

## Sufism in the Thoughts of Giuseppe Scattolin:

### A Call for Peace

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#### Abstract

This study examines the concept of Sufism and its role in upholding peace in society as revealed in the language of Giuseppe Scattolin. The study raises some questions to be answered: How can man obtain love and peace of mind through Scattolin's concept of Sufism? What is the actual essence of Sufism, as represented in Scattolin's book, *Reflections on Sufism and Religious Dialogue*? In what ways is Scattolin's concept of Sufism different from the other Sufis? In order to build a thorough grasp of the public's perspective on Sufism, love, and world peace, this research has concentrated on a descriptive approach by investigating how Scattolin views Sufism as a spiritual movement that calls for peace. In order to cover all facets of the study subject, his book 'Reflections on Sufism and Religious Dialogue' has been chosen as the core of analysis. The actual essence of Sufism is explained the Sufi philosophy, which embraces that divine reality is the knowledge based on truthfulness, perpetual soul enlightenment, love, and pure beauty, and that it is self-manifested and reflected on the surface of the globe. Scattolin's use of attitude markers in 'Reflections on Sufism and Religious Dialogue' demonstrates his positive attitude towards Sufism and its potential for fostering interreligious dialogue. His use of evaluative adjectives and adverbs, as well as discourse markers, reflects his personal opinions and adds depth and nuance to his arguments.

**Key Words:** Sufism, Sufi Ideology, Giuseppe Scattolin, *Reflections on Sufism and Religious Dialogue*.

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## Introduction

Islamic Sufism (mysticism) is highly valued and has a long history which encourages spirituality. The word "SUF," which refers to the rough woolen clothing worn by the Sufis to practise poverty, is said to be the root of the name 'Sufism', and its literal meaning is wool as ancient Sufis used to wear cheap wool like the poor as a sign of abandoning luxurious life. This behaviour proves unequivocally that Sufis are more interested in heavenly joys than worldly ones. The development and spread of Islam over time has caused a shift in the focus of Sufism. Initially, the Sufi concept was associated with the dread of Allah. Later, the Sufi concept's emphasis switched to the validation of the theory of love, and Sufism presented it as a person's spiritual journey towards Allah. Sufism became an emotional attachment for the believers and worshippers through which the Sufis attracted followers towards Sufism (Metcalf, 2012).

When Orientalists first sought to understand Sufism, they were impressed by it, but they doubted its Islamic reference due to the emphasis of Islam on Qur'an and religious rulings. Orientalists then turned to other Sufi sources such as Greek, Iranian, Indian, etc. They assumed that the reason beyond Islamic Sufism is that Islam mingled with other cultures that have a Sufi ideology. Thus, a mystical dispute occurred with Muslims about the source of Sufism, until the French thinker, Louis Massignon, came and researched the central terms in Islamic Sufism and searched for their existence in the Qur'an and Sunnah. He collected 500 fundamental terms and studied them; eventually he found all of them with the same meaning in the Qur'an and Sunnah. Thus, the problem was resolved.

Scattolin confirms Massignon's words. He even states that "If you are not a Muslim and insist that there is no relationship between Sufism and Islam, then you are either a racist or biased" (this quotation needs to be documented). Scattolin mentions these thoughts in his book *Reflections on Sufism and Religious Dialogue*. In this book, Scattolin points out the importance of Sufi paths. He assumes that these paths have always been a vital component of Islamic spirituality, serving as a means of spiritual guidance and instruction for individuals seeking to deepen their connection with Allah. Through practices, such as meditation, chanting, and prayer, individuals can develop their spiritual awareness and work towards achieving their spiritual goals.

### **Historical overview**

From a historical perspective, we can describe Islamic Sufism as a general and important historical phenomenon in Islamic history. It is one of its most important manifestations which produced a distinct religious, cultural, and artistic production within Islamic civilization. This spiritual movement began in the first century of the Islamic calendar, with the movement of worship and asceticism, and then developed in the second and third centuries with the deepening of the experience of divine love. After that, the Sufi experience entered into the problematic dilemma of unity with Allah. In the fourth and fifth centuries of the Islamic calendar, this spiritual movement took two directions: the Sunni Sufism, which tried to find a convincing formula for reconciling the inner Sufi experience with the apparent Islamic Sharia, and another one which delved into more theoretical and philosophical areas, especially among the followers of the school called "the unity of existence" between the sixth and seventh centuries of the Islamic calendar and after. The followers of this school made great efforts to find a formula for

reconciling Sufism with what they called "the inner meaning of Sharia," which has a deeper and higher purpose. After that, since the sixth century of the Islamic calendar/ the twelfth century AD, the Sufi movement has evolved and expanded into what is known as the phenomenon of Sufi paths, which have flourished and spread throughout the Islamic world until today (Scattolin, 2013, 370).

Sufism contains the sense of mysticism and quietism, which gained more importance as the development of ascetic tendency during the Umayyad period. Sufism is understood better by understanding mysticism. The Greek concept Myein means closing eyes, and its attainment is not possible by adopting ordinary means. Primarily mysticism and Sufism mean absolute love of Allah, i.e., Sufis prefer Allah's love over worldly pleasures and Allah prefers these pious people over others (James, 2004).

Thus, we can say that Sufi masters founded a separate school of thinking based on their religious beliefs. Some concentrated primarily on the reverence of Sufi masters, while other schools of thought only adhered to the Qur'an and Sunnah, which led to disagreement between Sufis and Ulama. In essence, both Sufis and Ulama believed in sharing knowledge with regular people. The establishment of charitable hospitals and orphanage shelters was a priority of ulama as a way to spread knowledge and carry out a humanitarian activity.

There are numerous Sufi regulations with numerous adherents and students that are led by Sufi masters. The fundamental focus of Sufi disciplines was on finding love for and

reconciliation with Allah. It is a miracle created by Allah and reached by Sufis:

“Love’s nationality is separate from all other religions,

The lover’s religion and nationality is the Beloved (Allah).

The lover’s cause is separate from all other causes Love is the astrolabe of Allah’s mysteries (Rumi, 5V, 2000).

Throughout the Ottoman Empire, some Sufi organizations, particularly in Turkey, even had political power. Several Muslim calligraphers had ties to Sufi teachers (Hammarlund et al., 2017). Consequently, Sufis have made a significant contribution to the search for facts and truths through the insight Allah has given them. The Sufi saints uncovered these universal facts and truths, which had previously been a mystery to humanity. Discovering these truths requires annihilating one's self in order to do so. To do this, one must follow Allah's way and submit to him. Allah only reveals the universal truths and facts to those who are able to forego earthly pleasures in order to seek Allah. They are liberated from all life-related issues upon genuine realization, including emotional, mental, and other issues. The vital knowledge of certainty and truth of certainty that go hand in hand with annihilation and permanent non-being become apparent to them, just as Allah knows everything. Following this road will inevitably lead a person to realize the enigmatic relationship between Allah and man.

The reformers (Sufis) went to various parts of the world after being fully immersed in the relationship between reality and religion in order to spread the message of peace among ordinary people. One notable Sufi scholar and reformer worth mentioning is Baba Ghulam Shah Badshah. He relocated to Rajouri Shahdara

Sharief Kashmir in order to advance Islamic Shariah law for the sake of the populace. For him, the shariah served as a tool for bringing about societal change, and all knowledge, whether it be in the fields of science, art, philosophy, religion, or literature, is based on mysticism. Thus, following the Sufi way is really good for everyone. (Andrabi, 2016).

Sufi saints who held prominent positions in Muslim social organizations have confirmed that Sufism is portrayed as a means of imparting moral and other religious purposes. (Carl, 1997). In Islamic history, Sufism gained its pinnacle during the medieval period, and Arabic and Persian Sufi literature became the classic literary piece of the Sufi traditions (Carl, 2002).

### **Purpose of the Study**

By examining the Sufi ethics and principles, as revealed by Scattolin, which transform the religion into a distinct identity that might ultimately be considered a call for peace, this study gives the descriptive examination of the concept of Sufism and its role in upholding peace in society as revealed in the language of Giuseppe Scattolin.

### **Methodology**

In order to establish a comprehensive perception of the public's perspective of Sufism and world peace, this research has concentrated on a descriptive approach by investigating the conceptual language used by Scattolin to designate Sufism as a spiritual call for peace. The information for the research has been gathered from a variety of libraries, yet established basically upon the description of Scattolin's *Reflections on Sufism and Religious Dialogue*. This study makes an effort to capture a comprehensive grasp of Sufism and its principles as revealed in the language of

Scattolin in the book under study, and how it has the definite capability to contribute to world peace and love.

### **Review of Literature**

The concept of Sufism (Mysticism) is linked with unification; bringing peace in human societies by establishing a deeper understanding of life. Sufis focus on human societies in order to maintain brotherhood by respecting others' faith, religion and holy books. Basically, Sufism is based on love, compassion, kindheartedness for all creatures. It is a religious approach of life which draws its source from the Islamic principles which accentuate less on exhibiting rituals performed socially. Yet, it is more focused on the actions of one's inner-self, i.e., it specifically signifies the Islamic mysticism. In Arabic language Sufism is known as Tassawuf and those who follow the path of Sufism are called Sufi or Sufia (Stoddart & Nicholson, 1998). The Sufis, being pious, practise the true essence of Islam, based on various principles: repentance, trust and patience. A person, who adopts the path of Sufism, despises all worldly pleasures by leading an ascetic and austere life (Platts, 1939).

Sufism has a wide variety of concepts, but basically it begins by adopting poverty and alienating one's-self from the desires (Murad, 2008). Sufism is a mystical form of Islam which develops the Sufi culture of religious traditions based on fundamental concepts. It is so deeply rooted in a local cultural setup that it even impacts the local traditions, norms and values by absorbing the aboriginal cultural setup and values (Cunningham, 2014).

While Sufism offers the most in-depth talks on love in the Islamic world, these are but one facet of a vast heritage of love. In

the secular literary traditions of the Muslim world, particularly in 'udhrī ghazal' poetry, where the beloved becomes the personification of the ideal and the lover is doomed to die in love, many of the issues connected to the Sufi love tradition find obvious reflections.

From secular love to religious love, a long path has been paved, and the fundamental concept of purification has been formed. Purification has to be of internal as well as external impurities. Almost every Muslim is well aware of the external impurities, i.e. personal hygiene. There are also numerous internal impurities which include weak faith, false beliefs and polytheism, jealousy, arrogance, hatred and malice, etc. (Picken, 2011).

Seeking perfection, as Sufis have tried to, is extremely difficult. One must always keep in mind that Holy both books and Prophets are equally important for understanding the orders of Allah. Therefore, perfection can only be achieved by the teachings of the Prophet and heavenly sacred scripture combined together to guide us into better humans (ISHAQ, 2014).

That Sufism is the inner core of the Islamic principles is the stage where a person can achieve Tawhid, which is achieved by the universal concept of Shahadah, la ilaha ill'Allah in order to express unity before Allah. The mysteries of Tawhid are realized by the Sufi saints because they truly understand the meaning of assertion. Assertion here clearly stands for realizing the oneness of Allah and knowing that Allah is everywhere (Nasr, 2000).

Similarly, Lings relates Islam and Sufism that are connected like the heart is to human body (2011). Islam and Sufism are interconnected to each other because Sufism is the spiritual growth of Muslims and it is nothing other than Islam, in



fact it is the practice of Islamic teachings in a true sense (Stoddart, 1998). Religion helps us in tracing down our true self spiritually whereas science deals with the outer world, unlike religion, which helps us in exploring ourselves inside us (Sopsy, 1976).

Sufism helps to make us better Muslims and humans by establishing realization of inner purity and unification to Allah (Faruqi, 1984). Sufis are so much engrossed in Allah's love that they surrender worldly pleasures corruption and materialism, but it does not mean that they do not believe in having a normal worldly living. As Islam has never stopped Muslims to earn a worldly living, in fact people are advised to maintain balance between religion and worldly living. But with that a Muslim is bound to follow the spiritual path i.e., Tariqat, to attain Abudiat i.e., to become Allah's beloved (Peeran, 1998). A Sufi saint has to pass certain stages known as Muqamat during the process of self-purification. The annihilation is attained by the Sufi after getting inner self purification. This stage is considered as the perfectness. The perfectness can only be achieved by following the Tariqat with the help of a Sufi master. The Sufi master or murshid polishes his disciples by helping them in gaining human-Allah communion (Rafiabadi, 2005).

### **Love in Sufism**

In Sufism, the word "love" is used relatively. When it comes to "Tawhid," or the oneness of Allah, it is truly a combination of events and feelings that establishes the thoughtfulness and deep affection to Allah (Michon, 2016). Love is given a lot of weight in Islamic mysticism and is regarded as a Tasawwuf concept that helps us get closer to Allah. Rumi says,

“Each moment the voice of love is sounding of from left and right;

We are traveling on our way to heaven,  
Who desires to look at anything on the way?"  
This the fire of love that is in the reed;  
This the fervour of love that is in the wine" (1V 2000).

Divine love was also the foundation for the universe's formation; as a result, it heals all contempt, selfishness, suffering, and anguish. In this context, Maulana Rumi defines the concept of love so beautifully that "love is the very meaning of creation and life," (Citlak, 2007). Rumi claims that when the spirit is full of love, there is no room for hatred or violence. Similarly, when Rabia Al-Adawiyya, one of the most well-known female mystics, was asked if she saw Satan as an adversary, she responded negatively and said that she had no place for negative emotions because she was full of love for Allah (Smith, 1994).

Love, then, is an expression of the eternal relationship between the Divine and the human; hence, it transcends all religions because it has to do with eternity and is beyond the realm of form and matter, or as Maulana Rumi has once said love "is the roots of the roots of the roots of religion" (2000).

The lover then seeks a direct relationship with Allah that cannot be contained within a creed and therefore takes a path that transcends the boundaries of religion, even if all religions convey love and help one find love. In this realm Bulleh Shah (d. 1757) exclaims:

When I studied the lesson of love,  
my heart became afraid of the mosque.  
I went to enter the temple of the lord,  
Where a thousand conches are blown.

(Shāh Bullhe, 1960)

Love in Islamic mysticism, as Rumi thoughts, is divided into two parts: love in the human and love in all the world and creations. So, pacifism is divided into these two parts as well: peace to the people and peace to all the world and all the creations. Rumi about love to the people said:

“If you desire tears, have mercy on one who sheds tears;

If you desire mercy, show mercy to the weak”

(Rumi, 1V, 2000).

He also said about the love in all the world and creations:

(Allah saying), “had it not been for pure love’s sake,  
How should I have bestowed an existence on the heavens” (Rumi, 5V, 2000).

In life, the purpose of every prophet's message and the foundation of faith is to experience the fullness of love. Thus, the core of every faith is the religion of love. As expressed by Hāfiz:

Whether we are drunk or sober, each of us is making

For the street of the Friend. The temple, the synagogue,

The church and the mosque are all houses of love

(Khānlārī, 2009).

Factually, those who love Allah most passionately and whom Allah loves most are those who have attained the highest level of perfection. They are the prophets through whom Allah reveals His beauty and makes it known to others. They are the focal point of Allah's beauty in the earth, according to Baqlī: "

Beauty is inherited from them by the people of beauty in this world and the next, and they are the center of Allah's beauty in the world." (Baq̄lī)

### **Good, Evil, and Love**

The view of goodness and evil as they exist according to Maulana Rumi is extremely different. He genuinely believes that because evil may be turned into good, it is a relative idea rather than an absolute one. Rumi never harboured grudges against anyone and has a very positive attitude to life (Rumi, 4V, 2000). He was referred to as "the brethren of love" because he believes that Allah's love is the center of the universe (Smith, 1972).

Rumi thinks that love has the strength and power to transform the terrible aspects of our lives into positive ones, such as turning conflict into peace, bitterness into sweetness, and cruelty into compassion. His poetry so effectively conveys his perceptions and ideas:

"By love, bitter things become sweet;  
By love, pieces of copper become golden;  
By love, dregs become clear;  
By love, pains become healing;  
By love, the dead is made living;  
By love, the king is made a slave"(Rumi, 2V, 2000).

### **Sufism in the eyes of Giuseppe Scattolin**

To grasp fully Scattolin's perspective of Sufism, we have to find answers to these questions: For him, what is Sufism, and what is its status in Islam? Is it an Islamic characteristic, or is it foreign to Islamic thought? Is it important for contemporary man? These are some of the questions that Scattolin raises in his book on *Sufi reflections and religious dialogue*. Before answering these

questions, we should mention that not all Muslims accept Sufism. Some do and even defend it and consider it the core of religion, while others refuse it and consider it a corrupting factor of Islam. What Scattolin suggests here is following the historical methodology and rereading the original and authentic sources so that we reach a valid and credible result about the origins of Sufism (Scattolin, 2013, 368).

We do not advocate for or against Sufism in this study since it is very difficult to provide an objective assessment of the Sufi legacy and its highly developed religious goals. Sufism is a singular personal experience that hardly ever recurs. It differs so much from one individual to the next that language, especially when it comes to Divine Love, is unable to adequately and accurately represent such uniqueness. Thus, this paper simply aims at shedding light on the Sufi identity that underpins Sufism and its doctrine from Scattolin's viewpoint.

Scattolin views Sufism as an integral part of Islam that emphasizes the spiritual and inner aspects of humanity and seeks to establish a close relationship between humans and Allah, as Sufis have always thought. It is a strong connection with the creator. This direct bond must go beyond the classifications to which we are used. In Sanā'ī words:

For the one who has taken love as his guide,  
Faith and infidelity are but the curtains at his door.

Universal and particular, all that's in existence,  
Is for the way of love but the arches of the bridge.

Love is beyond both intellect and soul,  
It's the "I have a time with Allah" of [spiritual] men.

Scattolin asserts that Sufism guides individuals towards their ultimate goal of achieving unity with Allah. Arberry also claims that Islam is more towards mystical faith than Christianity (1942). According to Scattolin, divine love is a crucial element of Sufism, motivating individuals to strive towards establishing a connection with Allah.

In his book, *Reflections on Sufism and Religious Dialogue*, Scattolin defines Sufism and its essential elements, and explores various aspects of Sufism, including unity, the relationship between Sufism and Sharia, Sufism's connection to art, religious dialogue, freedom, heritage, and other topics. Scattolin argues that Sufism is a vital component of Islamic civilization and represents one of the fundamental expressions of Islam as a religion and civilization.

Sufis used to be interested in heavenly joys than worldly ones. The development and spread of Islam over time has caused a shift in the focus of Sufism. Initially, the Sufi concept was associated with the dread of Allah. Later, the Sufi concept's emphasis switched to the validation of the theory of love, and Sufism presented it as a person's spiritual journey towards Allah. Sufism became an emotional attachment for the believers and worshippers through which the Sufis attracted followers towards Sufism (Metcalf, 2012).

Scattolin proposes other concepts focusing on other semantic structures; such as a Sufi is someone who purifies their heart for Allah, meaning they cleanse themselves of all sins and vices or Allah purifies their heart and makes it pure. They are called "Sufi" because of the purity of their heart and their inner secrets. Whereas another hypothesis says that the word is derived

from "Ahlu-Suffah," a group of poor immigrants who were given a shelter (Suffah) next to the Prophet's mosque in Medina to devote themselves to constant worship. The Prophet praised them for their devotion. The intended meaning here is that Sufis considered themselves an extension of these early poor and ascetic individuals whom the Prophet recommended and acknowledged. A third assumption states that the word is derived from the word "Saff," indicating that Sufis are the ones who stand in the front row before Allah.

Scattolin rejects a latter interpretation, which suggests that the word is derived from the Greek word "sofos," meaning "wise," because they considered themselves people of wisdom and experience with lofty knowledge. However, this last derivation seems very weak since the Greek word "sofos" was mainly Arabicized by Muslim philosophers as "Sophos" and not "Sufi" (Scattolin, 2013).

### **Elements of Sufism as seen by Scattolin**

Scattolin explains the elements of Sufism in the doctrines of other philosophers. Al-Tiflasi mentions some of the key elements that distinguish Sufism, including moral elevation, annihilation in the higher reality, direct intuitive understanding, spiritual tranquility and happiness, and symbolism in Sufi expressions. The Sufi language is difficult to understand for those who do not have Sufi experience.

Therefore, Sufis see the elements of Sufism as follows:

1- Sufism is primarily a personal experiential practice, rather than a theoretical science like jurisprudence, theology, or philosophy.

2- The Sufi path 'Tariqa/ Tariqah /Tariqat' progresses through a number of spiritual stages, which they call "stations" (usually achieved through self-discipline) and "status" (usually achieved through divine gifts). The number and arrangement of these spiritual stages vary from one Sufi to another. The totality of these spiritual stages is called the "Sufi path," which must be followed by anyone who wishes to reach their goal. Therefore, it is also called the "Sufi way."

Given the difficulty of this path, there is a general principle among Sufis that this spiritual journey must be undertaken under the guidance of a realized spiritual master who can help the disciple progress spiritually while avoiding the dangers of the path.

3- Finally, the Sufi reaches the end of the path or his highest goal in the higher stages of knowledge and love, until complete annihilation in the highest reality, i.e., in Allah. (Scattolin, 2013, 371-78).

It is clear from the statements of the Sufis that the Sufi experience is primarily a personal experience, and there is no way to reach it except through personal experimentation and taste.

The guidance of a spiritual teacher is often an essential aspect of these paths, providing valuable insight and advice for navigating the spiritual journey. One of the most significant advantages of Sufi paths is the sense of community and support they offer. Sufi communities come together to engage in practices and rituals, share knowledge and experiences, and provide support for one another on the path towards spiritual growth and enlightenment. Moreover, Sufi paths have played a significant role in the spread of Islam across continents, as well as in the ethical education of Muslim communities throughout history.



This role continues to this day, demonstrating the enduring importance of Sufism in Islamic spirituality. A Sufi master, then, instructs his disciple to carry out Allah's will by being honest to himself, to his thoughts, and to his heart. To become aware of the Divine and thereby enlighten one's being; to lead a very sincere, straightforward, modest, and lovely life is the main goal of life (Balslev, 2010).

### Scattolin's Language

Through his book, Scattolin has used attitude markers to express his opinions and attitudes towards the topic of interfaith dialogue and its relationship with Sufism. Throughout the book, Scattolin uses evaluative adjectives and adverbs to express his positive attitude towards Sufism and its potential for promoting religious dialogue. For example, he uses words like "inspiring" and "enlightening" to describe his experiences with Sufi practices and teachings. When writing on Sufism he uses positive attitude lexis like:

"ثورة روحية عظيمة"، "مجالا للتلاقي بين الحضارات"، "مجالا للتلاقي بين الأديان العالمية."

When referring to the Sufi relation with other religions he uses harmonious words and expressions such as:

"فالتصوف الإسلامي يأتي في انسجام واسع وتناغم عجيب مع التيارات الروحية الدينية الأخرى."

He also refers to the harmony with other faiths and universes, and the unity of religions. He says,

"كل دين يحتوي في داخله على بُعدٍ روحيٍّ أو صوفيٍّ، فالمتصوفة الروحانيون من كل دين أثبتوا أنهم ظلوا على الدوام كشافَةً متميزين عن باطن الإنسان وسره."

Scattolin also uses discourse markers to signal his stance in the ongoing debate about the role of Sufism in interfaith dialogue. He states that it is a universal role:

" على كل إنسان أن يبحث عما هو مشترك فيما بيننا لكي نبني عليه علاقات إنسانية أخوية من التفاهم والمشاركة "

He acknowledges that some people are skeptical of Sufism's ability to promote dialogue. However, he confronts this skepticism with negative markers. For instance:

"بدلاً من أن نخوض في المجادلات والمنازعات المرّة والعنيفة التي مزقت ودمرت في الماضي مجتمعاتنا البشرية مع الكثير من المآسي والكوارث التي لا تُحصى."

"ونتيجة لهذا التصرف الإنساني اللامسئول فقد تدهورت أوضاع البيئة الطبيعية"

Yet, he uses phrases like "on the contrary" and "however" to counter these arguments and express his own belief in its potential.

Overall, Scattolin's use of attitude markers in 'Reflections on Sufism and Religious Dialogue' demonstrates his positive attitude towards Sufism and its potential for fostering interreligious dialogue. His use of evaluative adjectives and adverbs, as well as discourse markers, reflects his personal opinions and adds depth and nuance to his arguments.

## Conclusion

Sufism, thenceforth, is the fundamental tenet of Islam; it instills compassion, fraternity, peace, tranquilly, and the idea of monotheistic, or the unity of Allah. Sufism cultivates our heart, mind, and spirit with faith love and peace. It is a way to awaken the soul and adopt a simple lifestyle by engaging in meditation, incantation, and other Sufi practices. This is done by strengthening one's faith in Allah and the Last Holy Prophet, as well as by performing good deeds, showing reverence for Him, and performing repentance and total submission to Him.

Although the world is now divided into numerous groups as a result of present global politics, religion is a tool for advancing political and economic goals. This global picture has had a significant impact on society, particularly the youth, and it has affected how they feel about religion, culture, and traditional rituals. The Sufi inclination can readily fill the gap between modern western ideas and Islamic teachings that the Muslim young have regarding them.

This does not mean that one must abandon Islam to embrace the path of love; all of the authors cited here remained Muslim and many served functions pertaining to the religious sciences. This understanding, however, suggests that in order to love Allah and draw nearer to Him, one must recognise the relativity of the categories and ideas about Allah that creeds offer.

Islamic Sufism is considered a significant spiritual revolution not only within Islamic civilization but also among all world civilizations. As such, it provides an open field for dialogue between different civilizations and religions. In fact, Sufism spiritual movement in Islam shares many similarities with other spiritual movements in world religions, as each religion contains a spiritual or mystical dimension with many facets that ultimately lead to the absolute, i.e., Allah.

Islamic Sufism aligns harmoniously with other religious spiritual movements, highlighting the importance of searching for what is common among all humans to build brotherly relationships based on understanding and participation. This is crucial to avoid the bitter and violent debates and disputes that have plagued human societies in the past, causing countless tragedies and disasters. Therefore, it is the duty of every

individual to seek common ground among humanity and foster peaceful relationships between different cultures and religions.

Many social problems like terrorism and extremism harm people's lives and property. This is a horror that is thought to be destroyed by Sufi beliefs since Sufis can play a significant part in settling such conflicts by encouraging respect and tolerance. Sufism is founded on pure emotions and unity, and it promotes tolerance, fraternity, love, and harmony to people of all religions, beliefs, and cultures.

Scattolin's use of attitude markers in 'Reflections on Sufism and Religious Dialogue' demonstrates his positive attitude towards Sufism and its potential for fostering interreligious dialogue. His use of evaluative adjectives and adverbs, as well as discourse markers, reflects his personal opinions and adds depth and nuance to his arguments.

To comprehend the connection between Sufism and world peace, one must first grasp how Islam and Sufism are perceived globally. Hence, peace and harmony should be introduced to human communities as honest and sincere entities seeking to cultivate positive improvements rather than spreading bad impact. This would replace ethnic and religious disputes. Each person must first consider his or her own particular identity in order to achieve that goal. It is undoubtedly a lengthy road of deference and servitude, but at its finish, a radiance of faith and divinity overflows.

To reach the highest spiritual station, there should be no differentiation or prejudice in our cultures. Muslims can have a positive impact on many communities by taking into account their historical, social, and cultural contexts in order to halt the rise of

terrorism and extremism. Muslim societies should be moderate, balanced, and offer each of their constituent parts an equal chance to live and maintain their uniqueness, and to eventually achieve that peace.

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## ملخص

لا يكتمل التفكير في وجود الإنسان دون التفكير في وجود خالق الإنسان. يعتبر التصوف باعتباره أكثر الممرات الدينية المعترف بها للبحث عن إدراك الله من أجل الحفاظ على المحبة التي يحتاجها الإنسان للعيش بسلام في المجتمع. فما هو التصوف وما طبيعته المتفردة التي تتجلى في كتابات المستشرقين عموماً، وكيف تنعكس في أعمال جوزيبي سكاتولين -كمستشرق- على وجه الخصوص؟ أن يكون المرء مسلماً حتى يؤمن بالتصوف هو اعتقاد خاطئ يثبت سكاتولين خطأه وفقاً للهوية الصوفية التي كشف عنها في كتابه "تأملات في التصوف والحوار الديني" والذي تم اختياره ليكون جوهر التصوف الذي يتبنى فكرة أن الحقيقة الإلهية هي المعرفة القائمة على الصدق واستتارة الروح الدائمة والمحبة والجمال الخالص، وأنها تتجلى في ذاتها وتنعكس على سطح الكرة الأرضية. ومع كل تلك الكراهية التي تغزو مساحات شاسعة على الأرض، يبدو التصوف وكأنه بوابة ناجحة للمحبة والسلام، كما يوضح أن الحقيقة الإلهية هي المعرفة القائمة على الصدق واستتارة الروح الدائمة والمحبة والجمال الخالص، وأنها تتجلى في ذاتها وتنعكس على سطح الكرة الأرضية.

**كلمات مفتاحية: الصوفية، الهوية، الحب، السلام، السكينة**