



The Spread of Sufism and Its Supporting Factors in Europe

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ABSTRACT: Sufism has existed for a long time in the Western world, especially in Europe. However, it continues to develop amidst the rejection of Islam. It has become an alternative for European society as a solution to the moral and psychological crisis, according to the views of some people in Europe and the Western world. The article's writing was carried out using a literature study with a descriptive analysis approach assisted by inductive historical aspects, which produced a new perception of the development of Islamic Sufism in the West, especially in Europe. Western thought is based solely on materialism, which no longer considers religion, human relationships with God, and human relationships related to divine rules. People who participate in the teachings of Sufism want to find peace of mind away from the exploitation of fellow humans and the material world, which no longer humanizes humans. The phenomenon of Islamic Sufism being transmitted to Western countries and its embrace by many thinkers and intellectuals has produced new issues and problems that have proven the extent of the fertility of Islamic thought in general and the extent of the richness of Sufism in particular and its ability to break into the strongest material civilizations and brand them with its spiritual character. Likewise, the liberation of women in Western countries and their desire to show Leadership and excellence are found in Sufism.

KEYWORDS: Europe, Spread, Sufism, Factors

A. INTRODUCTION

A long time ago, those who belonged to the Islamic religion expressed the idea of confinement within fixed legislation and restrictive provisions, moving beyond this stage to other, more flexible, and widespread horizons. They were helped in this by the emergence of many religious groups and sects, each inspired by religion as a starting point, and from there to establish new constants. And different foundations for rituals and practices specific to each team. Sufism and the sub-sects that fell under it were the pioneers in this field. They spread with lightning speed until they crossed

geographical and intellectual borders. They were the most prominent tool for introducing Islam to many parts of the world, relying on the openness and flexibility strategy it pursued, in which others found what they needed compared to the fixed rulings, which many people do not like.¹

Such teams have played a pivotal role throughout history that went beyond the limits of religion to various social, political, and cultural dimensions until they became a problematic figure in the journey of societies and peoples, reaching the point of being employed by some governments and countries to achieve political and military goals that serve the regimes and strengthen their immunity against everything that threatens their security. And its stability. In "Noon Post," we review in this file titled "Soft Religiosity" the features of the new role of religious groups led by Sufism, how they are used to transcend their religious cloak, and the effects they have achieved, especially within non-Islamic societies, and we begin the file by talking about Sufism in Western countries, reality, and impact.²

The knowledge of Europeans about Sufism, in particular, was not modern, as some expect, but instead dates back several centuries before the discovery of the Americas. According to German researcher Anne-Marie Schimmel, "The first European contact with Sufi ideas dates back to the Middle Ages, with the works of the Catalan ascetic and researcher Ramon Llull, who died in 1316, shows strong signs of his influence by Sufi literature, as his work entitled *The Hundred Names of God* (*Les Cents Noms de Dieu*) appears to be inspired by the works of Muhyiddin Ibn Arabi (638-561 AH / 1165-1240 AD). Ramon Llull had learned Arabic and Islam. He served Muslims because of his religious enthusiasm, as "he was fond of the idea of converting the Islamic world to Christianity." In carrying out this writing, we have carried out an analysis of several pieces of literature entitled *Teachings of the Sufis*, which tells a lot about the development of Sufism in

¹ "عبد الوهاب بلغراس," *Insaniyat*, No. 62 (December 2013): 57-66.

² Larry Poston, *Islamic Da'wah In The West: Muslim Missionary Activity And The Dynamics Of Conversion To Islam* (New York: Oxford University Press, 1992).

Europe, especially about the roots of Sufism and its origins, which have been rooted for a long time in European culture.

Schimmel's sensitivity and deep understanding of Sufism--its origins, development, and historical context and his erudite examination of Sufism as reflected in Islamic poetry draw readers into the mood, the vision, and the way of the Sufi. In the foreword, distinguished Islamic scholar Carl W. Ernst comments on the continuing vitality of Schimmel's book and the advances in the study of Sufism that have occurred since the work first appeared. Annemarie Schimmel has written a book that discusses several poetry compositions about Sufism and historical views from various researchers' perspectives.³

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B. METHODS

Using the literature method, we examine the problem with a descriptive analysis approach, which also uses a historical touch to clarify the roots of Sufism in the Western world and explain the situation. Inductive research begins by collecting and using data to develop a hypothesis about the factors that cause the data. Inductive reasoning or induction in this article uses a general way of thinking and current opinion in Europe, which is very anti-Islam, to examine how Islamic Sufism can develop in Europe

³ Annemarie Schimmel And Carl W. Ernst, *Mystical Dimensions Of Islam: Thirty-Fifth Anniversary Edition* (Chapel Hill: The University Of North Carolina Press, 2011).

⁴ A.J. Arberry, *Sufism*, 0 Ed. (Routledge, 2013), Accessed May 11, 2023, <https://www.taylorfrancis.com/books/9781135029982>.

and the supporting factors. This temporary assumption is used in the research that has taken the form of this article. We collected data through library research supported by previous knowledge through recorded interviews with researchers.

C. RESULTS AND DISCUSSIONS

Sufism has filled the void suffered by European youth, especially the French, searching for the spiritual side. Therefore, there is a trend among those who embrace Islam in Europe that makes them join Sufism as well, especially since these young people came to know Islam through two ways: reading and knowledge, or Sufi angles, which made them love it. Also, the sheiks of Sufism did not treat these young people as "nobodies". Instead, they emphasized their presence in all events and activities, particularly since Sufi European orders originally depended on young people. In addition, Sufi orders exist in Europe in a way similar to their presence in Egypt and the Maghreb. Squares are widespread in many European cities for the orders of "Qadiriyya," "Naqshbandiyyah," "Tijaniyah," and others, which attracted many people to them, mainly because they are peaceful. Do not practice violence, sabotage, or extremism. According to Bilal Miri, a French researcher who specializes in Islamic Sufism and is a member of the Naqshbandi order, Sufism draws a lot of young people to Islam in Europe, particularly in France, because of its nonpartisanship, interest in the spiritual realm, and moderate stance, which has led governments to view its growth as benign in comparison to other movements—the alternative. Merry disclosed in his interview that Sufi orders have spread throughout France, particularly in Nice and Lyon, where Sufis' get-togethers and dhikr sessions are conducted. These events witness the presence of Christians and Jews, some of whom become Muslims as a result of their interactions with the sheiks of these orders, as well as their involvement in their events.⁵

⁵ باحث فرنسي: |: الصوفية جذبت الأوروبيين إلى الإسلام حوار، "الصوفية اليوم" 5 July 2, 2020, Accessed February 14, 2024, <https://Www.Alsoufiaalyoum.Com/إل-الأوربيين-الصوفية-جذبت-إل>.

The Mysterious Dimension Of Islam

The spiritual connection that brought together Sufism and the West was a significant reason behind many Westerners embracing the Islamic religion, which explains the great interest in Sufism in the West as a psychological and spiritual behavior, as Americans and Europeans find in Sufi orders openness, flexibility, and support that responds to their individual needs and interests.⁶

In his book entitled "Sufism in the West," the professor and lecturer of religious studies at the British University of Derby, John Hennells, with the help of the Pakistani Jamal Malik, the professor of Islamic studies at the University of Erfurt in Germany, wrote some theses and studies that contributed to It includes many Western researchers on the history and nature of Sufi movements in the West while answering some questions regarding the methods that have the most influence on all Muslims in Western systems that are of an open, liberal nature.⁷ Hennells, who spent most of his 77 years of life before he passed away in May 2018, monitoring the differences and compatibility between religions and their various laws, in addition to the practices and rituals of the followers of each sect, revealed that the majority of the groups most affected by the Sufi tide in Europe and the United States belong to the children of immigrants.⁸ Muslims were influenced by the "ideal romanticism of Eastern spirituality" and its figures, such as Jalal al-Din al-Rumi (1207-1273), the most famous mystic and founder of the Mawlawi order⁹.

As for the different definitions of the Sufi movement in the eyes of Western researchers, the book indicated that Sufism is "the mysterious

⁶ Muhammad Ayman Al-Akiti And Zainul Abidin Abdul Halim, "لمحات عن خصائص التصوف ومراجعته المعتبرة في بلدان الملايو: A Glimpse On The Characteristics Of Sufism And Its Major References In The Malay World," *Afkar-Jurnal Akidah & Pemikiran Islam* 23, No. 1 (June 2021): 309–344.

⁷ Bijan Bidabad, "Philosophy Of Law: An Islamic Sufi Approach," *Ijlma* 60, No. 5 (September 2018): 1179–1195.

⁸ Markus Dressler, "Sufism In The West: By Jamal Malik And John Hinnells, Eds. (New York: Routledge, 2006. 207 Pages.)," *Ajis* 24, No. 3 (July 2007): 121–123.

⁹ Al-Akiti And Abdul Halim, "لمحات عن خصائص التصوف ومراجعته المعتبرة في بلدان الملايو: A Glimpse On The Characteristics Of Sufism And Its Major References In The Malay World."

dimension of Islam." At the same time, the term refers to various spiritual styles that aim at deep devotion to the One, Almighty God ¹⁰.

Regarding the religious movements that contributed to enriching the movement of Sufism in the West, the writer chronicled some of them, such as the "International Sufism" movement, and credit for its crystallization goes to the Indian musician "Inayat Khan," who brought the path of Sufism from India to the West in 1910, in addition to his son after him, who is This will be discussed in some detail in a dedicated article later.¹¹

Among the pioneering names who helped spread Sufism in the West is "Idris Shah," an Afghan Sufi who lived between 1924 and 1996, emigrating from India, where he was born, to the United Kingdom, where he grew up. Likewise, "Muzaffar Ozak" is one of the most prominent people who spread Sufism in the West, specifically in the United States. He is of Turkish origin and lived from 1916 to 1985. He is also considered the nineteenth sheik of the doctrine of one of the Sufi orders known as "The Halveti-Jerrahi" order of Dervishes.¹²

European Naqshbandi

Despite the multiplicity of Sufi orders and sects in Europe and America, the most widespread of them is what is called the "Naqshbandi Order," which is one of the Sufi orders that derives its name from its pioneer and founder, Muhammad Bahaa al-Din Naqshband." It has several types, differing from one region to another. For example, there is the Naqshbandi Mujaddidiyya in Europe, which is more widespread in Germany. This spread is attributed to the fact that it enjoyed a rich expansion in Turkey and was then transferred to Germany.¹³ There is also the Haqqaniyya Naqshbandiyya, whose expansion indicates the dynamism enjoyed by Sufis

¹⁰ Meirison Meirison, "Westernization Of The Ottoman Empire, Zionism And The Resistance Of The Palestinian Society," *Altahrir* 20, No. 1 (May 2020): 1–22.

¹¹ Hazrat Inayat Khan, *{Misticismo} {Sufi}* (Place Of Publication Not Identified: Blurb, 2017).

¹² Meirison Meirison And M. Harir Muzakki, "Implementing The Spirit Of Jihad In Sufism," *Teo* 31, No. 1 (November 2020): 1.

¹³ Darmaiza Darmaiza Et Al., "The Dynamics And Role Of Sufism In Turkish Politics And Society," *Teosofia: Indonesian Journal Of Islamic Mysticism; Vol 11, No 2 (2022)Do* - 10.21580/Tos.V11i2.12443 (December 16, 2022), <https://Journal.Walisongo.Ac.Id/Index.Php/Teosofia/Article/View/12443>.

in the West. At the same time, the Haqqaniyya movement of the Naqshbandiyya is a modern branch of the mother order with Asian origins and roots. It is also distinguished by a purely Sunni orientation and full social and political participation.¹⁴

This is in addition to American Sufism, which is famous for two basic terms: "hybrid," that is, those Sufi movements and groups that Muslim immigrants founded after their integration into society in a nostalgic tendency for the environments in which they were born, while the second term is "perennial," as these movements represent an eternal universal truth that stems from an absolute existentialism that the researcher attributes to the concept of Gnosticism (a term often applied to a group of ideas that goes beyond the religion in itself to being a comprehensive phenomenon that describes a state of religious philosophy that explains the pure monotheistic concepts of the One God) more than to the term religion.¹⁵ Here are three primary waves and stages of Sufi activity in America, explained by Hennels in his book, *The First Wave*. Its beginning dates back to the early 1900s, motivated by communication and cultural interaction between Europeans and Asians during the colonial period. The Second Wave coincided with the growth and abundance of comparative religious studies in the United States. This was in the sixties and seventies, such as the works of William James, Heston Smith, Seyed Hossein Nasr, and Mircea Eliade¹⁶.

The third and final wave was launched to name specific types of activities undertaken by Sufi groups, gradually reflecting a closer identification with normative Islam during the 1980s and 1990s, which created an environment that attracted and served the multiethnic Muslim community in the United States. The book also pointed out the features of British Sufism, which was transmitted through the paths of trade and Hajj,

¹⁴ Laleh Bakhtiar, *Sufi Women Of {America}: Angels In The Making* (Chicago, IL: Institute For Traditional Psychoethics And Guidance ; Distributed By Kazi Publications, 1996).

¹⁵ Seyedamirhossein Asghari, "The Bektashi Order, Sufism, And Shi'ism In The Work Of Baba Rexheb, A Bektashi Sufi Of 20th Century," *Turkish Journal Of Shi'ite Studies* (April 2021): 1–24.

¹⁶ Arberry, *Sufism*.

noting that the Muslims in Britain find in Sufism the satisfaction of a longing that occupies their feelings and plays on its spiritual strings. This is in addition to the features that distinguish the Sufi sects there, the most important of which are attracting the children of immigrants, social relations, intermarriage between its disciples, integration with the values of Western society, and freedom from strict fundamentalism.¹⁷

The West Supports Sufism

The rapid spread of Sufism in the West and the unprecedented support provided to it compared to other religious sects has been the subject of many researchers' questions, who wondered about the motives for this support. Here, the journalist specializing in the affairs of Islamic movements, Khaled Saeed, pointed out, quoting the late thinker Abdel Wahhab Al-Mesiri, as saying: "What is significant is that the Western world, which is fighting Islam, encourages Sufi movements, and among the most widespread books now in the West are the works of Muhyiddin Ibn Arabi and the poetry of Jalal al-Din Rumi. The Congressional Committee on Religious Freedom recommended that Arab countries encourage Sufi movements, as asceticism in "The world and turning away from it and the world of politics undoubtedly weakens the strength of resistance to Western colonialism."¹⁸

Saeed added in his article that Orientalists and the governments of Western countries have always paid attention to Sufism and exalted it, translating this into Western media, material, and diplomatic support. They were also quick to get closer to Sufism and put them on the list of diplomatic visits, attending birthdays, visiting shrines, and celebrating. In this regard, historian and researcher Daniel Pipes, founder and director of the Middle East Forum, says: "The West seeks to reconcile and support Islamic Sufism so that it can fill the religious arena according to the controls of separating

¹⁷ Abdessamad Belhaj, "Legal Knowledge By Application: Sufism As Islamic Legal Hermeneutics In The 10th/12th Centuries," *Studia Islam* 108, No. 1 (2013): 82–107.

¹⁸ "باحث فرنسي".

religion from life, and completely excluding it from issues of politics and economics".¹⁹

This is the same opinion confirmed by the writer Farina Alam, a researcher in Sufi orders in the West, who pointed out that the essence of the issue is the separation of religion from the state, adding, "Classical religious teachings have warned religious scholars against getting too close to political authority." The idea of isolation and leaving what belongs to God to God, What is Caesar's is Caesar's, and refraining from entering into the arena of economics, politics, monasticism, and monasticism came the interest and generous support at all levels".²⁰ The rapid spread of Sufism in Europe and America was not a coincidence. The support that these methods received, whether from governments or societal institutions, reflects the extent to which the West attaches to this trend, which they seek to use as a safe alternative in the face of the classical methods that promote the concepts of jihad, resistance, and elevating the status of Muslims, and facing other peoples and civilizations ²¹.

Bilal Merry, a French researcher specializing in Islamic Sufism and a member of the Naqshbandi order, said that Sufism attracts many young people in European countries to Islam, especially in France, because of its distance from politics, its interest in the spiritual side, and its moderate approach, which made governments see no danger in its spread, compared to other movements.

In his interview, Merry revealed that Sufi orders have become increasingly widespread in France, especially in the cities of Nice and Lyon, where Sufi gatherings and dhikr sessions are held that witness the presence of Christians and Jews, some of whom convert to Islam as a result of their contact with the sheiks of these orders. And their participation in its activities ²².

¹⁹ Ibid.

²⁰ Afzal-Ur-Rahman, *Islam Ideology And The Way Of Life* (London: Seerah Foundation London, 1988).

²¹ Dressler, "Sufism In The West."

²² "محمد السعد،" *Watanksa*, Last Modified January 16, 2024, Accessed February 14, 2024, <https://Wtn.Sa/A/1140761>.

Entering Islam

I was an atheist until I met a Sufi brother who offered me to go with him to one of the Sufi squares in France, affiliated with the Naqshbandi order. I went with him and practiced the rituals of Dhikr and Hazrat. After that, I began to frequent the square occasionally and developed a good relationship with those in charge. After several months, I met the sheik of the Naqshbandi order in France, and I joined it after she converted to Islam.²³

Sufi Orders Widespread In France

Followers of Sufi orders are present in France in large numbers, especially in the cities of Nice and Lyon, where dhikr circles and Sufi gatherings are held in which Christians and Jews participate. Also, many French people join Sufi orders before converting to Islam. The Naqshbandi order is the predominant order in the two cities ²⁴.

Sufism has filled the void suffered by European youth, especially the French, searching for the spiritual side. Therefore, there is a trend among those who embrace Islam in Europe that makes them join Sufism as well, especially since these young people know Islam through two ways: reading and knowledge, or Sufi angles, which makes them love it.²⁵

Also, the sheiks of Sufism did not treat these young people as "nobodies". Instead, they paid attention to their presence and participation in all events and activities, mainly since European Sufi orders originally depended on young people ²⁶. In addition, Sufi orders exist in Europe similar to their presence in Egypt and the Arab Maghreb. Squares are widespread in many European cities for the "Qadiriyya," "Naqshbandiyya," "Tijaniya" orders, and others, which attracted many people to them, mainly because they are peaceful. Do not practice violence, sabotage, or extremism.

²³ Julia Day Howell, "Sufism And The Indonesian Islamic Revival," *J Of Asian Stud* 60, No. 3 (August 2001): 701–729.

²⁴ Meirison And Muzakki, "Implementing The Spirit Of Jihad In Sufism."

²⁵ Asghari, "The Bektashi Order, Sufism, And Shi'ism In The Work Of Baba Rexheb, A Bektashi Sufi Of 20th Century."

²⁶ Seyedamirhossein Asghari, "The {Bektashi} {Order}, {Sufism}, And {Shi}'Ism In The {Work} Of {Baba} {Rexheb}, A {Bektashi} {Sufi} Of 20th {Century}," *Turkish Journal Of Shiite Studies* (April 2021): 1–24.

Roads Operate Freely In Europe, Or Not

European governments do not prevent Sufi orders from practicing their activities and organizing their presence. I think this is because of their positive point of view towards Sufism, which they see as a moderate approach without danger compared to other movements, in addition to the attachment of many to it as it represents a psychological and spiritual treatment for many problems.²⁷ Does this mean that Sufi movements spread because they distance themselves from politics?

This is true. Sufism in Europe is entirely far from politics. I do not think it will change its position soon, mainly since the number of Sufis is still limited despite everything. It does not enable them to influence the positions of governments, especially in France ²⁸. This is different from what happens in other countries, such as Russia or Chechnya, which chose for the Sufi orders to play a political role that enables them to control the religious scene in the country, in light of their strong presence, which contradicts the direction of the French government, which is more interested in the Moroccan model ²⁹.

Do European Sufis suffer from extremist movements?

The Sufi orders in France are almost closed in on themselves, and each carries out its activities in complete secrecy and does not share its activities with the others. Unfortunately, those with Salafi thought are primarily present in France, which harms Sufism. The Salafists warn the people there against Sufism, which leads to harassment and quarrels, even if no one listens to them ³⁰. For my part, I believe that a dialogue must occur between the Sufi and Salafist movements, whether in Europe or the Arab world, to resolve the differences between the two groups because the difference is simple in the end, as everyone is Muslim and embraces the doctrine of the Sunnis and the community. I have relationships with several

²⁷ Asghari, "The Bektashi Order, Sufism, And Shi'ism In The Work Of Baba Rexheb, A Bektashi Sufi Of 20th Century."

²⁸ Howell, "Sufism And The Indonesian Islamic Revival."

²⁹ Al-Akiti And Abdul Halim, "لمحات عن خصائص التصوف ومراجعته المعتبرة في بلدان الملايو: A Glimpse On The Characteristics Of Sufism And Its Major References In The Malay World."

³⁰ Bakhtiar, *Sufi Women Of {America}*.

members of the Salafist movements. I discuss many controversial matters with them without clashes or harassment. I see good in them, and we Sufis must look to the side of good in every human being ³¹. The Sufi experience deserves attention because European Sufism tended to express itself in poetry and produced several great poets with a Sufi tendency. This may reveal the close relationship between modernist poetry and the doctrine of pantheism. Sufism in Europe is considered to stem from the doctrine of pantheism ³².

In his book "Teachings of the Sufis - Sufism between East and West," Walter Stace says: "The natural inclination towards the doctrine of pantheism is evident, which is considered one of the general characteristics of Sufism in the West".³³ European Sufism and European modernist poetry, in particular, tend to express themselves through Sufi consciousness. The language of symbols, revelation, and manifestation, and this literary genre is almost unknown in Arab-Islamic culture.³⁴ The doctrine of the unity of existence could not impose itself on Arab culture or be a competitor to the religious beliefs embraced by Muslims, even if there were educated figures who tried to adopt this doctrine in the Islamic heritage. However, in the end, they could not hold it together and stand up to the strict doctrine of monotheism, so it began to disappear along with the passing of generations.³⁵

This does not negate the statement that Sufism is a human phenomenon of a spiritual nature and is not restricted to one culture or another, but in Islamic culture, it does not initially fall outside the circle of Islamic teachings. It is not based on the doctrine of unity of existence.

³¹ Muzaffar Alam, "The Debate Within: A Sufi Critique Of Religious Law, Tasawwuf And Politics In Mughal India," *South Asian History And Culture* (2011).

³² Muhammad Ayman Al-Akiti And Zainul Abidin Abdul Halim, "لمحات عن خصائص التصوف ومراجعته المعتبرة في بلدان الملايو: A Glimpse On The Characteristics Of Sufism And Its Major References In The Malay World," *Afkar-Jurnal Akidah & Pemikiran Islam* 23, No. 1 (June 2021): 309–344.

³³ Müge Galin, *Between East And West: Sufism In The Novels Of Doris Lessing* (Albany, Ny: State Univ. Of New York Press, 1997).

³⁴ Carl W. Ernst, Ed., *Teachings Of Sufism*, 1st Ed. (Boston London: Shambhala, 1999), 78.

³⁵ "السعد،" شعر الحداثة والتصوف بين الشرق والغرب

However, it is a spiritual experience based on detachment from oneself, all lusts and desires, and complete turning to God. The working principle of Sufism in Islamic culture is based on love between the servant and his Creator and not on the principle of unity of existence, as in European Sufism. Regarding this idea, Abbas Mahmoud Al-Aqqad says in the book "Thinking is an Islamic Duty": "The Sufis and those affiliated with the Sufi orders among the later ones continued to disavow the belief in the solution, the unity of existence, and the dropping of obligation, and they isolated those who believed in it in its aspects transferred from the pagan religions, and this was noted in the law in which it was consulted."³⁶ Their sheiks were issued in Egypt as a list of Sufi orders in 1320 A.H. and 1903 A.D. The second article of its fifth chapter stipulates: "Anyone who says that there is a solution, a union, or a waiver of the obligation will be expelled from all Sufi orders".³⁷

The fundamental difference in Sufism between the two cultures (Arab and European) becomes clear to us. It is a universal human and spiritual experience. However, each society interprets and understands it according to its religious beliefs. The transfer of esoteric symbolic language from the world of Sufism to the poetry and literature of modernity in European culture cannot be addressed in isolation from the doctrine of pantheism as a central doctrine in European Sufism ³⁸. In European cultures, the language of the interior and symbols are expected to be used in poetry and literature. European poetry is closer to the Sufi experience of a ritual nature, unlike Arabic poetry, as it is a simple human practice with purely worldly purposes and a clear and understandable language that is not characterized by ambiguity, even if the poet uses more metaphors.³⁹ In this article, we wanted to reveal the close relationship between Sufism and poetry in European culture and their direct or indirect connection to the doctrine of pantheism because of the great importance this doctrine

³⁶ Belhaj, "Legal Knowledge By Application."

³⁷ "السعد", شعر الحداثة والتصوف بين الشرق والغرب

³⁸ "بلغراس", الحدث التاريخي في اللحظة الصوفية من خلال تجربة الأمير عبدالقادر

³⁹ "السعد", شعر الحداثة والتصوف بين الشرق والغرب

represents and its profound influence on the mental mood of European peoples, and how it has cast a shadow on the fields of poetry, literature, and Art. We find the poem diving into the subconscious world, where the conscious and subconscious minds mix in an unusual image and an incomprehensible language closer to religious rituals. Modernity and its thorny relationship with nature, mysticism, and the doctrine of pantheism represent three axes that the European modernist poem cannot be studied without considering.⁴⁰

D. CONCLUSIONS

The rapid spread of Sufism in Europe and America was not a coincidence. The support that these methods received, whether from governments or societal institutions, reflects the extent to which the West attaches to this trend, which they seek to use as a safe alternative in the face of the classical methods that promote the concepts of jihad, resistance, and uplifting Muslims—facing other peoples and civilizations. The association of many Westerners (Americans and Europeans) with Sufi orders is one of the primary motivations behind many embracing the Islamic religion. There seems to be increasing interest in Sufism in the West as a psychological and spiritual behavior. "In general, Americans and Europeans find in Sufi orders openness, tolerance, flexibility, and support that responds to their individual needs and interests." "Islam was able to spread to new places in the world mainly through Sufism, as Muslim Sufis demonstrated a flexible ability to adapt and integrate into those regions.

The Islamic world, which is a sea of shells in which the pearls of the diviners shine, has not produced even one of the stature of the British Orientalist Reynolds Nicholson, who translated Jalaluddin's "Masnavi al-Ma'nawī" (Twenty-Five Thousand Verses of Sufi Philosophy). Translating Islamic Sufism into English requires some training, such as crossing seven seas or training to carry mountains. It was Germany that attacked Islamic Sufism with the brilliant orientalist Annemarie Schimmel. Wouldn't it be better for the Arabs and Muslims to give the Germans and the English the

⁴⁰ Ibid.

masterpieces of Islamic heritage, or would it be more beautiful for them to teach us our culture? Consider this stark paradox: hundreds of millions of Muslims condemn the highest peaks of Islamic Sufism as infidels and heretics, while English, German, French, and Russian orientalists have been working for decades on transferring the masterpieces of Sufi literature into their languages, from the eighteenth century onward. In the 1990s, a collection of Jalal al-Din's ghazals became bestsellers in the United States. The people of the West are "fools," wasting decades of translating and studying our heritage while we see it as a burden in the trash cans. We still do not understand the secret of their advance over us in all fields. Are there secrets in Sufism that they have seen and for which we need medical glasses for the minds, not for the eyes? Hopefully, the truth and falsehood will be revealed as time goes by.

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