

The Formation and Essence of the Science of Sufism

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Abstract: This article reveals the dictionary and terminological meanings of the word tasawvus, the stages of its formation as a science, the aspects that motivated the formation of the first mystics and sects, as well as the main ideas and their content in the science of tasawvus.

Keywords: Sufism, Sufi, tasawwuf, Ahlus Suffa, tariqat, order, zikhr, love, self-cultivation, charity, perfection.

Sufism (Arabic "Suwf" – Sufism) is a teaching in Islam about the spiritual world of a person, which leads him to spiritual and moral perfection, and later became a separate field as one of the Islamic sciences. There are different opinions about the origin of the words Sufism, "Sufi" or "mystic". Sufi authors often attribute its origin to the root "suff" ("to be pure") or "ahlus suffa" - the ascetic people who gathered in the suffa located near the Prophet's house and mosque in Medina, i.e. the Companions. Western researchers have linked the origin of this word to the Greek word "sophia" (wisdom). Also, medieval Muslim scholars noted that this word is derived from the word "suf" (wool, cloak). This was due to the fact that the main characteristics of Sufis at that time were their wearing clothes made of coarse wool. In this regard, Ibn Khaldun's opinion is recognized as close to the truth. "A long time ago, the hermits who left the world used to wear clothes made of wool or fur. With this, they showed a different way of life from the people of the world, who walk around wearing lavish clothes.

The use of the words "Sufi" and "Sufi" began with Abu Hashim Sufi, who lived at the beginning of the 9th century. In earlier times, this term was replaced by expressions such as "zuhd" (asceticism, secularism), "piousness", and "dileting". In his book "Emergence of Sufism in Islam", the Egyptian scientist Ibrahim Basyuni cites 40 definitions of Sufism by scholars who lived in the III-IV centuries of Hijri. In this way, Sufism is said about those who embody noble qualities such as asceticism, piety, and humility while fulfilling the requirements of Islamic law, and who try to reach the level of a perfect human being by purifying the soul.

Just as there are 4 sects in the implementation of the instructions in Islamic law, several sects have been formed in Sufism. The oldest of them are Taifuriyya, Junaydiya, Hakimiya, Qadiriya, Yassawiya, Malomatiyya, Kubroviyya, Mawlawiya, Naqshbandiya sects.

As a result of the study of our past heritage, the translation of works related to it, and the reconstruction and repair of the mausoleums of famous mashoyikhs, Sufism scholars Hakim Termizi, Najmuddin Kubro, Abduholiq G'ijduvani, Ahmad Yassavi, Bahauddin Naqshband, Khoja Ahror Vali, Sheikh Zayniddin, Zangi ata have been given great importance in Uzbekistan. , the names of Sheikh Khawandi Tohur were also restored. A lot of creative works have been carried out in order to deeply study their life and scientific heritage and enjoy our people.

The history of the formation of the science of Sufism goes back to the early Islamic period, that is, the age of happiness. But at that time, the science of Sufism, like jurisprudence, aqeed and other sciences, did not stand out as a separate science. Muslims used to follow the Messenger of Allah, may God bless him and grant him peace, in all actions. After some time passed after his death, the Companions held fast to his Sunnah, the scholars inclined to zikr and asceticism, applied verses and hadiths to their lives, prayers, and duties, and searched for ways to achieve spiritual perfection. Gradually, teachers of spiritual education began to grow. As a result, students and their own communities were formed around them. This is the reason why the path followed by the members of the community, who received the spiritual education of a teacher and applied that education to life, was called "Tariqat". Every representative of the famous tariqa used to convey his chain to the Messenger of Allah, may God bless him and grant him peace. If we look at Sufism sects, we will see that the ones that are still popular, like fiqh madhhabs, did not become famous in the second century of Hijri, but much later. They cite the "Ihsan" part of the famous hadith of Gabriel as evidence for the formation of the science of Sufism. Ehsan is a part of religious education related to the heart, and it is also called "Tariqat". One of the definitions of Sufism is "Sufism is a life philosophy that develops the self morally, it becomes reality through certain practical mathematics, and sometimes leads to a sense of immersion in the highest truth. It also leads to the creation of enlightenment through pleasure and reason. goes". In short, the path of Sufism is a path that leads a servant to Allah. Feeling that he is under the watchful eye of the only one in any situation is a gift.

The sheikhs of Sufism perfect the spiritual education of their murids, improve their morals, and make them perfect individuals. But until today, due to various heresies, superstitions, and various activities alien to the foundations of religion, Sufi has become a negative hero in the eyes of people. In fact, pure Sufism called people to good manners and good manners and taught them the ways to get closer to Allah Ta'ala. Sufism is not a separate path that is outside of the Islamic Shari'a. Perhaps Sufism is a part of the Sharia, and calls to love its precepts and obey them with inner peace. That's why Sufism is defined as loving God and surrendering to Him completely.

Most people understand dhikr by Sufism. Because in this science, zikr is its inseparable main part. Not forgetting Allah and always remembering Him is the essence of dhikr. The Holy Qur'an has specific recommendations for remembrance: "O believers, remember Allah a lot! And in the morning and in the evening, purify Him and say the rosary!" (Surah Al-Ahzab, verses 41-42) Allah's orders to remember these verses early and late, not to forget them, to remember them with their name and presence serve as the origin and source of the idea of ma'rifatullah in Sufism.

"Tazkiratun nafs", which is the second main idea of Sufism, is the training of the soul, not telling lies about morals in the Qur'an, not weighing less, not killing each other unjustly, stealing. All verses that mean not to do it, to be patient, and to be pious are cited as evidence. As a Muslim, the most important task is to correct the condition of the soul, to purify one's intentions. No matter who a person is, he is called to purify his heart and do his deeds for the sake of God. Sufi scholars have also evaluated the hadith "You have come from a small jihad, a big jihad awaits you" as the biggest jihad is the struggle against the self and the devil.

Those who follow the path of Sufism, even once, do not experience spiritual suffering or mental crisis. Those who live in Sufism teach you to bow your head to your heart and live with inner peace, thinking and feeling that God is closer to you than your crown, that He is watching everywhere, that God sees and hears you. It is emphasized that it is difficult to find religious pleasure and understand the essence, spirit, elegance, and secrets of Islam without following this knowledge. "Because Sufism is the ethics of the Qur'an, the way of life of the Messenger of God, may God bless him and grant him peace, and the fine manners of the

Sharia. Sufism is not selfishness, it is caring for humanity, compassion, love and service. It's not talkativeness, it's sincerity, sincerity and wisdom. It is an enterprise for the production of purity of heart, high enlightenment and righteous deeds. It's not bad, it's beautiful, it's a flower for a stone, honey for poison, a light for the eyes, a charm for the heart.

The main ideas of Sufism are love for God, finding His approval, and achieving spiritual and spiritual perfection. Sufism aims to save a person from the scourge of ego, purify his inner world and bring him to the level of a perfect human being.

Love for God. The most important idea in Sufism is love for God. A person's love for God, following his orders and seeking his approval form the basis of mystical teachings. Love for God leads a person to spiritual and spiritual perfection, purifies his heart and brings him to the level of a perfect human being. In Sufism, the love of God is placed above all else, and the main goal is to find his approval.

Mental and spiritual maturity. The goal of Sufism is to bring a person to the level of a spiritually and spiritually perfect person. For this, Sufism pursues goals such as purifying the soul, developing moral qualities, and strengthening love for God. Sufi teachings are aimed at making a person spiritually and spiritually perfect. Based on these teachings, there are goals such as purifying the soul, developing moral qualities, and strengthening love for God.

Purification of the soul. Purification of the soul is important in Sufism. Nafs represents the bad nature and desires of a person. Purification of the soul in Sufism aims at cleaning the inner world of a person, getting rid of his bad qualities and desires, and reaching spiritual perfection. To purify the soul, Sufism uses exercises such as meditation, patience, and renunciation of worldly pleasures. These exercises clean the inner world of a person, bring it to the level of a perfect person.

The way of Tariqat. In Sufism, the path of tariqat leads a person to spiritual perfection. Tariqat is a path leading to God, the main purpose of which is to save a person from the evil of self, purify his inner world and bring him to the level of a perfect human being. In the path of tariqat, a person follows the instructions of a murshid (teacher), follows his path and lives according to his teachings. In this way, it helps a person to reach mental and spiritual maturity.

Leading to the truth. Sufism leads a person to the truth. In this way, a person should know God, follow his orders and find his approval. Sufism helps a person to search for the truth, understand it and reach it. It helps a person to reach spiritual and spiritual perfection on the way to the truth. Sufism aims to save a person from the scourge of ego, purify his inner world and bring him to the level of a perfect human being.

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