

Seclusion Life Stages in Hinduism and Sufism and The Ascetic, Spiritualistic and Mystic Analysis of The Khalwa-Sannyasa Terms of These Life Stages

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Abstract

Hinduism and Sufism are perceived as belief systems that are visually far from each other. However, the two belief systems are similar to each other in terms of ascetic, spiritualistic, mystic, and philosophical practices. Their spiritual disciplines, keeping the body's desires under control, spiritual maturation, purification, concentration, focus, and liberation themes are conceptually and practically similar. The idea of escaping while in the world, which is frequently encountered in both belief systems, finds a place for itself in an important part of life. The understanding that the world is not a place of comfort has led people to seek new philosophical ways. Practices such as seclusion and the individual confronting himself by being alone, experiencing the reckoning of the past and returning to his essence by discovering himself are very common. Giving up on everything and everyone, having nothing, cutting all ties with the world is a common theme. The hadith of Muhammad: The understanding of "kill yourself before you die" was one of the reasons that led Sufis to a life of seclusion and asceticism. And at the same time, the tradition of attending his own funeral ceremony and burning his house, which is encountered in the Sannyasa life stage, is one of the leading factors that lead Hindus to ascetic disciplines and seclusion.

Keywords

Seclusion, salvation, asceticism, spiritual life, introspection, mysticism, suffering, leaving the world, fleeing from everything and everyone, Hinduism, Sufism, Khalwa, Sannyasa, Body desires and Soul discipline, Liberation, Moksha, Allah, Abdaal

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Introduction

Sufism, which is seen as the philosophical branch of Islam, has led to the emergence of new Islamic interpretations of its principles and methods. The main source of Sufism is Islam. It is not correct to call Sufism non-Islamic or any other religion or belief system. What causes Sufism to be perceived as a different belief system is the different interpretations and principles it brings. We can say that Sufism is like the producing, questioning, and thinking face of Islam. I should make it clear that Islam and philosophy are seen in every phase of the Sufi movement. Sufism frequently dwells on concepts such as deepening, enlightenment, purification, finding God and approaching Him. The reason for this is that they argue that the reason for coming to the world is to discover Allah. With some Islamic meditations followed according to the Sufis, one can reach Allah. Islamic meditations such as *dhikr*, *muraqaba*, and some are considered means to reach Allah. Meditation is a concept that Sufis are not far from. In terms of appearance, meditation may give the impression of belonging to the religions of the Far East, but in terms of use, it is actually an expression that has taken a new form or mold in the loading of different religious terminologies that many religions contain. "Meditation, private devotion or mental exercise encompassing various techniques of concentration, contemplation, and abstraction, regarded as conducive to heightened self-awareness, spiritual enlightenment, and physical and mental health".¹ According to the Sufis, the brain-body-spirit unit is a great mechanism given to man to control both the material and spiritual worlds. Concentration, focusing, self-awareness, spiritual resurrection, and metaphysical development are spiritual meditation techniques that Sufis use to discover God, combined with Islamic terminology. The purpose of Sufi meditation is the method used to discover the extraordinary features that exist in a person, either to prepare the person for a spiritual journey or to provide inner maturation.

Sufis lead a more modest and simple life after a point in their lives. This transition period should not be thought of as a complete withdrawal from life. The reason why Sufis move from daily life to a simple, plain, calm, and lonely life is to stay away from sins, be busier with worship, question their past lives, confront themselves, and ask them to account for all their lives without losing their lives. Sufis called this retreat in life, or simply being busy with worship, a life of seclusion (*khalwa*). "Khalwa (solitariness and withdrawal) the neophyte must train himself to live in isolation from his fellows, and so to rid himself of his evil habits".² *Solitude, silence, simplicity, vitality, isolation, getting away from everything and everyone, leaving evils and bad habits behind, seclusion is at the forefront of life's indispensable rules. When the Sufi life is considered, it is seen that among the most distinctive features of*

the Sufis is that they prefer to live alone. The most important slogan supporting this is the phrase “*separating from the people in order to be with Allah*”. At first, Sufis who were over a certain age distanced themselves from social life and preferred to live alone in a corner of the house. However, with the development of human life, the increase in collective life and human relations, and the effect of social relations on human life as an organization (village, government, etc.) have sent the Sufis to more unemloyed places.

Sufis show the prophet as an example of life in seclusion in desolate places. Before Islam, the Prophet Muhammad would often go to the Cave of Light on Mount Hira and pray alone for days. It is thought that the seclusion life, the *Khalwa*, was influential in the descent of Islam, the prophethood of Muhammad and the descent of the Qur’an to the earth. “There has always been a parallel in Sufism between the Prophet’s retreats in the cave on Mount Hira following the visitation of Gabriel, and the Sufi’s spiritual retreat in isolation (*khalwa*) in the anticipation of illumination (fat%).”³ These examples caused the Sufis to be pushed into the *Khalwa* life. “Orders place varying degrees of emphasis on retreat-related practices, but most recommend at least some recourse to isolation and solitude (*halwa*). The most common regimen involves a period of forty days (Arabic *arba’iniya*; Persian *chilla*) of intensified prayer, fasting, and consultation with one’s *shaykh*”.⁴ At the same time, some ascetic methods are applied in Sufism, as can be seen in this Sufi meditation or lifestyle example. The Sufis drew attention to the danger of the human *nafs* and stated that it is only possible to avoid the desire and wish of the *nafs* (self-human desires) through basic Islamic worship such as fasting and prayer. In addition to this, depth in worship and isolation from everything in the world, enabling one to return to one’s essence and attain spiritual maturation, appear as important factors in the fight against *nafs* (self-soul).

There are various reasons for the withdrawal from the life of Sufism. The Sufis isolated themselves from life because of the concern that living in society for a long time might cause sins, and they were closed to every worldly substance. The changing social structure, increasing injustices, and the commonplace of sins can be cited as a few of the reasons that push Sufis to *Khalwa* life. In both Islamic understanding and Sufism, the impermanence of the world has been emphasized and the supreme Creator, who is the owner of everything, is desired. “*You’re the one I need, you’re the one I crave*”.⁵ In Sufism, the idea of reaching God has always been seen as a goal. Yunus Emre, a Turkish Sufi who lived in Anatolian geography, mentioned both the temporality of the world and God’s love in his poems. The word Sufi has meanings in accordance with the example we want to explain. “One who practices Sufism is called a *Sufi* or *Dervish* or *Faqir*. Sufi has several meanings in

Arabic including “pure” or “wool”.⁶ In the early years of Sufism, Sufis were named differently because they usually wore simple and plain woolen capes. The word “faqir” is the name given to people who are broke or whose financial situation is not good. *Dervish*, or *Darvish*, is of Persian origin and means “from door to door.” The Sufis did not attach importance to their attire and material possessions. However, they did not neglect to wear a cloak in order to be known and recognized in society. Also, Sufis called themselves poor. However, according to Sufis, poverty means a lack of love for Allah, not world finance or money. “Sûfi, which is in turn derived from cûf, “wool,” plausibly a reference to the woolen garment of early Islamic ascetics.”⁷ As can be understood from the meanings of the word “Sufi”, Sufism has stayed away from ostentation, exaggeration, desire, lust, and popularity. Worldly pleasures and material concepts were unable to find a place in the Sufi understanding. Characteristic features such as *modesty*, *simplicity*, *intelligibility*, being *sloppy* and unpretentious have found a great place for themselves. Sufism is a metaphysical journey and experience. Sufis consider it both a duty and a goal to reach God through personal and metaphysical experiences. However, the doctrine *that one cannot enter the presence of Allah with a dirty heart* has opened the doors for Sufis to use some meditation concepts. *Purification* is at the forefront of these concepts. Purification means liberating the spirit from bad feelings, pleasures, and negative behaviors. The understanding of spiritual purification, which is frequently encountered in *Khalwalife*, is possible by confronting oneself. Repentance is one of the greatest means of saying goodbye to one’s bad habits and worldly desires. The *Khalsa* forces a person to be alone, to be cleansed, purified, and returned to a pure state of mind. This is why Sufis lived a life of seclusion and spent their days worshipping Allah by living in small houses, huts, and caves. Mount Mukattam in Cairo, Mount Lukam in Syria, the Lebanon mountains in Beirut, Mount Beytulmakdis in Palestine, and Mount Tur in the Sinai desert are all well-known places for worshipers and ascetics to live in seclusion. The Sufis called the idea of withdrawing themselves from the world *Taarik-e Duniya*. “*Taarik-e Duniya*, one who renounces worldly comforts”.⁸ The teacher-student relationship in Sufism, or the Murshid-Murid relationship in Sufi terminology, occupies an important place in the *Khalwa* concept. Because in Sufism, loyalty to the teacher and obedience to his orders are considered obligatory. “Whoever has no master (shaykh) has Satan as his master”.⁹ *Khalsa*’s doctrine and practice attracted the attention of one of the famous saints of Islam, Ghazali, and drew attention to the importance of *Ghazali Khalwa*. Ghazali: “The Sufi, who lives in seclusion, worships more sincerely. Thanks to the *Khalwa* life, he protects himself from sins such as appearances, *lies*, *sedition*, *backbiting*, *slander*, *lust*, *adultery*, and *theft*.”¹⁰

According to some Sufis, there is no need to completely break away from life, to withdraw from life, or to completely cut off all ties with the world. Part-time isolation is also possible. “*Khalwat, Arbain, Chilla, Itikaf*”, which lasts 40 days, is publicly called ‘chilla’, meaning ‘severe trial’. The word ‘chilla’ is adopted from the Persian word ‘chili’, meaning ‘forty’. The term is also used to refer to enduring troubles. ‘The KhalwatKhana’ is called ‘The ChillaKhana’, as well”.¹¹ According to Sufis, the main substances that drive a person away from Allah are the desires of the soul and the inability to keep the body under control. For this reason, Sufis tried to keep the brain-heart-body cycle in balance by introducing rules such as talking less, eating less, sleeping less during the Khalwa or Chilla periods. According to the Sufis, the discovery of God is directly proportional to controlling one’s desires.

“Attention is drawn to the number 40 in Sufism. In the Qur’an, it is emphasized that Moses stayed on the mountain of Tur for 40 days to pray and receive revelations in Surah Araf (7/142). According to a very often used prophet word, “whoever worships sincerely for 40 days, his tongue will be fruitful.” When we look at the 7th century, it is seen that the ascetic understanding spread rapidly and some new ascetic movements showed themselves. For example, actions such as staying hungry in the summer heat, avoiding standing in cool places in hot weather and drinking water, not talking, wandering in the desert in the scorching hot weather, not sleeping at night and praying until the morning, eating less food, not getting married are known as the ascetic understandings or methods of this period. Riyah b. It is known that Amr slept with a chain of bondage around his neck at night. For Ebû Said-iEbu’l-Hayr (d. 440/1049), one of the well-known Sufis, suffering became an inseparable part of the mystical life. In this state, Abu Said hung himself from the well by his feet with his head down. In this state, he prayed, made dhikr, and prayed”.¹²

The ordeal can be done for various moral and mystical purposes, such as self-control, discipline, spiritual cleansing, peace of mind, the opening of discovery and having miracles. These exercises are generally to deprive the soul of the things it is used to and enjoys, to minimize its needs such as eating, drinking, and sleeping, which is necessary for the continuation of life, to force the soul with abandonment and diets, to compel it to do hard work, and to suffer severe and unbearable tortures. On the other hand, the dervish’s isolation from worldly pursuits and society is a kind of ordeal, and such suffering is called *Khalwa, Chilla, and Itikaf*. The dervishes who can successfully come out of this whole process are called *Abdaal*. Abdal is the name given to the Sufi who is valuable in the sight of Allah, who is higher than other dervishes in rank and degree.

Hinduism, one of the oldest belief systems in history, strives to control the lives of individuals as well as determine and control their beliefs. Hinduism appears as a set of rules. This disciplined understanding of normativism in Hinduism is not only for the continuity of religious life. Hinduism has rules and directives that will directly affect one's life. The fact that Hinduism tries to keep human life under control, and that it determines the rules for this life control, has led to the emergence of traditional Hindu philosophy of life as well as the religious aspect of Hinduism. In Hinduism, by dividing human life into sections, it was desired to both facilitate life and make it suitable for religion. In Hinduism, this system of life is called "Ashrama". *Ashrama*, also spelled *Asrama*, Sanskrit *âurama*, in Hinduism, any of the four stages of life (Brahmacari, grihastha, vanaprastha, sannyasa) through which a Hindu ideally will pass¹³. Hinduism has developed a system for living the Hindu life in the most efficient way and has produced a set of rules and methods for individuals to follow. Although these methods are periodical, they are aimed at strengthening both religious life and social life. "This application, which makes human life easier, is taken from the Veda. Veda (into four SaChitâs and into four classes of books considered Veda in the wider sense) and to divide humanity into basic sections but also to structure the lives of individuals themselves".¹⁴ In Hinduism, life was separated into certain categories and a regular and systematic way of life was tried to be revealed. Gods or goddesses, according to belief, backed this grouping. The life system divided into the emerging phases has been determined in the holy books. The Vedas are the oldest known scriptures and the most important factor in bringing Hinduism to the present day. All rituals and forms of worship are described in the Vedas. "Traditional Hindu texts distinguish several stages in the social and spiritual lives of human beings, and rituals have formed to mark the progress of development, from conception to death."¹⁵ As can be understood from the examples we have given, Hinduism is not just a belief system. Hinduism is also a belief system that has a say in how Hindu life should be and plans Hindu life with the methods it brings. Ashram: The Hindu life stages give us very important information about the lives and folklore of ancient Hindu societies. "The 'Asrama System' arose during the fifth century BCE as a result of changes within the Brahmanical tradition. Initially, the term referred to a 'hermitage' (dhrama, the source of the anglicized 'ashram') and came to be applied to the style of life of those Brahmans who lived there"¹⁶. The *Ahsrama* system has drawn attention to one's age and duties within that age limit in order to facilitate Hindu life and make life productive, and has given advice on attaining Moksha, which is every Hindu's main goal on Earth.

“Hinduism considers the average age of a person to be 100 years. These 100 years are divided into four sections. (Brahmacharya), The first 25 years should be spent in learning different skills and things useful for life. (Grihastha)The next 25 years should be spent having a family, raising your children, and giving them proper direction. (Vanaprastha)At the age of 50, one should start withdrawing from worldly life but not denounce it completely. The family still needs your help. At the age of 75, most of the people have no responsibilities. (Sannyasa)The kids grow up and have their life. At this time, you should think of denouncing the world and target salvation which is the ultimate aim of a human’s life”.¹⁷

In Hinduism, life is temporary, but spirits are immortal. Individuals will be reincarnated according to their Karma in the world. The Karma-Moksha-Samsara cycle is the most important religious mechanism that will decide which body one’s soul will be in in the next life. If the person has evil Karma, their spirit can be sent as a plant or inanimate object in their new life. Attaining Moksha is the ultimate goal for every Hindu. The world has been accepted as temporary in Hinduism, and it has been stated that the essential one is salvation, namely Moksha. However, the idea that the Earth Spirit will affect their future lives has caused the Earth lifestyle to be interpreted in different ways. According to the law of karma, past experiences definitely affect future experiences. Hindu Ashrama life stages are closely related to a person’s birth, development, education, marriage, family life, economic situation, health, and religious life. However, the Sannyasa life stage is different from the other three life stages in terms of the features it has. In the first three life stages, *Brahmacari*, *Grihastha*, and *Vanaprastha*, while one is being trained for worldly activities, Sannyasa, which is the last life stage, is about getting away from all material and spiritual values or actions and leaving everything for personal worship. “It is a composite word of saC- which means “together, all”, ni- which means “down” and âsa from the root as, meaning “to throw” or “to put”. A literal translation of Sannyâsa is thus “to put down everything, all of it”. Sannyasa is sometimes spelled as Sanyasa.”¹⁸Hinduism is based on the individual is 100. Every 25 years is a cycle in which there is a universe and different tasks. Sannyasa deals with the lifestyles of individuals who are 75 years old. “Sannyasa; (seclusion, retirement, renunciation) the final stage of life; also, sannyasi, one who has renounced the world.”¹⁹The Sannyasa life stage is closely related to one’s spirit world. When a Hindu reaches the age of 75, he must stop working for the world and deal only with his own worship. For this reason, the individual leaves his family, home, friends, in short, everything that connects the individual to the world and directs him to live alone and simply. Although Hinduism is a belief system of mystical origin, it uses meditation terms

such as deepening, purification, cleansing, getting rid of evils, and change in religious concepts and frequently in worship. It is thought that the concepts of deepening and cleansing of the soul in worship are necessary for the eternal soul to display a problem-free life in its new life. Loneliness or living alone should not be considered as just running and hiding. In the sannyasa life phase, the theme of loneliness, or being away from everything and everyone, was deemed necessary for one's confrontation with himself, revealing his true character, and being busy only with deep and intensive worship for enlightenment.

The method that the sannyasa life stage applies to the individual is very similar to the ascetic understanding. Within the concept of asceticism, there are concepts such as seclusion, being alone, self-criticism, suffering, and spiritual confrontation. In particular, the main purpose of ascetic practices is to make the body suffer or do things it does not want, to mature it through pain, and to gain spiritual depth. Considering the principles of asceticism, it is observed that concepts such as suffering, seclusion, and hermitage form the basis of the practice of asceticism. In ascetic practice, a philosophical thought prevails: that the Earth is a hallucination, that all pleasures are temporary, and that suffering must be done to free the soul from this hallucinatory state.

“Ascetism, the practice of strict self-denial as a measure of personal, and especially spiritual discipline: the condition, practice, or mode of life of an ascetic: rigorous abstention from self-indulgence, the doctrine that a person can attain a high spiritual and moral state by practicing self-mortification, and the like”.²⁰

In philosophical formations in mystical and ascetic belief systems, the individual's being an enemy to himself and his struggle with himself are frequently given place. The place has special importance in the person's confrontation with himself. Spiritual *serenity*, *calmness*, *silence*, and *solitude* are possible with a secluded life. In the sannyasa phase of life, the individual is in a material and emotional goodbye and leaving. Material withdrawal or abandonment will increase the inward orientation along with it, and the person will approach the goal of Moksha. That's why many *Sannyasins* hold a death rite for themselves before they lose their lives and start their seclusion by burning their possessions. Sannyasins do not pay much attention to their appearance. Their clothes are often torn and old. At the same time, people who do not care for their hair and beard have very weak bonds with life. Sannyasins usually wear saffron-colored clothes. Sannyasins generally lead their lives in a nomadic state. The reason why they change places so often is the possibility of returning to their old life as a result of friendships and neighborhood, and the possibility of becoming a worldly Hindu.”The Sannyasi (male) and Sannyasini (female) are considered the

spiritual master of society. Ideally, the sannyasi is a sadhu, or a holy person, who wanders the countryside dedicated to renunciation, to developing his own consciousness, and to instruct others, without worldly distractions”.²¹

Also, non-violence makes itself felt prominently in the *Sannyasa Ashrama*. In the sannyasa phase of asceticism or seclusion, there is a retreat in character. There are characteristic changes such as being chaste, not telling lies, being honest, not harming living things, not stealing, not accepting gifts, speaking less, and displaying logical behaviors. It is possible to find some chapters in the Bhagavad Gita that support this situation. “One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna”.²²

In some ascetic methods, a person deliberately tries to harm and inflict pain on his body. The most obvious of these is to leave oneself hungry, to walk without clothes in the cold weather, and at the beginning of the known ascetic behaviors.

“Wandering Ascetic- The man is totally devoted to God, he is sannyasin. He has no home, no attachments, he has renounced all desires, fears, hopes, and duties. The goal is to attain Moksha, this is a very difficult stage because you have to be away from your family therefore many Hindu men find this stage of becoming a complete ascetic extremely difficult. He is to dedicate himself entirely to spirituality. He is to live on fruits and roots found in the jungle. He is not allowed to eat cooked food or beg for alms. He needs to avoid unnecessary contact with anybody. He does not need to care about his body. He is to practice austerities and thus be prepared for salvation. If he follows this stage properly, he would be released from the cycle of birth and rebirth and would attain Moksha (salvation)”.²³

In addition, the highest known position in the Sannyasa Ashram, which is the philosophy of seclusion, life, and separation from the world, is the Rishi position.”Rishi A sage or seer, a rishi ([ci) is a semi-divine being gifted with insight, sacred knowledge, enlightened, special, supernatural powers”²⁴.Rishiness is a position and a rank. It is a position achieved after intense cultivation and spiritual meditation. Rishis have a very sacred place in society. At the same time, the Rishis are the last representatives of the oral Vedic tradition. The survival of Hinduism until today was made possible by the Rishis’ memorizing the Veda verses and transmitting them to the societies. Reaching the rank of Rishi or becoming a Rishi is possible with heavy ascetic meditation and spiritually disciplined life stages. There is no concept of prophecy in Hinduism. And also, the prophet sent by God is not found in the Hindu scriptures. Only later can one become a Rishi through meditations.

Sufism and Hinduism appear as mystical, ascetic, spiritualistic, and rooted belief and philosophy systems. Sufism and Hinduism can be perceived as two different belief systems that have nothing in common. The definitions and concepts of religious practices may differ, but the similarities are striking in their philosophical focus and aims. Sufism places excessive emphasis on philosophy and mysticism outside of the familiar understanding of Islam. Sufism and Hinduism have made reaching God a goal with the principles brought by mysticism. "Mysticism, belief that direct knowledge of God, spiritual truth, or ultimate reality can be attained through subjective experience (such as intuition or insight). The experience of mystical union or direct communion with ultimate reality reported by mystics".²⁵ The philosophical, mystical, ascetic, and spiritualistic sides of Sufism and Hinduism always appear as an effective factor. According to these philosophical approaches, it is clearly seen in both belief systems that a person gives upon himself and the world, rejects all desires and wishes, prefers a life of seclusion, and cuts off all material ties with the world. In the sannyasa life stage, the fact that a person gives up on everyone and everything in the world after the age of 75 and is only interested in spiritual maturity and inner orientation is an indicator of how effective mystical, ascetic, and spiritualistic elements are. At the same time, we can say that these elements appear frequently in the *Khalwa* belief in Sufism. The idea of *killing oneself in the world before dying* finds itself wide in Sufism. Many Sufis refused to live after the age of 63 and turned to a life of seclusion. According to Sufi philosophy, Muhammad died at the age of 63. *We cannot live longer than Mohammed. After the age of 63, the world does not exist for us.* The theme of cutting all material ties with the World and turning only towards God, which is frequently encountered in Sufism and Hinduism, has caused many philosophical elements to be encountered in practice.

The life of seclusion in Sufism and Hinduism is very similar. The idea of giving up the world and all the materials that bind the individual to the world and turning only to God pushes the individual to live alone in two beliefs. In this life of seclusion, the individual's inner orientation increases. It enters into a spiritual maturation or self-discipline. Minimizing the body's needs, such as eating less, talking less, and sleeping less, is related to spiritual training and taking control of the body. Seclusion is an escape from the living. But in Sufism and Hinduism, leaving the world and living alone is not just a spiritual and physical discipline. It is also an opportunity to confront oneself with oneself. Sufism and Hinduism give individuals an opportunity to internalize and measure the good and bad of life in the past, and as a result, individuals become aware of themselves and are purified of their sins again.

As can be clearly seen in the concepts of *Khalwa* and *Sannyasa*, the seclusion process also brings with it heavy meditations such as ascetic spiritual orientation, purification, and concentration. All meditation practices such as loneliness, spiritual orientation, deepening, focusing, self-confrontation, self-awareness, and self-cultivation are techniques seen in certain phases of Sufism and Hinduism. The ultimate goal of *Sannyasa* in Hinduism is *Moksha*. *Moksha* is believed to be a liberation process that will occur after the *Sannyasa* process. In Sufism, the process that starts with *Khalwa* will continue with spiritual maturation, and the individual will reach God with *Fanafillah* and *Bakabillah*.²⁶ In the *Khalwa* and *Sannyasa* processes, people deliberately harm their bodies in order to reduce their body's desires. These are methods such as wearing bad clothes, drinking hot water in hot weather, walking around without clothes in cold weather, tying oneself with chains, and growing hair and a beard. Sufi and Hindu individuals are wanderers in these processes. They do not have a specific venue. They do not have money or valuables. They do not get very close to the people. Staying away from everything that will please the individual forms the basis of these philosophies. A very common practice in ascetic applications is the technique of leaving the body hungry. This practice, which is also seen in *Sannyasa* and Sufism, is for controlling the body and getting ahead of the individual's lusts and desires. Spiritualism is the means of reaching God in *Sannyasa* and Sufism. Spiritual techniques such as inner orientation, spiritual satisfaction, and mind control are indispensable principles in an individual's seclusion life. Meditations such as *Muraqaba*, *Dhikr*, *Sama*, and *Yoga* are used by Sufis and Hindus for spiritual development and the discovery of God.

Seclusion, suffering, alienation from the world, and the understanding of turning only toward oneself are processes that take place in the *Sannyasa* and *Khalwa* life stages. And at the end of this process, a new position awaits individuals. Having successfully and completely completed this whole painful process, they will reach the levels of *Rishi* and *Abdaal*, which are accepted as the highest religious ranks in society. At the end of the *Sannyasa* and *Khalwa* life stages, individuals develop metaphysically and spiritually and have some extraordinary characteristics, unlike other people. This spiritual and metaphysical maturation and development are called *Abdaalin* in Sufism and *Rishi* in Hinduism. Definitions such as "enlightened person" "pioneer" "guide," "master," and "teacher" have been assigned by the society to these concepts that will guide the society.

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