research (JISR)*, 1(1), 11-14. <https://doi.org/10.52032/jisr.v1i1.12>
- Andrabi, S. D. A. (2015). Sufism: Origin and basic concepts. *International Journal of Culture and History*, 2(1), 30-36. <https://doi.org/10.5296/ijch.v2i1.7597>

- Arifah, S. (2018). "Ngrowot" Tirakat in exact science perspectives, social and psychology. *Journal Intellectual Sufism Research (JISR)*, 1(1), 1-4. <https://doi.org/10.52032/jisr.v1i1.15>
- Chaudhry, H. (2008). Psychiatric care in Asia: Spirituality and religious connotations. *International Review of Psychiatry*, 20(5), 477-483. <https://doi.org/10.1080/09540260802397602>
- Coppens, P. (2018). Sufi Qur'an commentaries, genealogy and originality. *Journal of Sufi Studies*, 7(1-2), 102-124. <https://doi.org/10.1163/22105956-12341309>
- Dincer, M. (2016). Legacy of an Anatolian Sufi from a psychological perspective: Case of Yunus Emre. *Spiritual Psychology and Counseling*, 1(1), 27-45. <https://doi.org/10.12738/spc.2016.1.0004>
- Dzilo, H. (2015). Relationship between Misaq, Mi'raj and love through Sufi experience. *Kom: Casopis Za Religijske Nauke*, 4(1), 35-55. <https://doi.org/10.5937/kom1501035d>
- Faruque, M. (2021). Eternity made temporal. *Journal of Sufi Studies*, 9(2), 215-246. <https://doi.org/10.1163/22105956-bja10009>
- Harel, K., Czamanski-Cohen, J., & Turjeman, N. (2021). The spiritual experience of Sufi whirling Dervishes: Rising above the separation and duality of this world. *The Arts in Psychotherapy*, 75, 101831. <https://doi.org/10.1016/j.aip.2021.101831>
- Homerin, T. (2017). Close encounters of the Sufi kind. *Journal of Sufi Studies*, 6(1), 117-132. <https://doi.org/10.1163/22105956-12341297>
- Huda, M. (2021). Post-Islamism: The new face of political Islam in Indonesia. *Journal Intellectual Sufism Research (JISR)*, 3(2), 46-53. <https://doi.org/10.52032/jisr.v3i2.94>
- Ishmah, N. (2020). Perspectives Sufism social in remediation crisis moral in humans modern. *Journal Intellectual Sufism Research (JISR)*, 2(2), 25-28. <https://doi.org/10.52032/jisr.v2i2.69>
- Ismail, G., Shealy, C., & Nahas, Z. (2021). Psychotherapy through a Sufi Islamic lens: A dialectic of transcendence and acceptance. *Spirituality in Clinical Practice*. <https://doi.org/10.1037/scp0000274>
- Khan, S., & Bano, A. (2020). Women and Sufism in South Asia: A survey of historical trends. *Liberal Arts and Social Sciences International Journal (LASSIJ)*, 4(2), 202-214. <https://doi.org/10.47264/idea.lassij/4.2.16>
- Khan, S. (2020). Institutional Sufism in contemporary Pakistan: Theorizing gender through practice. *Pakistan Journal of Gender Studies*, 20(1), 129-154. <https://doi.org/10.46568/pjgs.v20i1.44>
- Kim, A. (2020). Sufism, mystical dimension in Islam: With special reference to modern European development. *Muslim-Christian Encounter*, 13(1), 7-51. <https://doi.org/10.30532/mce.2020.13.1.7>
- Melchert, C. (2016). Before Sūfiyyāt. *Journal of Sufi Studies*, 5(2), 115-139. <https://doi.org/10.1163/22105956-12341287>
- Mitha, K. (2018). Sufism and healing. *Journal of Spirituality in Mental Health*, 21(3), 194-205. <https://doi.org/10.1080/19349637.2018.1464423>
- Murphy, E. (2016). From Sufism to Ahmadiyya: A Muslim minority movement in South Asia. *Contemporary South Asia*, 24(2), 214-215. <https://doi.org/10.1080/09584935.2016.1200429>
- Rakhmanova, O. (2020). Sufi orders during the formation of the Kokand Khanate. *Asian Journal of Multidimensional Research (AJMR)*, 9(11), 151-156. <https://doi.org/10.5958/2278-4853.2020.00316.x>

- Sedgwick, M. (2018). Sufi religious leaders and Sufi orders in the contemporary Middle East. *Sociology of Islam*, 6(2), 212-232. <https://doi.org/10.1163/22131418-00602007>
- Sidik, N. (2018). Tasawuf Nusantara: Pemikiran Tasawuf KH. Ahmad Siddiq Jember. *Esoterik*, 4(1), 101. <https://doi.org/10.21043/esoterik.v4i1.4499>
- Syatori, A. (2019). Risalah Tasawuf. *PUTIH: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah*, 4(1), 104-138. <https://doi.org/10.51498/putih.v4i1.43>
- Wright, B. (2021). Muhammad Ali Aziz. Religion and Mysticism in early Islam: Theology and Sufism in Yemen. *ISLAMIC STUDIES*, 60(1), 109-112. <https://doi.org/10.52541/isiri.v60i1.1775>
- Wulandari, A. (2017). Nafs in Sufism Psychology: Robert Frager's Perspective. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 15(1), 23-34. <https://doi.org/10.18592/khazanah.v15i1.1155>
- Zaini, A. (2016). Pemikiran Tasawuf Imam Al-Ghazali. *Esoterik: Jurnal Akhlak Dan Tasawuf*, 2(1), 146-159.