

Review of: "Unraveling the Neo-Sufi Paradigm: An Analysis of Dr. Fazlur Rahman's Theoretical Insights and Concepts"

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Potential competing interests: No potential competing interests to declare.

At all, I appreciate this rigorous work. But, kindly, I suggest some things.

I agree with the criticism of Rahman's Sufism:

Some scholars, including critics like Dr. Jamal Ahmed, argue that Rahman's approach may risk diluting the authenticity of traditional Sufi teachings, potentially leading to a loss of the spiritual depth inherent in historical Sufi practices.⁵⁰ Dr. Ahmed cautions, "While adapting Sufism to contemporary challenges is essential, we must tread carefully to avoid reducing its profound teachings to mere cultural adaptations"⁵¹

The most ubiquitous problem that I can't solve: how his famous theory on shariah that Rahman declares (Double Movement) can deal with Sufism? Because this theory may go against the very principle of Sufism that provides 'piety', and performing the sharia in 'maqam ihsan'.

I think it resonated with Imam al-Ghazali's criticism of the person who is perceived as a 'saint', but does not perform the sharia.

In my perspective, you can refer to al-Attas (Syed Muhammad Naquib al-Attas), who defines and makes clear the concept of 'living sufi' in his treatise: Islam, Secularism, and the Philosophy of the Future (Islamic Futures and Policy Studies). I think the problem that Dr. Aisha highlights:

"The challenge lies in maintaining the delicate equilibrium between innovation and tradition, ensuring that the essence of Sufism is not compromised in modernisation."⁵²

Can be enriched with the practice of Sufism in South East Asia. Besides al-Attas, Haji Abdul Karim Muhammad Amrullah (HAMKA) has written 'Tasauf Modern' and also contributed to solving this problem:

<https://ia803405.us.archive.org/5/items/KaryaHamka/tasawuf%20modern%20hamka.pdf>

Further readings:

Seyyed Hossein Nasr, Three Muslim Sages: Avicenna-Suhrawardi-Ibn Arabi

