

**SPIRITUAL BASIS AND FACTORS IN THE EMERGENCE OF MYSTICISM  
(QUR'AN ON THE BASIS OF KARIM VERSES AND HADITH SHARIF PROVERBS)**

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**Abstract.** In the article, the emergence of the doctrine of Sufism, the basis and factors that it is a doctrine that grew out of the Holy Qur'an and hadith, the period of asceticism of the doctrine of Sufism, the three stages of asceticism, attitude to asceticism and piety, asceticism and mysticism, the three stages of asceticism Scientific and theoretical information is provided about the career of Rabiyya al-Adawiyah and the emergence of Sufism literature.

**Key words:** mysticism, Sufi, Islamic source, verse, hadith, Islam.

There are also a number of controversial views on the emergence of Sufism. Some groups say that Sufism is a continuation of the philosophy founded by the Greeks, while others claim that Muslims took Sufism from Christianity. It is even possible to see the thoughts of Sufism, which came from Buddhism. It would not be wrong to say that the basis of making such a claim is the results of the research conducted by non-Muslim personalities about Eastern Muslim Sufism, the lack of sufficient Islamic knowledge in the author and reader of such scientific research. Another reason is that the doctrine of Sufism appeared in the field after the third century of the Hijri, and the words "Sufi" and "Sufi" were not found in the Qur'an and Hadith.

No matter how many different opinions there are about the genesis of Sufism, Islamic Sufism scholars have given their answers based on scientific evidence. The absence of the words "mysticism" and "Sufi" in the Qur'an and hadith is not a reason to conclude that the genesis of this teaching is related to non-Islamic teachings. Sheikh Muhammad Sadiq Muhammad Yusuf, a scholar of Islam, expressed a wonderful attitude about this: "... The Holy Qur'an and hadith are neither a dictionary nor a glossary of sciences. In addition, the name of other Islamic sciences did not appear in these two Masdars. If we deny something whose name is not mentioned in the Qur'an and Sunnah, we will have to give up a lot of things."

In the scientific field, there is a criterion of scientific proof of any opinion, proving it with facts. Accordingly, we will consider in detail that the genesis of Sufism goes back to Islamic sources, that Sufism grew directly from the essence of the Qur'an and Hadith.

In the process of getting acquainted with the theory of Sufism, we come across Sufism being studied in two ways: philosophical Sufism and Sunni Sufism. When talking about the source of Sufism, we need to clarify a little about these two concepts. Both types of Sufism are considered a product of the Islamic era, and they have their own characteristics that distinguish them. Sunni Sufism is a direction strictly based on the Qur'an and Hadith, while philosophical Sufism was formed a little later, and Sunni Sufism was influenced by various philosophical ideas and their ideas were mixed. is a view that is strongly rejected by the leaders. Philosophical Sufism representatives put forth philosophical and theoretical views such as the one entity, union, and hulul, which are somewhat close to the pantheistic ideas of Western philosophers (not exactly one). We know that there is a philosophy of "Pantheism" in the West. The views of pantheists are manifested in the view that God and nature are one whole being, and we and our surroundings are all parts of the body of one God. It is observed that representatives of Islamic philosophical mysticism deviate a little on the issue of "God and Tajalli". The views of Eastern philosophical mysticism are reflected in such a way that all existence is the shadow of the One-existent Creator, there is no existence in creatures, existence is only in God, and all visible things are shadows. It is clear from history that there were such views,

and in some cases, even if they did not have a philosophical view, as a result of a misunderstanding of their views, there were also saints who were unjustly accused of being "representatives of philosophical mysticism". All this is "What is Sufism?" is the result of not having a clear answer to the question. Therefore, since fate has led us to the subject of mysticism, we should understand the exact nature of the valuable power, although it is not perfect, but the direction.

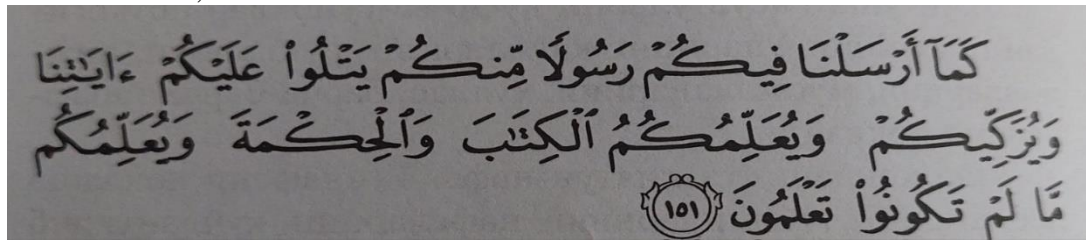
Sufism (Sunni Sufism) grew from the bosom of the Holy Qur'an and hadiths. The Turkish Sufi scientist Usman Turar in his treatise "History of Sufism" divided the Islamic sources of Sufism into several items:

1. Verses and hadiths.
2. The way of life of the companions of Muhammad.
3. Innate and social elements.

The Sufi scholar touched upon the issue of Islamic fundamentals in detail in these three areas.

In the Qur'an, the issue of Sufism that we are discussing is mentioned under the name "tazkiya". The word "Tazkiyya" (Arabic word - purification, growth, development) appears in the Qur'an in two meanings - purification of the soul and drawing closer to God. Isn't this the idea that Sufism promotes?

Surah Jumu'ah, verse 2:

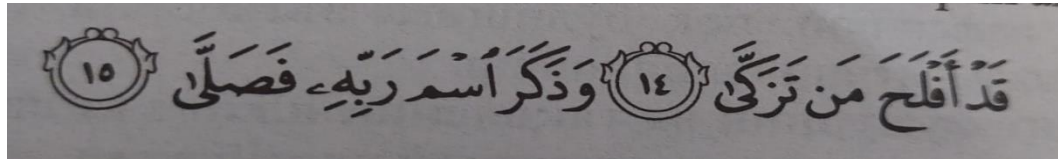


"It is He who sent forth an ambassador from among the Ummities (Makkans). He (the messenger) recites the verses of Allah to them, teaches them the Book and Wisdom, and purifies them. Because they were clearly in error before that."

(Surah Jumu'ah, verse 2)

In this verse, Allah Almighty calls our Prophet Muhammad, may God bless him and grant him peace, to convey the teachings of the Qur'an to people, to program their lifestyles and sunnahs based on these teachings, and most importantly, to purify the souls, behavior, and conscience of people from all sides. stating that he sent it as a sender. The word "yuzakkihim" - "purifies them" in the verse means "tazkiyat un-nafs" - "purification of the soul" and explains the basis of Sufism.

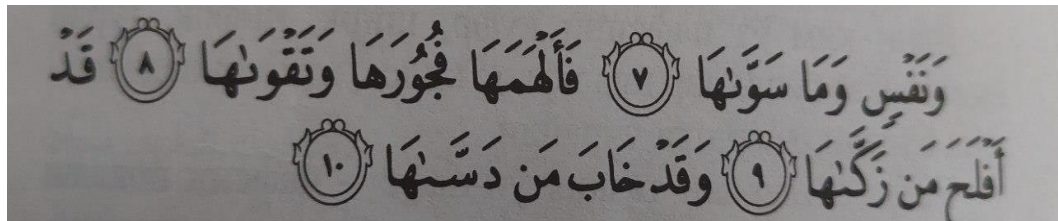
Surah A'laa verses 14-15:



"Indeed, whoever is pure will find success. And if he mentions the name of God and prays."

In this verse, Allah the Exalted says that one of the important conditions for salvation is purity (external and inner purity).

Surah Shams verses 7-10:



*"And the oath by the soul and its smoothness, inspired him to be brave and pious, and whoever purifies it (the soul) will be victorious. And whoever defiled him, he was disappointed." (Surah Shams verses 7-10)*

In the cited verses, it is emphasized once again about self-cultivation and self-purification. "Tazkiyat un-nafs - purification of the soul" is being confirmed as one of the main tasks of the Islamic religion.

Many such verses are mentioned in the Holy Quran. For those who say that Sufism is not mentioned in the Qur'an, such arguments are a definite rejection.

Now let's pay attention to the issue of Sufism in hadiths. In this regard, scientists are among the first to refer to the authentic hadith known as "Gabriel's Hadith". It is narrated on the authority of Abu Huraira, may Allah be pleased with him: "The Messenger of Allah, may God bless him and grant him peace, was talking to people one day. A stranger came to the Prophet and said:

"O Messenger of Allah! What is faith?" he asked. They said, "Faith is believing in God, His angels, His prophets, seeing God on the Day of Resurrection, and being resurrected after death."

"O Messenger of Allah! What is Islam?" he said. They answered, "Islam is not to worship Allah (without polytheism), to pray five times a day, not to pay the obligatory zakat, and not to observe the fast of Ramadan."

"O Messenger of Allah! What is Ihsan (doing a good deed)?" he said. "You should pray to Allah as you see him. If you don't see Him, He sees you."

"O Messenger of Allah! When will the Resurrection take place?" he asked. Mr. Rasoolullah said: "The one who is asked about this is not more knowledgeable than the one who asks, but I will tell you the signs of the Resurrection, they are as follows: "A woman gives birth to her owner (that is, children who do not obey her words, but rather command her) 'so, this is one of the signs of the doomsday, if naked people become leaders, it is a sign of the doomsday. There are five unseen (secret) things that only God knows; "Indeed, only God knows the Hour (of Judgment). He (He sends rain when He wills, where He wills, and knows the fetuses in (mothers') wombs (whether they are boys or girls, virtuous or defective, happy or happy). "He cannot know what he will do. He cannot know where a soul will die. Only God knows and is aware."

Then the man went back. Mr. Rasulullah:

They said, "Return the other person (they did this so that the Companions would understand)!" The Companions went out after him and did not find him. Messenger of Allah:

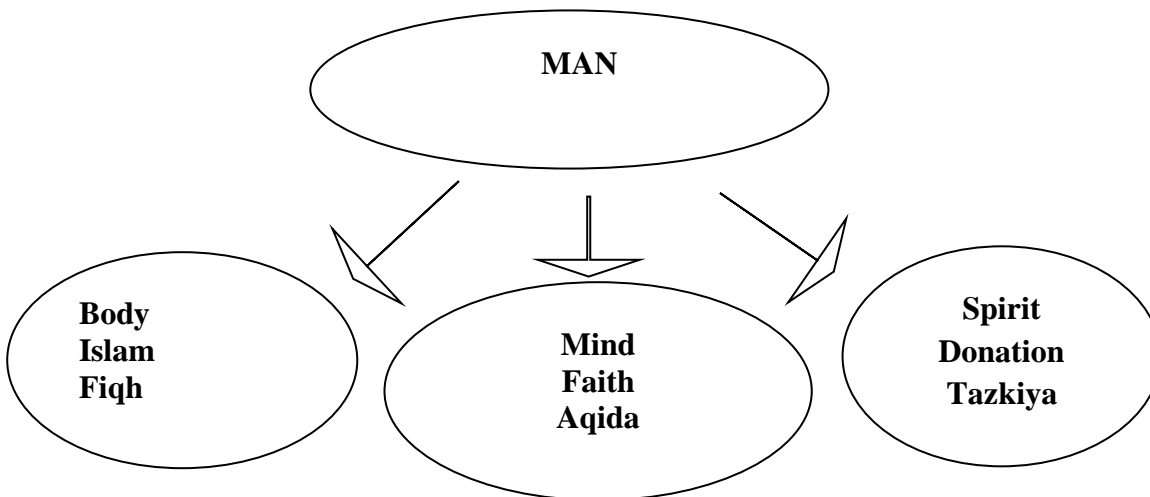
They said, "This was Gabriel, peace be upon him, who came to teach people about their religion."

In other narrations, "This is Gabriel, he came to teach you your religion." Imam Bukhari says: "The Messenger of God, may God's prayers and peace be upon him, considered all the above things to be from faith."

In this hadith, we will focus on the part that is important for us.

Information is being given about the fact that Gabriel came to test Muhammad, peace be upon him, and that he came to teach Muslims their religion. At the end of the hadith, the summary of the above three questions about Islam, faith and charity and the answers given to them by Gabriel, peace be upon him, is called religion. What are the three foundations of religion? God created humans perfect on three bases. Man consists of body, soul and mind. If the body controls external affairs, the soul controls feelings and emotions. And the mind is occupied with thinking issues, and its possibilities are limited. According to this, Allah Almighty gave man teachings on three foundations. Gabriel divided the religion of Islam into three principles, arranged them and classified them according to the level of doctrine, based on the three questions he asked Muhammad, may God bless him and grant him peace, and the perfect answer given to him. The question and answer about Islam is the basis of the doctrine of FIQH, and this direction summarizes the sciences related to the human

BODY. The question and answer about faith is the basis of the science of AQIDA, gathering the sciences related to the human mind. The question and answer about charity is the foundation of the science of TAZKIYA (mysticism) by summing up the sciences related to the SPIRIT.



If we pay direct attention to the way of life of Muhammad, may God bless him and grant him peace, he was well-behaved even before the revelation of Islam. In most cases, we come across information about how they prepared for the great meeting by remaining alone in the cave, separating their souls from the world, and this is obvious to everyone. The fact that no matter how much suffering was inflicted on the people during the period of the Prophethood, they never prayed to God for disaster, otherwise they said, "I was not sent to curse", how much later the Islamic state was formed and had enough wealth. They lived a poor life, they even did the daily chores themselves - they patched their clothes, milked sheep, ate at the same table with the servants, visited people who wanted to entertain them with a single date, they were very hard all their lives. (It is narrated from our wife Hafsa: "He always slept on one layer of paddy. Once I made four layers of it. They couldn't stand the tahajjud because we got up in the morning and made four layers of paddy. Sometimes they lay on mats woven from palm branches and there were traces of the mat on their faces) as a practical view of the teachings of Sufism, the genesis of this science was nourished by Islamic foundations, directly from the three important foundations of Islam indicates that it is one.

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