



FORMATION OF MYSTICAL IDEAS IN ARAB-MUSLIM RELIGIOUS PHILOSOPHY

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Annotation: This article examines the stages of formation and development of Sufi ideas in Arab-Muslim religious philosophy, reviews and the essence of the sources that serve as the methodological basis for studying Sufi philosophy and Sufi philosophy.

Keywords: Muslim philosophy, mysticism, Sufism, order, asceticism, history of philosophy.

Introduction.

Currently, in the Islamic world, such concepts as "Muslim culture" ("Islamic culture") and similarly "Muslim philosophy" ("Islamic philosophy") or "Muslim literature" are used in relation to the culture formed in the Middle Ages and based on Islam. The question of how correctly these concepts reflect their content is debatable and is reflected to one degree or another in the literature devoted to the history of philosophy. However, Oriental scholars have not reached a consensus on this issue.

Literature Analysis and Methodology.

According to Sheikh Muhammad Sadiq Muhammad Yusuf, "Europeans, based on their situation, intellect, and understanding, mainly use the word "Arab" instead of "Islam" and "Muslim." For example, instead of "Islamic culture," they say "Arab culture." There are reasons for this. Over the years, Europeans, having suffered unprecedented harm from Christianity, which had completely lost its origin, have reached a point where they become disgusted at the mention of religion. According to their understanding, good things like science, progress, happy life, and freedom absolutely cannot come from religion or from religious people. Therefore, they cannot attribute this goodness to Islam or Muslims. They attribute all the good things that happened thanks to Islam to the Arabs"[1]. Therefore, the need to demonstrate with concrete examples and evidence the role of Islam in the development of science, the role of medieval Islamic philosophy in the formation, development of intellectual values, and the emergence of scientific revolutions is growing.

Although Sufism originated in the early Islamic period, it is not surprising that its roots lie in the sense of striving for spiritual infinity in Christianity, Hinduism, and Buddhism, merging with it, and returning to the former state of unity, free from diversity.

Islamic Sufism has its own history, the process of its formation and improvement, and the historical and cultural foundations of its development are also distinguished by their unique characteristics. Sufis emphasize that it is a doctrine based on Islamic law. The main idea of Sufism is to purify the soul and strive to possess beautiful morals to achieve the pleasure of the Almighty, that is, to become morally upright with the character of Allah and His Messenger. Sheikh Muhammad Sadiq Muhammad Yusuf said: "Sufism is a life philosophy that develops the soul morally, which becomes reality through a certain practical asceticism and sometimes leads to a sense of absorption into the highest truth"[2]. The Turkish Sufi scholar Altıntaş Hayrani, in his work "History of Sufism," explains the concept of Sufism and emphasizes that it is the science that provides the most fundamental answer to the question of truth[3]. Professor



H. Salomova, in her article "The Essence and Criteria of the Perfect Human or Spiritual Norm in Sufism," provides several definitions of Sufism: "Sufism is the killing of the "You" within you by the Truth and its resurrection in His sight (Junayd Baghdadi, 910 CE)," "Sufism is the attainment of the light of divine attributes through abstinence from bad morals (Ibn Arabi)," "Sufism is directing the heart only to Allah, isolated - completely severing ties from everything except Allah (Imam Ghazali. 1111 CE)."

Main Part.

There are many definitions of Sufism, and some attribute the number of definitions of Sufism to the number of Sufis. This situation indicates that each practitioner experiences Sufism in their own way based on general rules. Thus, Sufism is purification, but not every purification is related to Sufism. Because Sufism governs purification according to the rules of Sharia. Purification is realized only when following the footsteps of Allah's Prophet (peace be upon him).

There is various information about the emergence of the science of Sufism. One group of researchers connects the period of the formation of Sufism with the early period of Islam to the time of Muhammad (pbuh), while others do not confirm this opinion. This period was already the golden age of Islam, and they attribute it to the fact that the companions did not need special practice of purifying the heart, they were already pure-hearted people who were benefiting from the divine spring of revelation. Among these considerations, the Sufi scholar I. Haqqul emphasizes that the holistic knowledge of the Prophet's time was not yet divided into branches, and that the path of the companions who spent their entire lives with the pleasure of love for Allah was later given the name Sufism [4]. Orientalist A.D. Knish also believes that Sufism emerged alongside Islam, and the ascetic movement - Sufism - appeared later[5]. Many studies attribute the emergence of Sufism to the mid-8th century. At this time, it was a movement based on the ideas of asceticism.

Opinions about the roots of the formation of Sufism are even more diverse. They can be divided into two main groups: the first group - a large part of Arab, Turkish, and Uzbek researchers, who emphasize that Sufism has only Islamic roots [6], the second group of Western and Iranian scholars see in Sufism the roots of the main religions and cultures of Islam - Buddhism, Zoroastrianism, Judaism, Christianity, Manichaeism, some local beliefs, and ancient Greek philosophical teachings.

Ibn Khaldun provides clear information in his work "Muqaddima" about how the science of Sufism came into being and what characteristics it possessed. — "This science is one of the religious sciences that emerged in Islamic society. Its essence is this: the path of the people of Sufism was the path of truth and guidance in the eyes of the predecessors of the Companions and Successors," while the English orientalist Trimmingham denies that Sufism has Islamic roots and says: "Sufism developed within Islam, taking almost nothing from Muslim sources, while simultaneously adopting the ascetic and mystical practices and philosophy of Eastern Christianity" [7].

Sufism scholar N. Komilov describes Sufism and expresses the reasons for its emergence as follows: Sufism was essentially close to the people of science and creativity because it allowed "ideological democracy," targeted the human heart and psyche, came out against ignorance and selfishness, and promoted moral purity.... On the other hand, although Sufism sprouted in the heart of Islam, was nourished by the wisdom of the Quran and hadiths, and in many cases relied on the rules of Sharia, it expressed the dissatisfaction of the working people against official



religious dogmatism and fanaticism, as well as the luxurious lifestyle of the ruling classes, plunder and self-interest. This is why this teaching spread among the people, gave wings to intellectual renewal, and occupied the hearts of intellectuals thirsty for Truth and reality" [8]. Another scholar, Sayyid Muhammad Khatami, writes that "the main task of Sufism is to give empirical meaning to existence, to get rid of its external appearance (image), that is, the environment, to choose a psychological and practical method that helps to find spiritual and moral truth that is beyond emotions and reason. Ultimately, Sufism claims to merge with a unified divine being, achieving and merging with the highest truth of the universe" [9].

Orientalist scholars have gone through various paths in order to determine the philosophical foundations of Sufism, its essence as a worldview. For example, Western orientalists, using the concepts and methods developed for the analysis of Christian mysticism, compare Sufi materials with the experience of studying Christian mysticism known to them, trying to determine the differences, specifics. However, sources on Sufism do not correspond to the templates derived from the study of Christian mysticism. Currently, scholars are abandoning this traditional methodology and choosing research paths based on the concept of understanding the logic of other cultures' thinking [10]. According to this methodology, the path of studying the internal sources of the evolution of the spiritual and practical activities of Sufis, starting from the ascetic movement of the early Sufis (tarkidunism) and moving towards "philosophical" Sufism, is recognized [11].

Sufism began to appear almost simultaneously with Islam. Initially, it was based on asceticism. It is known that the companions of the Prophet Muhammad, such as Abu-d-Darda', Abu Dharr, and Khuzayfa, had an ascetic attitude [12]. Sufism as a movement was formed at the end of the 8th - beginning of the 9th centuries. During this period, the theoretical and practical aspects of Sufism were developed. The first routes appeared in the cities of Basra, Baghdad, and Khorasan. They describe in detail the inner life of the ascetic (at-tariq), his feelings (states and stations), the doctrine of intentions and methods related to human self-observation and control (murokaba or muhasaba) are developed.

Early Sufis, such as Abu Yazid al-Bistami (died 875) and al-Hallaj (killed 922), laid the foundation for the science of Sufism, introducing concepts such as "fano" (disappearance) and "miraj" (the attainment of the human soul by God).

By the mid-8th century, the word Sufi began to be used for people belonging to Sufi movements that had begun to form for religious, social, political, and ideological reasons. There are many views on the etymological origin of this word. The great Eastern thinker Husayn Vaiz Kashifi, in his book "Unsul Sufiya," cites the saying that one of the sons of Adam, who first received the title of Sufi, was Shish [13]. Other researchers first associate the name of the Sufi with the name of Abu Hashim Kufi (d. 776), who was born in Tus, Iran, and later lived in Kufa [14]. In the history of Sufism, the first taqa - khanqah was built by a Christian emir in the city of Ramla for Abu Hashim. The orientalist A.D. Knish cites the fact that the pious people of Kufa, imitating Iraqi Christian monks, wore clothes woven from wool.

The Holy Quran indicates that besides human biological and physiological characteristics, other divine secrets are preserved, and we are commanded to discover these secrets. In addition to discovering the secrets of the external world, the Quran calls us to use reason and also describes us as "people of reason." However, when calling for the discovery of divine and spiritual secrets, he remembers man as the owner of the "lubb." The heart is a higher instrument than reason in the knowledge of truth, and the idea of Sufism is to discover and reveal these



divine secrets hidden in the human soul. According to the Sufi scholar Majid Fakhri, to discover divine secrets, one must listen to the heart, listen to it, and be able to perceive the divine sound coming through the heart. If a person can guide their heart to the divine path through Sufism and elevate it through certain deeds, their spirit will also continue towards perfection [15]. Abu Bakr Kalabadi, Abu Nasr Sarraj Tusi, Mustamli Bukhari, and Abu-l-Hasan Hujwiri attribute the etymology of this word to several Arabic words [16], while Abul Qasim Qushayri and Abu Rayhan Beruni reject the Arabic etymology of this word. However, despite the diversity of possibilities, many groups of scholars consider the Arabic "suf" and "sufi" - "person in woolen clothing" variant of this word to be the most correct. It is narrated from Anas ibn Malik that the Prophet (peace be upon him) would respond to someone's invitation by riding his donkey and wearing woolen clothing. Sufis also wore woolen clothing - the clothing of the prophets and a sign of humility. Wearing white woolen clothing has been accepted as an official garment by Sufis since the 3rd century AH [16].

A Sufi is a person who is inclined to Sufi ideas at heart, who has adopted Sufism as a belief, but has not undergone the practice of tariqat, and is not officially a Sufi. According to Navoi scholar Abdumalik Arif, a Sufi or dervish belongs to a certain organization - a tariqa, and sets himself the goal of achieving truth on the path of suluk. On this path, he was guided by a special mentor - a murshid, pir, sheikh. The category of Sufis includes those who possess knowledge - thinkers, scholars, writers, and poets who have embraced Sufi teachings and applied their philosophical ideas and moral principles to their work [17]. The social basis of early Sufism consisted mainly of urban dwellers: small traders, artisans. Among them, there were few who received religious education, however, they considered themselves theorists of "Sufi science." From the very first stage of Sufism, it was considered important to master the theory and practice of Sufism under the guidance of a spiritual mentor (sheikh, murshid, pir). Without this, the leading Sufi (murid) could lose his mind and health. The demand for complete submission to the sheikh, recognition of his authority in all religious and secular matters, made him superior to other people in the eyes of the murids. Husayn Vaiz Kashifi writes about the khirqa and the clothes of the poor, about how to wear it, how to dress it, and how to deliver the khirqa to the disciples, and the conditions for this, about the etiquette of the khirqa, that the purpose and true purpose of the khirqa is that the khirqa is a robe of friendship. Along with this, in describing the colors of the Sufi cloak, he states that its colors are diverse, and each indicates a certain state: -If they ask which category the white color belongs to, answer that the white color is the color of daylight and belongs to the bright-hearted community, and their chest is pure from power, grudge, and dust. Whoever wears a white cloak will be like a true dawn, illuminating everyone like daylight. At the same time, the writer describes green, blue, and earth-colored robes, describing which fabric they are made of, emphasizing that the first consists of wool, the second - of cotton, the third - of felt, and the fourth - of leather. Apparently, in Sufism, great attention was paid to the compatibility of the Sufi's clothing and his spiritual world.

Usman Turar, emphasizing that the khirqa is a garment worn by people of the tariqat, writes that "the tradition of wearing khirqa goes back to Ibrahim. It is narrated that when Prophet Ibrahim was thrown into the fire, Gabriel (peace be upon him) brought a silk dress from paradise and put it on him, and Prophet Ibrahim was saved from the fire through his blessing. He kept this dress and gave it to Hazrat Ismail when he was about to sacrifice it. This dress came from Prophet Ismail to Prophet Isaac, then to Jacob, then to Joseph (peace be upon him), and served as a means for him to escape from the well and for Prophet Jacob to open his eyes



[18-21]. Therefore, the cloak is not just clothing, it is a means of protecting Sufis, specially brought out of paradise. Therefore, the cloak is considered sacred. The person who wore it had to be worthy of this.

Conclusion

In conclusion, the peculiarity of the spiritual and practical activity of the first Sufis is that, along with the implementation of practical tasks (abandonment of the world, achieving moral perfection and piety aimed at the implementation of asceticism), it also includes the tasks of solving theoretical problems (reuniting with God without abandoning the ontological position of man as a physical being). These tasks also include the epistemological strategy of achieving God, knowing Him, that is, creating a doctrine of enlightenment.

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