

**IDEOLOGICAL SOURCES AND METHODOLOGICAL ISSUES OF THE  
TEACHING OF SUFISM**

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**Annotation.** This article analyzes the theoretical issues of the teaching of Sufism, the processes of its formation and the aspects related to its methodological problems. Along with the study of the heritage of Sufism, which has its own place in the history of Sufism, attention is paid to the ideological sources of Sufism.

**Key words.** Sufism, madhhab, mercy, kindness, religion, Qur'an, Sunnah, speech, criticism, jurist, asceticism, piety, status, knowledge, ethics.

It is known that Sufism did not present itself as a doctrine distant from Islam or as a movement unfamiliar to it. The interrelationship between the Tariqat and the Sharia is precisely because the founder of the Hanbali tariqat, Ahmad b. Hanbal (d. 241/855) took a very strong position against al-Haris al-Muhasibi (d. 243/857), one of the early theorists of Sufism in the 9<sup>th</sup> century. In the 12th century, the Hanbali 'Abdul Qadir al-Jilani (d. 562/1167) was the founder of the Qadiriya tariqat [1,119.]. Sufism was not a doctrine consisting of ideas based on a particular sect or personal profession of a sheikh. As noted by Professor I. Hakkulov, the history of Sufism is very long, and at the same time, it is an extremely complex history. During the Prophet's time, all Islamic sciences were common, and there were no divisions such as jurisprudence, kalam, and Sufism.

Although the word Sufism does not appear in the Qur'an, it derives its strength from the Quran and the Sunnah. This Sufism was hardly used even during the time of Prophet Muhammad. The essence of Sufism is to beautify morals with asceticism and piety, to achieve perfection by polishing the soul and freeing the soul from the image with the power of contemplation. In this sense, Sufism can also be called the science of behavior, soul, and state. Its language has also been described as “the language of birds”, “the language of the heart”.

Sufism is a reforming doctrine that purifies the human heart and inner being. Its idea is to reform a person, elevate his heart, and achieve God's approval, and aims to make a person achieve “bliss of two worlds”.

Sufism elevates a person to high ranks with the experience of cultivating lust, purifying the soul, and achieving beautiful morality. It also pushes towards a “perfect” self that is completely free from other beings. According to Sheikh Suhrawardy, the beginning of Sufism is knowledge, the middle is action, and the end is divine love. Knowledge directs the goal to discovery, action helps the seeker, love leads a person to God. Therefore, special attention should be paid to Sufism sects and their world of meaning. It is important to know the impermanence of the world and not to turn it into an idol, and not to turn away from the demands of love, mercy and kindness because of the affairs and worries of the transitory world. The idea of glorifying a person is the realization of his identity and the fact that he is the most honorable of all creatures in the world.

Sufism is not something foreign or appended to Islam. The famous Arab Sufi scholar Abul A'la Afifi evaluates Sufism as a “Spiritual revolution in Islam.” Sufism, he argues, is a violent revolution against the dry, narrow concepts used by philosophers, theologians, and jurists. Sufism brought a new spirit to Islam. A person who can understand this spirit correctly understands the spirit of Islamic education, and a person who misunderstands it also misunderstands it. Therefore, looking for the origin of Sufism in ancient Greece, Indian culture or Persian liberalism is nothing but choosing an unscientific path. Sufism embodies a number of complexities and contradictions. In order to

understand it properly and to use it as much as possible, Sufism should be studied separately in several parts.

The first of them is the history of Sufism. In general, without knowing this history, it is difficult to put forward reliable opinions about the reasons for the emergence of Sufism, the contradictions in the process of formation and development, the principles of Sufism in the period after the emergence of Sufism, tariqat and unity.

The second is understood as an interest in the institution that reflects the practice of Sufism, that is, interest in the tariqat. From today's point of view, tariqat has already lived its life as an educational system. Reviving it in its previous forms is unthinkable. But it can be used to purify morals, improve the soul and mind, and solve problems in spiritual life. At the same time, a murid or taliban should surrender himself completely to the will of the sheikh, like the sufis who are denounced as inferior sufis, wandering around the streets and begging from door to door like the sufis, who are condemned as lesser sufis, wandering around the streets and begging from door to door, deliberately withdrawing themselves from the working people, doing karamatfurus, dancing to the sky, completely lost its significance not only for today, for the future.

So, the theoretical concepts and ideas of Sufism, its content and ideological essence are considered important. It is worth noting that each sheikh relied on his personal experience and did not recognize it as a single tariqa or experience. The diversity of the tariqats shows that their status levels were also different. However, the purpose of attaining the will of God is to find His pleasure.

The third part is the literature of Sufism. Compared to art, philosophy, music, the connection of Sufism with fiction is much deeper and larger. However, the Sufi "symbol, metaphor" that occupies a place in the classical literature of the East is the same thing, the same creative phenomenon, with the literature mobilized for the promotion of Sufi thought, rules, meaning, concepts and truths, i.e. ascetic literature, tariqat literature. If the same aspect of the matter is not taken into account, like it or not, the artistic features of classical literature will be left out of imagination. Sufism developed artistic thinking, enriched it with new ideas. It introduced humanitarian ideas that served as the basis for a new direction in literature. The reflection of the relationship between the universe and man in literary works made the human race a central issue in new topics.

There is another serious issue in Sufism. According to some scholars, there was a Sufism of the Awami, and the Sufism of the members of Faqih was not similar to it. In the same way, the Sufism of Obid and the Sufism of the mystic and dervish are also distinguished from each other. The Sufism learned from Imam Ghazali's "Ihya ul-Ulumidin" is the Sufism of the nasih. Reading and studying the works of Sheikh Akbar Muhyiddin ibn Arabi is the Sufism of a philosopher. Similarly, logicians and methodologists had their own Sufism. Sufism expressed the spiritual and moral needs of people of extremely different levels, worldviews and positions, from the common man to the intellectual, from that to the thinker, creator and scholar.

So, how Sufism was formed in the distant past and in what ways and directions it developed, if it is studied as a whole, there is no doubt that Sufism was not only a truly spiritual way of life, but also a doctrine related to politics, economy, science and art, education and training. Human destiny and upbringing are at the center of all religious, moral and philosophical teachings in the world. This is natural, of course. Because the influence of a teaching that is deeply interested in human fate and education and does not show activity is due to itself, so its life will not be prolonged. There are few teachings that can match Sufism in terms of historical status.

During the period of the former Shura regime, scholars from various fields of science tried to separate Sufism from Islam, showing it as a current of thought that was against it or in opposition. Sufism is Sufism with the concepts of Holy Quran, Hadith and Sharia. Otherwise, the opinions expressed about Sufism, divine love, and perfection will not acquire an effective significance and value. It is known that all roads and streams of understanding in the Muslim

world, free from falsehood, all kinds of intrigues and ignorance, lead directly to Muhammadiyah. This idea is also fully applicable to Sufism. In order to be satisfactorily convinced of this, it is necessary to get acquainted with the ascetic stage of Sufism and the practical life, reasoning and conclusions of the first Sufis.

As we mentioned above, by the 10<sup>th</sup> and especially the 12<sup>th</sup> centuries, negative changes and distortions in beliefs began to prevail. In Sufism, forgery, trickery, deception and hypocrisy are rampant. This can be easily understood from the regretful criticisms of the classic Sufi scholars. Abu Bakr Kalabadi notes that he wrote in order to preserve the purity of Sufism and to tell the truth about true Sufis, the essence of the tariqat, and to prove that Sufism is based on the humanitarian ideals of Islam. Abu Bakr Kalabadi writes in this regard: “This situation forced us to show the sects of Sufism through this book, to explain their ornaments and inner worlds, tawhid, quality and other concepts, which seemed doubtful to those who did not know their ways and did not serve the Mashaikhs” [2,67]. At the same time, he expressed his opinion about their qualities and characteristics: Abu Bakr Kalabadi in the preface of the work “At-ta'arruf” says: “...the enlightened pure who can see invisible things, who goes to kings in dervish clothes, who suppresses the differences of tribes, who has all human qualities in himself, who is a source of documents and proofs, whose ears are listening, who has a pure heart, whose descriptions have not been widely spread. In this, the meaning of the path taken by the people of the Tariqat from humanity to theology can be seen more clearly. In this sense, the most magnificent, the most enjoyable, the most fruitful field of thinking in Sufism is knowledge and enlightenment. So, to be enlightened, to reach its secrets is not just an external blessing or power brought into the human mind or soul, rather, in addition to having the mental and spiritual power that arises from the divine presence of a person, in the words of Abu Bakr Kalabadi, it is necessary to achieve the divine blessing and be worthy of it.

In this direction, the thoughts of Abu Nasr Sarraj also enrich our views about that period. According to him, there are too many people who argue about Sufism today. Imitating the Sufis, the number of allusive speakers on Sufi topics increased. Each of these groups also has works written with their own phrases. However, the first masters who spoke about Sufism, did not say or write anything without opening up to the world, surrendering their egos to observation, humility, and ecstasy. Such words explaining the history of corruption and violation of Sufism are often mentioned in authoritative sources.

Hujviri, the science of Sufism almost disappeared. The situation is the same, especially in our countries, which have turned away from the path of pleasure. Now neither the elite nor the common people can go beyond mentioning the words and expressions of Sufism, he says.

As a result, together with the acceptable and acceptable Sufism, Sufism also appeared, which leads people astray from the path of Truth and deprives them of the pleasure of enlightenment, which means that it is rejected. There is a Sufism that Mawdudi discussed in this regard, which we find acceptable and acceptable. There is another form of Sufism that we reject and criticize. There is another Sufism that we want to reform and tashih, he says. According to Mawdudi's description, the second type of Sufism is mysticism, which is a mixture of Greek, Indian, Jewish, and Zoroastrian philosophies, and propagates false ideas. Therefore, when interested in Sufism and tariqat, it is meant to pay special attention to the process of Sufism, which came to the world before and after Islam, and whose tariqat gained a position as a unique continuation of Muhammadiyya.

Wali, Arif or Sheikhs interpret this blessed and holy path according to their intuition, observation and style of expression. For example, Khoja Abdulkhaliq Gijduvani walked this path with asceticism and piety, while Jalaluddin Rumi walked with love and pleasure. However, neither Gijduvani nor Rumi ever thought of changing this incomparable and unique path according to their nature and desire. It is important to know the lovers of truth - lovers of truth, mujtahids - mujtahids,

people of knowledge - owners of knowledge. For this purpose, it is necessary to study primary sources.

It is known that Maulana Rumi and Muhyiddin Ibn Arabi opposed Fakhriddin Razi's Greek philosophy in an Islamic way. In several places of "Masnavi" Mawlana says that although he is a very knowledgeable person, Fakhriddin Razi did not reach the truth because he only followed the path of external knowledge. Ibn Arabi, in his letter to Razi, recommends him to enter the path of Sufism in order to acquire the truth. Disputes arose between theological sciences and philosophy, which were formed by the middle ages in general. The teachings on the path to the truth have improved somewhat.

The difference between the outer and the inner knowledge, that is, the identity, is explained in a treatise as follows: "The knowledge of Zahir is not free from doubt due to the fact that it has been passed from group to group until the time of the Messenger of God. And the knowledge of the inner world, "We have given him special knowledge" (Kahf, verse 65) is free of doubt because it is received directly from God according to the divine judgment. Also, "all the books discussing inner science are based on verses and hadiths" [3,30]. First of all, in science, the power of guardianship and the privilege of wisdom were believed. That is why great Sufi scholars have written down interesting and noteworthy thoughts about the uniqueness of this science, the principle of meaning and the secrets of its mastery.

To live the Sufi life, to practice the requirements and conditions of this path, it is necessary to belong to a great sheikh. It is difficult to learn Sufism without a sheikh, teacher and guide, just as practical sciences such as music, visual arts, painting and other handicrafts cannot be learned without a teacher. In Sufism, those who followed the path of Sufism in the first three centuries did not have a fighting spirit, enthusiasm for freedom and initiative. In much later times, uncompromising discipline, the concept of unconditional obedience to the sheikh was the priority. However, in Salafi Sufism, there was no such view against the tradition. That's why in the Naqshbandi tariqat, excessive dieting and indulgence were completely eliminated.

As Haris Muhsin pointed out, they show a lot of incentive to avoid people and withdraw into solitude. But there is a trick in this grandiosity. After all, their real goal is to be famous. They make their hearts happy by pretending to be a savior, they are arrogant and prideful looking at others, and the claim of closeness to God does not allow them to see their own sin.

The founders of the order, who deeply felt the consequences of such tricks and deviations, warned many people, including young people, about the immorality, selfishness, and moral degradation carried out in the name of Sufism. This meaning is embodied in the words of Khoja Ahmed Yassavi, "Sufism was a thing in ancient times, now it is a dream."

Sufism is purifying the soul with prayer, recitation, love, enlightenment, devoting one's being to true love, saving the heart from sin, fulfilling all the commands of God, and avoiding forbidden deeds. Sufism is a service to the path of devotion and compassion, mercy and devotion, overcoming selfishness, arrogance, surrender to external achievement and success.

Sufism belonging to Attar, Rumi, Yassavi, and Gijduvanis was a Sufism that makes a divana a vali, a fool wise, a slave a sultan, and a drop ocean. With him, limitations and spiritual blindness disappear, and the soul, which has become ruined due to lust and worldly greed, is renewed and beautified by its absolute love. It was the main goal of the Sufis to sweep away the soul, shallow, dirty concepts from the heart, to free the soul from self-dependence and subordination to freedom.

If we look at the history, the malomatia movement appeared in Nishapur in the second half of the 9th century, and its main idea was self-cultivation and the path of mathematics. What distinguishes the Malomati from other contemporary Sufi categories is that they focused on treating lust from vices in order to achieve sincerity in the presence of God. One of the main doctrines of Malomatia is: not to wear special clothes; preferring secret dhikr over public dhikr; Some of its rules, such as refraining

from wandering aimlessly, were adopted by the Naqshbandi tariqat, which emerged in the 15th century [4,155].

Although the Malomatia movement occupies an important place in the history of Islam, there are very few sources about this movement. The most famous of these sources is the work of Abdurrahman al-Sulami (d. 412/1021) from Nishapur “Risala al-malomatiyya”. On the one hand, the author was one of the followers of Abu Amr Isma’il Nujaid, a well-known student of one of the famous sheikhs of Malomatia (d. 298/910), and on the other hand, he was his maternal grandfather. Most of the research on malomathy is based on this work. But “Risala al-malomatiyya” was not written by Al-Sulami as a historical document. The work was written to defend the Malomatia movement, to which his teacher and relative belonged, from later claims. “Kashf al-mahjub” by al-Hujwiri, who lived half a century after al-Sulami, and the famous work “Awarif al-maarif” by Shihabuddin Abu Hafs Umar al-Suhrawardi (540 631/1145-1234) are important sources as they cover theoretical issues. For example, al-Hujwiri in his work “Kashf al-Mahjub” took a unique position about the blamers and said, “A hypocrite believer does these things (good deeds) for the sake of hypocrisy knowingly in order to be seen by people. Blaming people knowingly make people hate themselves. Both they and these think about people’s thoughts” [7,30]. Despite this criticism, al-Hujwiri in “Kashf al-Mahjub” mentions malamatia among the ten acceptable mystical movements that existed in Khorasan in the 9th-10th centuries [8,140]. He even considers the blame worthy of the previous lines in this list, compiled according to Sharia compliance.

Shihabuddin Abu Hafs Umar al-Suhrawardi, in the book “Awarif al-ma’rif”, considers the people of Malomatia and Sufism to be different categories and says, among other things: “Malomathiya pay great attention to sincerity. They enjoy hiding their situations and actions and consider it “sincerity”. The fact that their state and deeds are revealed, just as the disobedient person's sin is revealed, disgusts them. The Malomati extols the attainment of Ikhlas and its firm hold, while the Sufi is lost in Ikhlas. Suhrawardi defines blame as an independent category, to indicate its level: “The fact that a blameworthy person hides his condition from others is a form of jealousy. He who is alone with his beloved does not want to be seen by a stranger. He who hates having strangers see his love for his beloved, attains pure love. Although this state is honorable, it is a vice and a defect in the Sufi’s path. Therefore, the blamer is ahead of the Sufi and behind the Sufi. According to al-Suhrawardi's definition, he places the blame between a mystic who has just entered the path of Sufism and a Sufi who has attained high ranks in wandering [6,75].

Sufism has theoretical aspects as well as practical features. Sufis discover divine truths by following a certain path in practice. They strongly relied on traditional Islamic sciences and emphasized inspiration. They created the Laduni science called “Irfan” by discovering it on the basis of inner experience and mental observation gathered as a result of certain mathematics. Sufis tried to reflect their experiences combined with pure faith in their behavior, lifestyle and social relations, that is, they combined their knowledge with practice.

The main idea of the path of Sufism is human perfection, and Sufis strived for this perfection by training the soul and purifying the soul. Thus, it can be observed that under the influence of Sufism, on the one hand, Sharia sciences, and on the other hand, the ideas specific to the science of wisdom and philosophy, the practical and spiritual methods of Sufis on the way to self-realization and the Truth were formed, and the theoretical foundations of this path were created. First of all, it should be noted that regardless of the field of science, in order to acquire sufficient knowledge and conduct detailed research, it is necessary to research researches, sources and special works related to that field.

In conclusion, the sources of Sufism and the philosophy of Islamic Sufism have been studied for centuries and continue to do so today. However, many manuscripts on Sufism are still waiting to be studied in several manuscript institutes. Many results have been achieved in the study of Sufi-philosophical ideas in Uzbekistan. Nevertheless, it is becoming known that research based on a new

approach is needed in the interpretation of Sufi ideas and in the proper clarification of contradictions in it. So, Islamic sciences in Movarounnahr have been of interest to foreign and local researchers.

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