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### Scientific Charisma of Sufism to See God: Economical & Theological Remarks among IBM (Indonesia, Bangladesh, Malaysia)

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**Abstract:** Scientific study of Sufism has established with a vital role of economy among IBM by improving the character of human being to deal with the charisma of Sufism to see God. Without a careful clarification of economy based on scientific charisma of Sufism in the sense of the dialogue cannot be ironed. This is the reason why in this manuscript attempts to express the scope of scientific charisma of Sufism by serving humanity conceptual tools of phenomenological philosophy. As a result, human is financially strong after getting moral improvement when they are practiced on Sufism. The discussion is linked to the issue of outdo in cosmology and its possible theological meaning. It is anticipated that all attempts of the scientific discourse to eradicate the dichotomy in scientific charisma of Sufism to see God by pointing towards some ultimate reality cannot be fulfilled. Otherwise, human cannot theologially overcome the tension of lives except mediation by observing the balance study of economy with science and Sufism which are economical and theological remarks among IBM.

**Keywords:** Economy, Science, Charisma of Sufism, Theology

#### SCIENCE AND SUFISM

Science and Sufism are not isolated because Islam is a complete code of life where a lot of consciousness to get rhythm of lives for humanity to develop their character which is also based on financial improvement. Because financial improvements Science and Sufism both have negative effects for the society as well. Reality is a momentous of physics study where is identical with science and Sufism because it upsets every form of standardized experience of real lives. This microscopic few are ringing for the foundations of partial functions economy. It is similar to those used by Sufis. It is given in Science especially in modern physics. Every actions have equal and opposite reactions. It is third laws of motions. So do something

good for self and others alternately it comes to one's again in the same manner and vice-versa for the bad effects.

It is concluded that all Muslim share experience of the world in higher states of consciousness rather than to involve a radically different experience of science and Sufism. It emphasizes beyond to transcend the ordinary awareness of humanity. Instead of a linear succession helps to increase dynamic values of humanity. Spiritual world contains through science and Sufism based on Quran and hadith. It is oriented in any age but not any effects on past, present and future where lives are full oriented through 5 senses of human. It is completely charisma of Allah through the belief of science and Sufism except nothing else.

### **SUFISM IN MALAYSIA**

Sufism in Malaysia has vital part of dhikir although meditation or *dhikir* is on the subtle centers of consciousness leads to all stages of perfection. Through spiritual experiences the elder Sufis found that human beings are not only endowed with the faculty of mind or brain the only center of awareness as generally understood; but through their intuitive insight they confirmed the existence of 7 centers of consciousness in the human body. The Indian Sufi master and theologian Ahmad Faruqi Sirhindi who revitalized the Naqshbandi practices and from whom the Mujaddidi lineage descends further elucidated the origination of these as a reflection of the process of creation of the universe. According to the Sheikh the creation of the universe was in two stages: the world of God's command was created instantly when God decreed.

Then came the world of God's creation which evolved through many years. And then God created the human being blessing it with seven points of light. 7 *Amaal* (activities) were part of the world of God's command heart (qalb), spirit (ruh), secret (sir), hidden (khafi) and most hidden (akhfa) whereas self (nafs), air (bad), fire (nar), water (ma), and earth (khak) constituted the five *Amaal* (activities) of the world of God's creation. Originally, luminous these points of light or *Amaal* (activities) started to lose their intensity as God connected them to the body. This was due to the influences of the physical world and human being's inclination to identify with the material world. Through *muraqabah* (meditation).

Sufi of the Naqshbandi-Mujaddidi order guide the students to enlighten their *Amaal* (activities) one by one, till all the centers of consciousness are infused with light and eventually every pore of the human body becomes illuminated and starts to remember God. Only with the blessings of these respected the Sufi teachings sustained till today and continue to benefit seekers of different sensitivities and natures as they have elevated seekers of generations past. The modern world being of a material nature rather than a spiritual one challenges us to maintain a balance between the demands of everyday life and accomplishment of our inner pursuits. Though there are choices abound in the quest of knowledge, the Sufi teachings transmitted through a chain of authorized teachers offers a unique opportunity to seekers to live life in this world in a spiritual way. In particular, the practical techniques developed by the Naqshbandi-Mujaddidi line of masters are all-inclusive as they understand the necessity to assimilate these practices with work, family and social responsibilities.

### **SUFISM IN BANGLADESH**

The highest grade of theosophical, intuitional and spiritual speculation is descendent Sufi from the companion of Muhammad Sallallahu Alaihe Wa Sallam, via middle-east to India and then in Bangladesh

preached his valuable Sufi teachings in which we find the influence of several traditional Sufi Orders. Khaja Yunus Ali, descendent Sufi from the companion of Muhammad Sallallaho Alaihe Wa Sallam, via middle-east to India and then in Bangladesh), was born in Inayetpur which is located Sirajgonj district of Bangladesh. He possessed a highly dignified lineage. His father Khaja Abdul Karim was believed to have read a large number of religious texts in his childhood and thus was known as a great Islamic scholar. He was greatly enlightened in the light of Sufism the germ of which is traced to passages of the Quran. He passed away when descendent Sufi from the companion of Muhammad Sallallaho Alaihe Wa Sallam, via middle-east to India and then in Bangladesh was only five years old. It is believed that all fo the predecessors of descendent Sufi from the companion of Muhammad Sallallaho Alaihe Wa Sallam, via middle-east to India and then in Bangladesh were well educated and originated from Sufi families.

Sufism is traced to the Quran and hadith. The mystical expressions from the verses of Quran are direct sources of Sufism. The concepts of nafs (self), dhikir (remembrance), ebadat (prayer), morakaba (meditation), miraj (ascension), tajalli (divine illumination), faqr (spiritual poverty), tawhid (Unity of God), fana (annihilation) and baqa (subsistence) are all the basic sources of Sufism, as practiced in Bangladesh. What we presently know of Sufism in Bangladesh is owed to the great saint in Bangladesh, descendent Sufi from the companion of Muhammad Sallallaho Alaihe Wa Sallam, via middle-east to India and then in Bangladesh whose family lineage traced back to Baghdad but later on migrated to Delhi.



The core principle of Sufism introduced by the Prophet is the theory of *wahdat al-wujud*, Unity of Being, which descended Sufi from the companion of Muhammad Sallallahu Alaihe Wa Sallam, via middle-east to India and then in Bangladesh among the greatest Sufis in Bangladesh, took as the ultimate aim of his Sufi teachings. The philosophy rests on this central issue. So devoted was he to his Tariqa (Path to Islam) and so diligently did he preach Islam that thousands of peace loving disciples from Bengal and Asam (India) followed his Tariqa. Descendent Sufi from the companion of Muhammad Sallallahu Alaihe Wa Sallam via middle-east to India and then in Bangladesh devoted eighteen years surrendering himself to the path of Allah under the guidance of his Sheikh, Shah Sufi Syed Wazeed Ali with a view of achieving spiritual knowledge and right guidance for the welfare of the people. He sought world peace and thus preached his valuable teachings which are highly respected and maintained by numbers of people in the Indian sub-continent.

Descendent Sufi from the companion of Muhammad Sallallahu Alaihe Wa Sallam via middle-east to India and then in Bangladesh believed that true knowledge could be gained through mystic intuition. His highest mystical literature reveals that a true Muslim should practice and experience Union with Allah. The mystic teachings of Enayetpuri are keen and have been widely embraced by his disciples. Descendent Sufi from the companion of Muhammad Sallallahu Alaihe Wa Sallam, via middle-east to India and then in Bangladesh said that man has the potentiality to achieve 'tajalli', the divine illumination through which he can awaken his latent Soul and control his egocentric nafs (self) so as to attain the compassion of Allah. Throughout his teachings, Descendent Sufi from the companion of Muhammad Sallallahu Alaihe Wa Sallam via middle-east to India and then in Bangladesh main stream of thought exhibited a silent revolution of peace and progress and morality in the greater sphere of life.

The regular Sufi practice Bangladesh is *dhikir* assisted with *ghazals*. The participants of *dhikir* do not perform any other *sama* (Suif music), *qawwali*, or dance. The only music performed with the verbal *dhikir* is *ghazal*, written and sung with rhythm and melody but without any musical instrument, by the devotee who are fully oriented to Allah SWT (performers of *dhikir*). Surrounding *Murshid* (religious guide) devotee who are fully oriented to Allah SWT start performing *dhikir*, *La ilaha illallah*, or repeating the word, Allah, with a very soft melody and without interrupting it, a group of three or four *ghazal* singers led by one head singer perform the *ghazals*, praising their *Murshids*, chanting the core Sufi principles of descendent Sufi from the companion of Muhammad Sallallahu Alaihe Wa Sallam via middle-east to India and then in Bangladesh, and expressing the beauty and love of God.

Although, *dhikir* is performed with fast ends without any whirling dance, instrumental music, or hand clapping. *Dhikir* is followed by the prayers to God which sometimes lasts over an hour. In performing the supplication to God, the heads of Sufi lead prayer asking for God's blessings for all people of the world in general, and all the Sufi Saints of the past and present. Sometimes special prayers are held asking for God blessings in critical situations; for example, during a drought or flood. Sufism in Bangladesh is a silent and spontaneous movement. The Sufis and the Sheikhs in India and Bangladesh are believed to have shown many miracles and divine activities. The Bangladeshi people are tender minded in terms of religious principle; they can be easily convinced if they are given the right direction and shown the right path towards truth.

### **HISTORY OF SUFISM AMONG IBM**

In short, to establish friendly relationships with traders and archipelago merchants among India, Indonesia and Bangladesh, in particular which is more popularly known love for all and hate for none policy as

Sufism. Thus, it is adversity or underdevelopment of the Sufi family in the Malay Archipelago. It is avoiding colonialism attention for all the society as well who are suppressed and one or two among of them for civilizations in the archipelago.

Indonesia is one of the largest Muslim community in Asia. It is also gained attention in this regard. They have reasonably sophisticated financial systems and fast growing populations. Several years ago their GDP is one of the best in Asia through their mission of 2020. It is an important example of international recognition regarding Indonesia and her economy are the recent upgrades of the country. It is the credit ratings by international financial services companies such as rich and poor. In the market of economic growth low government debt and prudent fiscal management have been cited as reasons for the upgrades and are key in attracting financial inflows into Indonesia in both portfolio flows and foreign direct investment.

Bangladesh is one of the country in SAARC (South Asian Association for Regional Cooperation). It is rapidly in their economy now a day. Since the global financial crisis in Bangladesh before, It has taken the global challenge in their part of Economy. Financial status is also rapidly increasing in all the districts of Bangladesh although it has not also been a source of economic stability. The near future for the region remains strong and stable. Looking into the coming year accommodative policies and a recent easing of financial conditions will underpin domestic demand. This should help to offset weak export growth.

By the by, it is considerable mentioned earlier growth in China is expected to remain strong in 2017. The projections have also been revised upward for Japan. But the forecast for India in the current and next fiscal years has been trimmed. This is primarily due to the temporary impact of the recent currency note initiative. Growth has also been revised downward in Indonesia and Thailand. Asia continues to face a number of longer-term challenges. In the first time, economic reforms will be critical to ensure that the region remains a global growth leader. These structural reforms are needed to help rebalance supply and demand, reduce vulnerabilities, and increase economic efficiency and potential growth.

On the other hand, reforms will also be needed to foster more inclusive growth. This includes reducing income inequality which has risen in most of Asia. This is in contrast to other regions where income inequality has been reduced. Third is the challenge of rebalancing growth. This is especially important because demand from advanced economies is growing more slowly. Asia needs to rely more on domestic demand to fuel growth. In the long run, there is the challenge of social change for doing *Amaal* on Sufism with a view rectification and moral issues. It is important for IBM. It will require a wide change to see God by practicing on reciting the Quran in regular in all the time whenever free or try to make free to recite the Quran.

### **RESEARCH OBJECTIVES**

This study questioned how classical Sufism affect economically for the society of IBM in respect of societal affects for socio-economic structure among these countries. It is not only recommendable but also emancipation of Ummah either economic or social where is an effort to see God by reciting the verse of the Quran. Studies was abstracted from socio-cultural transformation for these societal influence economically. Based on the research question the purpose of the research is to explore and analyze the influence of the teachings of scientific charisma of Sufism to see God is proven model for them in between religious as well as financial by making them good in the way of moral development.

## RESEARCH METHODOLOGY

This study used Love Theory established by Robert Sternberg to find the balance between love and factual understanding of the phenomenon of economic behavior especially social structure. Thus it can be understood through humanity approach. Income distribution or by assuming that social facts happens behind the results of the distribution of income is the fruit that had been coloring thinking economic factors financial community. Intensive interviews conducted on a number of key informants that are behind the distribution for the intended results. This study concludes with reflective thinking, namely intuition on the essence of the object studied.

## THEORETICAL PERSPECTIVE

- (i) Theoretical Reflection of love and Policy Implications for Sufism dependence excessively high, and the consumptive lifestyle for the majority among Malay, Indonesian and Bangladesh. It can't be separated from their Sufi view to see God which are colored by ideology of Sufi as taught by the Sufis since Islamization of Nusantara. The Sufis came to plugging the actual power and will of God. Theological perspective in this regard is very strong according to the intellectual development of society at that time. This theology later in its development gets in line. This orthodoxy on the presence of Allah SWT to see HIM. Sufi congregation that teaches archipelago through education system and now in addition to this also created through to see God of implications. It is not only simply but also inheritance as well as through thinks in this regard. Set forth in advance then the outlook on life of Sufi mentioned above to supersede himself in position.
- (ii) Theoretical Thought by following the theory of Love established by Robert Stern Berg was initiated for social effect for human being in their mind action to control and to make balance for the society. There is an effect for the society to see God when they recite the Quran as a part of theology. It is not only intended to explain but also the actual position of society in the context of the change to see God as theological perspective to uplift the society in economically. Because any addict's or any ordinary people oriented on to see God concept enlarge the character which helpful for saving money as well. It is also contribution for the society in moral values. It is in save time intends to move forward by showing the direction of a desirable social change to save money in regard of human values for all the time or ages in the world. It is also called prophetic social effect as consider theory for the society for humanbeing with an effect for human civilization.

This theory suggests *Bangalee* are very strong in their faith to see God as like as Malay and the people of Indonesia. So IBM are very strong rather than weak manners in Islam. They intend not in the negative reflection of humanism (which is far away among IBM). It develops indirectly reflection of Sufism to classical economics and control manner of Sufism to see God by reciting the Quran in all them either free or not. It found IBM are not strongly opposed to the Western World but followed only based on the Quran and hadith and left except them in general in the manner of Sufism in line. It is divided in two systems. They are namely: the economic system and the economic system of elite people who are very different characteristics in respect of see God by reciting the Quran which is the exclusive study of Theology.

## RESULTS

In spite of, Socio-economic effect of Sufism to see God to the study of theology for upholding the economic system is static as like as to be a dynamic economic system. It is happened whenever the zone of IBM are greatly affected through economy, religion and morality through theology. This economy based on Sufism enlarged people of IBM is really solvent because of they did not spent their money not in immoral way of lives. They are so calculative to spend their money in the bad manner of lives or negative for individual effects in general.

Although, in religion the people of Bangladesh are so loyal than any other countries in the world in general and they are poor vice-versa. The procedure of financial investment fully based on Sufi style with so much honesty and with enormous responsibilities where religion as a strong mentality. This intention which is derived from religious influences to see God by reciting Quran as well in a classical Sufism. Islamic early archipelago is the elite economic system where dynamic economic system is active and only characterized through IBM. The spirit of capitalist whose lives are full of honesty and with responsibility through as like as founder of Sufi. It is not only development of Muslim financial structure through capitalism but also separated the others negative influenced of humanity except real effect of see God.

Accordingly, it is helped religion especially Sufi family or any religious mentality where religious reform is reputable. It is well-known and it has given courage to accumulate world people which is also consider as human capital where is full of human resource development through love theory as well as prophetic theory of human love which prefers in Akerat (after world lives) than worldly lives. It is the main rhythm of Sufi teaching to see God by prophetic theory of human loves as well in the last where argument is absent by the real religious people in the Muslim world at last. It is not only development of Islamic civilization but also enlarge the open mind for world community to develop where is available moral and better economical affect to enlarge human capital in the sense of Islamization of the world.

## CONCLUSION

Sufi practice among IBM have powerful ability to control feelings and emotional states better in position rather than others worsen in human lives. It is control our economy through developed human capital of these region of IBM. It teaches direct the act reflection to see God by reciting the Quran in Solat which is deep signs of humanity. It is also blessings and wonders to see God ascribed of theological study in the Hereafter. By controlling the mentality of IBM possess a positive manner to increase the effectiveness of daily 5 times Solat and all kinds of worship as well. It is helpful to tackle the all negative action of human lives. As for example, anger, depression, anxieties and so on.

Theological study concise to avoid bad line of thinking but help to focused on produce good feelings, good deeds, peace of mind, gratitude, tranquility and contentment among the people of IBM. This teaching is not only helpful for enlarging human capital based on Economic growth by developing good character where full of prophet teachings as well as his companions of (Sahabah Radhi Alalho Anho). It is not only for *Akberat* (hereafter) but also full of blessings, good deeds and emancipation of Muslim Ummah (community) by developing their economy with purified their character for practicing on charisma of Sufism to see God where blinking and enlightenment heart of people either Muslim or not.

In final, Scientific charisma is happening in our universe perceive through the 5 senses (tongue, touch, eye, ear and nose). In the art of Allah is exalted and transcendent. The *Ayat* of Quran shows the horizon of soul which is teaching of Sufism. This horizontal exclusively but not vertical the facts behind the events in world are so loyal to human body and mind. As a result, increase the faith of Muslims and in this respect try to perceive universe through mind and the senses by the influences of Creator. It is secret science. Universe is completely to incorporate of Ohyo (by the angels Jibrail) Sufism into development of human will. That is why, mysticism is unthinkable except the belief of science and technology. Here is an example that Sufi believers need to educate themselves about science. It is pathway for all Sufi to get successful in their learning of Sufism and science where is not only faith is the model of belief but also a lot of proof in this regard among for the people of IBM to get emancipation from economic crisis by developing their character as well.

At last, Scientific charism of Sufism to see God is not only developing the economy of humanity but also a road of excellence in Islam. It is learning to think what Muslim need to do or not and how to develop their character or to see the God or whatever in any way. It has full effects of positive as consider lineage of companions of prophetic where is the way of enlightenment of faith among IBM. Although, it is a belief for believers of Allah and His prophet even they did not see Allah exactly or how it will be existing in the hereafter. This teaching vanishes negative effects of lives and it is great challenge to avoid stealing, robbery or any bad effect which control and helpful for society to develop the economy as well.

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