

## **SUFI RAQS AND MUSIC GRANT ECSTATIC TO SOCIALLY GLUM PEOPLE**

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### **ABSTRACT**

*In Sufism Sama is related to sufi music and raqs is related to ecstatic movement of body and head as well this state also known as dancing. in Sufism listening sufi music and dancing is relate to sufi practices. When people socially depressed from society they feel isolation after that they search the enlightened path which connect their soul with God which gives them satisfaction and courage to face the society and remove their harsh feelings about life. The tie of these both terms invite them to protect himself from isolation, social pressure and evil spirits which disturb their social life. in this research interviews are conducted from 6 respondent which were the part of sufi practices. These interviews show that Sufi music and Sufiraqs were the major source of peace and courage towards people to maintain their social life and to connect them with divine love.*

**KEYWORDS:** *Sufi Music, Dance, Practices, Sufism, Spiritual Peace*

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### **INTRODUCTION**

Pakistan is a country where the Sufi music and sufi dance exist side by side (Schimmel 1975). The second movement of Muslims in India brought the Muslim poet, scholars, and theologians to subcontinent they educate their followers, local population with folk themes and local stories and songs which express their feelings and knowledge to the peoples.

Where these theologians, poet, and Sufis settled and after death those places became center of education shrines and place of pilgrimage where people come to take education about their social and spiritual life and these shrines followed by many people shrines are known as the focal point of popular Islam. In Pakistan there are many shrines and Astana (place where Sufis interact with their followers and teach them) where people come to meet with Sufis Pir and discuss their social and spiritual issues they also come to listening sufi music Qawali and join the mehfil, a, raqs. Qawali comes from the Arabic word 'QOUL' meaning say something or speak something so that's why this term relate to the expression of Sufi poetry's music (Trimmingham 1971).

In fact the sufi poetry and music is the message of Sufis to the people about Divine love and their relationship with God with their fellows other human beings that how to interact with other and how to spread the fragrance of love, humanity in this way sufi music make the foundation exotic inspiration after that a new stage emerge which is movement of body and head with sufi music and this stage known as Raqs in Sufism Raqs is not relate with dance Sufis says that this is a state of mind and body when someone perform it his soul connected with GOD he is totally disconnected from world and worldly activities and thoughts. This research try to discover those situations and social issues in spite of that one can

attach himself with Sufism and start listening Sufi music and become a part of Sufi Raqs research also try to explore that how socially glum people get peace and satisfaction from sufi RAQS and SUFI music why they use sufiraqs and sufi music as a tool to make foundation of love and attachment with GOD also use this tool to settle their social issues with people, enhance their passion level and capacity building.

## LITERATURE REVIEW

People who believe that the Sufi music and Sufi raqs give them satisfaction, relief them from social stress and their domestic problems they move to Sufi shrines. (Levin, 2008). Pakistani people face stress and depression which are related with the domestic as well as social problems due to which when people want peace they move to Sufi shrines. (Husain et al. 2007). People in this regard move towards Sufi shrines for the fulfillments of their desires where they feel satisfaction and peace when they indulge in Sufi music and Sufi raqs. (Pirani et al, 2008; Pfleiderer, 1988; Glik, 1988).

Khan and Sajid (2011) explore in a research that people move towards Sufi shrines for their spiritual healing and satisfaction, anxiety controlling and social consistency. Many people defined their living styles, as they live in poverty due to which having too much anxiety, offensive relationships with family, they want to be independent but the pressure of family failed them in every task which they want to do in their life. (Pirani et al. 2008) due to all these worries people fall in a very deep physical and mental stress. (Glik, 1988). All the Sufi shrines were worked in many different ways and their cultural, political, economic and social consequences have always been very important. (Platteau, 2011)

From ancient time the long established sacred places, which people used to visit as their tradition attain religious knowledge, removing their sins and completion of their wishes were a common practices which everyone has been done across the world. (Frembgen, 2012). People who were the followers of Sufi shrines involve their selves in religious practices and services which include the different traditions include study of Quran, prayers, Langar, qawali, Dhamal, Drumming, sufiyanakalam (Wolf, 2006; Abbas, 2010).

Music is purely name of melodious sound, tune, and beat, harmony which may have a meaning or having no meaning for a person. Sounds are of many types with rhythm without rhythm which may please a person. Sound made by nature and some sounds are purely made by human beings. Sama is derived from an Arabic word sami' a means "a person heard" Sama is directly connected with music which a person heard. Sama songs and clear enjoyment are not harmful. There are some stages through which a person completely involves in Sama songs. The first stage is the indulgence of meaning what the Sama songs are trying to express. After that a person came in wajd stage. The final stage is that in which a person's body automatically start moving. Wajd having two different conditions first called Mukashafa and Mushahada which lead a person to hidden and extraordinary knowledge. Several times Sufis fall into wajd when they listen harmonious recitation of Holy Quran.

The concept of Qawwali came from south Asia which may be used as a term Mehfil-e-Sama. It came into exist form by merging two important form of music; Tarana and Qaul and said to became Qawwali. Sama and Qawwali both are two different forms of music which are closely connect with Sufi traditions. When the spiritual leaders get disturbed they attend the session of Qawwali for peace and satisfaction. (Nayyar 1988)

In some conditions Sama is unlawful as the conditions are following: If one listen Sama from women who has a sexual appealing and one can attract towards her. A man who is not having beard may also include in this unlawful Sama category. Instrument which is used for songs must not be included flute, Daf and other instrument which make sound

unlawful. Explicit talks are unlawful in Sama. In any poetry if explicit talk takes place and any allegations about Allah Almighty his prophet (PBUH) the Sama is unlawful. If any dishonest or evil wish came out from one person while listening the songs of Sama it will be unlawful. Excess of everything is bad as everyone know about this phenomena, Sama is related with this if one create a habit of Sama it will be unlawful for that person (Al-Ghazzali, Abu Hamid.2008)

## **STATEMENT OF PROBLEM**

The study seeks to problematize the distinctions of people's engagement in Sufi music and raqs as a mechanism to achieve sublimity peace.

### **Significance**

Everyone heard about Sufi music and Sufi raqs, they thought that these practices are only done by malangs in dargahs but this concept is totally different people who are socially glum indulge in this very less work was done on this aspect of Sufi practices so this research was needed that research highlight the hidden aspects of these practices which practiced by normal people.

### **Research Question**

How Sufi music and dance become the source of peace and satisfaction of socially miserable people?

## **AIMS AND OBJECTIVES**

To find out that how the Sufi music and raqs is a source of satisfaction for those who are indulge in these practices. To explore that how Sufi music and Sufi Raqs connect the soul of people with God?

## **METHODS**

### **Research Design**

In this research qualitative methods were employed. Purposive sampling technique was used in this study an interview guide was designed for the collection of required data 5 respondent were selected from different sufi shrine where sufi music and sufiraqs engaged the people.

## **DATA COLLECTION**

A semi structured interview technique was used to find out the satisfaction and peace from Sufi practices, like Sufi raqs and Sufi music that how these practices engage a person and became a source of pleasure and peace. In which an interview guide was developed and participants were asked those questions. Then their responses were noted and interpreted.

## **RESULTS AND DISCUSSIONS**

Thematic analysis was used for analyzing the collected data which was collected from respondent data shows different themes and explore the hidden facts about Sufi music and sufiraqs.

The data shows that Sufi music and sufiraqs is a source of satisfaction and peace. Sufi practices are tool for making a strong foundation of love and respect with other human beings in daily lives Respondent says that when I feel isolation and depression from society Sufi music fills my heart with peace and pleasure, connect my soul with God. sufi music and sufiraqs are totally different from modern music and dance because modern dance, music is just for relaxation and fun individuals listen the modern music just for entertainment. Modern music cannot give internally peace or satisfaction.

Respondent says that Sufi music and Sufi raqs is a source of sacred feelings to them. When social issues or losses depressed their live they try to maintained their issues but when the irritate from every side than they start searching their peace and mentally relaxation they start listening sufi music and go to the shrines and Astaana where they spent their time in zikkar and worships and listen sufi music in this way they attain satisfaction and peace.

### **Respondent Words**

*Sufi music and raqsis a tool of satisfaction and improvement of soul. These both terms help to make foundation of love and relation with God.*

People who are involved in these Sufi practices believe that Sufi music and raqs are the source of peace and satisfaction through this they make their body and mind relax from all the worries which were around them.

### **Respondent Word,**

*“When I start listening sufi music after that it’s become my habit and I feel that sufi music control my all senses and take me towards fictional world”*

Sufi music take people in a fictional world where they fail to recall their selves they thought they were out of their mind and someone else controlled their mind and body.

When researcher ask from a respondent that any class or cast system exist in these practices then Respondents says,

*These Sufi practices have own class of love and equality no difference between rich or poor everyone is equal in these practices.*

Sufi practices having no class system every person indulge in these practices without any barriers which came through a caste system and religion. Everyone is free to do what they want. Byforgetting all the worries of their life.

Respondent says,

*“when I feel myself alone and having depression due to my social and domestic life, no one give me peace and I never feel satisfaction, my friend take me towards a shrine where sufi practices start, people did sufiraqs and qawwali starts, when I indulge in this practice I feel satisfaction and peace, after that I indulge in these practices for healing my sorrows.”*

The tensions and worries of social life through which people are involve in depression and find the peace they start practice Sufi music and raqs through which they gain satisfaction which they gain from these practices no one can give them.

Many people start these practices unconsciously just for the sake of peace and satisfaction but as time passed it became habit of people and their survival can’t be exist without it, it works like a drug.

Respondent says,

*“I start these practices unconsciously because I feel comfortable and relaxation, I start a attaining peace of mind.”*

Respondent says,

*“Sufi music is a right path to attain the blessing of God and attainment of a human soul.”*

Respondent says,

*“Sufi raqs have its own intoxication that bound a person with exotic feelings which take a person in an imaginary world and gave pleasure, peace, and satisfaction and connect the body and mind purely with God.”*

## CONCLUSIONS

Researcher conclude that a person who involve in sufi practices are totally change as their passions level improve and increase, capacity building takes place in them, their anger convert in softness. One who can did some task with stress it will never came to an end in a better way as compare to a task which a person did in a peaceful manner it result betterthanthat. Whosesoul is directly connected with Allah through Sufi practices having lot of change in their personalities. It’s a blessing of God to them that they changed their selves in a very better way. All the respondents from which researcher take interviews having unique personalities all were very calm and having too much passions, researcher found a person which was involved in politics and having too much success in his profession was so calm, he told that this peaceful personality is just a blessing of Allah which he attain from sufi practices.

## SUGGESTIONS AND RECOMMENDATIONS

Sufi practices play a vital role in a socialization of a people through which people they interact with one another every person should involve in these practices they connect a soul with God and sufi music and sufiraqs, where; provide them an opportunity of washing their sins these practices also involves them in self-improvement.

Awareness should also be provide in education sector about Sufimusic and raqs and how they connect our souls with God, provide an opportunity to attain blessings of God.

The teachings of Islam should came towards Pakistan through sufi practices, a course work should also be added for students in education sectors, seminars and workshops on sufism should also be arranged.

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