

The Essence Of Sufism

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Abstract: The aim of the article is to reveal the essence of Sufism, its place in Islamic culture and civilization, as well as ideas on the formation of high spirituality and religious and moral features of the individual, on this basis to develop the methods of effective application of positive experiences of Sufi teachings.

Keywords and phrases: Sufism, Islam, humanism, liberalism, austerity, truth, spirituality.

INTRODUCTION

Today, the study of Sufism (both historical and philosophical) is primarily connected with the ongoing reforms in the socio-economic, political, cultural, and spiritual dimensions of society. In the modern world, acknowledging self-esteem, the priority of the person, and the importance of individual understandings on the essence of life were all translated in the right to freedom of thought and freedom of belief – in any religion or not in any religion at all.

THE TASKS OF THE RESEARCH:

to develop the historical, cultural, philosophical determinants of Sufism;

to define the ontological and mythological sources of Sufism;

to substantiate the historical, philosophical and spiritual and moral features of the religious heritage, which has become a universal value;

to show the genesis, place in the spiritual life and features of the Sufi doctrine; to define the ideological concept of the teachings of Sufism;

to disclose the relationship between Sufi and other forms of worldviews, the substantiation of the essence of Sufism from a philosophical point of view from the standpoint of synergetic factors;

to highlight the relationship between Sufism and Orthodox Islam in the course of their

development in the past and the state at present on the basis of an analysis of the socio-economic, political and spiritual and cultural causes of the formation of tarikats in Central Asia;

to generalize the practice of the world community in the formation of skills of high spirituality, on the basis of universal and national scientific, philosophical and religious values, to develop recommendations for further improvement of activities aimed at solving the priority tasks in the formation of civil society.

THE SCIENTIFIC NOVELTY OF THE RESEARCH:

from the modern ethical and philosophical point of view the concepts of tasavvuf and tarikat are revealed on the example of life, activity and works of famous Sufis, as well as the moral ideality of Sufis, the motivational effectiveness of Sufi concepts and the creative and humanistic essence of Sufi doctrine are substantiated;

the moral and creative character of Sufism in the system of national values is defined, as well as the pedagogical and psychological determinants of shaping the perfect person on the basis of the Sufi traditions of the Uzbek people are designed;

the socio-moral, spiritual and organizational methods for the education of youth in the skills of altruism, philanthropy and humanism on the examples of known Sufis are developed, the need for philosophical and

scientific research of strict discipline, the stages of education in the master-student relationship in the formation of a perfect person, philosophical thinking and characteristics of Sufi methods of cognition are substantiated;

scientific conclusions about progressivism of classical Sufism, features of the Sufi worldview enriched by new principles of the world science, in particular, synergetic;

historical approaches to the merits of the Central Asian Sufi poets and scientists, as well as the historical and philosophical definitions of the present state of the forms of Sufism–tarikat– have been explored.

SCIENTIFIC AND PRACTICAL SIGNIFICANCE OF THE RESEARCH RESULTS:

the theoretical significance of the article is justified by the fact that the conclusions, methodological provisions of generalization, reflected in it, can serve as a definite source in enriching the scientific, theoretical and methodological base for research on various, including Sufi, worldviews. The practical significance of the thesis is determined by the fact that the article, conclusions, comparisons and practical recommendations put forward can be used in the preparation educational materials and manuals, on issues of different worldviews, tolerance, interreligious tolerance and solidarity, the relationship between science, secularity and religiosity.

Article 18 of the Universal Declaration of Human Rights adopted by the United Nations on December 10, 1948 states that «Everyone has the right to freedom of thought, conscience and religion; this right includes the freedom to change one's religion or belief and the freedom to practice one's religion or belief, either alone or in community with others, in public or private, in teaching, worship and the performance of religious and ritual practice»[1]

Freedom of thought, now widely accepted in our society, requires both a critical analysis and new approaches to our nation's cultural and spiritual heritage. We must combine the dialectical principle of development with the recognition of continuity in the spiritual wealth

we inherited from our ancestors. A scientific assessment of the past is not enough. A deep study of our philosophical heritage –namely of Sufism as a religious-philosophical doctrine, unique in its complexity, contradictory and heterogeneity – is required.

Another reason we must revisit our cultural heritage is the newly active religious consciousness in Central Asia, including the excessive politicization of religion and its development into fanaticism and extremism (especially since the collapse of the Soviet Union and the monopoly of communist ideology). No fanaticism, communist or zealot-like religious, is beneficial to mankind. It is known that man is holier than angels and was destined to maintain peace and sustain justice on the land – spread knowledge, enlighten, develop culture. Real spirituality is uplifting, not destructive.

Philosophical Sufism contains many thoughts regarding the fight against evil (violence, war, fanaticism) and the triumph of justice, the establishment of friendship between individuals and between whole nations. Sufism as a philosophy contains both scientific and cultural values of great political significance.

Of course, one major reason to study Sufism in depth today is that such study was forbidden under the rule of communist ideology. "Sufism" was considered a "dangerous" topic because its origin and evolution are intricately linked to the history of Islam and religious doctrine in general. Our nation's academics are therefore far behind foreign scholars in the study of one of the Eastern cultural heritage's richest components. A great number of books on Sufism were published in European and Muslim countries. However, while there is a lot of oriental literature available, there are few truly relevant works on Sufism. We now witness the creation of new and valuable manuscripts in our country. A deep investigation of Sufism allows one to evoke a full and adequate depiction of Central Asian spiritual culture during the Middle Ages. Of course, knowledge of Sufism requires understanding its spiritual nature. It also demands an objective approach.

A second reason why the study and comprehensive research of Sufism's historical

and philosophical essence is particularly urgent today if the religiously fanatic environment our country is witnessing. Religious fundamentalists are all too eager to use Islam for selfish political purposes. Fundamentalism and religious extremism under the guise of Islamic dogmas falsify Muslim spiritual heritage's true nature for political gain – for example for the goal of creating a single caliphate under the black flag of sacred Islam.

Religious fanaticism as we witness it today is not spiritual – it is ideological and political. We must counter its emergence most urgently, among other things through the study of Sufism's historical and philosophical essence. For Sufism has confronted and combatted violence and injustice in all stages of its development. The doctrine of Sufism completely rejects fundamentalism and religious extremism. Sufism as a teaching – with particular social, ideological, and ontological status in the Middle Ages – has in recent decades much appealed to philosophers, oriental and Islamic scholars, as well as to historians of philosophy and literature.

This is the case for two reasons. Firstly, because Sufi as an independent subject was understudied by researchers; second, because Sufism is associated with an ideological and political struggle that seems most relevant to the problems of theory and practice of Islam at present. Although Sufism as a spiritual orientation has always been heterogeneous, it constituted a coherent historical and legal search for Truth in the framework of friendship and solidarity within Islamic thought. The central aim of Sufism is to reach perfection. And this idea of a perfect man is an uplifting ideal – leading to light, to edifying national and humanitarian essences, high spiritual and physical development. These values are all central to human nature.

It should be noted that Sufism is a special and autonomous branch in Islam, and that the basic rules on which it was founded were interpreted differently by different authors and different interests. Of course, Sufism as a special religious and philosophical doctrine combines philosophical, theological, and mythological worldviews. The investigation of Central Asian

Sufism as an integral part of philosophical heritage of oriental peoples has both scientific, theoretical, and practical significance.

Research on the history, philosophy, and essence of Islam, as well as on Sufism itself, is dynamically carried out at various research centres and universities in western countries, for example at the Department of Middle Eastern Studies, University of Michigan (USA), at the University of South Carolina (USA), at the University of Exeter in Devonshire, at Cambridge University (England), and at the Institute of the Russian Academy of Sciences. These issues are also studied by scientific centers in Egypt, Saudi Arabia, Turkey, Iran, and other Muslim countries.

The aforementioned works on the history, theory and essence of Sufism are all of great importance in the study and research of this unique religious and philosophical spiritual structure. Sufism is recognized as a philosophical, religious, theological, and mythical study and as such appeals to both international and regional researchers. Investigation of Sufism, as authors note, is a difficult matter, because Sufism is a multidimensional, controversial phenomenon. The overall assessment of Sufism's ideological orientation is defined as "existential monism" by some scholars, while others define it as pantheism, subjective idealism, "oscillation between the subjective and objective idealism". Still others emphasize materialistic "Sufi pantheism".

Noting the great importance of all above-mentioned research, it should be noted that the essence of Sufism has not yet become the specific subject of comprehensive research.

The need for an investigation of Sufism's historical and philosophical essence is linked to its humanitarian philosophical, ethical, and aesthetical ideals. These are both timeless and most vital. They also include many valuable humanistic opportunities that play an important role in the conservation and improvement of social ethics relevant to the world we live in today.

The aim of the article is to investigate the historical-philosophical essence of

Sufism as part of the Islamic faith which spread all over the world. We also aim to discover a scientific classification of its ideological origins, ontological prerequisites, and characteristics. The author sets the following tasks:

- to discover the social and cultural determinants of Sufism;
- to analyse the ontological factors of Sufism, its mythological origins;
- to detect the relationship between theology and philosophy in Sufism;
- to reveal the socio-philosophical essence of Sufism;
- to study the evolution of this doctrine in early medieval feudal society;
- to study the genesis and development of Sufism;
- to define the ideological concepts of Sufism;
- to discover relationships between theological beliefs and various ideological worldviews (confession). Here we aim to analyse religious views towards nature, man, and society on the basis of such synergetic principles as bifurcation, fluctuation, occurrence of attractors, and self dissipative states (birth from chaos and return to it).
- to define similarities and differences in the socio-economic, political, cultural, and spiritual environments wherein Central Asian Sufi tarikats formed;
- to present the relationships between Sufism and orthodox Islam throughout the development of both;
- to develop recommendations on the investigation of the historical and philosophical essence of Sufism – and provide reasons for the formation of all new tarikats based on objective analysis of socio-political, cultural and spiritual reality in today's world;
- to develop both scientific and theoretical recommendations for further investigation. Here we focus on the mobilization of knowledge, power, and energy of youth to solve the task of building a better civil society by acquiring skills of high spirituality and the ability to orientate correctly in the difficult situations of modern socio-political life. This end eavour must

consider international practice as well as national and spiritual values.

We also focus on an epistemological study of Sufism, which arose as a science in the bosom of Islam but which constitutes a different doctrine in respect to its attitude to the world, the mind, and society at large. The direct subject of our research concerns the process of insightful inspiration and divine discovery of a man, which distinguishes Sufism from traditional scientific and religious approaches.

The following methods were used in the article: complex approach, historicism, and logics, systematicism, comparative analysis, observation, and interview.

The scientific novelty of this article is that it constitutes the first time that the latest achievements of the modern scientific world, particularly, the principles of synergy, have been used in a comprehensive study of various aspects of the essence of Sufism. The findings of this scientific research:

- define the principles of the study of the historical and philosophical nature of Sufism, while also covering modern concepts and features of Sufi study;
 - validate the possibility of studying and pedagogically applying particular Sufi principles in the relation between teacher (murshid) and disciple (murid) relations. We aim to provide a strong discipline and clear stages of the perfect man's personality formation and apply these in the education of a harmoniously developed generation (in accordance with modern requirements);
 - validate both the need and the opportunity to apply the Sufi mystical attitude to issues of world perception, consciousness, and society – in line with the scientific, philosophical, and religious solution to these problems.
- We propose to use new approaches to the theory of knowledge through the modern scientific theory of Synergy;
- reveal the progressive nature of classical Sufism: tolerance, the struggle to develop harmonious, modern personalities; the search of truth through targeted efforts;
 - prove the need for spiritual values regardless of any specific religion. We also refute

allegations that Sufism did not originate in the depths of Islam;

- reveal the existence of contradictions both in classical and modern Sufism;

- prove the specific features of various thinkers' attitudes to Sufism and contribution by Sufis from Central Asia to the development of this doctrine;

- define similarities and differences of the Sufi, scientific, philosophical, and religious world perceptions;

- identifies unknown great Sufis and their contribution to the development of the doctrine.

We also introduce new sources of study;

- reveals that the teachings "Vahdatul vujud" (Unity of being) ibn Arabi had been founded for the first time in the Uzbek lands by the outstanding thinker Hakim at Termidhi (824-892) several centuries before the foundation of Sufism philosophy (Xakimat Termiziy,2003)[2]

- proves that, as a base for ideas of tolerance, progress, humanism and peacefulness, classical Sufism continues developing in a healthy manner through his true supporters – ignoring all manifestations of religious fundamentalism, extremism and terrorism;

- recommends the dissemination and implementation of the Uzbekistan's unique experience, accumulated over the years of independence and which can ensure stability and development in a multinational and multi-confessional society worldwide.

It is proved that emerging "false Sufism" trends, pursuing fanatic political goals in religious matters, have nothing in common with the requirements of either Islam or classical Sufism.

Socio-historical and cultural determinants of Sufi teachings Sufism is a special world-perception, formed and developed in the joints of specific mythological, scientific, religious tenets within Muslim worldviews in the Middle Ages of the common era. Special physical, spiritual and psychological trainings are required from the supporters of this doctrine – under the guidance of spiritual leaders. Sometimes, Allah may send unexpected divine light to a specific individual without external help. In this case, that individual becomes a Sufi,

but he cannot be a mentor for others because he did not go through the stages of formation under the guidance of a specific teacher - a shaykh. Sufism is manifested in the search for creative and innovative solutions to problems of world, mind and society.

There are three main areas in Sufism: subjective Sufism, objective idealism, and pantheism. Sufis mainly promoted their materialistic views through a pantheistic approach. Sufi strictly adheres to Islamic requirements and restricts their needs (zuhd). Though his fear of Allah (taqvo), modesty, as well as physical and spiritual purification, the Sufi tries to achieve the highest perfection.

In Sufism reason becomes truth if it originates from divine will, not from law. And it serves to prove religious belief. Formation of Sufi masters consists of four phases: sharia (the code of laws of Islam), tariqat (path), ma'rifat (knowledge, enlightenment), and haqiqat (truth). Each of these is also divided into several stages.

Sufi ideas appeared in VII-VIII in Islam on the basis of the Koran and the Shariat on Arab lands. The first carriers of these ideas were called zahids - ascetics who were different through their fight against world needs, "animal soul" (nafs), keeping fast. There were also abid - pilgrims, itinerants were different because of their fear of God and strict adherence to prayer recitation. This category had hidden knowledge of Allah. Moreover, Sufism has ancient Indian, Iranian, and Greek elements. These non Arabic ideas are even reflected in the Koran. It should be noted that, although there is some influence by Oriental-Christian myths on Sufism, it is not significant.

In addition, the fact that the well-known Buddhist doctrine about "four truths" became a universal spiritual value shared by different types of believers, including Sufis, is natural. Sufism is a mystical, religious, and philosophical worldview with a strict system for reaching Truth. Its representatives consider that through personal spiritual and practical experience one has the possibility of spiritual communication with Allah through one of His names: the Truth. This is achieved by going through defined stages of education under the guidance of a spiritual

leader (shaikh, pir, murshid) and by following strict discipline – all with sincere love for Allah. The process takes place in a state of trance (jazba) or through the acquisition of the divine Light - hidden knowledge (tajalli). All actions (prayers, physical effort, education) may be organized both individually and collectively, but the result for each person will be personal – that is, every murid (on the way of Sufi) can to a certain extent be awarded with divine, esoteric knowledge.

The interrelation and contradiction between philosophy and theology have always been present in Sufism. Pantheistic and dualistic ideas played an important role in the development of Sufi philosophy. This doctrine is derived not from the laws of existence and development, but from divine will which substantiates religion.

It is taken for granted that Sufi approaches to theological interpretations of the world were discovered by a great sheikh - Ibn Arabi and his teaching “vahdatul vudjut” (Unity of Being). However, during our study we found that according to Ibn Arabi, these teachings were first offered by Hakim al-Tirmidhi. This allowed us to assume that the philosophy of Sufism was created in the IX century by the great thinkers of the ancient Uzbek land – long before official recognition.

At all stages of formation and development of Sufi views the idea of God, the human being and the world have been studied in an integrated and thorough way. The uniqueness, absoluteness and eternity of God are confirmed in its ontological concept.

The study of social and cultural determinants of Sufism shows that its formation and development is directly connected with a theological attitude to the world. During the strong development of natural sciences in the IX-XII centuries, thinkers explained the integrity and the dialectics of life (human and mind) as based on a "first cause" - Allah. Although the Truth is whole, that it can be realized in different ways was proved in the course of research by numerous Sufi tarikats.

The contradictions between the philosophical explanation of life from the standpoint of logics and the Sufi idea of esoteric science mastered through personal trance were

considered insurmountable. Only through the application of the principles of a new science – Synergetics – can we now articulate both points of views. Conclusions on the principles of self-organization, lack of stable uniformity, non-linear movements create a completely new direction in the world of social science. We can now further study and develop philosophical, theological, and Sufi theories of knowledge based on synergetic principles. According to the Russian academician A. E. Akimov, “One of the ways of knowing the world is the eastern method, by which knowledge is obtained in an esoteric way, for example, in a state of meditation. For some reason, this path was forgotten and therefore an extremely difficult western path leading to the truth was formed. We followed this path for a thousand years and reached the knowledge known in the East three thousand years ago”[3]. A synergetic approach to reality confirms the above conclusions.

In conclusion, we can state that Sufism as an integral theoretical, ideological, philosophical, theological doctrine is a fully formed system with an important, specific role in the moral and ethical development of the Muslim world. Foundations of the genesis and philosophy of Sufism as a harmonious holistic doctrine was formed in Iran and Syria in IX century. Zunnun Misri and Abu Abdullah Muhosibi were its founders. It was spread and evolved in the east of the Muslim world, particularly in Central Asia, in the IX-XI centuries.

In the early years of Islam the terms "at-tasawwuf," and "as-Sufi" (Sufism) were not widely used. Instead, the concepts of "zuhd" (ascetism), "zahid" (ascet), "obid"(pilgrim) were used.

The dissemination and development of Sufism in Maverannakhr (Maverannakhr - between two rivers - the Amu Darya and the Syr Darya) is associated with the names of Abu Abdurahman Sulami (died в 1021г.; Sulami 1969), Abdullah Ansari Harawi (died в 1089 г.), and HuzhviriDzhullabi.

One of the oldest sources on the history of Sufi doctrine is the "Tazkiratul awliya" by Shaykh Fariduddin Attar, which includes the biographies of 70 most famous Sufis. The

"Nasoimulmuhabbat" by Alisher Navoi are valuable sources for studying the history of Sufism in Central Asia. The life and works of Shaykhs in the period up to the end of XV century are described in these works. Compositions by Fariddin Ali bin Husayn Voizi Koshifi, written under the pseudonym Safi, and his "Rashahotayn al Hayot" are also considered solid works on Sufism.

Contradiction between theology and Sufism was eliminated by scientific research and the findings of Abu Homid al Ghazali, the great thinker of the Middle Ages.

Sufi doctrine was widely spread among Muslims. An inner social stratification of Sufi schools began. The difference between liberal (monotheistic), ecstatic and pantheistic Sufism became apparent.

The "khanaka" temporary housing played a large role in the formation and further theoretical and ideological improvement of Sufism. It appeared as a united centre in Khorasan, Maverannakhr, and later in western Iran, Syria, Egypt, and India (in IX-XI centuries).

Since the end of X century, after the establishment of Sufi studentmentor (murshid-murid) khanaka became available. Later the temporary housing became a place of pilgrimage to the holy mentors (awliya).

Theology plays leading role in the philosophy of Sufism. Sufi philosophy is based on the concept of dissolution of the human spirit "ruh" in Allah - "fano". This leads to existence in Allah - "baqo". This concept originated in the early Middle Ages. According to the teachings of Bayazid Bistami, passionate love of Allah leads a person to a state of intoxication - "zikr". As a result of sincere ardent feelings (trance), boundless love leads one to merge with God. Under the influence of this esoteric condition a man can forget his "ego" and dissolve in God so as to acquire divine qualities and hidden knowledge. Love's aspiration towards Allah is an important element of Sufi philosophy.

Questions of tarikats (paths) and their various directions is crucial to Sufi teachings. In the activity of tarikats requirements of shariat are accepted as stable, however, in reality they differ from each other as they focus on different

features of confession and religious practice. The characteristics of main tarikats have been thoroughly researched. There are 9 "positions" in Sufism - tavba (repentance), vara (diligence), zuhd (abstinence), faqr (poverty), sabr (patience), havf (fear), rajo (hope), tavakkul (trust in Allah), rizo (consent). Some researchers added kanoat (satisfaction), sidq (sincerity, honesty), and шукр (satisfaction). However, the first nine positions incorporate the remaining. According to Sufi teaching and as a result of experiencing these paths one can travel the path to Allah (siyrisuluk); in Allah (sayfulloh); with Allah (saymallah); from Allah (sayranillah).

Sufi theories are united by an adherence to Shariat (fundamental laws of Islam): however, they differ from one another on performed rituals and sometimes in their appearance as well.

For example, they often differ on the performance of "zikr" - remembering names and praises for Allah. In the tariqat (mystical Sufi "way" to God) Kodiriya these are performed standing, but in Nakshbandiya they are performed sitting; in Hilvatiya they are performed loudly but in Nakshbandiya they are performed mentally, silently. In Tayfuriya the practice leading to self-abandonment of Sufi is considered to be the peak in aska. By contrast, in Junaidiya self-abandonment or "intoxication" is ignored - it is believed that all the mysterious actions involved should be performed in a sober state, consciously. Moreover, tarikats differ on defining steps of Sufi education leading to the murids- makams (position).

The number of positions also vary depending on the tarikats. For instance, in Kubroviya they are 10, while in Hakimiya they are 7. However, the aim of all tarikats and their branches is the same - to acquire absolute perfection and honour one's meeting with Allah.

The results of our research show that theological Sufism – summarizing the idea about Allah, his uniqueness, as well as self-destruction in Allah (fano), stay in Allah (bako) and absolute Truth – appears as a particular religious outlook, expressing the idea of integrity of Allah, man, society, and the world.

The formation and development of the Sufi teachings in Central Asia.

The attitudes by the great medieval scholars of Maverannakhr towards Islam and Sufism differed on a number of features. For instance, Abu Nasr Farabi[4] stating the role of creator of Allah, limited his Will to creative activity alone. All else is ruled by the objective laws of development. In the chapter "City of fools" of his book "City of Wiseman," he described deeds and judgments by "False Sufis". He criticized hermitry and retirement from public activities undertaken by Sufis and related these to the category of destructive ideas typical to evil men.

The views by Ibn Sina (Avicenna) on Sufism also differ from tradition. They are connected with the attitude of the great Shaykh to the ideas of pantheism. His appeal is important to Sufi attempts to popularize general positions and approaches

to philosophical questions about the forms of matter. Ibn Sina called true Sufis "friends of the Truth." He divided "Truth seekers" into three groups: Zahids – who limit themselves to the satisfaction of worldly needs; Abids – who strictly observe and follow customs and rituals according to Shariat; Arifs (also called Gnostics) - proponents of knowledge and comprehension of Allah through intelligence and reason. Arifs' main objective is to retire from the sensual world so as to attain harmony with the spiritual world. Ibn Sina was called "shayhurras" by his people, that is, the chief mentor of the Sufis for his merits of objective evaluation and participation to the improvement of Sufism.

Another great scholar of our country, Abu Rayhan Biruni, explained his clear attitude towards Sufism through specific statements and made great contributions to the further development of the cause. His attitude to Sufism, as a scientist naturalist, is significant for its originality. He stated that the term "Sufi" derives from the last syllable of the word "philosophy". Although later this was not confirmed, the idea indicates that Biruni tried to integrate a philosophical outlook with Sufi ideology[5]. His work dedicated to Indian training – Yoga – contributed to the further improvement of Sufism's physical and spiritual education.

Among the well-known thinkers of Central Asia Omar Khayyam should be noted. He was born in Nishapur but was formed as a talented scientist poet and philosopher in the cities of Samarkand and Bukhara (modern Uzbekistan). His position towards Sufism is different for its distinctive attitude toward pantheistic views of teaching. These were expressed in his Rubais- quatrains, which honoured the author's place in the history of Sufism and its further development[6]. The honourable nickname "Giasad-din" - "Helps faith" – indicates that he was able to achieve considerable success in the field of theology. Omar Khayyam was a pantheist. For him, the individual "I", whose fate is predetermined by Allah, is also crucial in this life.

The scientific legacy of the great scientist Mahmud Zamakhshari from Khorezm, is the invaluable contribution to the strengthening of religion - a philosophy most relevant to the present time. Among his numerous works we find the most famous is "Al-Kashshof" – one of the most perfect commentaries on the Quran.

One of the great thinkers of the early Middle Ages, Abu Abdullo Muhammad ibn Ali ibn Hasan ibn Bashir al-Tirmidhi, was called "al Hakim" (wise) by his people for his wisdom and knowledge in various sciences. In the history of Sufism, he was known as the founder of the Tarikat Hakimiya. Considering the perfection of the tarikat, some Sufis reckoned him even as a madhhab of Islam[7]. Researching Tirmidhi's activity one can find a Neoplatonic approach to the creation, existence, and development of the world. In his works, he strongly defended the idea of the existence and uniqueness of Allah with Muhammad as his last prophet. He confirmed that one can approach Allah by undertaking certain stages so as to become a Sufi.

This practice is basically similar in all classical Sufi tarikats. Tirmidhi's four "destinations" (out of seven) are different. In his work "Manozolul-ibominal-iboda" (Destination in prayer while praying) they are called 1) "tavba manzili" (repentance destination); 2) "dunyoda zohidlik manzili" (poverty); 3) "adovatun nafs" (the struggle with his animal soul); 4) "muhabbat manzili" (love); 5) "qat'ul havo" (kill an animal

soul); 6) "qo'rquv manzili" (fear); 7) "qurbat manzili" (grateful attention of Allah to them[8];.

It can be seen that the first three destinations coincide with traditional Sufi destinations. The remaining four were commented by the author as follows:

The love destination - after the passage of the first three destinations God's slaves are rewarded with the love of the Creator. The traveller cannot completely kill the animal soul and overcome worldly needs at the former destinations alone. On pulling out the roots, he focuses on the retirement of desire in his animal soul (нафс); The fear destination - "the memories of the days when they ran away from Allah put them in horror. It stopped them from taking any action, fear lessened the appeal to nafs. They lost taste and peace, were given wealth by Allah, and rushed into the parking destination forgetting about the occupation of a place in the Qurbat destination". The Qurbat destination "for their sincere appeal to God, He showed gratitude lifting the veil between them. He smashed their animal cravings, killing their animal desires".

The author brings such evidence and statements from the Koran and the Hadith about features, requirements, and the value of these destinations – all important elements in the formation of a harmoniously developed personality and still relevant in our society today. For example, in the book the words of our prophet are given: "The best war is a war against his nafs. Then, to search good and stop evil is perfection."

Mansur Muhammad Samarkandi Moturudi's works take an incomparable place in the history of our own spirituality. He is the founder of Kalam (rationalist theology) in Central Asia. The relationship between Kalam and classical Sufism is clear. The traditional Sufi worldview often manifests itself as the philosophical-rational foundation of Kalam. According to Moturudi's teachings, all sins and evil, although happening by the will of Allah, are not done at his request (Rizvon). Allah created man with free will – man is entitled to options. All the actions one wilfully pursues in life will be judged and sentenced after death. In every man's good deeds, one is helped by Allah; otherwise, Allah turns away and allows each man to sin.

Moturidi has been a model of moral courage for generations and was highly regarded in the Islamic world as a "reformer of the Muslim faith" – a testament to the ingenuity and perseverance of this great man. The reason why the Moturidia school is so popular in the East is that its ideas are proof that truth, goodness, and humanity lay at the core of Islam[9].

The founder of Turkish Sufism was Ahmad Yasawi (1103-1166). One of the spreading tarikats in Islam was named after him. In his poems he regularly referred to the definition of what is permitted and forbidden (halal-haram). In his "Hikmat" (Wisdom) he presents religion, Iman (the spiritual essence of a Muslim), devotion to become close to Allah, constancy in faith, as well as physical and spiritual purity in life. His essay "Faqrnoma" (Ode to poverty) is seen as the theoretical source of Sufism as practiced in Tarikat Yassaviya. It indicates 40 conditions of the state of being dervish (dervish - one of the names of Sufi): ten conditions refer to the "Shariyat", ten to the "Tariqat", "Ma'rifat" (mystical knowledge, awareness) and ten to the "haqiqat" (true reality). These were the four "destinations" in the way to the contemplation of and fellowship with God[10]. The allegories and his "Хикмат" combined ideas calling a person towards self improvement. They remain relevant in the formation of a harmoniously developed person today.

Khoja Abdukholik Gidzhuvani received the high national recognition as "Khoja of the whole world" and was the founder of the Tarikat Khojagoni. His teachings called for the mastering of different professions, as well as knowledge and searching for permitted sustenance (Rizq) through honest labour. His vision is highlighted through the wisdom contained in his essay "Vasiyatnoma".

Gidzhuvani enriched Sufism with silent and peaceful zikr (recitation of the names of Allah). He developed eight rules of tarikat Khojagoni. Today the urgency of such rules as "Hush dar dam" (consciousness at every breath), "Nazar bar kadam" (vigilance at every step), "Safar darvatan" (traveling around the material and spiritual world of man), "Hilvat dar anjuman"

(peace in a society) "Yod card" (remember), "Bozgasht" (repeat or recall), "Nigohdosht" (mean, see) "Yoddosht" (own memory) are covered in detail and proved in the dissertation[11].

Shaykh Najmuddin Kubro, a compatriot, contributed significantly to the improvement of Sufi philosophy. The origin of many tarikats is linked to him.

Great shaykhs such as Mazhididdin Baghdadi, Farididdin Attar, Najmiddin Razi, and Sayfiddin Bokharzi – a follower of the Kubraviya school – were all his students (murids). That is why his nation called him "Valitarosh" - "the creator of the saints".

The ten rules of the tarikat Kubroviya – tavba (repentance), zuhd fid-dun'ya (asceticism), tawakkul al Allah (belief in divine grace or; giving up your will and surrendering yourself to God), kano'a (be content with what you own), uzlat (seclusion, solitude), mulozimat al-zikr (remembering the names of God), tavadjual Allah (struggle with your needs, desires), sabr (patience), murokaba (self-control and introspection), rido (satisfaction with one's lot, no matter how difficult), all required strict adherence by followers and were designed to shape and improve the religion of individual Muslims. These rules are reflected in Sufi practice of the Yassaviya and Naqshbandi tarikats.

Further development and adaption to real-life requirements are found in the teachings and practice of the founder of the Naqshbandi tarikat, Bahovutdin Balogardon (prevents from bad luck) Naqshband. In a tarikat, the goal of life is to pursue divine Truth. This desire is externally based on shariat; internally, it pursues hidden knowledge through Sufi techniques. Such techniques and paths determine what obstacles need to be overcome to achieve the goal of Truth.

"He who knows himself knows God" is one of the principles of Sufism. The realization of the "I" is one of the shortest ways to achieve the goal of reaching Allah. The life-affirming wisdom "Heart with Allah, hands at work" created by Naqshbandi, expresses the essence of high Islamic morals, and remains truly relevant today.

The current state of Sufism in Uzbekistan
The state of Sufi studies in the last century shows that most followers of traditional Sufi views, not going beyond the requirements of Shariat, have been performing their religious duties modestly and without any intentional appearance. Most operate in a variety of public and religious institutions in both the domestic and foreign policy areas; they actively participate in the development and support of high spirituality so necessary to the building of a new democratic society in our country. They are currently at the forefront in the battle for the true faith, struggling against the distortion of Islam installations. Modern Shaikhs in Uzbekistan are different from other citizens only as concerns their modesty and high culture – an inner world of solid knowledge, true faith in God and active participation in the social and political life of the community.

However, modern Sufism witnesses the formation of various informal associations of "false Sufis" under the name of "tarikats" as a result of democratic reforms and a growth in religious activity. Behind the guise of "tarikats" are often hidden concrete material interests of selfish leaders and their attempts to attract new supporters. Extracts from the Koran, Hadis, are erratically adapted to various whimsies and purposes by those lacking proper theological training. In this research recommendations are given regarding how to handle such manifestations.

The same mistakes are repeated even after being criticised and banned by classics of Sufism, scholars of Islamic law (fiqh). The false exaltation of these spiritual leaders, as well as the exaggeration of their spiritual and mystical abilities, lead to personality cults – and hence to one of the greatest sins, shirk (idolatry). Official confessional institutions (scientists and experts) are constantly explaining the essence of classical Sufism and warning against unprofessional interpretations of the canons of Islam: for instance, tarikats as "Naqshbandi-mudzhaddiya Husayn", "Nursafardiya", "black headdress" (qorasallalilar), "Enlightenment" (marifatchilar) and others. Uzbek nationhood is inextricably linked to spirituality.

In today's difficult times one of the most important tasks is to protect the youth from destructive ideas, as well as clarify the essence and the true intentions of classical authors. This must be achieved through mass media and other forms of propaganda and agitation. It is necessary to educate young people on the basis of teaching by Imam Bukhari, Naqshbandi, Yassavi, as others. Our young must learn to distinguish between those who have only selfish intentions disguised as 'belief' and true Muslims capable of bringing ancient truths to future generations.

It is known that marginalizing spirituality for the sake of wealth (in other words, absolute pragmatism) is harmful to society. One of the most important tasks of religion is to ensure active participation by members of the community in solving social problems – the establishment of friendly relations, the transformation of daily needs so as to build tolerance and harmony within society.

The ultimate goal of Sufism is to build a responsible attitude to these issues by the citizenry and ensuring their conscious and active participation in social life by appealing to personal spiritual perfection. This can become an integral part in the national strategy for the formation of harmoniously developed persons. Sufism has much to offer to the building of a moral civil society composed of honest, moral, spiritually uplifted individuals. Harmony between religion and society confirms that the community is on the right path towards development. This will be translated in the progress accomplished in all spheres of political, economic, and cultural life.

Investigating past experiences and achieved progress in building national, cultural, and religious wellbeing of society has revealed that harmonious individual spirituality is internationally important and should be applied all over the world. This would help overcome religious terrorism, fundamentalism and extremism plaguing some Muslim regions and would avoid their future occurrence.

CONCLUSION

Sufism originated and developed on the basis of Islam, widely utilizing the Koran and the Hadith.

It did originally develop in opposition to traditional Islam and was much criticised throughout its history. However, it did present a significant potential to reform obsolete forms of fundamentalism; indeed, at this task it had great success.

At present, in the conditions of all-screaming globalization, including in the sphere of society's spiritual life, there is a growing interest in Sufism among believers in the world. The well-known Russian scientist A. D. Knysh states: "Sufis say: you don't have to try to fight fate, you just have to rely on the Lord and not dwell on the momentary, transient. I practice this all the time. Sufism can teach a lot to both Muslims and non-Muslims, for example, to make a person's life more meaningful and calmer"[12].

- Sufism is a religious-philosophical doctrine. Its main ideas about God, existence, nature, and man mean that it is a philosophical worldview. It was introduced to public awareness along with both rational and irrational forms of knowledge of God and His creatures. Being at the forefront of intellectual knowledge of his time, and sometimes mixed with philosophical views, Sufism emerged as religious freethinking.

- Sufism gained influence over the socio-politics and culture of the Muslim world for a long time. This is because Sufism could meet important demands by various strata of Muslim societies. Sufi ideas were properly explained to both rich and poor. In general, Sufism in the early stages of its development expressed a form of opposition to social injustice in the political systems and ideologies of the time. Performances by famous Sufis in the defence of working people also served to further spread their teachings. From the very beginning Sufi followers encouraged rulers to be kind and honest.

- One of the most important topics in Sufi teachings regards man and his individual capabilities. Through its ideal of attachment to Allah Sufism gained unprecedented heights of popularity and authority. A coherent system of principles for the formation of the perfect man, who could achieve this cherished goal, was developed. Most these principles remain relevant to this day.

- Applying the scientific principles of a new science –Synergetics – in the study of the mystical teachings of Sufism allows for an approximation of two opposing approaches – materialistic and idealistic – to the main issues of modern philosophy. The study showed the existence of synergistic principles as an attractor, bifurcation, fluctuation dissipative state, the birth and return to the chaos in the formation of Sufi personality.

- A resolute and sometimes bloody struggle between different religious sects and trends occurred in the formation of Sufism as a philosophical doctrine. These contradictions were resolved only through scientific research of Imam Ghazali, which allowed the official Muslim world to become "reconciled" with Sufism.

- The great Sufi thinkers of Central Asia, particularly from Uzbek lands, played an important role in the formation and development of spiritual culture and in a Renaissance in the Muslim Middle East. World-known Sufis such as Imam Bukhari, Iso Tirmidhi, Imam Moturidi, Hakim al Tirmidhi, Ahmad Yassavi, Bahouddin Naqshband, and dozens of other holy shaykhs highly raised the authority of both Islam and Sufism teachings. Historical truths were unanimously confirmed by the world community of scholars.

- Building a sense of pride in one's homeland, history, and contribution by one's ancestors to the development of world civilization are important components of patriotism. Achievements by historical figures, including well-known scientists, philosophers, poets, and Sufis should be widely promoted. For example, with the birth of one of the most common ideas of Sufism –Vahdatul vujud (Unity of Being) - Ibn Arabi promoted the ideas of Hakim at-Tirmidhi. • The spiritual and ideological bases of Sufism express religious and ethnic tolerance. These were instrumental in the spread of ideas of humanism and solidarity of Islam among the population of Maverannakhr.

- The difference between Uzbek followers of classical Sufism and others is that they encourage public activity, as well as love and tolerance towards others. They promote modesty, diligence, honesty, and loyalty to the truth –all

crucial to the spiritual education of new generations. Most actively participate in the realization of both internal and external politics of the state working with the Republic's official religious institutions.

- We live a difficult period of intensified international terrorism, often hidden behind slogans of religious fundamentalism calling for extremist acts. Unfortunately, some weak-willed boys and girls are under the influence of these scams. Spiritual education and the use of certain principles of Sufism are crucial to the full development and purification of the young so that these citizens become able to differentiate creative ideas from destructive ones.

- Over the past few years certain individuals turned Tarikat management into an official position and method for material enrichment through the expansion of their followers. Joining spiritually unstable people into large groups blindly following the recommendations of unfit teachers often lacking proper Sufi training may become fertile ground for those who wish to destroy the social and political stability of our homeland – trying to expand "jihadists", extremists, religious fundamentalists, and other simply odious people.

- That is why it is necessary to use mass media effectively to inform people about the existence of various tarikats, as well as their activities, goals, and tasks. We must coordinate the activities by state and religious institutions, makhallas[13] (organs of local self-government), educators, and all intelligent people so as to develop high spirituality among the citizenry and prevent the misuse of religious and false interpretations of Sufi ideas for selfish purposes.

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