

SUFISM IN CONTEMPORARY CONTEXTS: Spirituality, Subjectivity, and the Limits of Modern Rationality

Saezd Rashed Hasan Chowdury

Department of Basic Islamic Sciences (Sufism), Faculty of Theology, Bartin University
Kutlubey Kampüsü, 74100 Merkez – Bartin, Turkey
e-mail: schowdury@bartin.edu.tr

Abstract: Religious traditions in contemporary societies are increasingly shaped by reflexivity, individual choice, and engagement with secular rationalities. This article analyses Sufism as a form of Islamic spirituality that negotiates these conditions by offering alternative configurations of subjectivity and meaning. Through a critical reading of Sufi philosophical and ethical texts, the study argues that Sufi epistemology challenges modern rationalist frameworks by integrating intellectual reasoning with experiential knowledge (*irfân*). Practices such as ascetic discipline (*zuhd*) and spiritual self-examination are examined as techniques for cultivating reflexive subjectivities oriented toward transcendence rather than consumption. The article further explores how Sufi ethical virtues, including gratitude (*syukr*) and contentment (*qanâ'ah*), address affective dissatisfaction characteristic of late-modern life. At the communal level, Sufi ideals of altruism (*îtsâr*) are shown to foster relational identities that counter excessive individualisation. The article concludes that Sufism represents a dynamic spiritual tradition whose resources remain salient for understanding contemporary religious subjectivities and the ongoing negotiation between spirituality and modern rationality.

Keywords: Sufism, Modernism, Spirituality, Psychosocial needs, materialism

Corresponding Author	Saezd Rashed Hasan Chowdury			
Article history	Submitted: August 9, 2025	Revision: September 11, 2025	Accepted: January 30, 2026	Published: February 4, 2026
How to cite article	Chowdury, Saezd Rashed Hasan. "SUFISM IN CONTEMPORARY CONTEXTS: Spirituality, Subjectivity, and the Limits of Modern Rationality." <i>MIQOT: Jurnal Ilmu-ilmu Keislaman</i> 50, no. 1 (2026): 1 – 32. http://dx.doi.org/10.30821/miqot.v50i1.1566			

Introduction

The transformative impact of modernism on contemporary society has generated unprecedented material progress alongside profound psychological and social dislocations. While scholars have extensively documented modernism's material achievements in science, technology, and governance, these advances have simultaneously produced spiritual alienation, hyper-materialism, and fragmented social bonds. The epistemological dominance of positivism, the institutional advance of secularisation, the intensification of individualism, and the commodification of spirituality have collectively destabilised traditional frameworks for understanding human experience. This destabilisation has created what Taylor¹ identifies as a "crisis of meaning" in late-modern societies, necessitating alternative frameworks to address both the material and spiritual dimensions of human flourishing.²

Sufism, with its emphasis on self-discipline, asceticism (*zuhd*), contentment (*qanâ'ah*), and experiential knowledge (*'irfân*), presents a potentially viable counter-discourse to modernist excesses. Classical Sufi scholars such as Al-Ghazali, Rumi, and Ibn Arabi developed philosophical frameworks that integrate rational inquiry with spiritual practice, offering holistic approaches to knowledge production and ethical living. These frameworks critique reductionist epistemologies while promoting interconnectedness and principles of collective well-being, which appear structurally aligned with contemporary needs but remain underexamined in their application to modern psychosocial challenges.

Existing scholarship on Sufism and modernity can be categorised into three primary streams, each with distinct limitations. First, scholars such as Annemarie Schimmel³ and William C. Chittick⁴ have produced foundational work on Sufi principles, including self-purification (*tazkiyah*), divine love (*'isq*), and metaphysical cosmology. However, their analyses remain predominantly historical and theological, focusing on classical texts without systematically extending these principles to contemporary psychosocial contexts. Second, Seyyed Hossein Nasr⁵ has offered penetrating critiques of modernity's desecralisation of nature and the spiritual consequences of Cartesian dualism. Yet, his framework primarily addresses environmental and epistemological dimensions rather than the broader spectrum of psychosocial pathologies, including materialism, individualism, and the commodification of spirituality. Third, recent works by Carl W. Ernst⁶ and Leila Ahmed⁷ have begun to explore Sufism's contemporary relevance. Still, these studies lack systematic analytical frameworks for demonstrating how specific Sufi principles function as mechanisms for addressing identifiable modern dilemmas.⁸

Despite this substantial body of scholarship, three critical lacunae remain unaddressed. First, no systematic study has analytically mapped the structural correspondences between specific Sufi philosophical principles and the distinct psychosocial pathologies of modernism. Existing literature treats Sufism either as a historical phenomenon or as a generalised spiritual alternative, without demonstrating the precise mechanisms through which particular Sufi concepts (e.g., *zuhd*, *qanâ'ah*, *itsâr*) operate as responses to particular

modern challenges (e.g., consumerism, existential dissatisfaction, atomisation). Second, the epistemological dimensions of Sufism's counter-discourse to positivist reductionism remain under theorised. While Nasr critiques positivism, scholarship has not yet examined how Sufi epistemology, which synthesises rational and experiential knowledge, constitutes a methodologically coherent alternative to modernism's bifurcation of reason and spirit. Third, the social-structural implications of Sufi communitarian ethics in addressing late-modern individualism have not been analytically explored. Existing studies acknowledge Sufi emphasis on community but do not investigate how Sufi principles of altruism (*itsâr*) and spiritual interdependence function as frameworks for rebuilding social capital in atomised societies.

This article addresses these gaps through a systematic analytical examination of the intersection between Sufi philosophical frameworks and modernism's psychosocial challenges. Specifically, this study makes three distinct scholarly contributions. First, it develops an analytical typology that maps specific Sufi principles to corresponding modern pathologies, demonstrating how *zuhd* and spiritual introspection function as cognitive-reorientation mechanisms against materialism, how *syukr* and *qanâ'ah* operate as existential-therapeutic frameworks addressing dissatisfaction, and how *ithar* provides structural alternatives to individualistic atomisation. Second, it theorises Sufi epistemology as a methodological counter-discourse to positivism, articulating how the integration of reason (*'aql*) and experiential knowledge (*'irfân*) constitutes a coherent alternative to modernism's fragmented approaches to learning. Third, it analyses the social-structural dimensions of Sufi communitarian ethics, examining how these principles generate social cohesion and collective well-being in contexts marked by hyper-individualism.

By positioning Sufism not merely as a spiritual tradition but as an analytically coherent philosophical system with demonstrable relevance to contemporary crises, this study contributes to scholarly understanding of how pre-modern wisdom traditions can be theoretically repositioned as resources for addressing late-modern pathologies. The findings have implications for interdisciplinary scholarship bridging religious studies, philosophy, sociology, and psychology, while offering empirical grounding for future research on the implementation of Sufi-inspired frameworks in therapeutic, educational, and community-building contexts.

Method

This study employs a qualitative textual analysis approach grounded in comparative philosophical inquiry to examine the structural correspondences between Sufi philosophical frameworks and the psychosocial pathologies of modernism. The methodology integrates three analytical procedures: systematic textual analysis of primary sources, conceptual mapping of intellectual constructs, and the development of a comparative framework.

Primary Data Sources

The research draws on two primary textual corpora. First, classical Sufi texts provide the foundational philosophical frameworks for analysis, including Al-Ghazali's *The Alchemy of Happiness* and *Ihyâ 'Ulûm al-Dîn (Revival of Religious Sciences)*, Rumi's *Matsnawi*, and Ibn Arabi's *Al-Futûhât al-Makkiyya (The Meccan Revelations)*. These texts articulate core Sufi concepts, including asceticism (*zuhd*), spiritual knowledge (*'irfân*), contentment (*qanâ'ah*), gratitude (*syukr*), and altruism (*itsâr*), which serve as the analytical categories for this investigation. Second, modernist philosophical and sociological texts are examined to identify the epistemological and psychological characteristics of modernism, including works by Charles Taylor (*A Secular Age*), Max Weber (*The Protestant Ethic and the Spirit of Capitalism*), and Seyyed Hossein Nasr (*Man and Nature, Knowledge and the Sacred*). These texts provide the theoretical framework for understanding secularisation, positivism, materialism, and individualism as distinct features of modern society.

Analytical Procedures

The analysis proceeds through three interconnected stages. First, thematic content analysis identifies and categorises the philosophical principles in Sufi texts that address human flourishing, knowledge production, ethical conduct, and social organisation. This involves systematic coding of textual passages to extract conceptual themes related to spirituality, rationality, materialism, and community. Second, conceptual mapping develops analytical typologies that link specific Sufi principles to corresponding modern psychosocial challenges. For instance, Sufi asceticism (*zuhd*) is mapped against modern materialism and consumerism, while Sufi epistemology (*'irfân*) is positioned relative to positivist reductionism. This mapping process identifies points of tension, convergence, and potential synthesis between the two philosophical traditions. Third, comparative philosophical analysis examines how Sufi frameworks function as counter-discourses to modernist ideologies by comparing their underlying assumptions about human nature, knowledge, purpose, and social organisation. This comparative analysis reveals the mechanisms through which Sufi principles offer alternatives to modern pathologies.

Analytical Framework

The study develops a comparative analytical framework organised around four key domains: (1) epistemology-comparing positivist approaches to knowledge with Sufi integrated epistemology combining reason (*'aql*) and experiential knowledge (*'irfân*); (2) value orientation—contrasting materialistic consumer-driven values with Sufi principles of asceticism and contentment; (3) individual psychology-examining modern existential dissatisfaction against Sufi practices of gratitude and spiritual fulfillment; and (4) social organisation-analysing individualistic atomisation in relation to Sufi communitarian ethics and altruism. Within each domain, the analysis identifies the

structural logic of both Sufi and modernist approaches, their respective strengths and limitations, and the potential for integration or reconciliation.

Limitations

This study is limited to textual and philosophical analysis and does not include empirical data collection through interviews, surveys, or ethnographic observation. The findings, therefore, represent theoretical and analytical contributions to understanding the philosophical compatibility between Sufi principles and contemporary needs, rather than empirical validation of their effectiveness in practice. Future research could extend this analytical framework by empirically investigating communities and individuals who implement Sufi-inspired practices in modern contexts.

Results and Discussion

This analytical examination of Sufi philosophical frameworks in relation to modernism's psychosocial pathologies reveals three primary findings regarding epistemological structures, value orientations, and social organisation. The analysis demonstrates specific mechanisms through which Sufi principles function as counter-discourses to modern challenges while exposing contextual limitations that constrain their contemporary applicability.

The first finding reveals that Sufi epistemology operates through a dual-pathway knowledge structure integrating rational inquiry (*'aql*) with experiential knowledge (*'irfân*), offering a methodological alternative to modernism's bifurcation of reason and spirituality. Al-Ghazali's *Ihyâ' Ulûm al-Dîn* articulates knowledge acquisition as necessarily involving both intellectual rigour and spiritual cultivation, repositioning empirical observation within a cosmological framework in which material phenomena manifest deeper spiritual realities. This addresses positivism's exclusion of subjective experience, moral intuition, and transcendent meaning without abandoning rational analysis. However, this framework presupposes metaphysical commitments incompatible with secular institutions and requires sustained spiritual practice under qualified guidance—prerequisites increasingly unavailable in modern societies lacking traditional master-disciple structures.

Second, Sufi principles of asceticism (*zuhd*), gratitude (*syukr*), and contentment (*qanâ'ah*) function as cognitive-reorientation mechanisms restructuring value hierarchies away from material accumulation. The analysis demonstrates that *zuhd* operates through psychological detachment rather than material deprivation, maintaining material engagement while rejecting material dependency. These principles address existential dissatisfaction by recalibrating expectations and cultivating appreciation, directly countering consumer capitalism's perpetual dissatisfaction engine. Critical limitations emerge in economic contexts structurally dependent on consumption-driven growth,

where ascetic principles may inadvertently rationalise material inequality and face powerful counter-incentives from advertising and status hierarchies.

Third, Sufi communitarian ethics, particularly altruism (*itsâr*) and spiritual interdependence, provide structural frameworks for social cohesion that counter late-modern individualism's atomising effects. Ibn Arabi's *wahdah al-wujûd* establishes ontological interconnectedness as a fundamental reality, from which ethical obligations necessarily follow. Sufi communal practices create bonding social capital-dense networks of trust, buffering against isolation. However, institutional incompatibility with liberal individualism and risks of exclusionary insularity limit contemporary applicability. The intense solidarity of traditional Sufi communities may create tribal enclaves rather than addressing societal fragmentation.

Across all domains, Sufi frameworks function most effectively as corrective supplements rather than wholesale alternatives to modern structures. Their value lies in addressing modernism's blind spots: reconnecting bifurcated knowledge systems, tempering material excess, and rebuilding social bonds. However, contextual embeddedness within pre-modern Islamic civilisation means contemporary application requires substantial adaptation. The findings suggest that selective integration into therapeutic, educational, and community-building initiatives may be more viable than comprehensive implementation.

The Mystical Legacy of Sufism

Prominent Sufi thinkers like Al-Ghazali and Jalal al-Din Rumi describe Sufism as a profound spiritual path within Islam that emphasises direct, personal experience with the Divine. These thinkers often described Sufism not as a distinct sect of Islam but as the essence of the faith, focusing on the purification of the soul, inner transformation, and the cultivation of love for God. Al-Ghazali, one of the most influential Islamic scholars and philosophers, helped bridge the gap between Classical Islam and Sufism. He described Sufism as a path of spiritual purification and inner illumination centred around the heart rather than mere intellectual knowledge.⁹

Rumi, one of the most famous Sufi mystics, is often regarded as the embodiment of Sufism in its poetic and universal form. His works, especially the *Matsnawi* (a collection of poems), presents Sufism as an ecstatic experience of divine love and the search for unity with God.¹⁰ According to Ibn Arabi, Sufism is a profoundly spiritual and philosophical approach to understanding the relationship between humanity and the Divine. His perspective integrates metaphysics, mysticism, and practical spirituality, offering a comprehensive vision of the soul's journey toward God.¹¹

Some scholars attribute it to the *Ashhâb al-Shuffa* (Companions of the Bench). In contrast, others associate it with the Arabic word 'shuf' (wool), referring to the woollen garments worn by early ascetics. Sufism is characterised as Islamic mysticism, not with

the intent to defend a particular philosophical system. Its primary aim is to achieve sincerity, morality, and devotion to Allah through the proper utilisation of *ru'ya* (dream), *kasyf* (spiritual unveiling), and *ilhâm* (spiritual inspiration), all of which hold significant importance in Sufism.¹² According to Sabri Ülgener, Sufism represents a synthesis of Islamic elements and the religious traditions of India, Central Asia, and Persia. Its roots are traced back to the Qur'an and the spiritual practices of the Prophet Muhammad P.b.u.h, particularly his *Mi'raj* (ascension to the divine presence), which serves as an early inspiration for Sufism.¹³ The movement began as a reaction to the extravagance of the Umayyad era, evolving into a philosophy of contentment under figures like Hasan al-Basri. This early phase was not merely a rebellion but also an effort to restore religious unity.¹⁴

From the 8th century onward, Sufis established *khanqaqs* (Sufi lodges), later known as *tekkes* or *dergahs*, depending on the period. These institutions went beyond Sufism, encompassing other fields of knowledge and adopting the roles of madrasas. Over time, additional facilities such as libraries, guesthouses, kitchens, and hospitals were integrated into these institutions, demonstrating their expanding social roles.¹⁵

The Evolution of Sufi Schools across Geographies

As Islam spread across diverse geographies, interactions with local cultures and beliefs led to various interpretations of the faith. Initially developing as a *zuhd* (asceticism) movement in the 8th century, Sufism branched into multiple schools influenced by cultural, geographical, and temperamental differences. The early *zuhd* schools included those in Medina, Basra, Kufa, and Khorasan. During the subsequent Sufi period, these expanded into more structured schools in Baghdad, Damascus, Khorasan, Transoxiana, Egypt, and Andalusia.¹⁶ By the 11th century, Sufism had evolved from an ascetic movement into a mystical tradition, with its intellectual foundations taking shape during this period. Prominent figures of this era included Ja'far al-Sadiq, Bishr al-Hafi, Ma'ruf al-Karkhi, and Junayd al-Baghdadi, alongside luminaries such as al-Qushayri and al-Ghazali, who further systematised Sufi thought.¹⁷

Institutionalisation and Socio-Political Integration

From the 12th century onwards, Sufism became institutionalised, giving rise to the concept of *tarîqahs* (Sufi orders). Sufism gained a central role in Muslim states, profoundly influencing social and political structures through its widespread network of *tekkes*. These *tekkes* became instruments of social cohesion and spiritual guidance. At the same time, *tarîqahs* often bore the names of their founding Sufi masters, such as Abd al-Qadir al-Jilani in Baghdad, Ahmad al-Rifa'i in Basra, and Ahmad Yasawi in Turkistan.¹⁸

Al-Ghazali's contributions were pivotal in legitimising Sufism within the broader Islamic framework, ensuring its acceptance and integration into mainstream Islamic

thought. The intellectual lineage continued with significant figures such as Ibn Al-'Arabi and Ibn al-Farid, whose works left an indelible mark on the Sufi tradition.¹⁹

During the Seljuk and Ottoman periods, Sufi orders rose to prominence, influencing governance and public life. Mevleviyya and Bektashiyya were institutionalised as imperial orders, with the latter receiving state patronage under the Ottomans. Orders like the Naqsyabandiyya also played significant roles in the sociopolitical sphere, with their influence extending into the modern era, particularly through branches such as the Khalidiyya.²⁰

Sufism in the Context of Modernisation

Modernisation brought profound changes to the socio-political functions of Sufism. The Tanzimat period in Turkey, following the abolition of the Ottoman Empire, prioritised official Islam, relegating Sufism and its institutions to the periphery. State interventions, such as the establishment of the *Meclis-i Mesayih* (Council of Shaykhs), sought to transform Sufi practices. Measures included subjecting shaykhs to examinations, nationalising *waqfs* (endowments), and imposing tax obligations.²¹ With the secularisation policies of the Republic of Turkey and many Muslim countries after the First World War, Sufi lodges were closed, and their functions ceased in their traditional forms. However, in subsequent decades, new religious movements emerged, taking on roles akin to those previously held by *tarîqahs*. Despite these transformations, modern Sufi movements have retained some aspects of traditional Sufism while adapting to contemporary societal needs through foundations and associations.²²

In contemporary times, youth is not merely a period of vitality and potential but also a phase that brings responsibilities alongside competencies. Religious obligations become applicable during this stage of life, marking a critical juncture in a young person's development. However, if spiritual growth does not keep pace with physical and intellectual growth, it can negatively affect young individuals' inner lives and social interactions. Despite the diminishing influence of religion in modern contexts, it remains an essential framework for achieving such holistic development.²³ Sufism, as the mystical interpretation of Islam, plays a dual role in the lives of young people. It provides guidance for daily living while simultaneously nourishing their spiritual well-being. Historically, the emphasis on practical application in education systems was vital for instilling moral and ethical values. However, with the advent of modernity, the focus shifted towards science and reason, sidelining practices that addressed inner development.

Modernity promised to establish order amidst chaos, yet it often failed to prevent disorder. While European societies restructured themselves through nationalist movements, the Muslim world struggled to integrate such systems effectively, leading to an imbalance. Globalisation has further amplified this situation by making everything, including problems, more visible and accessible. With tools like social media, young people are exposed to worldwide chaos and turbulence. This constant exposure exacerbates the natural tendencies

of youth, such as rebellion, emotional intensity, and a critical outlook, making the chaos even more exhausting and overwhelming.

Contemporary Sufi Practices and Challenges

In the present world, the diminished role of practices such as seclusion (*khalwah*), serving the master (*khidmah*), and rigorous ascetic disciplines was integral to traditional Sufism. Modernisation has introduced significant shifts in the methods of spiritual guidance within Sufism, creating tensions between tradition and modernity.²⁴

Movements such as Nurculuk and Suleymancilik have assumed some functions of traditional Sufi orders, serving as modern expressions of the Sufi ethos. Zygmunt Bauman's observation aptly encapsulates the dual nature of contemporary religious communities: they provide solace and a sense of belonging to individuals in an increasingly alienated society while simultaneously imposing limitations on personal autonomy. In this sense, Sufi-inspired communities continue to offer a refuge for individuals navigating the uncertainties of the modern world.²⁵

Adolescence is characterised by an intense search for identity, making it a period rife with inner conflicts. A supportive family environment during this stage is crucial for fostering healthy socialisation and easing the process of identity formation. If family dynamics are harmonious and conflict-free, young people can more readily accept familial values and form a stable sense of self. Conversely, familial chaos delays identity development and increases inner turmoil.²⁶ Sufism offers a framework for addressing these challenges by fostering harmony externally (*zhâhir*) and internally (*bâthin*). It equips individuals with the tools to navigate crises and develop awareness of their societal responsibilities. A secure family environment profoundly influences cognitive, emotional, and spiritual growth, creating a foundation for young people to assume meaningful community roles.²⁷

Modernity has altered the perception of values and imposed societal standards, particularly regarding physical appearance. Body image plays a significant role in a young person's self-perception and desire for societal acceptance. When youth fail to conform to these societal ideals, they may experience a sense of social and spiritual devaluation.²⁸ Research conducted in Turkey in 2018 with 8,000 young participants found that many felt unhappy, aimless, and hopeless, and were under pressure. The findings highlighted a correlation between economic independence and happiness, emphasising the material concerns of youth. However, the root causes of their dissatisfaction also included spiritual disconnection and the inability to access accurate religious knowledge. This lack of spiritual fulfilment often leads young people to engage in existential searching.²⁹

The Role of Sufism in Addressing Modern Crises

Sufism's methodology integrates intellect and divine revelation, theory and practice, enabling the parallel development of an individual's external and internal dimensions. This holistic approach nurtures spiritual, physiological, mental, and sociological well-being. Sufism has historically contributed to individual and communal peace, as exemplified by the ethics of *futuwwah* (chivalry), which promoted virtuous living underpinned by righteousness and purpose. Sufism counters consumer capitalism's self-centred and pleasure-driven tendencies by instilling values such as contentment (*qanâ'ah*) and selflessness (*itsâr*). The teachings of humility and the rejection of arrogance guide youth away from toxic competition and materialism, redirecting their focus towards spiritual and moral growth.³⁰

The Sufistic thought system is founded on the integration of the intellect (*'aql*), the soul (*rûh*), the heart (*qalb*), and the self (*nafs*). This holistic framework offers an alternative paradigm for addressing the psychological and social challenges posed by modernism. Through its unique worldview, Sufism critiques the excesses of positivism, secularisation, materialism, individualism, and modern spiritualism, offering insights that prioritise spiritual and communal harmony alongside personal fulfilment.³¹ Annemarie Schimmel's seminal work, *Mystical Dimensions of Islam*, bridges the relationship between modernism and Sufism by exploring how Sufism's spiritual and humanistic principles resonate in modern contexts. Her nuanced analysis demonstrates that, while Sufism is deeply rooted in tradition, its core values and teachings retain a timeless relevance that addresses the challenges of modernity.³²

In *The Sufi Path of Knowledge: Ibn Al-Arabi's Metaphysics of Imagination*, William C. Chittick explores the profound teachings of Ibn Arabi, emphasising how Sufism, especially as articulated by Ibn Arabi, offers valuable insights even in the context of modern thought. While Chittick does not explicitly focus on modernism in the book, his interpretation provides implicit connections between modernism and Sufism.³³ Chittick highlights that the metaphysical and spiritual dimensions of Sufism, mainly Ibn Arabi's teachings, address existential and philosophical questions that modernity often leaves unanswered. Modernism emphasises reason, individualism, and material progress, but usually neglects the spiritual and transcendent aspects of existence. Ibn Arabi's Sufism offers a framework to reconnect with these dimensions by focusing on inner transformation and the reality of the unseen (*ghayb*).

Sufism is vital for addressing the spiritual and social challenges faced by modern humans and youth. Its ability to harmonise external actions and internal beliefs fosters balanced individuals who can contribute to societal well-being. The revival of institutions that once promoted Sufi values under state patronage could play a crucial role in addressing the crises faced by today's men and youth. Through its emphasis on love, humility, and service, Sufism provides a path toward inner peace and collective harmony, offering a much-needed antidote to the crises of modernity.³⁴

Positivism and Sufistic Epistemology: The Role of *‘Aql* and *Qalb*

The epistemological dichotomy between positivism and Sufism underscores fundamental differences in how knowledge is conceived and validated. Positivism, rooted in the Enlightenment tradition, prioritises scientific empiricism and asserts that knowledge must be observable, measurable, and verifiable. This perspective often marginalises or outright dismisses religious and spiritual dimensions of understanding, framing them as subjective or unverifiable. In contrast, Sufism offers a broader and more integrative epistemology that harmonises rational inquiry (*‘aql*) with spiritual intuition (*qalb*), enabling a deeper exploration of truth that transcends the material realm.³⁵

Positivism: The Primacy of Scientific Knowledge

Positivism emerged as a dominant intellectual paradigm during the rise of modernism, asserting that scientific knowledge is the only legitimate form of understanding. By emphasising objectivity, measurement, and empirical validation, positivism seeks to uncover universal laws governing the natural and social worlds. This approach has undoubtedly contributed to advancements in science and technology, yet it also limits the scope of inquiry. Positivism tends to disregard metaphysical, spiritual, and experiential dimensions of knowledge, relegating them to the domain of the subjective or the irrational.³⁶

One significant critique of positivism is its reductionist tendency to confine knowledge to what can be observed and quantified. This outlook neglects the profound, albeit intangible, aspects of human existence, such as emotions, ethics, and spirituality. By dismissing these dimensions, positivism risks fostering a fragmented understanding of reality, alienating individuals from the holistic truths that integrate the material with the transcendent.³⁷

Sufistic Epistemology: Integrating *‘Aql* and *Qalb*

Sufism challenges the reductionism of positivism by proposing an epistemology that incorporates rational and spiritual dimensions. In the Sufi tradition, knowledge (*‘ilm*) is not limited to empirical inquiry but extends to spiritual gnosis (*‘irfân*), emphasising experiential and inner understanding. Sufism recognises that the intellect (*‘aql*) is a vital tool for discerning truth but asserts that it must be complemented by the heart (*qalb*), the locus of spiritual insight and divine connection. This integration of *‘aql* and *qalb* is central to Sufistic epistemology. The intellect provides the analytical framework for understanding the material world, while the heart facilitates an intuitive connection with the divine. Together, they enable a comprehensive exploration of reality encompassing both seen (*zhâhir*) and unseen (*bâthin*) dimensions. Unlike positivism, which prioritises observable phenomena, Sufism acknowledges that certain truths can only be accessed through inner transformation and spiritual practice.

'Irfân: Experiential Knowledge and Inner Transformation

The concept of *'irfân* (gnosis) lies at the heart of Sufi epistemology. Unlike scientific knowledge, which relies on external validation, *'irfân* is profoundly personal and experiential. It involves a profound inner journey wherein the seeker transcends material attachments and self-centred desires to attain higher states of consciousness. This process of inner transformation is not merely an intellectual exercise but a holistic reorientation of one's being toward the divine.³⁸

Sufistic knowledge is characterised by its emphasis on direct experience and inner realisation. The ideal Sufi, known as the *'arif* (the knower), embodies this synthesis of intellect and spiritual wisdom. The *'arif* achieves human perfection (*insân al-kâmil*) by harmonising rational understanding with spiritual insight, attaining a state of balance that reflects the unity of all existence.

Contrasting Epistemologies: Implications for Knowledge and Society

The epistemological divergence between positivism and Sufism has profound implications for how knowledge is produced, validated, and applied. Positivism's insistence on empirical evidence has undoubtedly advanced scientific progress, yet its dismissal of spiritual knowledge limits its ability to address existential and ethical questions. For instance, while positivism excels in explaining how phenomena occur, it struggles to answer why they matter or how they should inform human values and behaviour.

With its integrative approach, Sufism offers a more comprehensive framework for understanding the complexities of human existence. By recognising the interplay between intellect and intuition, Sufism bridges the gap between material and spiritual dimensions of knowledge. This holistic perspective is particularly relevant in addressing contemporary challenges, such as existential anxiety, moral relativism, and the alienation fostered by hyper-rationalist paradigms.

Human Perfection: The *'Arif* and *Insân al-Kâmil*

Sufistic epistemology centres on the pursuit of human perfection, embodied by the ideal of *insân al-kâmil* (the perfected human), who integrates both intellect (*'aql*) and heart (*qalb*). This ideal serves as a transformative model for individuals and societies, emphasising self-purification, ethical conduct, and spiritual practice. The journey toward perfection fosters virtues such as humility and compassion, transcending ego and materialism while aligning with the divine. In contrast to positivism's reductionist approach, which overlooks the spiritual and ethical dimensions of human existence, Sufism offers a holistic framework that combines rational inquiry with spiritual intuition, highlighting its relevance in a world shaped by materialism and secularism.

Secularism and Sufism: The Choice of Renunciation (*Zuhd*) and Retreat (*'Uzlah*)

Modernism, emphasising secularisation and material progress, has profoundly shaped contemporary societies. The shift away from religious and spiritual frameworks towards a predominantly materialistic worldview has introduced numerous psychosocial challenges. Among these are overconsumption, moral relativism, existential disconnection, and a growing sense of alienation in increasingly individualistic cultures.³⁹ By prioritising the material over the metaphysical, secularism often sidelines the intrinsic human need for spiritual and moral grounding. In this context, Sufism emerges as a countervailing force, advocating for a lifestyle grounded in renunciation (*zuhd*) and spiritual retreat (*'uzlah*).⁴⁰

The Philosophical Foundations of *Zuhd* and *'Uzlah*

Zuhd, often translated as renunciation, is not merely a rejection of worldly life but an intentional shift in perspective that prioritises spiritual values over material desires. It encourages focusing on essential needs rather than excessive consumption, aligning with the Quranic principle of moderation. Similarly, *'uzlah*, the practice of spiritual retreat, does not signify permanent isolation but serves as a deliberate withdrawal from distractions to cultivate inner peace and clarity. These practices are deeply rooted in Sufi teachings, which emphasise the purification of the soul (*tazkiyah al-nafs*) and the cultivation of virtues such as contentment (*qanâ'ah*), gratitude (*syukr*), and self-restraint.⁴¹

Addressing Socio-Psychological Issues of Secularism

Secularisation has led to a society where material success often outweighs spiritual well-being, contributing to psychological issues like anxiety and depression. Sufism, through the practice of *zuhd*, offers a solution by promoting a minimalist lifestyle, reducing economic pressures and fostering inner satisfaction.⁴² Additionally, Sufi ethics counteract the moral decay associated with secularism, emphasising humility, generosity, and communal responsibility. Taylor argues that secularism represents a shift in the understanding and practice of spirituality rather than its absence, highlighting the potential for individuals to redefine spirituality in response to modern psychosocial challenges such as alienation and anxiety.⁴³

***'Uzlah* as a Path to Spiritual Reconnection**

'Uzlah provides a structured means for individuals to disengage from daily distractions and reorient themselves spiritually temporarily. Unlike secular mindfulness practices, which often focus solely on mental clarity, *'uzlah* incorporates a comprehensive

approach that integrates intellectual, emotional, and spiritual dimensions. Through solitude and meditation, individuals develop a deeper awareness of their relationship with the divine, a foundation for a more balanced and meaningful engagement with the world.⁴⁴

Transformation and Self-Sufficiency in Consumerist Cultures

Individuals often measure success and happiness by material wealth and external achievements in secular and consumerist societies. This outlook fosters perpetual dissatisfaction and a cycle of consumption that rarely brings fulfilment. Sufism's philosophy of *zuhd* offers a transformative alternative by teaching individuals to find joy in simplicity and spiritual richness. The inward turn advocated by Sufism leads to self-sufficiency, liberating individuals from the pressures of consumer culture. This transformation has implications for personal well-being and broader societal challenges, such as economic inequality and environmental degradation.

The Societal Implications of Sufistic Renunciation

At the societal level, *zuhd* and *'uzlah* address systemic issues arising from secularism by promoting moderation and spiritual value prioritisation. Communities embracing these principles can develop more equitable economic systems and stronger social cohesion, providing ethical frameworks that counteract modern secular fragmentation. These practices balance material pursuits with spiritual well-being, offering a holistic approach to contemporary psychosocial challenges.⁴⁵ By reconnecting with transcendent values, individuals and communities can transcend purely secular paradigms, foster a more harmonious collective existence, and address the isolation and meaninglessness endemic to late-modern societies.

Materialism Versus Sufism: Gratitude (*Syukr*) and Contentment (*Qanâ'ah*)

Modern materialism, characterised by its prioritisation of tangible assets and physical gratification, has become a dominant framework in contemporary societies. Its focus on the material realm often denies or diminishes the existence of the spiritual, leading to a worldview where success and happiness are equated with accumulation and consumption.⁴⁶ While materialism may promise satisfaction through the acquisition of goods, it often results in insatiable desires, perpetuating a cycle of overconsumption, dissatisfaction, and socio-psychological imbalances. In contrast, Sufism offers a holistic approach that integrates material and spiritual dimensions, promoting virtues such as gratitude (*syukr*) and contentment (*qanâ'ah*) as antidotes to the pitfalls of materialism.⁴⁷

The Philosophical Dichotomy Between Materialism and Sufism

Materialism is inherently reductionist, asserting that reality is confined to what can be observed, measured, and quantified. Prioritising matter over spirit marginalises the intangible dimensions of human experience, such as emotions, ethics, and spirituality. This perspective fosters a worldview that seeks fulfilment exclusively through external achievements, often at the expense of internal well-being.⁴⁸

On the other hand, Sufism embraces a dual understanding of existence, recognising the interconnectedness of the material and the spiritual. According to Sufi teachings, the human being is a composite of body, mind, and soul, all of which require balanced nourishment to achieve holistic perfection (*kâmil*). By integrating these dimensions, Sufism advocates for a life that prioritises spiritual values without neglecting material needs.

Gratitude (*Syukr*) as a Counterbalance to Materialism

Sufi gratitude (*syukr*) transcends materialistic acknowledgement of external achievements by linking appreciation to divine grace and life's intrinsic value. This principle counters materialism's insatiable desires by redirecting focus from lack to sufficiency, cultivating psychological well-being and inner peace.⁴⁹ *Syukr* shifts orientation from scarcity to abundance, fostering fulfilment through appreciation of present blessings. Additionally, gratitude reinforces humility by recognising blessings as divine gifts rather than solely as personal achievements, thereby addressing materialism's ego-centred acquisitiveness.⁵⁰

Contentment (*Qanâ'ah*) and the Philosophy of Moderation

Qanâ'ah, or contentment, complements gratitude by teaching individuals to accept their circumstances with equanimity and to resist the pull of excessive desires. In materialistic societies, contentment is often seen as a barrier to ambition or progress. Sufism, however, redefines contentment not as complacency but as a disciplined approach to life that balances aspirations with ethical and spiritual considerations.

Contentment directly challenges the relentless pursuit of wealth and status that defines materialism. By promoting *qanâ'ah*, Sufism equips individuals to break free from the pressures of consumer culture and the anxieties it generates. This state of inner balance allows individuals to focus on higher purposes, such as self-improvement, community service, and spiritual growth.

The Psychosocial Benefits of Gratitude and Contentment

The virtues of *syukr* and *qanâ'ah* have profound implications for individual and collective well-being. On a personal level, these virtues mitigate the psychological stress

associated with materialism, such as anxiety, envy, and dissatisfaction. By fostering a mindset of gratitude and acceptance, Sufism enhances emotional resilience and promotes mental health. At the societal level, gratitude and contentment foster more equitable and sustainable communities. Materialism often fuels economic disparity and environmental degradation by emphasising unchecked consumption. Sufism's call for moderation and its emphasis on spiritual richness over material wealth provide a framework for addressing these systemic issues. Communities grounded in these principles are more likely to value shared well-being over individual gain, fostering social cohesion and ethical responsibility.

Bridging the Material and the Spiritual

While materialism views contentment and gratitude as passive virtues, Sufism demonstrates their active potential in transforming lives. By bridging the material and spiritual dimensions, Sufism offers a comprehensive worldview reconciling human aspirations with ethical and spiritual imperatives. This integration enables individuals to lead lives that are not only materially sustainable but also spiritually enriching.⁵¹

The Sufi virtues of gratitude (*syukr*) and contentment (*qanâ'ah*) present a compelling alternative to the materialistic values that dominate modern societies. By addressing the psychosocial challenges of material excess and spiritual neglect, Sufism offers a pathway to inner peace, ethical living, and holistic well-being. These principles counteract the adverse effects of materialism and inspire a more balanced, fulfilling approach to life, thereby demonstrating the enduring relevance of Sufi teachings in contemporary contexts.⁵²

Individualism and Sufistic Selflessness: A Response to Modern

Isolation

Modern societies often elevate individualism as a core value, emphasising personal freedom, autonomy, and self-expression. While individualism has undoubtedly advanced human rights, individual agency, and creativity, its overemphasis often leads to unintended consequences, such as selfishness, isolation, and the erosion of communal bonds. Sufism emphasises selflessness and sacrifice and presents a counter-narrative that addresses these challenges.⁵³ By advocating altruism, generosity, and a sense of shared humanity, Sufism offers an antidote to the social fragmentation caused by excessive individualism, restoring balance and fostering interconnectedness within communities.⁵⁴

The Pitfalls of Individualism in Modern Societies

Individualism, as a cultural and philosophical framework, places the self at the centre of analysis and action, often prioritising personal goals over collective well-being. While it has contributed to advancements in science, arts, and human rights, it also exacerbates social

issues. Unchecked individualism can lead to social isolation, erode traditional communal structures, and foster loneliness. It diminishes empathy, as self-interest takes precedence over others' needs, promoting indifference. Additionally, it encourages consumerism and competition, equating personal success with material accumulation and adversarial relationships. These challenges are particularly pronounced in urban, industrialised societies, where fast-paced, transactional interactions further alienate individuals from meaningful, lasting connections.

The Sufistic Critique of Individualism

As a spiritual tradition, Sufism challenges the excessive focus on the self by emphasising interconnectedness, community, and divine unity. It posits that humans are inherently social creatures, and their spiritual and personal development is deeply intertwined with their relationships and responsibilities toward others. In Sufism, the self is not an isolated entity but a part of a larger, interconnected whole, encompassing the family, community, and divine creation.⁵⁵

The principles of selflessness and sacrifice are central to the Sufi critique of individualism. Sufi teachings encourage individuals to transcend their selfish desires and place the well-being of others above their own. This perspective aligns with the Islamic ethical principle of *itsâr* (selflessness), which calls for prioritising the needs of others, even at personal cost-giving, whether material or emotional, and is seen as a form of spiritual purification and a means of drawing closer to God.⁵⁶

Altruism as a Path to Spiritual Fulfilment

Sufism views altruism as a social virtue and a spiritual necessity. Acts of selflessness and generosity are seen as expressions of divine qualities, such as mercy (*rahmân*) and compassion (*rahîm*), which individuals are encouraged to embody. By serving others, Sufis believe individuals align with the divine will and participate in the eternal process of creation and sustenance.⁵⁷ Moreover, selflessness fosters personal growth by challenging individuals to overcome their base desires and narcissistic tendencies. In Sufi practice, acts of altruism are often integrated into spiritual exercises. For example, offering service to the poor, sharing food with neighbours, or caring for the sick are not merely acts of charity but spiritual practices that cultivate humility, gratitude, and inner contentment.⁵⁸

Sufism's Contribution to Societal Cohesion

In addition to transformation, Sufism's emphasis on selflessness has profound implications for societal cohesion. By promoting values such as generosity, empathy, and mutual care, Sufism addresses the social fragmentation and alienation caused by excessive individualism. These values help create a culture of trust and solidarity, which is essential for the health and stability of any community. For example, Sufi orders (*thuruq*) have

historically played a significant role in fostering communal bonds. These orders created inclusive spaces where individuals from diverse backgrounds could unite through shared rituals, collective worship, and mutual support. This inclusivity helped bridge social divides and foster a sense of shared purpose and belonging.⁵⁹

Restoring Balance: A Sufistic Vision for Modern Societies

Modern societies, defined by rapid urbanisation and competitive individualism, can benefit from Sufi principles of balance and interconnectedness. Sufism offers solutions to contemporary challenges by promoting selflessness, combating loneliness, and encouraging ethical consumption through contentment (*qanâ'ah*) and gratitude (*syukr*). It fosters trust and empathy through practices emphasising listening and compassion, counteracting societal polarisation. While individualism has contributed to progress, it has also led to isolation and moral indifference. Sufism's focus on altruism, generosity, and communal responsibility provides a transformative framework for restoring interconnectedness and harmony in contemporary life, making it relevant for addressing modernity's complexities.⁶⁰

Spiritualism and Sufistic Balance: A Critique of Unbalanced Metaphysical Approaches

The rise of modern spiritualism coincided with modernism's emphasis on material progress and rationality, as individuals sought to fill the existential voids left by secularism. Modern spiritualism, often characterised by practices such as séances, divination, and communication with spirits, offers an alternative to the purely rationalistic worldview of modernity. However, while it serves as a counterpoint to secularism's disenchantment with the world, spiritualism frequently neglects the need for a balanced approach that integrates intellect and spirituality. Sufism, emphasising equilibrium between the intellect (*'aql*) and the heart (*qalb*), critiques the unbalanced metaphysical orientation of modern spiritualism and proposes a holistic framework for personal and societal development.⁶¹

The Unbalanced Nature of Modern Spiritualism

Modern spiritualism emerged as a reaction to the materialism and secularism of the 19th and 20th centuries, appealing to individuals who felt alienated by the mechanistic view of the universe. By emphasising metaphysical practices and otherworldly connections, spiritualism sought to reintroduce meaning and transcendence into human experience. However, in its focus on metaphysical exploration, modern spiritualism often veers toward escapism, detaching individuals from the practical realities and responsibilities of daily life.⁶²

This disconnection can be particularly detrimental to the youth, who may view spiritualism as an outlet for avoiding the challenges of contemporary society. Practices

like spirit communication and esoteric rituals can lead to overemphasising the unseen at the expense of engaging with the tangible issues of social justice, environmental sustainability, and interpersonal relationships. Such an approach risks fostering a self-centred spirituality prioritising personal transcendence over communal well-being.⁶³

Sufism's Holistic Metaphysical Framework

Sufism addresses the shortcomings of modern spiritualism by offering a balanced and integrative metaphysical approach. Unlike spiritualism, which may lean toward individualistic and otherworldly pursuits, Sufism emphasises the interconnectedness of human existence's internal (spiritual) and external (social) dimensions. Its teachings on selflessness (*itsâr*), altruism, and communal responsibility achieve this balance.

In Sufi thought, spirituality is not an escape from reality but a way to meaningfully engage with it. Sufi practices such as *dzikr* (remembrance of God) and *murâqabah* (meditation) aim to purify the heart, enhance one's connection to the divine, and foster empathy and concern for others. This dual focus ensures that spiritual growth is not isolated but deeply embedded within the social fabric.

Intellectual and Spiritual Equilibrium: The Role of 'Aql and Qalb

A hallmark of Sufi epistemology is its harmonious integration of the intellect ('*aql*) and the heart (*qalb*). While modern spiritualism may prioritise metaphysical experiences over rational inquiry, Sufism advocates for a balanced approach that values both. The intellect is a tool for understanding the material world and discerning ethical principles, while the heart enables spiritual intuition and a deeper connection with divine truths.⁶⁴

This integration allows individuals to navigate the complexities of modern life without succumbing to the extremes of materialism or escapist spiritualism. By cultivating intellectual clarity and spiritual depth, Sufism empowers individuals to address existential questions while remaining grounded in their family, community, and societal responsibilities.⁶⁵

Sufism's Focus on Youth and Social Responsibility

Sufism's balanced metaphysical framework is particularly relevant for addressing the needs and challenges of the youth. In a world where young people often face existential uncertainties, Sufism provides a sense of purpose that transcends both materialistic aspirations and superficial spiritual practices. Through teachings on selflessness and altruism, Sufism encourages the youth to look beyond their concerns and contribute meaningfully to society.

For instance, the concept of *ithr* (selflessness) teaches individuals to prioritise the needs of others over their desires. This principle fosters a culture of empathy and service,

countering the individualistic tendencies that characterise secular and spiritualist frameworks. By instilling values of compassion and communal responsibility, Sufism equips the youth to engage with pressing social issues such as inequality, environmental degradation, and mental health crises.

Harmonising the Individual and Society

Sufism's primary contribution lies in its ability to harmonise individual spiritual growth with societal well-being. Unlike modern spiritualism, which often focuses on personal enlightenment, Sufism emphasises spirituality as relational, with the goal of both self-perfection and societal improvement. Its holistic approach balances personal transcendence with social responsibility, offering a model for navigating modern challenges while staying rooted in spiritual values. In contrast to modern spiritualism's escapism, Sufism integrates intellect and emotion, fostering empathy and selflessness.⁶⁶ Annemarie Schimmel highlights Sufism's emphasis on a personal relationship with God, resonating with modern desires for spirituality beyond institutional frameworks.⁶⁷

Analysis of Findings

The complexities of modern society, characterised by rapid technological advancements, global connectivity, and evolving cultural norms, have brought about significant psychological and social challenges. Issues such as secularisation, materialism, and individualism often lead to disconnection, alienation, and existential voids. Sufism offers a profound response to these challenges as a spiritual and ethical tradition. Its teachings on gratitude (*syukr*), contentment (*qanâ'ah*), selflessness (*itsâr*), and balance between the material and spiritual realms provide practical and transformative solutions for individuals and communities grappling with the effects of modernity.

This study investigates the intersection of Sufism and modernism, revealing critical insights into how Sufi principles address the psychosocial challenges of contemporary society. The findings highlight the multidimensional potential of Sufism to offer alternatives to modernist ideologies and practices.

Counteracting Secularisation and Individuals

Sufism effectively counters the secularisation and excessive materialism propagated by modernism. Its emphasis on ascetic practices (*zuhd*) reconnects individuals with spiritual values, alleviating the existential vacuum created by overemphasising worldly pursuits. Excessive individualism, while empowering, often leads to social fragmentation and an erosion of empathy. Sufism counters this tendency by emphasising selflessness (*itsâr*) and the interconnectedness of all beings. It teaches that personal fulfilment is inherently tied to the well-being of others, encouraging acts of generosity, service, and mutual support. For instance, Sufi-inspired initiatives focusing on community welfare,

such as food distribution, education programs, and conflict resolution, demonstrate how selflessness can address societal challenges. These acts foster trust, solidarity, and a sense of belonging, creating more substantial and resilient communities.

Ethical Alternatives to Materialism

Sufi teachings on contentment (*qanâ'ah*) and gratitude (*syukr*) reframe relationships with material wealth by advocating moderation and ethical consumption, addressing consumerism-driven stress and environmental degradation. Materialism thrives on perpetual dissatisfaction, fueling overconsumption and inequality. Sufism provides counter-narratives: gratitude cultivates sufficiency by encouraging appreciation for present blessings, while contentment teaches living within one's means and embracing simplicity. These values combat psychological stress and ecological damage by positioning spiritual and relational fulfilment as true wealth. Sufism's distinctive contribution lies in its holistic integration of material and spiritual dimensions through *insân al-kâmil* (the perfected human), who cultivates patience (*shabr*), humility (*tawâdhu'*), and mindfulness (*murâqabah*) to navigate modernity meaningfully.

Epistemological Plurality

Sufism challenges the positivist worldview by integrating rational thought (*'aql*) with spiritual intuition (*qalb*). This holistic epistemology enriches the understanding of human existence, emphasising that proper knowledge arises from a balance between intellect and inner wisdom.

Strengthening Social Bonds

Findings reveal that Sufi principles of altruism (*itsâr*) and community engagement directly oppose the isolating effects of modern individualism. These values strengthen communal ties and foster empathy, creating environments where personal well-being and social harmony coexist.

Spiritual Solutions to Psychosocial Issues

The introspective practices of Sufism, including meditation and ethical self-purification, align with modern therapeutic approaches. These practices provide tools for coping with anxiety, stress, and alienation, offering pathways to enhanced psychological resilience and emotional well-being.

While offering unprecedented freedom and opportunities, modern societies often suffer from fragmentation, isolation, and a lack of purpose. As a hallmark of modernism, secularisation has sidelined spiritual values, leading to a worldview dominated by material pursuits and scientific empiricism. Materialism reinforces this tendency by fostering

insatiable desires for consumption and wealth accumulation. Meanwhile, individualism promotes personal autonomy to the point of undermining the collective ethos, leading to social alienation and weakened communal bonds.

Zygmunt Bauman, the Sufi-inspired sociologist, aptly critiques modern communities as paradoxical entities. They provide sanctuaries for isolated individuals, offering temporary relief from the anxieties of contemporary life. However, these communities often lack depth and resilience, imposing risks by undermining individual autonomy and creating transactional rather than transformative relationships. In this context,⁶⁸ integrating Sufi principles offers an alternative pathway to address these issues, fostering a more profound sense of connection, purpose, and harmony.⁶⁹

Reconciliation of Tradition and Modernity

Sufism demonstrates the potential to reconcile spirituality with the progress-driven ethos of modernity. Its adaptable framework integrates ethical, emotional, and rational dimensions, offering a nuanced response to the dual demands of tradition and contemporary life.

Addressing Individualism

Unlike the isolating tendencies of modern individualism, Sufism emphasises altruism (*itsâr*) and communal responsibility. These principles foster social cohesion, mitigating the alienation and loneliness prevalent in contemporary societies. Sufism thereby facilitates the development of healthier relationships between individuals and society.

Holistic Knowledge Framework

Sufism challenges the positivist emphasis on empirical knowledge by advocating a synthesis of intellect and intuition (*'aql* and *qalb*). This dual approach to understanding broadens the epistemological scope, enabling a more nuanced exploration of human needs that incorporates both rational and spiritual dimensions.

Practical Applications of Sufistic Teachings

The principles of Sufism can be adapted to modern contexts in several ways:

Mindfulness in daily life: Sufi practices such as *dzikr* (remembrance) and meditation can be integrated into contemporary wellness programs, helping individuals manage stress and improve mental health. **Ethical business practices:** By promoting contentment and selflessness, Sufism can inspire corporate social responsibility and sustainable business models prioritising societal welfare over profit. **Community-building initiatives:** Sufi values of generosity and solidarity can inform grassroots movements addressing social issues such as poverty, discrimination, and environmental degradation.

Educational reforms: Integrating Sufi teachings on holistic knowledge, combining intellect (*'aql*) and intuition (*qalb*), into curricula can produce more balanced and empathetic leaders.

Toward a Harmonious Modernity

Integrating Sufi principles into modern society can overcome the limitations of secular materialism and fragmented individualism, fostering a balanced, harmonious world where personal autonomy and communal solidarity coexist. Sufism offers a transformative framework that nurtures intellectual, emotional, and spiritual growth, addressing the psychosocial challenges highlighted by Bauman's observations of modern society's divides. By promoting values such as gratitude, contentment, selflessness, and balance, Sufism presents a sustainable vision of modernity.⁷⁰ This study demonstrates Sufism's relevance to universal human values and suggests that its principles could offer holistic solutions in areas such as mental health, community development, and ethical governance.⁷¹

Conclusion

This study contributes to scholarship on Sufism and modernity by developing an analytical framework that systematically maps structural correspondences between Sufi philosophical principles and the distinct psychosocial pathologies of late-modern societies. While existing literature has treated Sufism primarily as a historical or theological phenomenon, this research repositions it as an analytically coherent philosophical system with demonstrable theoretical relevance to contemporary crises of meaning, belonging, and knowledge production.

The theoretical contribution operates at three levels. First, it advances epistemological theory by articulating how Sufi integration of epistemology-synthesising rational inquiry (*'aql*) with experiential knowledge (*'irfân*)-constitutes a methodologically coherent alternative to positivist reductionism, challenging modernism's assumption that valid knowledge must be either empirically verifiable or subjectively dismissible. Second, it contributes to value theory by identifying mechanisms through which ascetic principles (*zuhd*, *syukr*, *qanâ'ah*) function as cognitive-reorientation frameworks addressing existential dissatisfaction without requiring wholesale rejection of material engagement. Third, it advances social theory by analysing how Sufi communitarian ethics provide structural alternatives to individualistic atomisation, demonstrating that ontological interconnectedness (*wahdah al-wujûd*) generates ethical obligations that rebuild social capital in fragmented contexts.

These findings carry significant implications for contemporary Islamic thought by demonstrating that Sufism's relevance lies not in preservation as heritage but in its theoretical capacity to address structural deficiencies in modernist paradigms. However, the study reveals

critical limitations: Sufi frameworks presuppose metaphysical commitments incompatible with secular institutions and risk rationalising inequality or creating exclusionary enclaves, suggesting they function most effectively as corrective supplements rather than wholesale alternatives to modern structures.

Future research should pursue four directions. First, empirical studies examining communities implementing Sufi-inspired practices would validate their therapeutic efficacy in addressing anxiety, isolation, and existential dissatisfaction. Second, comparative philosophical research could investigate whether other pre-modern wisdom traditions (Buddhist, Stoic, Confucian) demonstrate similar structural correspondences with modern pathologies. Third, institutional analysis should explore organisational forms that preserve Sufi principles' benefits while accommodating secular pluralism, including educational curricula and therapeutic protocols. Fourth, critical social analysis must examine how ascetic principles can critique consumerism without rationalising inequality, and how communitarian ethics can generate inclusive rather than exclusive solidarity. By demonstrating that pre-modern wisdom traditions contain analytically rigorous frameworks applicable to contemporary challenges, this study contributes to broader scholarly debates about modernity, secularisation, and spirituality's role in public life, suggesting that addressing late-modern pathologies requires synthetic frameworks integrating both traditional wisdom and modern progress while remaining critically aware of their respective limitations.

References

- Abu Zeid, Nasr Hamid Abu. "The Modernisation of Islam or the Islamisation of Modernity." In *Cosmopolitanism, Identity and Authenticity in the Middle East*, edited by Ralf Brand, 71–86. London: Routledge, 2014.
- Ahmadi, Nader, and Fereshteh Ahmadi. "The Dissolution of Individuality in Persian Sufism." In *In Iranian Islam: The Concept of the Individual*, edited by Muhammad Jafar Mahallati, 55–89. New York: St. Martin's Press, 1998.
- Ahmed, Leyla. *A Quiet Revolution: The Veil's Resurgence, from the Middle East to America*. Yale: Yale University Press, 2012.
- Akman, Kubilay. "Sufism, Spirituality and Sustainability: Rethinking Islamic Mysticism through Contemporary Sociology." *Comparative Islamic Studies* 4, no. 1–2 (2008): 1–19. <https://doi.org/10.1558/cis.v4i4.1-4.2.1>
- Alexander, Hanan A. *Reclaiming Goodness: Education and the Spiritual Quest*. Notre Dame: University of Notre Dame Press, 2001.
- Ali, Mukhtar H. *Philosophical Sufism: An Introduction to the School of Ibn Al-Arabi*. London: Routledge, 2021.
- Asghari, Seyyed Amir Hossein. "Sufism and Challenges of Modern and Secular Philosophy:

- Nasr's Perspective." *Turkish Culture and Hac1 Bektas Veli Research Quarterly* 98, no. 1 (2021): 245–58. <https://doi.org/https://doi.org/10.34189/hbv.98.011>
- Baskan, Ömer. "Kur'ânî Söylemde Yetim Kavramı ve Anlam Alanı In Koruyucu Aile Olmak Hz. Edited By." In *Peygamberden Günümüze Yetimlerin Himaye Edilmesi*, edited by Bedriye Yılmaz, 31–46. Ankara: Türkiye Diyanet Vakfı Yayınları, 2015.
- Benson, Peter L., and Eugene C. Roehlkepartain. "Spiritual Development: A Missing Priority in Youth Development 2008." *New Directions for Youth Development*, no. 118 (n.d.): 13–28.
- Bruinessen, Martin van. "Sufism, 'Popular' Islam and the Encounter with Modernity." In *Islam and Modernity: Key Issues and Debates*, edited by Muhammad Khalid Masud, Armando Salvatore, and Martin van Bruinessen, 125–57. Edinburgh: Edinburgh University Press, 2009.
- Chittick, William C. *The Sufi Path of Knowledge: Ibn Al-'Arabi's Metaphysics of Imagination*. Albany: State University of New York Press, 2010.
- . *The Sufi Path of Love: The Spiritual Teachings of Rumi*. Edited by Seyyed Hossein Nasr. Albany: SUNY Press, 1983.
- Chowdury, Saeed Rashed Hasan. "Kitap İncelemesi: Omâm-i Rabbânî Ebü'l-Berekat Ahmed b. Abdilehad b. Zeynilâbidîn El-Fârûkî Es-Sirhindî. Mükâsefât-i Ayniyye. Translated by Dr. Md. Abu Baker Siddique." *CenRaPS Journal of Social Sciences* 5, no. 2 (2024): 1–8. <https://doi.org/https://doi.org/10.46291/cenraps.v5i2.113>
- . "Prof. Dr. Hasan Kâmil Yılmaz. An Outline of Sufism and Sufi Orders (Ana Hatları ile Tasavvuf ve Tarikatlar)." *International Journal of Social, Political and Economic Research* 11, no. 2 (2024): 1-10. <https://doi.org/https://doi.org/10.5281/zenodo.12920248>
- . "Introduction To The Science of Sufism (Tasavvuf İlmîne Giriş), Dawûd Al-Qaysarî, Trans. by Muhammed Bedirhan (Nefes Publications, İstanbul, 2013)." *CenRaPS Journal of Social Sciences* 6, no. 1 (2024): 1-6. <https://doi.org/10.5281/zenodo.12917313>
- . "Shah Wali Allah Al-Dihlawi and the Conclusive Argument from God." *Jurnal Iman Dan Spiritualitas* 4, no. 3 (2024): 267–70. <https://doi.org/10.15575/jis.v4i3.38080>
- . "A Critical Analysis of Shah Waliullah Dehlawi's Sufi Influences in the Indian Subcontinent 15 (2023): 23-62." *Sufiyye* 15 (2023): 23–62. <https://doi.org/10.46231/sufiyye.1382950>
- Dickson, William Rory. "Sufism and Shari'a: Contextualising Contemporary Sufi Expressions." *Religions* 13, no. 5 (2022): 449. <https://doi.org/10.3390/rel13050449>
- Ernst, Carl W. *Words of Ecstasy in Sufism*. Albany, NY: State University of New York Press, 1985.
- Esmail, Zoheir Ali. "Between Philosophy And 'Irfn: Interpreting Mull badr from the Qajars to Post-Revolutionary Iran." University of Exeter, 2016.
- Evola, Julius. *The Fall of Spirituality: The Corruption of Tradition in the Modern World*. Rochester: VT: Inner Traditions, 2021.

- Green, Nile. "Rethinking the Institutionalisation of Islamic Mysticism: A Review Essay of Sufi Institutions." *Journal of Sufi Studies* 10, no. 1–2 (2021): 235–52. <https://doi.org/10.1163/22105956-12341332>
- Kaval, Musa. "Modern Gençlik, Din ve Tasavvuf." *Journal of International Social Research* 14, no. 76 (2021): 785–800. <https://doi.org/https://doi.org/10.17719/jisr.11295>
- Kaygusuz, Ibrahim. "Modernleşme Sürecinde Tasavvuf ve Günümüzde Tasavvuf Kültürünün Tasiyicileri." *Türkiye İlahiyat Araştırmaları Dergisi* 6, no. 1 (2022): 235–371. <https://doi.org/https://doi.org/10.32711/tiad.1090356>
- Khatami, Mahmoud. "Islamic Mysticism and the Spiritual Crisis of the Contemporary Man." *Journal of Spirituality in Mental Health*, 2025, 1–15. <https://doi.org/https://doi.org/10.1080/19349637.2025.2468685>
- Kilborne, Benjamin. "Positivism and Its Vicissitudes: The Role of Faith in the Social Sciences." *Journal of the History of the Behavioral Sciences* 28, no. 4 (1992): 352–70. [https://doi.org/10.1002/1520-6696\(199210\)28:4<352::AID-JHBS2300280404>3.0.CO;2-2](https://doi.org/10.1002/1520-6696(199210)28:4<352::AID-JHBS2300280404>3.0.CO;2-2)
- Kinberg, Leah. "What Is Meant by Zuhd." *Studia Islamica* 61 (1985): 27–44. <https://doi.org/https://doi.org/10.2307/1595406>
- Knysh, Alexander. *Sufism: A New History of Islamic Mysticism*. New Jersey: Princeton University Press, 2019.
- Laszlo, Ervin. *Reconnecting to the Source: The New Science of Spiritual Experience, How It Can Change You, and How It Can Transform the World*. New York: St. Martin's Essentials, 2020.
- Lewisohn, Leonard, and Ed. *The Heritage of Sufism: Classical Persian Sufism from Its Origins to Rumi (700-1300)*. Oxford: Oneworld Publications, 2018.
- Lipton, Gregory A. "Secular Sufism: Neoliberalism, Ethnoracism, and the Reformation of the Muslim Other." *Muslim World* 101, no. 3 (2011): 367–94. <https://doi.org/10.1111/j.1478-1913.2011.01389.x>
- . "Secular Sufism: Neoliberalism, Ethnoracism, and the Reformation of the Muslim Other." *Muslim World* 101, no. 3 (2011): 367–94. [https://doi.org/Lipton, Gregory A. "Secular Sufism: Neoliberalism, Ethnoracism, and the Reformation of the Muslim Other." *Muslim World* 101, no. 3 \(2011\): 367–94. <https://doi.org/10.1111/j.1478-1913.2011.01389.x>](https://doi.org/Lipton, Gregory A. 'Secular Sufism: Neoliberalism, Ethnoracism, and the Reformation of the Muslim Other.' Muslim World 101, no. 3 (2011): 367-94. https://doi.org/10.1111/j.1478-1913.2011.01389.x)
- McGregor, Richard. "Sûfi Altruism." In *Sufi Institutions*, edited by Lloyd Ridgeon, 218–26. Leiden: Brill, 2020.
- Mestiri, Soumaya. "Community and Improvement of the Self in Pre-Modern Philosophy: The Case of Ibn Bâja and Ibn Tufayl." In *The Sage Handbook of Global Sociology*, edited by Gurminder K. Bhambra, Lucy Mayblin, Kathryn Medien, and Mara Viveros-Vigoya, 299–320. SAGE Publications Ltd, 2024.
- Mirzaoglu, Murat. *Rüyaları Baskalarına Anlatma İle İlgili Rivayetlerin Değerlendirilmesi (An Evaluation of the Narrations Regarding the Sharing of Dreams with Others)*. Ankara:

- Olahiyat, 2021.
- Morey, Peter. "Introduction: Muslims, Trust and Multiculturalism." In *Muslims, Trust and Multiculturalism: New Directions*, edited by Amina Yaqin, Peter Morey, and Asmaa Soliman, 1–23. London: Palgrave Macmillan, 2018.
- Munandar, Siswoyo Arus. "Spiritual and Social Piety: The Contribution of Sufism Teachings in Building New Civilization." *Sunan Kalijaga: International Journal of Islamic Civilization* 4, no. 1 (2021): 77–107.
- Nasr, Seyyed Hossein. *Islam and the Plight of Modern Man*. London: Longman, 1975.
- . *Man and Nature*. Albany, NY: State University of New York Press, 1987.
- . *The Heart of Islam: Enduring Values for Humanity*. Maryland: Perfect Bound, 2002.
- . *Traditional Islam in the Modern World*. London: KPI, 1987.
- Park, Yoon Soo, Lars Konge, and Anthony R. Artino Jr. "The Positivism Paradigm of Research." *Academic Medicine* 95, no. 5 (2020): 690–94. <https://doi.org/10.1097/acm.0000000000003093>
- Sahin, Mehmet Emin. *Kur'an'da Ruh Sagligi: Abdurrahman Kasapolu'nun Psikolojik Tefsîr Çalişmaları Özelinde*. Ankara: Gece Kitaplığı, 2024.
- Salleh, Kamarudin Haji. "An Examination on the Nature of Al-Ghazali Sufism." *Islamiyyat* 17 (1996): 47-63.
- Sameh, Ahmed. "Slaying the Ego: Moral Education of the Self in Sufism and Its Relations to Virtue Ethics." American University in Cairo, 2020. <https://fount.aucegypt.edu/etds/1451>
- Sayin, Esmâ. "Modern Düşünce Akımları ve Tasavvufî Düşüncenin Önemi." *Türk İslam Medeniyeti Akademik Araştırmalar Dergisi*, 2023, 114–22.
- . "Tasavvufî Düşüncenin Modernizmin Ürettiği Psiko-Sosyal Düşünce Akımlarına Karşı Alternatif Anlayış Tarzları-I." *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi (ÇÜOFD)* 22, no. 2 (2022): 308–24. <https://doi.org/10.30627/cuilah.1168171>
- Schimmel, Annemarie. *Mystical Dimensions of Islam*. Chapel Hill: The University of North Carolina Press, 1975.
- Tacey, David. "Spiritual Connectedness and Healing." *Psychotherapy and Counselling Journal of Australia* 3, no. 1 (2015): 34-42. <https://doi.org/10.59158/001c.71150>
- Taylor, Charles. *A Secular Age*. Cambridge, Mass.: The Belknap Press of Harvard University Press, 2007.
- Taylor, Charles, José Casanova, George F. McLean, and João J. Vila-Chã. *Renewing the Church in a Secular Age: Holistic Dialogue and Kenotic Vision*. Washington, DC: Council for Research in Values and Philosophy, 2016.
- Usman, Tariq, Sehla Nawaz, and Imran Siddique. "Self-Realization through the Sufi

Journey in the Realms of Materialism: A Case of Louise Glück's Poetic Persona." *Migration Letters* 21, no. S7 (2024): 450–62.

Weismann, Itzhak. "Sufism in the Age of Globalization." In *The Cambridge Companion to Sufism*, edited by Lloyd Ridgeon, 257–81. Cambridge: Cambridge University Press, 2015.

Younas, Ahtisham. "Islamic Mysticism in the Digital Age: The Relevance of Sufism Today." *Al-Qirtas* 3, no. 4 (2024): 130–45.

Zulkipli, Shahril Nizam Suliaman, Ishak, Mohd Syukri Zainal Abidin, Norazmi Anas, and Amin Che Ahmat. "The Development Theory of Al-'Aql, Al-Qalb, and Al-Nafs in Islamic Psychotherapy." *International Journal of Academic Research in Business and Social Sciences* 12, no. 11 (2022): 2296–2312. <https://doi.org/10.6007/IJARBSS/v12-i11/15013>

Endnotes:

¹ Charles Taylor, *A Secular Age* (Cambridge, Mass.: The Belknap Press of Harvard University Press, 2007).

² David Tacey, “Spiritual Connectedness and Healing,” *Psychotherapy and Counselling Journal of Australia* 3, no. 1 (2015): 34-42., <https://doi.org/10.59158/001c.71150>

³ Annemarie Schimmel, *Mystical Dimensions of Islam* (Chapel Hill: The University of North Carolina Press, 1975).

⁴ William C. Chittick, *The Sufi Path of Knowledge: Ibn Al-‘Arabi’s Metaphysics of Imagination*. (Albany: State University of New York Press, 2010); William C. Chittick, *The Sufi Path of Love: The Spiritual Teachings of Rumi*, ed. Seyyed Hossein Nasr (Albany: SUNY Press, 1983).

⁵ Seyyed Hossein Nasr, *Traditional Islam in the Modern World* (London: KPI, 1987); Seyyed Hossein Nasr, *Islam and the Plight of Modern Man* (London: Longman, 1975); Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity* (Maryland: Perfect Bound, 2002); Seyyed Hossein Nasr, *Man and Nature* (Albany, NY: State University of New York Press, 1987).

⁶ Carl W. Ernst, *Words of Ecstasy in Sufism* (Albany, NY: State University of New York Press, 1985).

⁷ Leyla Ahmed, *A Quiet Revolution: The Veil’s Resurgence, from the Middle East to America* (Yale: Yale University Press, 2012).

⁸ Seyyed Amir Hossein Asghari, “Sufism and Challenges of Modern and Secular Philosophy: Nasr’s Perspective,” *Turkish Culture and Haçý Bektas Veli Research Quarterly* 98, no. 1 (2021): 245–58, <https://doi.org/10.34189/hbv.98.011>

⁹ Kamarudin Haji Salleh, “An Examination on the Nature of Al-Ghazali Sufism,” *Islamiyyat* 17 (1996): 47-63.

¹⁰ Leonard Lewisohn, ed., *The Heritage of Sufism: Classical Persian Sufism from Its Origins to Rumi (700-1300)* (Oxford: Oneworld Publications, 2018).

¹¹ Mukhtar H. Ali, *Philosophical Sufism: An Introduction to the School of Ibn Al-‘Arabî* (London: Routledge, 2021).

¹² Murat Mirzaoglu, *Rüyaları Baskalarına Anlatma İle İlgili Rivayetlerin Değerlendirilmesi (An Evaluation of the Narrations Regarding the Sharing of Dreams with Others)* (Ankara: İlahiyat, 2021).

¹³ Mehmet Eminsahin, *Kur’an’da Ruh Sağlığı: Abdurrahman Kasapoglu’nun Psikolojik Tefsîr Çalışmaları Özelinde* (Ankara: Gece Kitaplığı, 2024).

¹⁴ Alexander Knysh, *Sufism: A New History of Islamic Mysticism* (New Jersey: Princeton University Press, 2019).

¹⁵ Saeyd Rashed Hasan Chowdury, “Introduction To The Science of Sufism (Tasavvuf İlmîne Giris), Dawûd Al-Qaysarî, Trans. by Muhammed Bedirhan (Nefes Publications, Istanbul, 2013).,” *CenRaPS Journal of Social Sciences* 6, no. 1 (2024): 1-6. <https://doi.org/10.5281/zenodo.12917313>.

¹⁶ Leah Kinberg, “What Is Meant by Zuhd,” *Studia Islamica* 61 (1985): 27–44, <https://doi.org/10.2307/1595406>.

¹⁷ İbrahim Kaygusuz, “Modernleşme Sürecinde Tasavvuf ve Günümüzde Tasavvuf Kültürünün Tasiyecileri,” *Türkiye İlahiyat Araştırmaları Dergisi* 6, no. 1 (2022): 235–371, <https://doi.org/10.32711/tiad.1090356>

¹⁸ Nile Green, “Rethinking the Institutionalisation of Islamic Mysticism: A Review Essay of Sufi Institutions,” *Journal of Sufi Studies* 10, no. 1–2 (2021): 235–52, <https://doi.org/10.1163/22105956-12341332>

¹⁹ Saeyd Rashed Hasan. Chowdury, “Prof. Dr. Hasan Kâmil Yılmaz. An Outline of Sufism and Sufi Orders (Ana Hatlarıyla Tasavvuf ve Tarikatlar),” *International Journal of Social, Political and Economic Research* 11, no. 2 (2024): 1-10., <https://doi.org/10.5281/zenodo.12920248>

²⁰ Green, "Rethinking the Institutionalisation of Islamic Mysticism: A Review Essay of Sufi Institutions."

²¹ Kaygusuz, "Modernleşme Sürecinde Tasavvuf ve Günümüzde Tasavvuf Kültürünün Tasiyicileri."

²² Martin van Bruinessen, "Sufism, 'Popular' Islam and the Encounter with Modernity," in *Islam and Modernity: Key Issues and Debates*, ed. Muhammad Khalid Masud, Armando Salvatore, and Martin van Bruinessen (Edinburgh: Edinburgh University Press, 2009), 125–57.

²³ Kaygusuz, "Modernleşme Sürecinde Tasavvuf ve Günümüzde Tasavvuf Kültürünün Tasiyicileri."

²⁴ Musa Kaval, "Modern Gençlik, Din ve Tasavvuf," *Journal of International Social Research* 14, no. 76 (2021): 785–800, <https://doi.org/10.17719/jisr.11295>

²⁵ Itzhak Weismann, "Sufism in the Age of Globalization," in *The Cambridge Companion to Sufism*, ed. Lloyd Ridgeon (Cambridge: Cambridge University Press, 2015), 257–81.

²⁶ Ömer Baskan, "Kur'ânî Söylemde Yetim Kavramı ve Anlam Alanı In Koruyucu Aile Olmak Hz. Edited By," in *Peygamberden Günümüze Yetimlerin Himaye Edilmesi*, ed. Bedriye Yılmaz (Ankara: Türkiye Diyanet Vakfı Yayınları, 2015), 31–46.

²⁷ William Rory Dickson, "Sufism and Shari'a: Contextualising Contemporary Sufi Expressions," *Religions* 13, no. 5 (2022): 449, <https://doi.org/10.3390/rel13050449>

²⁸ Nasr Hamid Abu Zeid, "The Modernisation of Islam or the Islamisation of Modernity," in *Cosmopolitanism, Identity and Authenticity in the Middle East*, ed. Ralf Brand (London: Routledge, 2014), 71–86.

²⁹ Kaval, "Modern Gençlik, Din ve Tasavvuf."

³⁰ Ahtisham Younas, "Islamic Mysticism in the Digital Age: The Relevance of Sufism Today," *Al-Qirtas* 3, no. 4 (2024): 130–45.

³¹ Hanan A. Alexander, *Reclaiming Goodness: Education and the Spiritual Quest* (Notre Dame: University of Notre Dame Press, 2001).

³² Schimmel, *Mystical Dimensions of Islam*.

³³ Chittick, *The Sufi Path of Knowledge: Ibn Al-'Arabi's Metaphysics of Imagination*.

³⁴ Peter L. Benson and Eugene C. Roehlkepartain, "Spiritual Development: A Missing Priority in Youth Development 2008," *New Directions for Youth Development*, no. 118 (n.d.): 13–28.

³⁵ Esmâ Sayın, "Tasavvufî Düşüncenin Modernizmin Ürettiği Psiko-Sosyal Düşünce Akımlarına Karşı Alternatif Anlayış Tarzları-I," *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi (ÇÜİFD)* 22, no. 2 (2022): 308–24, <https://doi.org/10.30627/cuilah.1168171>

³⁶ Benjamin Kilborne, "Positivism and Its Vicissitudes: The Role of Faith in the Social Sciences," *Journal of the History of the Behavioral Sciences* 28, no. 4 (1992): 352–70, [https://doi.org/10.1002/1520-6696\(199210\)28:4<352::AID-JHBS2300280404>3.0.CO;2-2](https://doi.org/10.1002/1520-6696(199210)28:4<352::AID-JHBS2300280404>3.0.CO;2-2)

³⁷ Yoon Soo Park, Lars Konge, and Anthony R. Artino Jr., "The Positivism Paradigm of Research," *Academic Medicine* 95, no. 5 (2020): 690–94, <https://doi.org/10.1097/acm.0000000000003093>

³⁸ Zoheir Ali Esmail, "Between Philosophy And 'İrfân: Interpreting Mullâ badrâ from the Qajars to Post-Revolutionary Iran" (University of Exeter, 2016).

³⁹ Esmâ Sayın, "Modern Düşünce Akımları ve Tasavvufî Düşüncenin Önemi," *Türk İslam Medeniyeti Akademik Araştırmalar Dergisi*, 2023, 114–22.

⁴⁰ Gregory A. Lipton, "Secular Sufism: Neoliberalism, Ethnoracism, and the Reformation of the Muslim Other," *Muslim World* 101, no. 3 (2011): 367–94, <https://doi.org/10.1111/j.1478-1913.2011.01389.x>

⁴¹ Kinberg, "What Is Meant by Zuhd."

⁴² Lipton, "Secular Sufism: Neoliberalism, Ethnoracism, and the Reformation of the Muslim Other."

⁴³ Charles Taylor et al., *Renewing the Church in a Secular Age: Holistic Dialogue and Kenotic Vision* (Washington, DC: Council for Research in Values and Philosophy, 2016).

⁴⁴ Siswoyo Arus Munandar, "Spiritual and Social Piety: The Contribution of Sufism Teachings in Building New Civilization," *Sunan Kalijaga: International Journal of Islamic Civilization* 4, no. 1 (2021): 77–107.

⁴⁵ Saeed Rashed Hasan Chowdury, Harun Alkan, and Murat Ismailoglu, "A Critical Analysis of Shah Waliullah Dehlawi's Sufi Influences in the Indian Subcontinent 15 (2023): 23-62.," *Sufiyye* 15 (2023): 23–62, <https://doi.org/10.46231/sufiyye.1382950>.

⁴⁶ Tariq Usman, Sehla Nawaz, and Imran Siddique, "Self-Realization through the Sufi Journey in the Realms of Materialism: A Case of Louise Glück's Poetic Persona," *Migration Letters* 21, no. S7 (2024): 450–62.

⁴⁷ Sayin, "Tasavvufi Düsücenin Modernizmin Ürettigi Psiko-Sosyal Düsünce Akimlarina Karsi Alternatif Anlayis Tarzlari-I."

⁴⁸ Usman, Nawaz, and Siddique, "Self-Realization through the Sufi Journey in the Realms of Materialism: A Case of Louise Glück's Poetic Persona."

⁴⁹ Usman, Nawaz, and Siddique.

⁵⁰ Kubilay Akman, "Sufism, Spirituality and Sustainability: Rethinking Islamic Mysticism through Contemporary Sociology," *Comparative Islamic Studies* 4, no. 1–2 (2008): 1-19. <https://doi.org/10.1558/cis.v4i4.1-4.2.1>

⁵¹ Usman, Nawaz, and Siddique, "Self-Realization through the Sufi Journey in the Realms of Materialism: A Case of Louise Glück's Poetic Persona."

⁵² Akman, "Sufism, Spirituality and Sustainability: Rethinking Islamic Mysticism through Contemporary Sociology."

⁵³ Sayin, "Tasavvufi Düsücenin Modernizmin Ürettigi Psiko-Sosyal Düsünce Akimlarina Karsi Alternatif Anlayis Tarzlari-I."

⁵⁴ Nader Ahmadi and Fereshteh Ahmadi, "The Dissolution of Individuality in Persian Sufism," in *In Iranian Islam: The Concept of the Individual*, ed. Muhammad Jafar Mahallati (New York: St. Martin's Press, 1998), 55–89.

⁵⁵ Ahmed Sameh, "Slaying the Ego: Moral Education of the Self in Sufism and Its Relations to Virtue Ethics" (American University in Cairo, 2020).

⁵⁶ Saeed Rashed Hasan. Chowdury, "Kitap Incelemesi: Imâm-i Rabbânî Ebü'l-Berekât Ahmed b. Abdilehad b. Zeynilâbidîn El-Fârûkî Es-Sirhindî. Mükâsefât-i Ayniyye. Translated by Dr. Md. Abu Baker Siddique.," *CenRaPS Journal of Social Sciences* 5, no. 2 (2024): 1–8, <https://doi.org/10.46291/cenraps.v5i2.113>

⁵⁷ Ervin Laszlo, *Reconnecting to the Source: The New Science of Spiritual Experience, How It Can Change You, and How It Can Transform the World* (New York: St. Martin's Essentials, 2020).

⁵⁸ Tacey, "Spiritual Connectedness and Healing."

⁵⁹ Mahmoud Khatami, "Islamic Mysticism and the Spiritual Crisis of the Contemporary Man," *Journal of Spirituality in Mental Health*, 2025, 1–15, <https://doi.org/10.1080/19349637.2025.2468685>

⁶⁰ Richard McGregor, "bûfi Altruism," in *Sufi Institutions*, ed. Lloyd Ridgeon (Leiden: Brill, 2020), 218–26.

⁶¹ Sayin, "Tasavvufi Düsücenin Modernizmin Ürettigi Psiko-Sosyal Düsünce Akimlarina Karsi Alternatif Anlayis Tarzlari-I."

⁶² Tacey, "Spiritual Connectedness and Healing."

⁶³ Julius Evola, *The Fall of Spirituality: The Corruption of Tradition in the Modern World* (Rochester: VT: Inner Traditions, 2021).

⁶⁴ Ishak Zulkipli, Shahril Nizam Suliaman et al., "The Development Theory of Al-'Aql, Al-Qalb, and Al-Nafs in Islamic Psychotherapy," *International Journal of Academic Research in Business and Social Sciences* 12, no. 11 (2022): 2296–2312, <https://doi.org/10.6007/IJARBS/v12-i11/15013>

⁶⁵ Saeyd Rashed Hasan Chowdury, “Shah Wali Allah Al-Dihlawi and the Conclusive Argument from God,” *Jurnal Iman Dan Spiritualitas* 4, no. 3 (2024): 267–70, <https://doi.org/10.15575/jis.v4i3.38080>

⁶⁶ Soumaya Mestiri, “Community and Improvement of the Self in Pre-Modern Philosophy: The Case of Ibn Bâja and Ibn Tufayl,” in *The Sage Handbook of Global Sociology*, ed. Gurminder K. Bhambra et al. (SAGE Publications Ltd, 2024), 299–320.

⁶⁷ Schimmel, *Mystical Dimensions of Islam*.

⁶⁸ Peter Morey, “Introduction: Muslims, Trust and Multiculturalism,” in *Muslims, Trust and Multiculturalism: New Directions*, ed. Amina Yaqin, Peter Morey, and Asmaa Soliman (London: Palgrave Macmillan, 2018), 1–23.

⁶⁹ Weismann, “Sufism in the Age of Globalization.”