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RESEARCH ARTICLE

DOCTRINES OF UNIVERSAL SUFISM TEACHINGS: AN ANALYSIS

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Abstract

In this day, various teachings, beliefs and thoughts from religion, economic, political and social aspects have penetrated every area of human life through the sophistication of social media technology. Among that challenges are the understanding of spiritual teachings that are served in various forms such as faith and art, mostly aimed at harmony, well-being, unity, peace and love. Each of these spiritual teachings require research and precise understanding where they affect human life directly or indirectly. Therefore, this article tries to scientifically examine the teachings of universal spirituality, by focusing the discussion on the Universal Sufism teachings. This spiritual teaching is getting the attention of Muslims in particular and all people in general. This study uses a literature review approach by referring to the books of Inayat Khan who is the founder of the Universal Sufism and also other related written materials. The results of the study show that Universal Sufism is a universal spiritual teaching that combines various elements from Islam, Christianity, Judaism, Hinduism, Buddhism and Zoroastrianism.

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Introduction:-

Every human being has various problems in his life such as work, family, financial, health, education, children and others. Therefore, they need something that can reconcile and calm their soul even for a moment. There are those who choose vacation, entertainment and also certain spiritual teachings as the best alternative to relieve them from stress of life. As a result, spiritual teachings are gaining more attention among the community. The teachings exist in various countries and among various communities with various names and titles such as Universal Spirituality for World Peace, the Association for Global New Thought, Universal Sufism and many more.

Universal Sufism is one of the universal spiritual teaching that appeared in the West in 1910. It is a spiritual teaching that does not have any ties and limitations with any religion, nation and country, in fact its teaching contains every specific element from all the main religions of the world such as Islam, Christianity, Hinduism and Buddhism. For this reason, it is called the spirituality teaching of unity and freedom (Inayat Khan vol.1 1973).

In 1926, which is the year of Inayat Khan's death, the followers of Universal Sufism have reached thousands of people from various religions, races and countries. Until now, its followers are increasing day by day including Muslims (Stolk & Dunlop 1975). This is due to the strategies of spreading his teaching very actively with the establishment of various spiritual movements such as the International Sufi Movement and the Sufi Ruhaniat

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International, as well as many websites that provide services about that teaching to the public such as www.sufimessage.com, wahiduddin.net, www.sufimovement.org, www.hazrat-inayat-khan.org, www.om.guru.com, www.universel.net, sufilife.blogspot.

The Background of Universal Sufism Teachings

The Universal Sufism teachings is a spiritual teaching that was introduced and founded by Inayat Khan. He came from a Muslim family, noble, musician and philosopher. He was born in 1886 in Baroda, India. Nevertheless, he developed the Universal Sufism teachings in the West from 1910 until 1926. This is because, he was influenced by the ideas of his Master; Abu Hasyim Madani, to introduce a universal spiritual teaching to Western with the aim of uniting the eastern and western worlds after their disharmony relationship in a longtime. It can be seen in the words of his Master:

“...my son, harmonize the East and the West with the harmony of the art of music. Spread spiritual wisdom abroad, this goal has been bestowed upon you by God Who is Most Compassionate and Most Merciful” (Graham 2001).

The inspiration to spread universal spirituality teaching was also sparked when he once followed a group of Indian classical music performances in the West. He has witnessed the lifestyle of western people who are so busy working and taking care of their daily lives without a hint of calmness and peace on their faces. Therefore, he believes that they need to be given something in the form of spirituality for peace in their life. His spiritual teaching is also inspired by the Nizamiyyah Order; one of the branches of the Chistiyyah Order. In addition, this teaching is also influenced by the Vedanta book and Shankira's philosophy from the spiritual teachings of the Hindu religion. This influence can be seen in many elements of his belief such as God exists in all events in this world and the use of some Hindu terms in the discussion of his teaching. In addition, other influences that participated in influencing the emergence of this universal form of spiritual teaching were due to his living environment. He was raised with his grandfather; Maula Bakhsh who was very famous as a spiritualist, singer, musician and poet at that time. His house is always visited by people from different religious, ethnic and cultural backgrounds. He has seen the harmonious relationship work well since he was a child until the death of his grandfather. So, inspiration from the West, inspiration from the Nizamiyyah order and Hindu spirituality, influence of his life with his grandfather and strong support from his Master are the driving forces for Inayat Khan to introduce a Universal Sufism teaching that can be accepted by all people in this world in general and Western people in particular. Therefore, it is not surprising when he often claims that his Universal Sufism teachings is a spiritual element that meet the needs of everyone without having any limitations and boundaries (Inayat Khan vol.1 1973).

Inayat Khan has set his own goals on the Universal Sufism teachings to fulfill the dreams of his Master and can also be accepted by many people in this world. The first goal of his teaching is to spread the knowledge of unity and love of religion and wisdom among people. For Inayat Khan, he believes that his spiritual teaching needs to make all people aware that they need to unite and live in peace and harmony because they were created with goodness. The same goes for people's awareness of religion and wisdom, where he is convinced that they all need to be made aware to better understand and appreciate their religion and the wisdom God has bestowed upon them. While the second goal, Inayat Khan hopes that prejudices and negative views towards other people's religion and culture can be eroded. The goal is seen by Inayat Khan as a pure goal in fostering tolerance and building harmony between his followers in particular and all mankind in general. Then, in order to realize all the goals of his teaching can be achieved well and effectively, then Inayat Khan has implemented various proactive strategies such as publishing books about his spiritual teaching, setting up various summer school holiday camps, lectures and establishing his spiritual teaching movement known as 'the International Sufi Movement'.

In general, the Universal Sufism teachings founded by Inayat Khan, started from his awareness to introduce a spiritual teaching to Western people, so that they can feel the peace in life. The encouragement of his spiritual Master, the situation of his upbringing in his grandfather's house and the influence of the Chistiyyah order that he once joined have encouraged him to form a spiritual teaching that can be accepted by all people regardless of religion, race, country and lineage.

Beliefs and Doctrines of the Universal Sufism Teachings

The main beliefs and doctrines in the Universal Sufism are based on some principles. Nevertheless, Inayat Khan explained about the concept of belief first, as a way to understand his followers about it deeply.

The Concept of Belief in the Universal Sufism Teachings

Inayat Khan has stated that belief is a mental scratch for humans to believe something or maybe not believe it at all. According to him, a person's trust is created when he knows something well. Meanwhile, mistrust appears when a person does not know something well. For him, people who do not believe in a religion or better known as non-religious people are those who change their belief from believing in something to not believing in it at all until it drowns their soul and spirit. (Inayat Khan vol.1 1973; vol.4 1961).

Inayat Khan classifies the position of belief into four main levels. First, he describes him as *imannuhmil*, that is a person who has the same belief as the community around him. If he sees people around him change their beliefs, then he will change his belief too. The second level, Inayat Khan called it as *imankamil*, which is the belief held by people who adhere to the holy book and the prophet or messenger. According to Inayat Khan, the person who is at this level, means it is a person who believes in something that has been written in his holy book or it has been delivered by his prophet. His faith not to be easily shaken except when various things appear that doubt his heart. Next, Inayat Khan put the belief of *haq al-iman* as the third level. For him, people who are at this stage believe in something because it can be proven and strengthened with their common senses. So, Inayat Khan describes the person who is at this level like a person who has a flashlight in his hand and it is able to light the way in front of him. His faith is said to be very intact and difficult to challenge except when some doubts arise that can challenge the ability of his mind. Finally, the stage of *'ain al-yakin*, which is belief based on witness. Inayat Khan describes the person who is at this level, a very strong belief because he witnessed and experienced for himself the truth of something he believed in. So, all those stages are stated by Inayat Khan as a development and progress experienced by most human souls (Inayat Khan vol.1 1973).

Then, Inayat Khan further explained that faith is like a ladder where each number of the ladder leads to a higher position. For a human who does not step to the next step, then he will not experience any progress and will not get any benefit from his belief. This is because he does not understand the true meaning of the belief. For a person who is always progressing in his life, then his faith will also develop until he reaches the stage where he can see harmony in all religions. Prejudice, hatred and opposition to other religions no longer exist in him. This type of person is described by Inayat Khan as a person who is above all other beliefs and creeds (Inayat Khan vol.12 1961).

In the Universal Sufism, Inayat Khan gives freedom to his followers to believe in or not even a little belief. This is because he believes that every human being has the right to be given the freedom to choose the beliefs what they want. For example, if they believe that a savior will come to them one day, then he will come, if they pray to God, then God will answer it, if they believe God is a man, then God is a man for them and if they call Satan, then Satan will come to them. It means, Inayat Khan believes that every human belief and action has its own various answers and effects according to what he believes (Inayat Khan vol.1 1973). Therefore, the followers of Universal Sufism generally do not have any certain beliefs or determine not to believe in certain things. For them, the divine light is the only thing in their hearts. The light illuminates their lives so that they believe what they see and do not believe it blindly. They are also said not to interfere with the beliefs and disbeliefs of others. For this reason, they leave that belief and disbelief to the matter of their soul development. So, Inayat Khan never set his followers to have a certain belief. In fact, they are given the freedom to have beliefs or not have any beliefs (Inayat Khan vol.1 1973).

Because of that freedom, there are among the followers of the Universal Sufism teachings who choose not to have any faith in certain religion because they believe that the existence of faith in a human being is the result of the division of groups, sects, tribes and so on. Therefore, the attitude of belief and disbelief has been believed by them to be an obstacle for people to see the truth, which is that all people come from one religion (Inayat Khan vol.1 1973; Vilayat 2004).

The Ten Sufi Thoughts

The main doctrinal basis of the Universal Sufism is the Sufi Thoughts, which is a combination of the Seven Sufi Teachings and the wisdom of Sufism. In 1917, it was formed with the call of the Ten Sufi Teachings and later changed to the Ten Sufi Thoughts, where it is the basis of the Sufi Message, which was brought by Inayat Khan in his Universal Sufism teachings (Jong-Keesing 1974). According to Inayat Khan's loyal follower, Stolck, the content of the Ten Sufi Thoughts is the main summary of Inayat Khan's views on the basis of his teaching, where it is also believed to encompass all aspects and important things in this world. The word 'one' in each principle is said to symbolize unity (oneness) from one principle to another and all the principles seem to be tied to one rope (Stolck & Dunlop 1975). The description of the Ten Sufi Thoughts can be seen in the words of Inayat Khan (vol.5 1973):

The Sufi God is the only one who exists. The teacher is the spirit of spiritual guidance; his holy book is the manuscript of nature, his community is the entire human race. His religion is love. All the Gods believed in all religions are his Gods, and all spiritual teachers are also his teachers. There is no scripture that he does not accept, because he is a worshiper of light and a follower of love, but he is free from all the differences and limitations of the world.

So, the Universal Sufism teachings adheres to the Ten Sufi Thoughts as the basis of its doctrines which consist of belief in God, prophets, scriptures, religion and others.

Believe in God Head

The Universal Sufism teachings believes in the One God and the Great God. The God is believed to be greater than the gods believed in in every religion in the world. According to Inayat Khan's view, this God is the Absolute God in which He is the All-Knowing Spirit and He has the nature of Wisdom. In addition, this teaching believes that God is for all humans and all creations on this earth (Inayat Khan vol.1 1973).

There is only One God, the Eternal, One Being; does not exist but Him. The Sufi God is the God of every faith and God for all. The names of God do not have any difference, be it Allah, God, Gott, Dieu, Khuda, Brahma, Baghwan or all the names of God that exist in this world. For him, God is more than His own name. He sees God in the sun, in fire, in idols worshiped from various faiths; and he acknowledges His existence in all the forms of creation of the universe, although he knows that God is beyond any form: God in all, and all in God, He can be something seen and also invisible, only He exists. God according to Sufi eyes is not only a belief in religion, but also the highest achievement that the human mind can achieve (Inayat Khan vol.1 1973).

Therefore, Inayat Khan states that the grace of God overflows to all creatures regardless of race and descent, as his words:

O People whom God loves, even though you come from different races, creeds, or countries, God still loves you. You may or may not believe in God, but He never cares. His grace covers all his creatures without distinction of friend or enemy (Inayat Khan vol.5 1973).

So, this kind of belief has shown that the Universal Sufism teachings has faith in the Godhead, which is the Absolute One God, beyond the gods that are believed in Islam, Christianity, Judaism Buddhism and Hinduism.

In addition, the Universal Sufism teachings also describes the concept of God as *Nur-Zahoor* (light can be manifested). Inayat Khan explains the concept of God with the parable of God as *Nur* who is the center of light for all rays, or in other words, he compares the concept of God to the sun, which is the center of light for all the rays of light that pour into the whole world. The rays of light are believed to be the result of the process of the sun manifesting itself. So, the sun can be able to form various shapes, forms and creations from the rays. Thus, God is believed to have reflected Himself to form humans, animals, plants and others (Inayat Khan vol.5 1973). Then, the concept manifestation of God that has been described by Inayat Khan has also been stated to be in the concept of 'La ilahilla Allah' (There is no God but Allah). Inayat Khan described the concept as implicitly recognizing that there is nothing in this universe other than the One God. The concept of *shahadat* is stated as a solid picture that every thing in this world whether angels, humans, plants, animals and others are God in fact because they all come from the process of God's manifestation. So, Inayat Khan asserts that people should not hesitate to hold to the idea of 'God is all and all is God' (Inayat Khan vol.2, 1973).

Believe in the Master Ideal

The second belief, the followers of Universal Sufism must believe in the 'One Prophet or Master' (Master-ideal). The One Prophet is described as someone who is not physical, nameless, unborn and immortal. All the prophets started from Prophet Adam to Prophet Muhammad are incarnations of this One Prophet. This Prophet is believed to appear in various forms and names such as Muhammad, Buddha, Shiva, Krishna, Rama, Ibrahim, Jesus or Moses according to time and place. According to Inayat Khan, each of them has 'the spirit of guidance' where God always speaks through that chosen soul. They are the prophets who have foresight, inspiration, intuition, clairvoyance and clair-audience as their inborn attitudes. For this reason, Inayat Khan affirms that the Prophet is God according to his consciousness even though according to the eyes of the world, he is an ordinary human who was sent to convey His teaching to humans because his soul is an eternal prophet or master (Inayat Khan vol.2 1973).

There is One Master, the Guiding Spirit of all souls, Who constantly leads His followers towards the light. The Sufi understands that although God is the source of all knowledge, inspiration, and guidance, yet man is the medium through which God chooses to impart His knowledge to the world. He imparts it through one who is a man in the eyes of the world, but God in his consciousness. It is the mature soul that draw blessings from the heavens, and God speaks through that soul. Although the tongue of God is busy speaking through all things, yet in order to speak to the deaf ears of many among us, it is necessary for Him to speak through the lips of man. He has done this all through the history of man, every great teacher of the past having been this Guiding Spirit living the life of God in human guise. In other words, their human guise consists of various coats worn by the same person, who appeared to be different in each. Shiva, Buddha, Rama, Krishna, Abraham, Moses, Jesus, Mohammad and many more, known or unknown person in history, always one and the same person (Inayat Khan vol.1, 1973).

Clearly, this teaching considers all prophets and sages, not as many individuals, but as the one embodiment of God's pure consciousness, or the manifestation of divine wisdom, appearing on earth for the awakening of man from his ignorance.

Belief in the Holy Book

Next, the Universal Sufism teachings also believes in a most holy, original and perfect book that teaches about the laws of human life (spirituality). It is said to act as a light for every human being. It is described by Inayat Khan as a book that is not written in any paper or book, but it can be read by itself by those who know their hearts. The truth contained in that book, is believed to be the same as the truth contained in the Quran, Bible, Vedanta, Kabala, Zendavesta and other books that exist in this world. In fact, its purity and perfection are said to surpass those books because it has never been changed and damaged by human hands (Inayat Khan vol.1 1973). This is summed up in a quote from Inayat Khan:

There is One Holy Book, the sacred manuscript of nature, the only scripture which can enlighten the reader. Most people consider as sacred scriptures only certain books or scrolls written by the hand of man, and carefully preserved as holy, to be handed down to posterity as divine revelation. Men have fought and disputed over the authenticity of these books, have refused to accept any other book of similar character, and clinging thus to the book and losing the sense of it, have formed diverse sects. The sufi has in all ages respected all such books, and has traced in the Vedanta, Zendavesta, Kabala, Bible, Qur'an and all other scriptures, the same truth which he reads in the incorruptible manuscript of nature, the only Holy Book, the perfect and living model that teaches the inner law of life: all scriptures before nature's manuscript are as little pools of water before the ocean (Inayat Khan vol.1 1973).

Belief in the One Religion

The Universal Sufism teachings also adheres to a belief that there is One Religion, the most robust and ideal that is able to fulfill every demand of the human soul. The 'One Religion' is believed to be a path that guides humans to achieve self-perfection and the path to the unity of all mankind.

There Is One Religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every soul. Religion, in the conception of a Sufi, is the path that leads man towards the attainment of his ideal, worldly as well as heavenly. Sin and virtue, right and wrong, good and bad are not the same in the case of every individual; they are according to his grade of evolution and state of life. Therefore, the Sufi concerns himself little with the name of the religion or the place of worship. All places are sacred enough for his worship, and all religions convey to him the religion of his soul. "I saw Thee in the sacred Ka'ba and in the temple of the idol also Thee I saw." (Inayat Khan vol.1, 1973).

'One Religio'n is said to be achieved through two methods. Firstly, a person needs to see himself in other people whether in a good or bad situation and he should keep doing it until he can unite with his God. In other words, Inayat Khan advises his followers to always be tolerant and try to understand the situation of others as best as possible so that harmony and peace can be achieved perfectly. For this reason, most of the followers of Universal Sufism teachings is described as people who are always broad-minded and have a high attitude of tolerance in their lives. While the second method, Inayat Khan states that a person needs to strengthen the awareness of the existence of the Almighty and Perfect Being in himself either outwardly that is by making himself united with others, and inwardly that is melting himself into eternal life until he feels nothing exists apart from God (Inayat Khan 1997). All those methods are believed to make a human being reach the true truth or 'one religion'. Therefore, the belief in the

existence of that religion has led him to believe that all the religions exist in this world also have one truth as his words "the truth has manifested itself in various names and forms to achieve the real goal" (Inayat Khan vol.12 1961). This means, Inayat Khan has applied that all religions and beliefs exist in this world are originally derived from the religion that is believed in his teaching.

Belief in the One Law

The fifth principle of Universal Sufism is to believe in the law of reciprocity. In general, Inayat Khan prefers to call it as the 'One Law' which is the law of retaliation (law of reciprocity). He said:

There Is One Law, the law of reciprocity, which can be observed by a selfless conscience, together with a sense of awakened justice. It is the law of reciprocity which saves man from being exposed to the higher powers, as a considerate man has less chance of being brought before the court. The sense of justice is awakened in a perfectly sober mind; that is, one which is free from the intoxication of youth, strength, power, possession, command, birth or rank... (Inayat Khan vol.1 1973).

The law is seen as a punishment for every act that is wrong or right. It is a law that is very concerned about justice for every human being because it can save people from cruelty. According to him, every action never happens naturally because every human being has been given the full power of choice to choose whether it is good or bad. All human actions done to others are believed to come back to him sooner or later. For this reason, Inayat Khan compares this law of 'reciprocity' to an amethyst that requires a person to blow with a good voice so that he can hear the sound back with a good sound as well and vice versa (Inayat Khan vol.1 1973).

Belief in the One Brotherhood

In addition, Universal Sufism teachings adheres to One Brotherhood which is the unification of all humans on this earth without any differences under the responsibility of one father, God. This can be seen in the words of Inayat Khan:

There Is One Brotherhood, the human brotherhood which unites the children of earth indiscriminately in the fatherhood of god. The sufi, realizing this, frees himself from national, racial, and religious boundaries, uniting himself in the human brotherhood, which is devoid of the differences and distinctions of class, caste, creed, race, nation, or religion, and unites mankind in the universal brotherhood (Inayat Khan vol.1, 1973).

The brotherhood is believed to be something of higher value because it surpasses all ties of blood, race and religion. It is also said to transcend caste, class or position and whatever transcends it because it is a universal relationship that transcends all things that stand in its way. Later, Inayat Khan argued fraternity through religion, where he saw that it often divides people and creates various sects, clans and so on. Similarly, he saw the bond of brotherhood of nations that includes broader relationships, but often he looks down on other nations, leading to various conflicts and disputes that ultimately divide people. Therefore, Inayat Khan describes the relationship of brotherhood established in his teaching as a sacred relationship because it transcends all the limitations that exist in this world (Inayat Khan vol.1, 1973).

Belief in the One Moral

The Universal Sufism teachings also adheres to only One Moral, which is the morality that results from self-denial, which is love and affection.

There is One Moral, the love which springs forth from self-denial and blooms in deeds of beneficence. There are many moral principles, just as many drops fall from one fountain; but there is one stream that is at the source of all, and that is love. It is love that gives birth to hope, patience, endurance, forgiveness, tolerance, and to all moral principles. All deeds of kindness and beneficence take root in the soil of the loving heart. Generosity, charity, adaptability, an accommodating nature, even renunciation, are the offspring of love alone (Inayat Khan vol.1 1973).

For Inayat Khan, love is the most complete moral principle and it is the source of all morals. Love is believed to be a basic element for hope, patience, endurance, forgiveness, tolerance and all other moral principles. He further stated that the more person loves others, the greater morality is within him. Therefore, he always emphasizes to his followers that the best moral teacher in this world is love because it teaches a person not only love himself but also others (I am not, you are). In this regard, he explains more about the nature of 'self', as long as it is still in the heart

of a human being, then he does not actually have any love in his heart. On the other hand, if all the behavior of a person is not followed by the nature of 'self', then his action is considered a virtue because it is believed to be a truth (Inayat Khan 1997).

Belief in the One Object of Praise

Next, the Universal Sufism teachings adhere to One Object of Praise, which is the beauty that emerges from the hearts of worshippers through all aspects whether visible or invisible. Inayat Khan said:

There Is One Object of Praise, the beauty which uplifts the heart of its worshippers through all aspects from the seen to the unseen'. The sufi, realizing this, worships beauty in all its aspects, and sees the face of the Beloved in all that is seen, and the Beloved's spirit in the Unseen. So, wherever he looks his ideal of worship is before him. 'Everywhere I look, I see Thy winning face; everywhere I go, I arrive at Thy dwelling-place (Inayat Khan vol.1 1973).

One thing that needs to be praised' is a beauty, where the beauty is displayed in all things that exist in this world, so that it is likened to 'there is no beauty but only beauty'. Because of this, the followers of this teaching always claim that they recognize the existence of beauty in all objects and adore them from all aspects until they believe they can see God in everything they see. If they cannot see the objects, they believe that the spirit of God exists in what they cannot see. For Inayat Khan, people who have the beauty of eye sight inherit the divine spirit because they have beauty within themselves. People like this are described as people who like beauty even in something that is not beautiful in the eyes of others but not in their eyes. 'A thing that needs to be praised' is believed also exist in the supernatural realm, where it is a higher level that needs to be reached by every follower of his teaching. This level allows one to witness beauty in the unseen world, which stems from its praise in the real world. For this reason, the followers of Inayat Khan's teaching are always called to appreciate and praise every beauty in the outer world, so that they will find beauty in the unseen world. When that happens, then Inayat Khan states that all the events of this world will be fully witnessed by him (Inayat Khan vol.1 1973).

Belief in the One Truth

Next, the teaching of Universal Sufism adheres to One Truth which is the truth of self-knowledge whether outward or inward, as stated by Inayat Khan:

There Is One Truth, the true knowledge of our being, within and without, which is the essence of all wisdom. The Sufi recognizes the knowledge of self as the essence of all religions; he traces it in every religion, he sees the same truth in each, and therefore he regards all as one. Hence, he can realize the saying of Jesus, "I and my father are one". The difference between creature and Creator remains on his lips, not in his soul. This is what is meant by union with God. It is in reality the dissolving of the false self in the knowledge of the true self, which is divine, eternal, and all-pervading (Inayat Khan vol.1 1973)

Know yourself is believed to be a basic knowledge to develop into divine knowledge. This knowledge has all the answers to the mysteries of human existence in theory and practice, the purpose of man being born in this world, the characteristics he possesses whether they are angelic or animal characteristics, whether his life span is long or short and many other questions. In addition, Inayat Khan states that the knowledge needs to be realized and experienced for oneself because every human being is able to do it, as he said; "... it is something that needs to be realized and experienced for oneself". In general, it is obtained by humans through their perfect awareness, that is, a human being knows and is aware of his affairs from the smallest things to the highest things about his existence (Inayat Khan vol.1 1961).

Belief in the One Path

Then, the Universal Sufism teachings also believe in One Path only, which is the elimination of all false ego traits (bad desires) that exist in humans. This can be seen in the words of Inayat Khan:

There Is One Path, the annihilation of the false ego in the real, which raises the mortal to immortality, in which resides all perfection. All who have realized the secret of life understand that life is one, but that it exists in two aspects. First as immortal, all-pervading and silent; and secondly as mortal, active, and manifest in variety. The soul being of the first aspect becomes deluded, helpless, and captive by experiencing life in contact with the mind and body, which is of the next aspect (Inayat Khan vol.1 1973)

The elimination of that desires is seen as the only way to achieve perfection and immortality of life. According to Inayat Khan, the nature of human ego has two types, namely false ego and original or good ego. The original ego is believed to be the ego of God which is often covered by the false ego of man. Inayat Khan describes the original ego as something absorbing, silent and eternal. While the false ego is described as an impermanent ego, false, powerless, active with various life experiences, confined in a human body, presenting itself in various faces and wishes or big dreams. Usually, it is said to be recognizable through the word 'I' such as 'I am a doctor' and 'I am a minister'. Then, Inayat Khan also states that the ego will cause disharmony to its owner and the people around him because it is the cause of human unwellness. Therefore, he labels the ego as a main enemy of man (Inayat Khan vol. 2 1963). Then, Inayat Khan strongly urges each of his followers to remove all ego traits. In general, he thinks that the awareness to remove the ego traits appears when a human being has understood the reality of his life which is always covered by ego. He also states that people who gain such awareness will continue to perform various acts of worship such as meditation, prayer, always remembrance to God regardless of time and place, so that they can cleanse themselves from all sins (Inayat Khan 1997). When the ego can be eliminated, Inayat Khan believes that a person can control himself and can also remove the wall of separation between himself and God. This can simultaneously awaken the original ego that has long been covered by the false ego and then achieve a perfect and eternal life (Inayat Khan vol. 2 1963).

Conclusion:-

The Ten Sufi Thoughts are the main foundation in the doctrine of Universal Sufism that must be held by its followers to become true Sufis. Although Inayat Khan does not prevent his followers from following whatever religion they like, which prophet and book they believe in, but he expects his followers to understand that the spiritual element is a belief that goes beyond everything in life. As such, Inayat Khan and his followers believe that the God who is believed in Islam, Christianity, Buddhism, Hinduism and others is only an illusion. So, he allows his followers to imagine their own concept of God in order to reach the real God. In other words, every doctrine contained in the Ten Sufi Thoughts is totally spiritually oriented such as belief in Godhead, Master ideal, the Holy Book, One Law so on.

Therefore, the Universal Sufism teachings founded by Inayat Khan cannot be associated with any religion in the world, especially Islam. This is because there is a google website, list of religions and spiritual traditions as found in the Wikipedia website, the World Council of Religious Leaders or some reading materials such as the Encyclopedia of New Religions edited by Partridge (2004), it turns out that Inayat Khan's teaching is under the title of Islam. This means, this situation can confuse Muslims, while this teaching is very contrary to the Islamic religion because it rejects the content of the Sharia and the principles of the belief in Islamic religion directly or indirectly. The Ten Sufi Thoughts contain tenets that are clearly against the pillars of Islam and the pillars of faith because they reject the oneness of God and put Him in the same position as the gods believed in other religions such as Gott, Dieu, Khuda, Brahma and Baghwan. Likewise, with his explanation of the concept of God such as Noor Zahoor and manifestation, everything is very wrong with the concept of God in Islam as explained by God in the Quran and also the hadiths of the Prophet. In addition, his teaching also rejected the apostleship of Prophet Muhammad s.a.w. and other prophets also because they claim that they are incarnations of the Master-ideal. The followers of Universal Sufism also only believe in The Holy Book, which is a perfect book model that teaches about the laws of human Sufism's life (spirituality). This means, they also reject the superiority of the Qur'an as God's book for the guidance of mankind. In this regard, it can be emphasized that the Universal Sufism teachings is a universal spiritual teaching, and it has no connection with Islam in particular.

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