Article QR

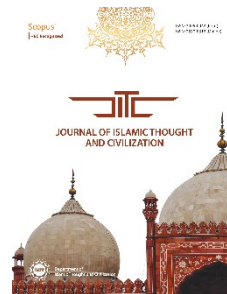|	
Title:	**Philosophy of Indic and Sufi Thought in Islamic World: An Analysis of the Commonalities on the Ground of Spiritual and Religious Thought**
Author (s):	Abdelqadir Houti[1] and Issam Okleh[2]
Affiliation (s):	[1]University of Sharjah, UAE [2]University of Khorfakkan, UAE
DOI:	https://doi.org/10.32350/jitc.142.24
History:	Received: October 01, 2024, Revised: November 07, 2024, Accepted: November 15, 2024, Published: December 24, 2024
Citation:	Houti, Abdelqadir., and Issam Okleh. "Philosophy of Indic and Sufi Thought in Islamic World: An Analysis of the Commonalities on the Ground of Spiritual and Religious Thought." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 403–422. https://doi.org/10.32350/jitc.142.24
Copyright:	© The Authors
Licensing:	This article is open access and is distributed under the terms of Creative Commons Attribution 4.0 International License
Conflict of Interest:	Author(s) declared no conflict of interest

Philosophy of Indic and Sufi Thought in Islamic World:
An Analysis of the Commonalities on the Ground of Spiritual and Religious Thought

Abdelqadir Ibrahim Houti[*]
Department of History and Islamic Civilization
University of Sharjah
United Arab Emirates

Issam Okleh
University of Khorfakkan,
Khor Fakkan, United Arab Emirates

Abstract

In this research, the proposed study investigates the link between Indic and Sufi philosophies for shared theological and metaphysical foundations that are understood to shape both traditions. These philosophical traditions share core elements: It is a denial of the physical world and a reverence of the sanctity of the individual. The study focuses on a comparative ontological analysis of these traditions, assuming non-dualism (*Advaita* in *Vedanta*) and tawhid (unity of God) in Sufism. Using these concepts to differentiate between the two traditions, the study explains that both traditions find their ways of the self, modes of worship, and the path of the journey to the divine, offering their ways to transcendence, yet remain different in form and context. In addition, the research considers historical and cultural sites of intersection where Indic and Sufi thought intellectually and spiritually converged. The spread of Islam in South Asia (in particular through the works of Sufi saints and scholars) created an environment of syncretism, where ideas of *Vedant* and Sufi influenced each other to create syncretic practices, and worship spaces co-exist till the present day. This analysis concludes that despite diverging paths to divinity, humanity, and redemption, the humanitarian and Indic, and Sufi philosophies provide avenues for interpreting the syncretistic traditions in the Islamic world. In conclusion, this study invites researchers to see the diversity within unity in the religious experience across cultures and to recognize the complexity of the spiritual tapestry of the Islamic and broader world religions.

Keywords: Indic, Islamic World, Religious Ideas, Spiritual thoughts, Sufi

Introduction

1.1. Background of Indic and Sufi Thought

There is a relationship between Sufi and Indic[1] thoughts, as these are two groups of religious philosophy.[2] These relationships have been deepened through centuries of philosophical exchange and generational spiritual connections. Despite their religious and cultural differences, both traditions share a deep commitment to understanding mystic approaches. The main driving force between the two is their perspectives and promise to increase spirituality. The cross-pollination of notions inside the Indian subcontinent lies in unique traditions that influence one another. Thus, Sufi and Indic thoughts co-exist and work towards influencing each other. The Indic traditions, especially Vedanta

---

[*]Correspondence concerning this article should be addressed to Abdelqadir Ibrahim Houti, Department of History and Islamic Civilization, University of Sharjah, United Arab Emirates at hotiuae@hotmail.com

[1]Non-dualism (Advaita in Vedanta): A Hindu philosophy that teaches the individual self (Atman) and the ultimate reality (Brahman) are one and the same, with no true separation between them.

[2]Bhupinder Singh, "Aspects of Sikh Axiology: Three Essays," *Sikh Formations* 16, No. 4, 1 (2020): 448-464

and Upanishads, focused on generating metaphysical understandings based on the divine and the self.[3] Among Indic traditions, the role of Upanishads and Vedanta is significant in enhancing self-divination. Brahman is the actual reality, and Atman is our innermost self. As per the Vedanta, these two concepts of Brahman and Atman are the ultimate truth. The Upanishads teach concepts such as liberation or Moksha. The concept of Moksha can be achieved after one realizes the oneness between Brahman and Atman. Thereby overcoming gaps in ego and merging oneself with divinity.[4]

The union between Sufi mysticism and concepts of *fana* or self-annihilation is associated with giving up the ego in God's presence. This form of union has increased spiritual connection with God and allows a complete divine intervention in oneself. Despite Sufism being deeply rooted in Islamic theology, it also emphasizes the inward and spiritual journey toward God. The key emphasis of Sufism is to move towards spirituality by focusing on devotion, ascetic practices, and love.[5] Sufis believe that the presence of divinity is always evident, and through contemplating prayer, guidance, and mastering the experience of communication, one can perceive God.[6] All spiritual guidance and inner upliftment are through a direct connection with God. This kind of inward focus has paralleled meditative and yogic upliftment based on Indic traditions. The main aim of Indic traditions is to ensure one realizes the divinity present within oneself. All forms of divine communication, especially during medieval periods, have been transformed based on the rising spread of Islam in the Indian subcontinent.[7]

Sufism has been observed to spread and propagate Islamic spirituality by creating a syncretic culture among the resonated cultures of Muslims and Hindus.[8] One such order is the Chishti order, which emphasizes openness, tolerance, and love. Its core practices have been designed[9] through the incorporation of all these elements alongside the involvement of Indic ideas. Prominent figures such as Kabir and Rumi emphasized this synthesis. The poetry of Rumi mirrored the works of the Bhakti movement through its emphasis on divine love. Kabir, in the 15th century, as a poet, promoted

---

[3]Supriya Gandhi, *The Emperor Who Never Was: Dara Shukoh in Mughal India* (Massachusetts: Harvard University Press 2020).

a.   *Upanishads*: Ancient Hindu scriptures forming part of the Vedas, focusing on spiritual knowledge, the nature of the self (Atman), and the ultimate reality (*Brahman*).

b.   *Moksha*: Liberation from the cycle of birth and rebirth (*samsara*) and the ultimate union with the divine or absolute reality in Hindu, Buddhist, and Jain philosophies

c.   *Atman*: The individual self or soul in Hindu philosophy, considered the innermost essence of a person and, in Advaita Vedanta, identical with the ultimate reality (*Brahman*).

[4]Anustup Basu, *Hindutva as Political Monotheism* (Duke University Press 2020).

[5]Muzaffar Assadi, *Colonial and Post-Colonial Identity Politics in South Asia: Zaat/Caste among Muslims* (Rutledge, 2023).

[6]Jessica Patterson, "William Jones, Vedānta, and the "Permanent Settlement," in *Religion, Enlightenment, and Empire: British Interpretations of Hinduism in the Eighteenth Century* (Cambridge University Press, 2021), 263.

[7]Meena Bhargava, and Pratyay Nath, *The Early Modern in South Asia: Querying Modernity, Periodization, and History* (Cambridge University Press 2023).

[8]Rachelle Syed, "Vedānta in Muslim Dress: Revisited, and Reimagined,'" *Journal of Dharma Studies* no. 1, (2019): 83.

d.   Sufi mysticism: The mystical branch of Islam focused on inner connection with God through practices of devotion, self-discipline, and purification of the soul

e.   Fana (self-annihilation): A Sufi concept referring to the annihilation of the ego or self in God, leading to a direct experience of divine unity and presence

[9]Javad Ahmad Mir, and G. N. Khaki, "Dara Shikouh and His Model of Inter-Religious Understanding: An Assessment," *Innovare Journal of Social Sciences* 10, 6 (2022): 26-30.

mystical and inner connections between God and soul by rejecting sectarianism.[10] The key highlight from the teachings of Kabir is to ensure the presence of commonalities among Indic and Sufi thoughts, primarily through a focus on inner devotion and realization.[11]

1.2. Significance of Comparative Study

In this comparative study, the spiritual interlacing of Sufi and Indic traditions, grounded in Islam and Hinduism respectively, is explored. This is done to unveil how each tradition provides deep spiritual insight.[12] Transcendence, divine realization, and other spiritual teachings common to all religious and cultural traditions are stressed in both. This bridge created by their common dedication to spiritual awakening helps the two deepen the understanding and contributes to personal transformation.[13] This approach illuminates how each tradition values being one with God; drawing people toward a union with God, which then furthers individual insight and interfaith conversation.[14] Mysticism is of central importance in both Sufi and Indic tradition of spiritual growth. Upanishadic and Vedantic thought, for example, has a definite goal for Indic philosophies: the Atman (self) and Brahman (absolute reality) must unite, through science, desire renunciation, and ego dissolution, with inner divinity.[15] Sufism teaches two schools of thought, including *Fana*, or self-annihilation as a means to dissolve the ego and realize divine presence. It celebrates the journey towards internal release and introspection resulting in spiritual awakening and worldly transcendence in a way that instigates practitioners to connect deeply with the divine.[16] The combination of Islam and Hinduism for millennia on the Indian subcontinent has made the cross-cultural exchange of ideas possible, especially between Sufism and Indic traditions.[17] The Chishti order of Sufism adopted Indic ideas of non-dualism and devotion, for example, Khwaja Moinuddin Chishti, a revered Chishti saint concretized the values of compassion and tolerance similar to Hindu Bhakti principles.[18] By an implicit blending of the ideas drawn from each tradition, both traditions influence and enrich the other, resulting in a synthesis in which Indian spirituality is deepened. This comparison of Sufi and Indic traditions shows how interfaith dialogues have enabled the bringing down of walls created by differences, if not the complete removal thereof. This change has been brought on through

---

[10]Hassan Imam, "Dara Shikoh: A Forgotten Mughal of Interfaith Personality in Indian History," *International Journal of Applied Social Science* 6, 9 (2019): 2185-2190

[11]Amit Gupta, "*Ishq* - the *Sufi* Way of Leadership," *International Journal of Indian Culture, and Business Management* 28, (2023): 321.

[12]Abha Chauhan (ed), *Understanding Culture, and Society in India: A Study of Sufis, Saints, and Deities in Jammu Region* (Springer Singapore 2021).

[13]K.V. Vishwanathan, *Inside Out: A Philosophical Enquiry of Hindu Dharma* (Notion Press 2020).

[14]Peter C Phan, and Anh Q Tran, *Christian Perspectives on Transforming Interreligious Encounter: Essays in Honor of Leo D. Lefebure* (Lexington Books 2024).

[15]Mr RM Chopra, *A Study of Religions* (Anuradha Prakashan 2022).

[16]Mohammad Reza Afroogh, Ali Reza Khajegir, and Mohsen Fahim, "The Influence of Philosophical Upanishads' Considerations on the Principles of Vedanta," *Journal of Religion and Theology* 4, 2, (2020): 16-21.

[17]Steven E Lindquist, "'Transcending the World" in World Literature: The Upanishads," in *A Companion to World Literature*, ed. Ken Seigneurie, (John Wiley & Sons, Ltd., 2019), 1.

[18]K. Sujatha, and C. R. Harilakshmeendrakumar, "Jnana and Vijnana as Vedic Knowledge Applicable to Practical Life," *International Journal of Multidisciplinary Educational Research* 12, 6 (6), (2023): 74-79, https://s3-ap-southeast-1.amazonaws.com/ijmer/pdf/volume12/volume12-issue6(6)/10.pdf

compassion and a celebration of love, as well as a dissolution of ego in the pursuit of spirituality.[19]. The existence of common values like tolerance and unity, creates the basis of mutual respect and the pursuit of mutual spiritual goals. Finally, a comparative analysis of their mysticism explains the transformative powers of personal spirituality.[20] Experiential practices, such as Sufi dhikr and Indic meditation which promote empathy and compassion are the focus of both traditions. In its essence, it is a study of these traditions that becomes a formidable tool of bridging faiths to promote unity on common spiritual aspirations. Both a Sufi and an Indic tradition provide intuitive, inspiring, and demonstrable pathways through which they can deepen unity between various spiritual communities.[21]

1.3. Research Questions and Objectives

1. How do the philosophical and theological foundations of Sufi and Indic traditions go together?

2. What type of historical interactions between the Islamic world and the Indian subcontinent led to the creation of these traditions?

3. What are the standard spiritual practices and mystical experiences that can be identified among them?

4. How have modern interfaith dialogues contributed to an acceptance of commonalities as opposed to a focus of differences?

1.4. Research Questions and Objectives

1. To explore all kinds of philosophical and theological foundations of Sufi and Indic traditions.

2. To analyze the actual influences in terms of historical interactions between the Indian subcontinent and the Islamic world that led to the rise in Indic and Sufi thought.

3. To identify common grounds in terms of spiritual experience and mysticism among Sufi and Indic thought.

4. To correctly assess all contemporary relevance of commonalities among Sufi and Indic thought in terms of interfaith dialogue.

---

[19]Pirtibha Sharma, "Contributions and Influences of Adishankaracharya on Sanatana Dharma and Indian Culture." *Asian Journal of Research in Social Sciences and Humanities* 11, 11 (2021): 314, 10.5958/2249-7315.2021.00193.3

[20]Kamal Prasad Koirala, and Shurendra Ghimire, "Science Embedded Vedic Philosophy and Educational Implications," *Shanti Journal* 2, no. 1, (2023): 84-96, doi:10.3126/shantij.v2i1.53748.

   f.   Khwaja Moinuddin Chishti: A revered Sufi saint and founder of the Chishti Order in South Asia, known for his teachings of compassion, service, and love that appealed across religious boundaries.

   g.   Bhakti principles: A Hindu devotional path focused on personal love and devotion to a deity, characterized by humility, surrender, and a deep, emotional connection with the divine.

[21] Ramanathan Srinivasan, and PS Aithal, "Unravelling the Depths of Sanatana Dharma: Exploring the Eternal Principles of Hinduism," *International Journal of Philosophy and Languages (IJPL),* 2 (2), (2023): 12-27.

2. Historical Context of Indic and Sufi Thought

2.1. Origins of Indic Philosophy: Vedic and Upanishadic Foundations

Upanishad traditions and *Vedanta* are working towards bringing proper Indic philosophy to serve as foundations for Indian spiritual pillars.[22] All these philosophical frameworks have been observed to offer profound insights towards generating real nature, ultimate goals, and self. The actual goal of liberating spirits is to ensure the actual realization of self and reality, which tend to align with one another. The Upanishads and religious texts have been working towards ensuring Atman and Brahman as they are understood to bring Moksha or liberation.[23] All *Upanishad*s, especially, deeply delve into all metaphysical inquiries related to nature, to increase existence among philosophical discourses.[24] The central concept of Indic philosophy has been regarded to be crucial for bringing ultimate cultural reality and giving rise to the existence of everything. The consciousness of the transcendental and immanent aspects of reality give rise to the concepts of eternity, infinity and metaphysical for human minds to ponder. All *Upanishads* tend to convey the emanate creation of Brahmans, which disallows diverse worlds to generate correct expressions of a single reality. Chandogya *Upanishad* has correctly described the phrase "*Tat Tvam Asi''* ("Thou art that") as a reflection of fundamental ideas of ultimate reality and the individual self. This form of assertion has been a central concept of *Advaita Vedanta*, indicating a correct philosophical school that points to generating a relation between illusion, individual income, and the realization of unity through liberation.[25]

The self or *Atman* has been a central concept in Indic philosophy. As per Upanishadic teachings, the *Atman* has a true individual sense that is distinct from mind, ego, and body.[26] While bodies are subjected to decay, death, and change, the Atman is unchanging, eternal, and beyond the cycle of rebirth. The *Upanishads* have been likened to Brahman, emphasizing how ignorance and individual desires obscure the recognition of eternal unity. They critique the attachment to worldly pleasures and the illusion of separate, individual identities. The path to liberation lies in realizing the oneness of Brahman and Atman, transcending the confines of personal identity. Moreover, the journey toward liberation highlights the distinction between *Brahman* and *Atman* as seemingly separate entities, ultimately fostering a deeper understanding of their true unity. The pathway towards meditation, ethical living, and knowledge exists.[27] The knowledge generated from *Upanishads* tends to emphasize increasing intellectual understanding for sufficient liberation attainment. One of the most direct and experiential ways of attaining the knowledge for the unification of Brahman and Atman is through liberation. Contemplation, meditation, and living life rightly, under the codes of dharma have

---

[22]Alessandro Vescovi, *Covert Hinduism, Overt Secularism: A Postsecular Reading of the Indian English Novelistic Tradition* (Milano University Press, 2024).

[23]Rajeev Kumar, "The Quest of Kabir: Conscience as Poetry in Pre-Modern India," (Master's Thesis, İbn Haldun Üniversitesi, Medeniyetler İttifakı Enstitüsü 2021).

[24]Kamlesh Singh, and Gaurav Saxena, *Religious and Spiritual Practices in India: A Positive Psychological Perspective* (Springer Nature 2023).

[25]T Krishna Rao Thumma, and Melih Sezer, "The Similarities between The Qur'ān And Veda Scriptures, And an Evaluation of These Similarities from A Philosophical Point of View," *RJPSSs*, Vol. XLVIII No.1, (June 2022): 73-80.

[26]Guzel Ferdinandovna Mratkhuzina1, Dmitriy Vyacheslavovich Bobkov, Alfiya Marselevna Khabibullina, Ishtiak Gilkar Ahmad, "Sufism: Spiritual and Cultural Traditions in India," *Journal of History Culture and Art Research* 8(3), (2019): 434- 441. doi:http://dx.doi.org/10.7596/taksad.v8i3.2258.

[27]Efendi Efendi, Gazali Gazali and Endrika Widdia Putri, "Western Sufism: A Study on Historical and Models of Sufism in the West," *Jurnal Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan* Vol. 6, No. 2, (July-December 2022): 163-178.

been regarded as appropriate.[28] The *Jnana Yoga* or the knowledge to present significance of Vedanta, has been emphasized as a typical path for self-realization and self-sacrifice adaptations.[29]

Additionally, the Upanishad's version of spiritual liberation has been justified to reject all forms of material and worldly pleasures. Consequently, transforming and generating simple rejection has been observed to create correct understandings. As the material world has been observed to be illusory and actualizing temporary factors, the ability to express the Brahman has been noted as sacred. The fundamental goal for escaping this modern world has been to find a true light that is present in the form of divinity. Liberation can be achieved only by letting go of ego, and experiencing the infinite nature present as Brahman. This form of realization leads towards freeing oneself from the cycle of rebirth, and an individual tends to attain eternal bliss or peace.[30]

2.2. Emergence and Development of Sufism in the Islamic World

Sufism originated in Islam as a quest for inward divine closeness, and a deeper understanding of Islamic teachings. The development began by utilizing Qur'ānic verses and emphasizing the true meanings of prayer, contemplation, and faith as per the Hadiths of Prophet Muhammad. The prophet stressed the importance of spirituality and the need for sincerity during worship,[31] therefore, Sufism started to cultivate a more direct and personal connection with God. The order used the formal practices of Islam and made inner devotion or soul connection a motto. The journey from soulfulness and divinity into complete self-annihilation or *fana* became the cornerstone of Sufi practice.[32]

The inward journey is based on the divine pursuit of self-annihilation and love, hence leads to Sufism. The development of Sufism has further led to the enrichment of Persian influence and the creation of spiritual traditions. These spiritual traditions have been able to facilitate heart purification and expression of poetic divine love, thereby enriching Sufi spiritual traditions. Therefore, as Islam spread in Persia, Sufism started to get incorporated into everyday society. Works of famous poets such as Rumi (1207-1273) helped to further the Sufi school of thought by highlighting love and its powerful connections to divinity.[33] Rumi's emphasis on devotion and love resonated in Persia and broader Islamic audiences, thereby propagating spirituality in the Islamic world.

---

[28]Musferah Mehfooz, and Uzma Saffat, "Ṣūfī Thoughts of Ashraf ʿAlī Thānvī: A Reflection on Its Practical Relevance to the Present Era," *Al-Lauh* 3 (1), (2024): 143–156.

[29]Hassan Riaz, Khurram Iqbal Ahmad Khan, Fahim Ullah, Muhammad Bilal Tahir, Muwaffaq Alqurashi, Badr T. Alsulami, "Key Factors for Implementation of Total Quality Management in Construction Sector: A System Dynamics Approach," *Ain Shams Engineering Journal* 14, No. 3 (2023): 101903.

[30]Rukhshinda Jabeen, and Tehmina Talib, "A Comparative Analysis of Sufi Thoughts of Shah Fakhruddin Dehlvi and Shah Waliullah Dehlvi," *PalArch's Journal of Archaeology of Egypt/Egyptology* 20, No. 2 (2023):1498-1512.

[31]Muhammad U Faruque, "Sufism and Philosophy in the Mughal-Safavid Era: Shāh Walī Allāh and the End of Selfhood," In *Islamic Thought and the Art of Translation: Texts and Studies in Honor of William C. Chittick and Sachiko Murata*, eds. Mohammed Rustom (Leiden: Brill, 2023), 323.

h.   *Tat Tvam Asi*: A Sanskrit phrase from the Upanishads, meaning 'You are that,' which signifies the unity of the individual self (Atman) and the universal reality (Brahman)

[32]Mukesh Kumar, *Between Muslim PiR and Hindu Saint: Laldas and the Devotional Culture in North India* (Cambridge University Press 2024).

[33]Surinder Singh, and Ishwar Dayal Gaur, *Sufism in Punjab: Mystics, Literature and Shrines* (Taylor & Francis 2023).

Furthermore, contributions from Al-Ghazali played a significant role in the legitimization of Sufism and the mainstreaming of Islamic thoughts.[34] Al-Ghazali (1057-1111) has been accredited as a renowned Islamic philosopher and theologist who integrated ancient Islamic laws or Sharia into Sufism. His ideas and writings helped reconcile Sufism with doctrinal and legal parameters, making it more acceptable. among Muslim communities.[35]

2.3. Cross-Cultural Influences Between India and the Islamic World

Various historical interactions between Islam and the Indian subcontinent played a pivotal role in shaping Sufi practice and thought. Especially with the development of Islam in India around the 8th century, a melting pot of diverse spiritual traditions and cultures started to rise.[36] In Islam, the recognition of Sufism in India, particularly through the Chishti order, was regarded as a significant milestone. Established by Khwaja Moinuddin Chishti (1143–1236), the Chishti order played a crucial role in fostering and spreading Islamic mystical traditions in the region..By synthesis of deep-rooted spiritual traditions, Bhakti, Vedanta, and Non-duality or *Advaita* were born. The Chishti Sufism emphasized love, compassion, and tolerance towards all people irrespective of their religious backgrounds, unlike other orders of Sufism. They emphasized non-duality in Indian ethos, thereby realizing openness and bringing spiritual upliftment by getting rid of egos. This form of integration among Sufi mysticism and Indic thought has been considered unique for spreading spiritual culture alongside increased bonding among Muslims and Hindus.[37] The adaptation of devotional music, or *Qawwali,* which became a symbol of spiritual expression through the blending of Indian, Arabic, and Persian cultures, was present in Chishti Sufism. All of their teachings emphasized divine connection through love, and drew parallels among the Bhakti movement by focusing on devotion. Love and devotion are the two greatest tools that unite to create a path toward God.[38] Through the exchange of two cultures, Sufism in India flourished and evolved into a more direct cultural and spiritual cult. A synthesis of Indic spiritual traditions and Islamic mysticisms gave rise to diversity among regions. A long-lasting impact had been created, making an impact on religious lifestyles.[39] The Chishti Sufi order present in India, unlike Sufism, has embraced all forms of local Indic traditions and enriched love and devotion through spiritual practices.

---

[34]Jamal Malik, and Saeed Zarrabi-Zadeh, *Sufism East and West: Mystical Islam and Cross-Cultural Exchange in the Modern World* (Brill, 2019), 72.

[35]Guy L Beck, "Shared Religious Soundscapes: Indian Rāga Music in Jewish, Christian, and Islamic Devotion in South Asia," *Religions* 14, 11 (2023): 1406.

    i.   Rumi: A 13th-century Persian poet and Sufi mystic, known for his teachings on divine love and spiritual transformation, which emphasize unity and transcendence.

[36]Catherine B Asher, "Water: Its Meanings and Powers in the Indian Sufi Tradition," in *Water Histories of South Asia* eds. *Sugata Ray, Venugopal Maddipati* (Routledge India 2019).

[37]Dr Romila Karnawat, "Relevance of Vedic Concepts in the Present Scenario," *International Journal of Advanced Research in Arts, Science, Engineering & Management* 3, Issue 5, (2016): 1659-1671.

[38]Nayab Aziz Bugti, and Fouzia Rehman Khan, "Doctrine of Fana and Baqa of Sufism in Shafaks the Forty Rules of Love: A Content Analysis," *Global Language Review* IV, no. I (June 2019): 28-34.

[39]Cucu Setiawan, Maulani Maulani and Busro Busro, "Sufism as the Core of Islam: A Review of Imam Junayd al-Baghdadi's Concept of Tasawwuf," *Teosofia: Indonesian Journal of Islamic Mysticism* 9 (2), (2020): 171-192.

    j.   *Qawwali:* A form of Sufi devotional music popular in South Asia, blending poetry, rhythm, and melody to inspire spiritual connection and convey themes of divine love and devotion

3. Philosophical and Spiritual Foundations

3.1. Concept of the Divine in Indic Traditions

As per the Upanishads and Vedanta concepts, traditions in terms of an all-encompassing reality are evident. This reality is called Brahman, and it is an unchanging, transcendent, and infinite necessity for moving beyond the material world and generating simultaneous creation.[40] Brahman is observed to be similar to the ultimate truth, and is resourceful for the existing manifestations among various forms of unified entity. In Upanishads, one of the essential philosophical texts is the derivation of Indic thoughts through the famous "*That Tvam Asi.*" The Brahman is responsible for understanding all forms of the individual self, and tends to create diversity among worlds as an illusion. This form of non-dualistic view has been observed to be able to manage all forms of liberation and illusion.[41] The philosophical framework tends to allow the increment of divine interventions through multiple forms and leading systems, including the worship of deities such as Devi, Shiva, or Vishnu. Each of the deities has a specific representation of a single reality of Brahman. The Indic traditions could accommodate multiple manifestations and keep the fundamental belief system of Brahman to be correct.[42] Thus, a pluralistic approach and a highly inclusive system are present in spirituality. In both Indian and Sufi traditions, the divine is considered to be transcendent and immanent, allowing an experience of God while maintaining the incomprehensibility of divinity.

3.2. The Nature of God in Sufi Mysticism

In the context of Sufi mysticism, God is considered immanent and transcendent, a spiritual existence that stands beyond human control or understanding, and is also comprehensively accessible via the soul and heart. However, Sufis observe that divine love seems to be the most effective energy in the world, and it is via devotion and love that an individual can understand God's actual truth and certainty.[43] The association between the individual and God in Sufi thought is frequently integrated into the lover and the beloved. The individuals in this state do not ordain themselves as different from the spirit, mainly as the Upanishadic observation of the unity of Brahman and Atman.[44] Therefore, Hafiz and Rumi, in Sufi poetry, frequently express this desire for transformative divine love power and the union with the divine. Thus, the metaphor of intoxication and wine often implemented in Sufi research represents the irresistible characteristics of divine love that demolish the individual personality and connect an individual directly with God.[45]

---

[40]Ravi Prakash Babloo, *Religious Debates in Indian Philosophy* (KK Publications 2014).

[41]Christopher Bartley, *Indian Philosophy AZ* (Edinburgh University Press 2020).

[42] William Rory Dickson, "Sufism and Shari 'a: Contextualizing Contemporary Sufi Expressions," *Religions* 13 (5), (2022): 449.

k.   Devi: The supreme goddess and divine feminine in Hinduism, embodying aspects of creation, protection, and transformation.

l.   Shiva: A principal Hindu deity known as 'The Destroyer,' symbolizing transformation, meditation, and the cosmic cycle of creation and destruction.

m.   Vishnu: A principal Hindu deity known as 'The Preserver,' responsible for maintaining cosmic order and incarnating to protect dharma

[43]Maryam Soltan Beyad, and Mahsa Vafa, "Transcending Self-Consciousness: Imagination, Unity and Self-Dissolution in the English Romantic and Sufis Epistemology," *International Journal of Linguistics* and *Translation* 4 (8), (2021): 08–18. https://doi.org/10.32996/ijllt.2021.4.8.2

[44]Rafal K Stepien, "Interreligious Relations with No Self: A Mystical Path to Omnilogue?" *Journal of the Royal Asiatic Society*. 2021; 31(4): 721-741. doi:10.1017/S1356186321000171.

[45]Dora Zsom, *A Lover of God: The Ecstatic Sufi Nūrī* (State University of New York Press 2024).

3.3. Similarities of the Self and Liberation in Both Traditions

The Sufi and Indic traditions underscore self-liberation through the individual ego's transcendence; however, they convince it via diverse cultural infrastructure and terminologies.[46] The ultimate aim is liberation or moksha in Indic traditions, which is obtained by understanding the individual's characteristics as equal to Brahman., This observation arises through knowledge path ("*Jnana Yoga*"), self-discipline, and meditation. However, the Upanishads indicate that the avidya (ignorance) of the actual self occurs in connection to the samsara cycle (rebirth) and the material world. The individual stands as autonomous from the Illusion of separateness and achieves divine liberation by addressing such ignorance, and observing that the Atman (self) is an aspect directly connected with Brahman.[47] In the context of Indic tradition, the Atman or self is considered Brahman via experience and knowledge, reflecting the Sufi *fana* perspective, where the self is acknowledged as defeated in spiritual love.[48] The final process in Sufism compares the moksha perception. The extinction of the self or the *fana* contains the individual ego's dissolution in the existence of God. Therefore, the researcher emphasizes vacating oneself of one's intentions so that only the divine power remains in one's realizations. Thus, this ego-obliteration state permits the individual to practice *baqa* (such as perpetual presence in God), which is the divine liberation's Sufi equivalent.

4. Mysticism and Experiential Knowledge

4.1. Role of Mysticism in Sufism: The Path to Divine Union

Mysticism in Sufism is crucial in believers' quest for spiritual union. The practices of the Sufi community concentrate on an experiential and direct integration with God, and is frequently obtained through rituals including God's remembrance (*dhikr*). For the ritual, the expert constantly recites God's name, standing in continuous awareness of spiritual existence[49]. However, this approach is often supported by a spiritual mentor, or Sheikh, who assists the disciple in directing the journey toward the divine by facilitating mentorship, spiritual exercises, and wisdom. Therefore, the goal is self-annihilation or *fana* in Sufism, where the individual's ego dissolves, permitting them to bond with the divine. Such mystical practice tends to differ from the Bhakti measure in the context of Indic traditions, where love and devotion seem to be the fundamental means of accomplishing unity with

---

[46]Nadir N Budhwani, and Gary N McLean, "The Roles of Sufi Teachings in Social Movements: An HRD Perspective," *Advances in Developing Human Resources*, 21 (2), (2019): 205-223. https://doi.org/10.1177/1523422319827938

n.   Jnana Yoga: The path of knowledge or wisdom in Hinduism, involving self-inquiry and intellectual understanding to achieve spiritual enlightenment and union with Brahman

[47]Homayun Shahpesandy, "The "Nafs" (Self), As Outlined By Early Philosophers and Sufi Mystics of Afghanistan and Iran," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18 (1), (2021): 75–90. https://doi.org/10.18592/khazanah.v18i1.3436.

[48]Khwaja Ayub Zickriya, "Understanding Human Soul: Islamic Perspective," (PhD Thesis, Goa University 2022).

[49]Suvarna Pramod Nagappa and R Anbazhagan, "The Yoga Ladder in Indian Philosophical Systems: Progressive Yoga Practices in the Bhagavad Gita," *Alochana Journal* 13 No. 7 (2024): 315-337.

o.   *Baqa*: A Sufi concept meaning 'subsistence' or 'continuance,' referring to the state of living in unity with God after self-annihilation (*fana*).

p.   A Sufi practice of 'remembrance' involving the recitation or chanting of God's names or sacred phrases to foster spiritual awareness and closeness to the divine

the divine. Thus, both approaches underscore devotion and surrender, concentrating on a transformative and personal association with God.[50]

4.2. Mystic Practices in Indic Thought: Yoga, Meditation, and Bhakti

Mystic practices, including meditation and yoga in Indic thought, are significant mechanisms for observing the divine and quieting the mind. Therefore, yoga, especially in its meditative approach, still assists experts with mind fluctuations, permitting them to associate with the Atman (inner self) and, finally, Brahman (such as universal reality) [51]. Meanwhile, meditation contains self-reflection and comprehensive concentration, frequently intended to obtain moksha (spiritual liberation) and transcend the self-ego. Devotion or Bhakti in Indic traditions is considered another essential mystical approach which underscores the personal devotion and love for divinity as the perceptions of spiritual liberation and knowledge. Like Sufi mysticism, Bhakti emphasizes the significance of selfless devotion and emotional surrender, where the follower finds unity with the divine via a loving and intense association, frequently expressed through ritual worship, music, and poetry.[52] Moreover, in Sufism, mysticism frequently reflects Indic custom's meditative and yogic practices, concentrating on the divine-related direct experience via inner observation.[53]

4.3 Comparative Analysis of Mystical Experiences

The mystical experience in Indic and Sufism traditions revolves around the individual self's dissolution and the observation of connection with the divine. However, in the context of Sufism, this is obtained via self-annihilation (*fana*), where the experts misplace their self-identity in the irresistible existence of God, resulting in God's eternal life (*baqa*)[54]. Simultaneously, in the context of Indic traditions, the Atman as self-realization (which is equal to Brahman) results in liberation from the rebirth cycle or moksha. However, Indic tradition frequently concentrates on inner realization and self-knowledge as the approach to divine enlightenment. At the same time, Sufi mysticism underscores that divine love is the fundamental force that practices union. Hence, both traditions facilitate everyday stress on the transformative characteristics of mystical experiences, devotion, and surrender, where the practitioner transcends their personal experiences and ego, the divine right, formal religious practices, and intellectual understanding.[55] Thus, Sufi practices such as *sama* and *dhikr* are forms of diverse devotional or spiritual rituals and are also observed as approaches to mystical practices, similar to Indic meditation and Bhakti practices.[56]

---

[50]Chandan Medatwal, 'Śrīmad Bhagavad Gītā and Knowledge Management with Special Focus on Jñāna Yoga," in *Managing by the Bhagavad Gītā- Timeless Lessons for Today's Managers*, eds., Satinder Dhiman, A. D. Amar (Springer International Publishing 2019).

[51]Sunil Behari Mohanty, "Spiritual Development and the Preparation of Teachers. *Oxford Research Encyclopedia of Education* (July 29, 2019), Retrieved 17 Nov. 2024, from https://oxfordre.com/education/view/10.1093/acrefore/9780190264093.001.0001/acrefore-9780190264093-e-816.

[52]Raja Rao, *The Meaning of India: Essays* (Penguin Random House India Private Limited 2020).

[53]Muhammad U Faruque, "Eternity Made Temporal: Ashraf ʿAlī Thānavī, a Twentieth-Century Indian Thinker and the Revival of Classical Sufi Thought," *Journal of Sufi Studies* 9, no. 2 (2020): 215-246, https://doi.org/10.1163/22105956-bja10009.

[54]Anshu Malhotra, and Anne Murphy, *Bhai Vir Singh (1872–1957): Religious and Literary Modernities in Colonial and Post-Colonial Indian Punjab* (Taylor & Francis 2023).

[55]Rachana Rao Umashankar, "Horseshoes on the Fire: The Praxis of Movement and Journey in the Poetry of Sufi Islam," *Religion and Literature* 54, no. 1 (2022): 73-94. https://dx.doi.org/10.1353/rel.2022.0003.

[56]Efendi Efendi, Gazali Gazali and Endrika Widdia Putri, "Western Sufism: A Study on Historical and Models of Sufism in the West," 163-178.

5. Common Ethical and Spiritual Practices

5.1. Love, Compassion, and Selflessness in Sufism and Indic Thought

The Indic and the Sufi traditions effectively stress selflessness, compassion, and love, which are essential to their ethical and spiritual teachings. Love in Sufism is observed as the actual practice that integrates the individual to God, with the Sufi as the medium. This can be observed in Rumi's verses as he presents such commitment where love exceeds the self-ego and integrates with the divine.[57] However, this love is considered an emotion and a divine force that converges the world and self, encouraging concern for all presence. Simultaneously, the Bhakti movement in the Indic traditions concentrates on devotion to an individual deity and selfless love, stimulating people to dissolve their personality in concern and facility for others.[58] Therefore, both traditions realize that selflessness is an approach to divine liberation, where the people are not interested in personal gain or acquirement; instead, they seek others' well-being, spreading spiritual love in each thought and action. Thus, the Bhakti and the Sufism movement share a stress on love as the fundamental principle supporting the association between the divine and devotee.

5.2. Rituals, Devotional Practices, and the Quest for Unity with the Divine

Devotional practices in the Indic and Sufi traditions are developed to stimulate an intimate and direct association with the divine.[59] Rituals in Sufism, such as God's remembrance (*dhikr*), encompass the repetition of divine phrases or chanting of God's name, intending to foster a constant responsiveness to the existence of God. However, this practice assists practitioners in transforming into a divine union state, outside the physical world. Rituals in Indic traditions, such as bhakti songs and worship (*puja*), cater to a similar practice.[60] Therefore, devotees apply such rituals to represent their surrender and devotion to the divine, finding integrity via heartfelt worship or chanting. Both approaches implement such devotional practices to transform into the segment of spiritual or divine experience, beyond the intellect, where the primary object is the amalgamation of the divine with the self or Atman, exceeding global interferences.[61]

5.3. Ethics of Non-Violence and Universal Brotherhood

Universal brotherhood and non-violence are considered basic ethical principles or protocols practiced by the Indic and Sufi traditions. The concept of belief and universal love in Sufism that God possesses in all presence, results in non-violence, and concerns ethical practices towards

---

q.   *Sama:* A Sufi practice of music, singing, and sometimes dance, used to reach spiritual ecstasy and connect with the divine.

[57]Bidisha Mallik, "Beauty, Wonder, and Sustainability: Reconnecting Humans to Nature for "Durable Harmony",' *Legends in Gandhian Social Activism: Mira Behn and Sarala Behn Ecology and Ethics* (2022): 437-488. https://doi.org/10.1007/978-3-030-95431-4_9

[58]Jyotsna Agrawal, Kamlesh Singh, Gaurav Saxena, "Religion, Spirituality, and Happiness: Through an Indian Lens," in *Religious and Spiritual Practices in India*, eds., Kamlesh Singh, Gaurav Saxena (Singapore: Springer Nature, 2023).

[59]Amita Valmiki, "Is Ethical Religion Possible," *Journal of Philosophical Investigations* 18 (48), (2024):147-160.

[60]Soumen Mukherjee, "The Quest for "Medieval Mysticism" and Vaiṣṇava Vedānta: The Tagore-Sen-Underhill Circle, and the Chicago Moment of Mahanambrata Brahmachari," in *Religion, Mysticism, and Transcultural Entanglements in Modern South Asia* (Springer Nature Switzerland 2024).

[61]Aria Nakissa, "Comparing Moralities in the Abrahamic and Indic Religions Using Cognitive Science: Kindness, Peace, and Love versus Justice, Violence, and Hate," *Religions* 14 (2), (2023): 203; https://doi.org/10.3390/rel14020203.

others.[62] The mediums in the Sufi tradition frequently addressed all humanity's unity under the shadow or love of God, influencing harmony and peace among individuals of all beliefs. Simultaneously, the principle of non-violence (*ahimsa*) in Indic traditions seems a core theory, stimulating people to avoid causing harm or damage to any living species and practice compassion. Poet-saint figures such as Kabir, who developed Islam and Hinduism, personified such principles by supporting a global divine approach that exceeded religious territories.[63]

6. Key Figures and Philosophers

6.1. Rumi and the Bhakti Saints: A Comparative Study

The mystical training of Rumi, an influential, valued poet in Sufism, underscores love as the actual approach to God. This practice robustly reflects the Indic saints' bhakti tradition, including Mirabai and Tulsidas.[64] Rumi's poetry frequently communicates the longing of the soul or Atman for integration with God, applying metaphors of surrender, devotion, and love. Simultaneously, Bhakti saints such as Mirabai and Tulsidas represented their comprehensive commitment through poetic songs, highlighting unconditional love as the stance to accomplish divine elegance.[65] Notwithstanding appearing from diverse cultural and religious contexts, both traditions spread a shared trust that love is the most effective and purest approach to reaching the divine. Similarly, this approach emphasizes the universal feature of love as a divine strength in both bhakti devotion and Sufi mysticism. The sections of Rumi reflect the same emotions as the Indic traditions, highlighting love as the vital means of integrating with God, exceeding dogma and rituals.[66]

6.2. Kabir: A Bridge Between Hinduism and Islam

The 15th-century mystic writer Kabir is introduced as an individual who exceeded the territories of Islam and Hinduism, rejecting religious differentiations and universality of God.[67]The poetry of Kabir, randomly published in a profound and straightforward approach, analyses the unyielding approaches of both traditions while supporting a personal and direct association with God.[68] This

---

[62] Syed Raza Haider, "Relations of the Bhakti Saints With Muslim Sufis (16th and 17th Centuries)," (PhD Thesis, Department of History, Aligarh Muslim University Aligarh, 1984).

[63]Myriam Renaud, and William Schweiker, (eds). *Multi-Religious Perspectives on a Global Ethic: In Search of a Common Morality* (New York: Routledge)

r.   *Puja*: A Hindu ritual of worship involving offerings and prayers to a deity to express devotion and seek blessings

s.   *Ahimsa*: The principle of non-violence or non-harming, foundational to Hindu, Buddhist, and Jain ethical practices

[64]Abir Bazaz, *The Negative Theology of Nund Rishi: Poetry and Politics in Medieval Kashmir* (Cambridge University Press 2024).

[65]Afsar Mohammad, "The Rise of a Muslim Voice: Telugu Writing in the Times of Hindu Nationalism," in The *Oxford Handbook of Modern Indian Literatures,* eds., Edited by Ulka Anjaria and Anjali Nerlekar (Oxford UniversityPress, 2024), 382.

[66]Raziuddin Aquil, *Lovers of God: Sufism and the Politics of Islam in Medieval India* (Routledge 2020).

[67]Aju Mukhopadhyay, "Sufi Poet and Author Syed Liaqath Peeran Is a Man of Achievement," *Poetcrit* (2023), https://kitaab.org/2023/03/14/essay-sufi-poet-and-author-syed-liaqath-peeran-is-a-man-of-achievement-by-aju-mukhopadhyay/

t.   Bhakti: A Hindu spiritual path of devotion and love for a personal deity, emphasizing selfless surrender and connection with the divine

[68]Uttaran Dutta, "Sufi and Bhakti Performers and Followers at the Margins of the Global South: Communication Strategies to Negotiate Situated Adversities," *Religions* 10 (3), (2019): 206; https://doi.org/10.3390/rel10030206.

poet observed that God was above all the boundaries of Mosques and temples, and Kabir stimulated his followers to find God within themselves instead of using ritualistic approaches. Kabir's verses underscore all humanity's coherence, delivering a divine unity message that bridges the gap between Muslim and Hindu religions. The work of Kabir introduces a divine synthesis of Sufi mysticism and Hindu Bhakti, making him an essential figure in enhancing a universal brotherhood vision and encouraging interfaith dialogue. Therefore, the poetry of Kabir imitates his religious distinctions' rejection, supporting instead a God's unity above the limitations of Islam and Hinduism.[69]

6.3. Shankaracharya and Ibn Arabi: Philosophical Parallels

In their valuable moral approaches, Ibn Arabi and Shankaracharya are two immense figures who examine the unity of being or non-dualism. Shankaracharya, a famous exponent of "*Advaita Vedanta*," suggested that the *Atman* ("Individual self") and the ultimate reality ("Brahman") are acknowledged as the same, with the physical earth being a Maya (an illusion). Therefore, the philosophy of Shankaracharya underscored the observation of the unity of self with the ultimate as the approach to divine liberation and dissolution of the ego. Likewise, a critical Sufi philosopher, Ibn Arabi, designed the idea of the unity of being ("*Wahdat al-Wujud*"), suggesting no separation between the creation and creator. The teachings of Ibn Arabi indicate that everything in presence is a divine manifestation and that observing such oneness results in divine awakening. However, from diverse traditions, both philosophers develop concepts that mitigate the duality between the divine and self, facilitating profound perspectives on the feature of presence. Moreover, Ibn Arabi's mystical teachings and his principle of unity are promptly related to Shankaracharya's Advaita Vedanta philosophy.[70]

7. Influence of Sufism in South Asia

7.1. Sufism's Contribution to Indian Spiritual Thought

In stimulating an exceptional synthesis of Indic spiritual and Islamic mysticism practices, Sufism profoundly encourages Indian spiritual perspectives. Such fusion was conducted in a rich cultural and spiritual environment, especially in medieval India, where Sufi teachings of unity, compassion, and love vibrated with the existing devotion's bhakti traditions. However, the Chishti order is significant in associating such traditions or practices, enhancing an inclusive divine principle that incorporates both Hindus and Muslims. Therefore, the Chishti saints, particularly "Khwaja Moinuddin Chishti," addressed tolerance and love, underscoring individual commitment to God instead of rigid devotion or obedience to rituals. Thus, such an accepting and open method established a spiritual philosophy in India that exceeded religious limitations.[71]

---

[69]Rana Safvi, *In Search of the Divine: Living Histories of Sufism in India* (Hachette India 2022), 102.

u.   Maya: The concept of illusion in Hindu philosophy, describing the deceptive appearance of duality that obscures spiritual truth.

v.   *Wahdat al-Wujud* (Unity of Being): A Sufi concept asserting that all existence is a manifestation of the divine, with no real separation between Creator and creation.

[70]Mukhtar H Ali, *Philosophical Sufism: An Introduction to the School of Ibn al-'Arabi* (Routledge 2021), 51.

[71] Sonia Gaind-Krishnan, "Qawwali Routes: Notes on a Sufi Music's Transformation in Diaspora," *Religions* 11, (12) (2020): 685.

w.   Advaita Vedanta: A non-dualistic Hindu philosophy founded by Adi Shankaracharya, teaching the unity of the individual self (Atman) and the ultimate reality (Brahman).

x.   Nizamuddin Auliya: A revered 13th-century Sufi saint of the Chishti Order in India, known for his teachings on compassion and unity.

7.2. Interaction Between Sufi Saints and Indic Traditions

The collaboration between Indic traditions and Sufi saints is a popular facet of spiritual background in the Indian context. Saints such as Khwaja Moinuddin Chishti and Nizamuddin Auliya were involved in the amalgamation of local Indian traditions with Sufi mystical practices. Such saints were deeply involved with the spiritual traditions of Hindus, adopting components of non-dualism and devotion into their teachings.[72] As an illustration, the Chishti order incorporated the bhakti opinion of devotion and love as key to their divine approach, which vibrated with the Hindu stress on the devotion approach ("bhakti yoga"). Such communications were wholly logical and real-time, as several Sufi saints randomly highlighted the oneness of divine power beyond the spiritual limitations, respected local deities, and contributed to local festivals. Therefore, such fusion developed a syncretic mystical landscape in India, where Indic devotion and Sufi mysticism enriched and co-existed, stimulating spiritual inclusivity and interfaith harmony. Moreover, the inspiration of Sufi saints, such as on Indian spirituality, the influence of Khwaja Moinuddin Chishti can be observed in his association of local customs and rituals with Islamic devotional approaches.[73]

7.3. Impact on Art, Music, and Literature in the Indian Subcontinent

The effect of Sufism on Indian literature, music, and art seems vast, mainly observed in the Qawwali music development, which incorporates Indic thought's spiritual themes with the Islamic devotional content. However, Qawwali, initially an approach of Sufi religious music, became a transparent cultural appearance in India, assigning themes of spiritual longing, unity, and love for the adored, particularly as the Hindu saints' Bhakti songs. In research, Sufi poetry, particularly that of Hafiz and Rumi, obtained quality with Indian writers, resulting in a mystical poetry tradition that exceeded spiritual limitations. Therefore, the stimulation of Sufi mysticism tends to be observed in the visual arts of India, where Islamic architecture and calligraphy were associated with Hindu motifs and iconography. Sufism's effect on Indian culture seems artistic, philosophical, or logical, combining the divine concepts of Indic devotional traditions and Islamic mysticism into a compelling cultural narrative.[74]

8. Contemporary Relevance of Commonalities

8.1. Role of Spiritual Unity in Modern Interfaith Dialogue

The collective spiritual infrastructure of Indic and Sufism perception provides a compelling model for interfaith dialogue, especially in the current scenario, where spiritual diversity randomly resulted in conflict. However, both traditions underscore the divine's oneness and the existence's essential unity, exceeding religious limitations. Therefore, Sufism, concentrating on divine unity and love with God, reflects the Indic certainty in the interrelation of all existence through the ultimate reality (Brahman). Thus, this joint stress on spiritual unity seems an effective mechanism for understanding between diverse faith communities and stimulating mutual respect.

8.2. Contributions to Global Peace and Harmony

The worldwide themes of unity, compassion, and love in both the Indic and Sufism concepts substantially enhance global harmony and peace. These practices underscore the significance of compassion and selflessness towards others as critical religious approaches, stimulating a philosophy

---

[72]Ishwar Dayal Gaur, *Historiography| Cosmography: A Monograph in Honour of Professor Harjeet Singh Gill* (Taylor & Francis 2023).

[73]Jamal Malik, and Saeed Zarrabi-Zadeh, *Sufism East and West: Mystical Islam and Cross-Cultural Exchange in the Modern World* (Brill, 2019), 72.

[74]Jamal Malik and Saeed Zarrabi-Zadeh, *Sufism East and West: Mystical Islam and Cross-Cultural Exchange in the Modern World*, 72.

of global brotherhood. However, Sufism clarifies that the love for the divine encompasses all of civilization, while Indic concepts enhance the principle of non-violence ("*ahimsa*") as crucial to divine growth. Such traditions facilitate an approach to mystical harmony that exceeds cultural and religious limitations by concentrating on the pursuit of inner peace and the commonality of the human experience through spiritual love. In a world frequently classified by misunderstanding and conflict, the principles of Indic devotion and Sufi mysticism cater as vital prompts proving that harmony can be obtained through respect, tolerance, and love for God in every presence.

8.3. Challenges and Opportunities in Modern Religious Thought

In the modern era, Indic thought and Sufi mysticism face obstacles as religious extremism, secularism, and materialism increasingly direct public discourse. Hence, such traditions also introduce exceptional scopes for interfaith collaboration and spiritual renewal in a classified world. However, the shared philosophies of self-realization, love, and divine unity obtained in Indic and Sufism traditions facilitate a counterbalance to the division occurred by modern philosophies. Such mystical traditions facilitate approaches for reconnecting with God and stimulating inner peace as people find more profound mystical concepts beyond material success. The interconnectedness of Indic and Sufi concepts facilitates valuable assets for constructing divisions between diverse religious unions, enhancing cooperation and tolerance. Thus, both traditions facilitate perspectives into constructing a more practical world, where religious differentiation is observed as a power instead of a source of disagreement by concentrating on the ego's dissolution and spiritual unity.

9. Conclusion

The evaluation explores the intricate and profound spiritual and philosophical connection between Sufi and Indic traditions, notwithstanding their diverse religious source. Thus, both traditions highlight the fundamental concepts of divine unity, the dissolution of self-ego, and the changing power of devotion and love. The unities between such two practices facilitate a high possibility for further investigation, especially in contemporary spiritual practices and interfaith dialogue. Literature seeks to investigate how the combined themes of unity, devotion, and love of all presence lead to support, to stimulate more comprehensive cooperation and understanding between diverse religious groups. The union of Sufi and Indic perspectives provides a valuable framework for investigating the broader spiritual unity that causes different religious approaches. In a highly interconnected and diverse world, where religious and cultural divisions randomly result in conflict, the spiritual and logical synthesis of such two thoughts is a prompt of God's universal detection that exceeds limitations.

Conflict of Interest Statement

The authors of the manuscript affirm that there are no financial or non-financial conflict of interest associated with the content or materials discussed in this manuscript.

Data Availability Statement

The data supporting the findings of this study are available from the corresponding author upon reasonable request.

Funding Details

The authors did not receive any specific funding for this research.

Bibliography

Afroogh, Mohammad Reza., Ali Reza Khajegir, and Mohsen Fahim. "The Influence of Philosophical Upanishads' Considerations on the Principles of Vedanta." *Journal of Religion and Theology*, vol. 4, no. 2, (2020): 16-21.

Afsar Mohammad, "The Rise of a Muslim Voice: Telugu Writing in the Times of Hindu Nationalism." in The *Oxford Handbook of Modern Indian Literatures,* eds., Edited by Ulka Anjaria and Anjali Nerlekar. Oxford University Press, 2024.

Agrawal, Jyotsna., Jyotsna Agrawal, Kamlesh Singh, Gaurav Saxena. "Religion, Spirituality, and Happiness: Through an Indian Lens." in *Religious and Spiritual Practices in India*, eds., Kamlesh Singh, Gaurav Saxena, 1-24, Singapore: Springer Nature Singapore, 2023.

Ali, Mukhtar *H. Philosophical Sufism: An Introduction to the School of Ibn al-'Arabi.* Routledge, 2021.

Aquil, Raziuddin. *Lovers of God: Sufism and the Politics of Islam in Medieval India.* Routledge, 2020.

Asher, Catherine B. "Water: Its Meanings and Powers in the Indian Sufi Tradition." in *Water Histories of South Asia* eds. *Sugata Ray,Venugopal Maddipati*. Routledge India, 2019.

Assadi, Muzaffar. *Colonial and Post-Colonial Identity Politics in South Asia: Zaat/Caste among Muslims*. Taylor & Francis, 2023.

Babloo, Ravi Prakash. *Religious Debates in Indian Philosophy.* K. K Publications, 2014.

Bartley, Christopher. *Indian Philosophy A–Z.* Edinburgh University Press, 2020.

Basu, Anustup. *Hindutva as Political Monotheism*. Duke University Press, 2020.

Bazaz, Abir. *The Negative Theology of Nund Rishi: Poetry and Politics in Medieval Kashmir*. Cambridge University Press, 2024.

Beck, Guy L. "Shared Religious Soundscapes: Indian Rāga Music in Jewish, Christian, and Islamic Devotion in South Asia." *Religions*, 14, 11 (2023): 1406.

Beyad, Maryam Soltan., and Mahsa Vafa, "Transcending Self-Consciousness: Imagination, Unity and Self-Dissolution in the English Romantic and Sufis Epistemology." *International Journal of Linguistics and Translation* 4 (8), (2021): 08–18. https://doi.org/10.32996/ijllt.2021.4.8.2

Bhargava, Meena., and Pratyay Nath. *The Early Modern in South Asia: Querying Modernity, Periodization, and History*. Cambridge University Press, 2023.

Budhwani, Nadir N., and Gary N McLean. "The Roles of Sufi Teachings in Social Movements: An HRD Perspective." *Advances in Developing Human Resources* 21 (2), (2019): 205-223. https://doi.org/10.1177/1523422319827938

Bugti, Nayab Aziz., and Fouzia Rehman Khan. "Doctrine of Fana and Baqa of Sufism in Shafaks the Forty Rules of Love: A Content Analysis." *Global Language Review* IV, no. I (June 2019): 28-34.

Chauhan, Abha., ed. *Understanding Culture and Society in India: A Study of Sufis, Saints, and Deities in Jammu Region*. Springer Singapore, 2021.

Chopra, RM. *A Study of Religions*. Anuradha Prakashan, 2022.

Dickson, William Rory. "Sufism and Shari'a: Contextualizing Contemporary Sufi Expressions." *Religions* 13 (5), (2022): 449.

Dutta, Uttaran. "Sufi and Bhakti Performers and Followers at the Margins of the Global South: Communication Strategies to Negotiate Situated Adversities." *Religions* 10 (3), (2019): 206, https://doi.org/10.3390/rel10030206

Efendi, Efendi., Gazali Gazali and Endrika Widdia Putri. "Western Sufism: A Study on Historical and Models of Sufism in the West." *Jurnal Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan* Vol. 6, No. 2, (July-December 2022): 163-178.

Faruque, Muhammad U. "Eternity Made Temporal: Ashraf ʿAlī Thānavī, a Twentieth-Century Indian Thinker and the Revival of Classical Sufi Thought." *Journal of Sufi Studies* 9, no. 2 (2020): 215-246, https://doi.org/10.1163/22105956-bja10009.

Faruque, Muhammad U. "Sufism and Philosophy in the Mughal-Safavid Era: Shāh Walī Allāh and the End of Selfhood." In *Islamic Thought and the Art of Translation: Texts and Studies in Honor of William C. Chittick and Sachiko Murata*, edited by Mohammed Rustom. 323-370, Leiden: Brill, 2023,

Gaind-Krishnan, Sonia. "Qawwali Routes: Notes on a Sufi Music's Transformation in Diaspora." *Religions* 11, (12) (2020): 685.

Gandhi, Supriya. *The Emperor Who Never Was: Dara Shukoh in Mughal India*. Harvard University Press, 2020.

Gaur, Ishwar Dayal. *Historiography Cosmography: A Monograph in Honour of Professor Harjeet Singh Gill*. Taylor & Francis, 2023.

Gupta, Amit. "Ishq - the Sufi Way of Leadership." *International Journal of Indian Culture and Business Management*, 28, (2023): 321-332.

Haider, Syed Raza. "Relations of the Bhakti Saints With Muslim Sufis (16th and 17th Centuries)." PhD Thesis, Department of History, Aligarh Muslim University Aligarh, 1984.

Imam, Hassan. "Dara Shikoh: A Forgotten Mughal of Interfaith Personality in Indian History." *International Journal of Applied Social Science* 6, 9 (2019): 2185-2190.

Jabeen, Rukhshinda., and Tehmina Talib. "A Comparative Analysis of Sufi Thoughts of Shah Fakhruddin Dehlvi and Shah Waliullah Dehlvi," *PalArch's Journal of Archaeology of Egypt/Egyptology* 20, No. 2 (2023):1498-1512.

Karnawat, Dr Romila. "Relevance of Vedic Concepts in the Present Scenario." *International Journal of Advanced Research in Arts, Science, Engineering & Management* 3, Issue 5, (2016): 1659-1671.

Koirala, Kamal Prasad. and Shurendra Ghimire. "Science Embedded Vedic Philosophy and Educational Implications." *Shanti Journal* 2, no. 1, (2023): 84-96, https://doi.org/10.3126/shantij.v2i1.53748.

Kumar, Mukesh. *Between Muslim Pīrs and Hindu Saints: Laldas and the Devotional Culture in North India.* Cambridge University Press, 2024.

Kumar, Rajeev. "The Quest of Kabir: Conscience as Poetry in Pre-Modern India." Master's Thesis, İbn Haldun Üniversitesi, Medeniyetler İttifakı Enstitüsü, 2021.

Lindquist, Steven E. "Transcending the World" in World Literature: The Upanishads." in *A Companion to World Literature*, ed. Ken Seigneurie. John Wiley & Sons, Ltd., 2019.

Malhotra, Anshu, and Anne Murphy. *Bhai Vir Singh (1872–1957): Religious and Literary Modernities in Colonial and Post-Colonial Indian Punjab*. Taylor & Francis, 2023.

Malik, Jamal., and Saeed Zarrabi-Zadeh. *Sufism East and West: Mystical Islam and Cross-Cultural Exchange in the Modern World*. Brill, 2019.

Mallik, Bidisha. "Beauty, Wonder, and Sustainability: Reconnecting Humans to Nature for "Durable Harmony"." *Legends in Gandhian Social Activism: Mira Behn and Sarala Behn Ecology and Ethics* (2022): 437-488. https://doi.org/10.1007/978-3-030-95431-4_9

Medatwal, Chandan. "Śrīmad Bhagavad Gītā and Knowledge Management with Special Focus on Jñāna Yoga." In *Managing by the Bhagavad Gītā: Timeless Lessons for Today's Managers*, 173-192, 2019.

Mehfooz, Musferah, and Uzma Saffat. "Ṣūfī Thoughts of Ashraf ʿAlī Thānvī: A Reflection on Its Practical Relevance to the Present Era." *Al-Lauh*, *3* (1), (2024): 143–156.

Mir, Javad Ahmad., and G. N. Khaki. "Dara Shikouh and His Model of Inter-Religious Understanding: An Assessment." *Innovare Journal of Social Sciences* 10, 6 (2022): 26-30.

Mohanty, Sunil Behari. "Spiritual Development and the Preparation of Teachers. *Oxford Research Encyclopedia of Education.* (July 29, 2019), Retrieved 17 Nov. 2024, from https://oxfordre.com/education/view/10.1093/acrefore/9780190264093.001.0001/acrefore-9780190264093-e-816.

Mratkhuzina, Guzel Ferdinandovna, Dmitriy Vyacheslavovich Bobkov, Alfiya Marselevna Khabibullina, Ishtiak Gilkar Ahmad. "Sufism: Spiritual and Cultural Traditions in India." *Journal of History Culture and Art Research* 8 (3), (2019): 434- 441. doi: http://dx.doi.org/10.7596/taksad.v8i3.2258.

Mukherjee, Soumen. "The Quest for "Medieval Mysticism" and Vaiṣṇava Vedānta: The Tagore-Sen-Underhill Circle, and the Chicago Moment of Mahanambrata Brahmachari." in *Religion, Mysticism, and Transcultural Entanglements in Modern South Asia.* 35-64. Cham: Springer International Publishing, 2024.

Mukhopadhyay, Aju. "Sufi Poet and Author Syed Liaqath Peeran Is a Man of Achievement," *Poetcrit* (2023), https://kitaab.org/2023/03/14/essay-sufi-poet-and-author-syed-liaqath-peeran-is-a-man-of-achievement-by-aju-mukhopadhyay/Mystical Islam and

Nagappa, Suvarna Pramod., and R Anbazhagan. "The Yoga Ladder in Indian Philosophical Systems: Progressive Yoga Practices in the Bhagavad Gita," *Alochana Journal* 13 No. 7 (2024): 315-337.

Nakissa, Aria. "Comparing Moralities in the Abrahamic and Indic Religions Using Cognitive Science: Kindness, Peace, and Love versus Justice, Violence, and Hate." *Religions* 14 (2), (2023): 203.

Patterson, Jessica. "William Jones, Vedānta, and the "Permanent Settlement." In *Religion, Enlightenment, and Empire: British Interpretations of Hinduism in the Eighteenth Century*. Cambridge University Press, 2021.

Phan, Peter C., and Anh Q. Tran. *Christian Perspectives on Transforming Interreligious Encounter: Essays in Honor of Leo D. Lefebure*. Lexington Books, 2024.

Rao, Raja. *The Meaning of India*: *Essays.* Penguin Random House India Private Limited, 2020.

Riaz, Hassan, et al. "Key Factors for Implementation of Total Quality Management in Construction Sector: A System Dynamics Approach." Key Factors for Implementation of Total Quality Management in Construction Sector: A System Dynamics Approach," *Ain Shams Engineering Journal* 14, No. 3 (2023): 101903.

Safvi, Rana. *In Search of the Divine: Living Histories of Sufism in India*. Hachette India 2022.

Setiawan, Cucu., Maulani Maulani and Busro Busro. "Sufism as the Core of Islam: A Review of Imam Junayd al-Baghdadi's Concept of Tasawwuf." *Teosofia: Indonesian Journal of Islamic Mysticism* 9 (2), (2020): 171-192.

Shahpesandy, Homayun. "The "Nafs"(Self), As Outlined By Early Philosophers and Sufi Mystics of Afghanistan and Iran." *Khazanah: Jurnal Studi Islam Dan Humaniora*, *18* (1), (2021): 75–90. https://doi.org/10.18592/khazanah.v18i1.3436.

Sharma, Pirtibha. "Contributions and Influences of Adishankaracharya on Sanatana Dharma and Indian Culture." *Asian Journal of Research in Social Sciences and Humanities* 11, 11, (2021): 314, 10.5958/2249-7315.2021.00193.3

Singh, Bhupinder. "Aspects of Sikh Axiology: Three Essays." *Sikh Formations*16, no. 2, (2020): 448-460. https://doi.org/10.1080/17448727.2020.1804196.

Singh, Kamlesh., Gaurav Saxena, *Religious and Spiritual Practices in India: A Positive Psychological Perspective*. Springer Nature 2023

Singh, Surinder., and Ishwar Dayal Gaur. *Sufism in Punjab: Mystics, Literature and Shrines*. Taylor & Francis, 2023.

Srinivasan, Ramanathan., and P. S. Aithal. "Unravelling the Depths of Sanatana Dharma: Exploring the Eternal Principles of Hinduism." *International Journal of Philosophy and Languages (IJPL),* 2 (2), (2023): 12-27.

Stepien, Rafal K. "Interreligious Relations with No Self: A Mystical Path to Omnilogue?" *Journal of the Royal Asiatic Society.* 2021; 31(4): 721-741. doi:10.1017/S1356186321000171

Sujatha, K., and C. R. Harilakshmeendrakumar. "Jnana and Vijnana as Vedic Knowledge Applicable to Practical Life." *International Journal of Multidisciplinary Educational Research* 12, 6 (6), (2023): 74-79, https://s3-ap-southeast-1.amazonaws.com/ijmer/pdf/volume12/volume12-issue6 (6)/10.pdf

Syed, Rachelle. "Vedānta in Muslim Dress: Revisited, and Reimagined." *Journal of Dharma Studies*, vol. 2 (2019): 83-95.

Thumma, T. Krishna Rao., and Melih Sezer. "The Similarities between The Qur'ān And Veda Scriptures, And an Evaluation of These Similarities from A Philosophical Point of View." *RJPSSs*, Vol. XLVIII No.1, (June 2022): 73-80.

Umashankar, Rachana Rao. "Horseshoes on the Fire: The Praxis of Movement and Journey in the Poetry of Sufi Islam." *Religion and Literature* 54, no. 1 (2022): 73-94. https://dx.doi.org/10.1353/rel.2022.0003.

Valmiki, Amita. "Is Ethical Religion Possible." *Journal of Philosophical Investigations* 18 (48), (2024):147-160.

Vescovi, Alessandro. *Covert Hinduism, Overt Secularism: A Postsecular Reading of the Indian English Novelistic Tradition*. Milano University Press, 2024.

Vishwanathan, KV. *Inside Out: A Philosophical Enquiry of Hindu Dharma*. Notion Press, 2020.

Zickriya, Khwaja Ayub. "Understanding Human Soul: Islamic Perspective." PhD Thesis, Goa University, 2022.

Zsom, Dora. *A Lover of God: The Ecstatic Sufi Nūrī*. State University of New York Press, 2024.