

The Totemic Features in the Islamic Sufi Societies

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Abstract

This study explores the Totemic manifestations in the Islamic Sufi societies. Those manifestations involve a set of belief ideas that is found independently in religions, or a type of social organization of a number of human groups. On the other hand, Sufism is a religious-social phenomenon known of being characterized by the nature of the place in which it is originated or reach. Thus, one can investigate the totemic manifestations in the Sufi societies whether at the religious or social structural level. The approach: the researcher adopted the inductive approach through reviewing the foreign and Arab books and studies about Sufism and Totemism that are related to them in terms of concepts, and practices on the religious and social levels. In addition, the study relies on the comparative approach for comparing Totemism with Sufism so as to identify similarities. Finally, the researcher adopted the analytical approach to analyse and clarify those concepts, practices and similarities of both which leads to identify the totemic features in the Islamic Sufi societies. This research has reached a set of conclusions; the most important of which are: there are totemic characteristics – in varying degrees- in the Islamic Sufi societies. On the religious level; Totemism manifests in the aspects related to the holiness of totem and everything related to it, in addition to the protection of all individuals that fall under its logo, which resemble in its appearance and content sheikh al Method or the Walli in some Sufi orders, and the common manifestations in ritualistic practices represented in musical dancing worship practices that leads to ecstasy and Karamat (blessings). On the social level, Totemism characteristics manifest in Sufi groups. They are represented in the hierarchical societal organizational structure of Sufism, that makes the sheikh

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or Alwali (the totem) serve as the core element and the societal symbol of the Sufi method.

Keywords: Totemism, Sufism, The totem, The Holy.

1. Introduction

Praise be to Allah, we praise Him and seek His help and guidance, and we seek refuge in Allah from the evils of ourselves and from the evils of our deeds. He whom be guided by Allah, there is no one can mislead him, and he whom be misled, there is no can guide for him.

Sufism represents the tendency of asceticism and the spiritual aspect of Islam, which is based on the Holy Qur'an and the purified Sunnah of the Prophet (PBUH) as its source, and the innovated practices associated with it. Nevertheless, it seems that Sufism has such different directions among some of its affiliates in some aspects, especially in the issue of exaggerating the sanctification of the allies of Allah and the sheikhs of the disciplines and what is related to their dignity, and the circles of dhikr (supplication) and the innovated practices associated with them, and others. All these practices and ideas are alien to true moderate Sufism mysticism, which is known for its contributions on the religious, moral and social levels. Since Totemism is a religious and social phenomenon that has its effects and manifestations in many religions, it takes the admiration of the totem as its base. I find it appropriate to investigate the possibility of existence of totemic features and traits in Sufi societies.

2. Definition of Totemism and Sufism:

2.1. the definition of Totemism:

Totemism is a belief system that contains religious and social elements, and is linked to a number of ritual, spiritual and magical practices. Totemism appeared first in the tribes of primitive societies in the Stone Ages, and spread in separate parts of the world until today, either in a concentrated form, as is the case in the indigenous tribes in Australia and some regions of Africa and the Americas, or in different forms and formulas in many religions, but to varying degrees (Haekel, 1999).

All forms of Totemism share in acknowledging the existence of a mysterious, Sufi and sacred relationship between human groups and a certain spirit embodied in a plant or inanimate or often in an animal of a certain type called the totem. The totem is considered an ancestor of the tribe on the one hand, as well as its protector and guardian of its blessings and it has religious rights and duties on the tribes that belong to it, as it serves as a symbol or moto for it. (Freud, 1965, p.10).

On the other hand, "Acknowledging such a relationship leads to a kind of social division to sects in which individuals deal each other as brothers, and to create rituals for each sect or group, which would link the group to its Totems counterpart" (Al -Sawah, 2014, p. 41). In addition to that, Totem leads to the sanctification of this animal, not only through the rituals that revolve around it and have its features, but through a series of prohibitions that everyone adheres to the sect, such as the prohibition of killing that animal or eating its flesh (Freud, 1965, p. 10), or commitment to wearing its logo or parts of it ,as a kind of amulet that provides protection and assistance to its owner (Al -Hani, 2019).

The word "Totem" was taken from the "Oujiboa", which is one of the languages that was spoken by the Indians of the Great Lakes in North America, and it is believed that Totem has enormous powers and has interference in nature and the universe. It is the tribe's mythical, ritual and ceremonial pivot (Amirthalingam, 2014, p. 22),

Totemism, according to Freud, is the primary beginning of religious thinking and human feeling (Freud, 1965,p.132), but it is a religion according to Haas, who finds that it is composed of a group of ideas, symbols and rituals that make up the main aspect of Totemism (Khamis, 2018, p. 247), and the historian of religions Mercy Eliad explains that the sanctification of the totem was directed to the spirit of the god that inhabits the animal, and not for the latter, because the Totem in his opinion is a non-embodied substance that embodies the spiritual and religious forces (Al -Hani, 2019).

The totem system based on the tribe's participation in totem imposes on its members all the duties of the biological kinship that the biological brothers which clustered in the support, protection, and mourning, to the extent that marriage among individuals in the single Totemic tribe refrains from their brothers, meaning that the commission of this marriage falls within the fornication of incest (Freud, 1965: 10-13). Accordingly, Totemic currently embodies a set of religious effects that can be tracked in religions, or the social organization that distinguishes many human groups.

2.2. An Overview of Sufism:

There are many opinions about the origin of the word Sufi and its derivation and its meaning, and among the most prominent and most accepted among the Sufis ancestors and descendants, as the word "Sufi) is a derived word from the word (Soof) wool, which is the opinion that Tusi mentioned in his book (Al-Illama - the lighting), because of what it means to be exaggerated in austerity and monasticism, and imitating the prophets, righteous people and followers (Mahmoud, 1988,p. 3), while Ibn Khaldun suggested that the word Sufism is the name of the science that is characterized by the

group, and it is the title bestowed upon them without others, then this title was derived to many forms, it was said (Motasawef) spiritual and Sufi, and the method is "Sufism", and the group of people named Motasawefoon and Sufis (Ibn Khaldun, 1996, p. 31).

To define Sufism, there are more than a thousand sayings (Taha, 2015, p.11). Dr. Abdel Halim Mahmoud mentioned some of them such as creation, asceticism, worship and patience, but he chose to define it by selecting the definition of Al -Ketani, which is that Sufism means serenity and observation, that is, the road and the purpose, as he put it (Mahmoud , 43-1988: 38). We should note that the word of the road is accompanied by Sufism often in terms of verbal or idiomatic meaning.

The founders of Sufism used the way or the method as a term that expresses the moral psychological aspect of Sufism, which is the perception of the way to Allah , consisting of several stages: the shrines and conditions (Al-Esnawi, 2008: 6). The word "method" has been addressed to the late ones of the group of Sufi who are affiliated with a certain Sheikh, subject to a precise system of spiritual behavior, and they live a collective life in the corners (of mosques) and they have periodic meetings (Al-Taftazani, 1979: 235-236).

It is worth noting that Sufism began as an individual trend that calls for asceticism and the severity of worship. It emerged as a reaction against indulgence in civilized luxury. Then, these tendencies developed after that until they became distinctive methods known as Sufism. The aim of raising the soul and excelling it to reach the real identification of Allah through revelation and observation, it is not confined to the legal means only (Qassem, 2006, p. 33). Then the methods were impossible through Sufism to a philosophy of life for a large number of people, after it was practiced by individuals appearing from time to time. After that, the Sufi groups formed the practical side of Sufism which was associated with Islamic societies throughout the eras of history, and Sufism has turned into both a religious and social phenomenon.

2.3. The relationship of Totemic with Sufism

There is no doubt that Sufism calls for asceticism, piety, repentance and satisfaction, but it is one of the matters of Islam that urges adherence to do these things, except some mistakes and heresies that appeared at many Mutasawif in what is known as Sufi escapades, presence, etc.. These heresies obliged many to hypothesize that the origin of Sufism was external or at least in the late phases of it.

This hypothesis cannot be ignored, especially since the Sufi try to approach to God- the absolute- and the connection to Him which is considers as a human phenomenon that has firm roots not only in

Islam but in the human nature in general, as it is the branch's return to its origin (Al-Ghazali, 1986, p. 18, Taha, 2015, p. 36).

Perhaps the religious and ritual similarities mentioned by many orientalist and other Islamic scholars between Islamic Sufism and other religious and philosophical sects emphasize the truth of this hypothesis (Bidaai, 1978: 33-35, Al-Taftazani, 1979: 25-30), in which they concluded that Sufism is possible to reconcile and be adapted with the nature of the places where it arises or reach, which is confirmed by Mohamed Hassan, who sheds light on the Sufi style influenced in West Africa with the beliefs and practices of African tribal societies before Islam to prove that Sufism as a social religious phenomenon is generally reconciled with race in many areas as it witnesses an erosion of the value and intellectual content with customs and values in those places, even if it is not consistent with Islam (Salem, 2018: 3).

There is no doubt that African societies were filled with Totem features and these features are still exist according to studies conducted on them (Khamis, 2018: 240), which means the influence of Islamic Sufism there with these features, and this also happens in the regions of India and Central Asia, which witnessed a presence of the Totemism before the presence of Aryan in it (Mathur. , 1989: 35), and perhaps the reason for the Vedic Hinduism practiced many of the totem features (Amarthalingam, 2014: 24), and what we care in the end is that the ideas and practices established in the religions of those areas must have interfered with many of the ritual and beliefs of Sufism, which was proven of being affected by Hinduism and Indian Sufism in general (Taha, 2015: 36).Based on the above, it has become acceptable to search for the effects and features of Totemism in the Sufi societies at the religious and social levels.

3. The religious and social manifestations in the Sufi societies:

3.1. The first requirement: the religious manifestations in the ways and Sufi societies

Totem focuses on ritual and symbolic aspect, which is an important aspect that the Sufi societies are known for, but they are nevertheless abounding with many special totem effects that must be investigated, including:

3.1.1. The sanctity of the totem, its slogan and its related tools:

The Totemic tribes and groups believe in the existence of a creator (Khamis, 2018: 245), yet they believed in totem as the protector and guardian of the people of his tribe and the sponsor of their affairs, and that he has the ability to interfere in nature and the universe, believing

that religious power, not recognized inhabits him, and it is the one that enables the Totem to complete the same jobs that fall on shoulder of gods, and it is the same that supplies his followers with holiness (Alsawah, 2014: 131), and it is a perception that is very similar to the belief about a guardian or sheikh who represents God on the earth (Zay'our, 1984:134) and he enjoys supernatural abilities and provides his followers with spirituality and dignities (Al -Najjar, 2007: 66). They believe that he pledges to undertake the needs of his followers and protect them in their lives and after their death (Al-Tamismani, 1971: 115), and thus he deserved both sanctification in the opinion of his group. Each totem or Sufi group has its own celebrations according to its totem or its sheikh, and both Totem and the Sheikh of the method-sometimes- were embodied in statues carrying holiness and religious symbolism (Qassem, 2006: 123).

In addition to the above, things according to their connection with each of them have become sacred, for example, for each totem tribe, a symbolic costume and a group of ritual tools with the slogan of its totem, which represents it financially, and thus bears the sacred character. So these symbolic costumes are kept collectively by the tribe members in a special place that is believed to bestow the blessing and becomes a safe haven for the fugitives and the fearful people, as it is mainly used in the of the religious celebrations of the tribe and in the ritual ceremonies. So everyone who wants to enter the tribe, he must kiss the tools, and with this kiss, he/she enters into a relationship with the religious principle residing in the tool, and by wiping, its strength is transferred to the priests. It also heals patients just by touch (Alsawah, 2014: 90-140). And for each the Totem a group of pieces and tools that he carries with him indicates his totemic character and provides him spirituality (Miller II, 2014: 32). In addition to that all the forbidden and prohibited things for members of the tribe, are permissible for the owners of high religious status as they are more holy than others to connect them to the totem (Alsawah, 2014: 34).

It is known in the Sufi case that each method has documents, symbols and tools that are kept in its angle (Badr, 000), and it is used in the general or religious rituals festival, the chain of the righteous Sheikh to the way that is inherited and blessed, or a handful of the dirt that the Sheikh brings from the ground of his teaching place, Or the rag for the method and all carry the symbolism of affiliation and blessing (Alsawah, 2014: 140). The holder of the affiliation of the method carries an effect of the Sheikh or one of the righteous persons also a sign of affiliation and blessing. The rituals of the covenant or pledge of allegiance are special to the Methods, as the followers receives the blessing and dignity from the sheikh by simply shaking hands with him and receiving his special supplication, or drinking the water in which

the Qur'an was recited, or wearing the colored rag specialized for the method (The media Office of the method, 2018:3) and the latter is similar to the practice of wearing the totem, which indicates his totem in rituals as a symbol of his affiliation to him, and a means to extract spiritual forces from him (Nawasrah, 2021: 151). Most of the methods are distinguished by the presence of their own logo, including Khalutiyah and Naqshbandi, which was taken from the eagle as a slogan (Qassem, 2006:: 125-150). Finally, the saints and the Sheikhs of the method are permissible for all that is prohibited from other followers (Dhahir, 2005: 149), and thus the Totem in the Totemic tribe and the sheikh in the Sufi method are both a collective symbol and the significance of affiliation in its appearance, but it is characterized by a religious character in its content and its meaning, so that both embody the principle and religious spiritual forces, which explains that holiness and blessing affect everything related to them.

3.1.2. The Duality of Magic and religion

Magic is the other side of the totem beliefs, and the most prominent in it. For example, members of the Totemic tribe carry a piece of totem wherever they go as the kind of amulets that provide them with protection and security (Miller II, 2014: 32), this is in addition to their use of magic in many of their religious rituals related to either religious occasions or recovery (Riyad, 2018: 144).

On the Sufi side, there is an influence and overlap between magic and Sufism or the hidden side of it that cannot be understood without understanding and learning the sciences of magic. There are many examples of that such as the honors of the Sheikhs can be explained through these sciences (Zay'our, 1984:69-70). In addition to that the contact of the Sufis with witches led, with the passage of time, to the emergence of the science of Jafar, and to the so-called Haraz, which is a talisman consisting of letters and symbols that are repeated and intersected, vague words and magical symbols in which the names of the Sheikhs are mentioned and mixed with verses from the Holy Qur'an, placed in amulets and attached to the chest (Salama & Saadi, 2021:11). In the same vain, the case of Haraz, which was described by Ibn Arabi in his book Collection of the Hour of the News (Al-Qasim, 1987:862). The idea of the Mutasawifah about the "talisman", the greatest name of God in many incantations, a word that solves the dilemma, prevents evil and enables the hero to achieve his goal (Zay'our, 1984:70). We find many instructions in their books that use symbols that are found only in the books of magicians such as the book of descriptions in the book Shams al-Ma'arif al-Kubra (Al-Qasim, 1987:846), and Ibn Khaldun confirmed that the fanatics of the Sufis could have invented the science of semiotics, which is what performed the supernatural at their hands (Ibn Khaldun, 2015:601).

On the other hand, the so-called physician and spiritual medicine appeared among the Mutasawifah, which are terms that began with the Mutasawifah when people turned to the Sheikhs to seek treatment and the means, and its essence was to report that all diseases linked to the hearts (Salama & Saadi, 2021:10), and the totemic societies knew the so-called shamans, which is a major feature in their societies (Miller II, 2014:32). Shaman is the magician or spiritual doctor to whom people turn to seek spiritual treatment, which is mediated between them and God, spirits and demons (Nawasra, 2021:250), accompanying the genie. Believing in spirits is not denied by the Sheikhs of Sufism (Sorour, 2016; 155).

3.1.3. Worshipping by dancing, singing and music

In Islam, prayers are considered as the connection and means by which a Muslim approaches Allah, and communicates with Him as an individual or a group. However, the devotional pattern in some Sufi gatherings and Methods is represented in the establishment of collective circular circles, accompanied by singing, music and swaying; which become similar in form and meaning with totem parties in which the primitive person linked religion with music to express his religious feelings, and thus its rituals took on a primitive character, with an Islamic character and rituals (Zay'our, 1984:64). Abdul Jalil Suleiman describes the Sufi rituals of worship in the Sudan, and their influence on the ancient customs and heritage of his people by saying that: "The rituals of worship were practiced through singing, drumming and violent dancing to the point of absence and fading away. This is what the Sufi Sheikhs understood and allowed it to be used in Islamic worship, such as prophetic tables, chanting and music (Suleiman, 2020), this was not surprising; this is because Tasawuf is an agitation for religious feelings, then a desire for union with God, in addition to the fact that it is in its nature to try to return to the elementary principles in everything.

The totem primitive danced in circles to win the spirits, obtain their support, and then enter into a state of infatuation, which enables him to communicate with the gods and higher powers, after which the supernatural takes place by his hands, such as flying in the air, or striking himself with knives, an indication that the dancer united with these forces, and the ability to create a state of non-pain (Nawasra, 2021:121), this state is similar to the miraculous that takes place on some of the followers of the corners (of Mosques) and Sufi circles, and carries the same features (Al-Najjar, 2007:67), and Dr. Zay'our mentions that the phenomenon of Sufism miracle and the paranormal accompanying it were familiar to the Indians in their religious ceremonies, to suggest that the spirit of the totem had settled in the body of the dancer who wore the mask of the animal that represented the totem (Zay'our, 68: 1984). Dr. Mahjoubi also points out that the

phenomenon of Sufi annihilation; One of its most important features is the lack of awareness of sensory assets, a theory with an Indian background, permeated with totemic beliefs; the religion that dominated those regions in prehistoric times (Al-Mahjubi, -2020: 135-140).

3.1.4. The issue of totemic presence:

The data of the totemic doctrine, which includes the sainting the animal and the symbolistic concept it occupies in terms of being the embodiment of the sacred, to the point of believing that it is possible to dissolve in the human body, appears clearly with regard to the issue of God's presence to man in the mystical doctrine.

This view is supported by Dr. Miloud Shenovi, who asserts that this totemic conception led to the consolidation of a popular belief in the idea of Sufism presence, that is, the presences of the Divine Self in the earthly creature (Shenovi, 2016:79). This is what he concluded and others from the analysis of the novel "The Bleeding of the Stone" by Ibrahim Al-Koni, the author of literature known for his Sufi tendency (Ziani, 2017: 207), and who mentions in his novel that the story of the disguise of the animal of Wadan in the hero's body affected the Sufi groups in the desert oases, after which they held a Gafar(craziness) party until dawn rejoicing at the arrival of the Divine Essence in man (Al -Kouni, 1992: 84, Shnofi, 81: 2016).

3.1.5. The Totemic Cosmic View:

The totem views the universe as a great tribe, which itself is one of its divisions, and sees living and non-living things as parts of one body, cooperating and mutually supportive, and it is one of these parts of this body, and therefore all living and non-living beings are equal in value to human. The totem animal is an older brother or friend to its human followers (Al-Sawah, 2014:110-126), and it also means that everything in this world is alive and has a soul, and it is a belief that bears the revival characteristic (Nawasra, 2021:17). These totemic conceptions are similar in their content to the view of Ibn Arabi, who considers that the world is a large human being, and that man is a small world (Al -Hakim, 1981: 153). This is in addition to the value that Sufism attaches to plants and animals. The animal converses and establishes relations with its master, and the cow advises Al-Qushayri. Bastami is spoken by beauty (Zay'ur, 1984:28-51), and the tree is Ibn Arabi's aunt in the Meccan conquests, given that they are of one origin (Ibn Arabi, 1985:118). And everything , let it be inanimate matter, plant or animal, according to the people of revelation, is a living speaking (Al-Hakim, 1981: 128), rather the whole world is a living being and has a feeling and a soul (Al-Najjar, 2007:65), and all of the above carries within it the revivalist view of the universe for the Sufis, which was explicitly referred to by Dr. Ali Za'our (1984:128).

3.2. Totemic social manifestations in the societies of the Sufi orders:

Totemism is characterized by being religious beliefs that have a special social return, not just religious.

3.2.1. The organizational structure of the totemic community:

What distinguishes totemism is the presence of main totems and sub-totems linked together, and in order to understand them, we must look at the tribe as a whole and not the totemic clan, because the totemic tribe is divided into several clans, each of which has its own totem, which acts as an emblem and a collective symbol for its members. It entails worship, religious rituals, rites of affiliation and transgression, and its own costume and emblem, according to the totem to which it belongs, and which is inherited. The clan may be divided into sub-clans, and in this case, each of them needs its own totem, which is part of the main clan totem, which meets with other clan totems in one totem that rules the whole tribe under its disciplines (Al-Sawah, 2014:60-80), It is a hierarchical social division, whether at the level of clan or tribe.

The hierarchical organizational structure of Totemism is very similar to the internal hierarchical division of the Sufi orders (Al-Ahram Center, 2017). Each order has a special sheikh who forms the nucleus of the collective method, and it has ways of beginning, devotional rituals, special remembrance, a system of seclusion in it, and slogans that distinguish it in terms of the color of the flag and the rag. This method is inherited by the sons from the fathers, just as each order has branches named according to its founders, and in addition to the above, each order links its Sufi principles and rituals with the support of men from the sheikhs of the paths through the generations, bringing them back to one of the companions, who is often Ali bin Abi Talib or to the Messenger - may God's prayers and peace be upon him Peace be upon him - by himself, and therefore all roads often meet at one of them (Abu Rumman, 2020, 44-46.; Al-Najjar, 2007:61).

In our analysis, this union in the origin of the methods and their attribution to the Prophet, peace be upon him, or one of the companions makes both of them the major totem of the Sufi groups and methods, it means the religious and collective symbol. While the guardian or founder of the methods represents the sub-totem of the Sufi methods, and the current Sheikh of the method plays the role of totemic embodiments of the same type of the founder of the method, and the main totem of other sheikhs of the method that branched off from it.

3.2.2. The principle of social life of totemic clans:

The totem of the clan does not represent only metaphysical forces for its clan, but is a source of the moral life of the clan. All individuals who

share the same totemic principle proceed from the basis of their common descent and nature with it, and thus the members of the totemic clan consider themselves brothers and sisters, and the consequent specific social duties towards each other such as assistance, mercy, and revenge for each other (Freud, 1965:138; Khamis, 2018: 255-244). Accordingly, the clan organizes its internal affairs as a community that organizes itself to ensure the harmony of its members and coordination between their interests. and maintain order. The totemic brotherhood and its consequent social principles are present in the Sufi methods in a very specific way, so Dr. Amer Al-Najjar defines the "Method" in the Sufi concept as: "The totality of the spiritual management ceremonies in place for intercourse in the various Islamic Brotherhood groups" (Al-Najjar, 2007:20).

The brotherhood is clearly embodied in the rituals of the covenant or oath of commitment from the follower towards his sheikh when he holds the rag while taking the oath, so the followers of the method are formed in their corners in circles, around the Sheikh who is centered in the middle of the circle, and everyone in the circle puts his hand on his brother, as an indication on the union and that they are brothers and one hand and belong to the same Sheikh (Sufism website today, 2020), who imposes on them a social life system governed by a single moral system and social etiquette, specific to the method on the basis of their brothers, and it appears among the disciples and the Sheikhs, and between each other in terms of their affection, mercy, love for each other and justice their needs (Al-Najjar, 56-57: 2007), which makes each method an independent community as well.

At the level of the tribe, Totemism also regulates the social relations between the clans as a whole; Each clan has a special worship that represents the religious life within it, and all the different worships within the clans of the tribe are compatible with each other so that they all constitute the totemic religion, and thus the totemic religious principle of each clan is part of the whole, that is, the elements in one religion which is the religion of the totemic tribe.

This consistency in the religious principle is reflected in the harmonious and overlapping partnership relations between the members of the totemic clans within the same tribe, and it imposes a social life among them in which understanding, religious tolerance and non-fighting, and its base are mutual respect for each of the religious rites and social etiquette of the other.

People in the clan do not look at the beliefs of other beliefs from the other clan's hostility or suspicion, but rather reverence and respect because it ultimately contributes to strengthening the same beliefs. A representative of another clan may participate in the rituals related to the totem of another clan (Al-Sawah, 2014: 132-134). This religious view, in our opinion, is similar to the view of elders and road-seekers

at each other, despite of the different methods in terms of their ways of worship, but all of them share a view and a belief based on Islamic Sufism, which is based on the belief of Islam represented by the holy Quran and the Sunnah(prophetic traditions), which the satisfaction of intimacy, tolerance and respect between the sheikhs and individuals of different methods, with evidence that they are gathered by a general sheikh who represents all the Sufi methods, speaks on behalf of them, and is headed by the leader of Sheikhs as in Egypt (Al-Ahramat Center, 2017).

4. Conclusion:

Scholars and thinkers have traced back the phenomenon of polytheistic heresies that exist in some Sufi societies to several external religious sources. However, Totemism has never been included among these sources, despite the fact that it precedes them all, whether in terms of historical seniority or in terms of its many manifestations and multiplicity in Sufi societies, which appear in several aspects on the religious and social levels, the most important of which are:

- The similarity of religious belief about what each totem or guardian embodies as a symbol of sacred religious powers, which are linked to supernatural abilities, dignities and protection of their followers, in addition to the overlap of religion with magic in both Totemism and Sufism, and then the common manifestations in ritualistic ritual practices, represented by worship with dance and music, which lead to ecstasy and Gathab and ending with miracles, in addition to the principle of totemic presence represented in the presence of the divine self in the body of the Sufi, and finally the similarity of the cosmic view that revolves around the unity of beings in the world, which bears the features of life in general.
- On the social level, the hierarchical organization constitutes the typical structure of totemic societies, and Sufis alike, for which each totem or sheikh of the Method is the nucleus or the collective symbol of it, and which imposes on all its affiliates social relations based on brotherhood and the consequent duties of kinship, in addition to establishing Pillars of religious respect and tolerance among the members of the totemic clans or among the members of the Sufi Methods, given that they all share the totem or Sufism principle.

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