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Title: "Iqbal's approach to Sufism"

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Abstract: Sufism and Islam cannot be separated in the same way in which

higher consciousness cannot be separated from mind. Islam is not historical a phenomenon that began more than 1400 year ago. It is the timeless art of awakening by means of submission. Sufism is the heart of Islam. It is as ancient as the rise of human consciousness. The present thesis is entitled as Iqbal's Approach to Sufism. The thesis is divided into Six Chapters and a Select Bibliography. The First Chapter of the thesis is an Introduction and a historical survey of Sufism. In this chapter, an attempt has been made to present an overview of the meaning of Sufism. We describe its origin and practices and a historical background out of which Sufism as it is known today arose in the East and then spread throughout the rest of the world. We also attempt to show that the Sufis are the upholders of the real message of Islam. Sufism accentuates only when abuse of Islam is rampant. Otherwise, Sufism and Islam are one and the same. Sufism, broadly speaking, held that Islam has two dimensions (1) external (Zahir or dhair) form embodied in Shari ah and (2) inner (batin) Spirit represented by Tariqah. Sufis deemed external form of Islam pointless in the absence of our adherence to the inner spirit. They rejected a purely theological approach to Islam. They contended that an adherence to the letter of the law, reduces Islam to a set of rituals and formulas. Thus, Sufism originated as a reaction against the formalism of theologians. Men of piety were naturally in search of a way of life that could lead them to God. Thus, Sufi practices and doctrines originated from the spiritual strivings of pious and righteous seekers of God. Sufism may be said to have passed through three main stages of the development. At the first stage, the Sufis were characterized by ascetic tendencies. They were completely lost in prayer and fasting. They lived very simple lives and avoided all types of ostentation. The second stage of Sufism has been characterized as a doctrinal stage.

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Iqbal's approach to Sufism, the accuracy of the gyroscope forms a quark.