

THE FORMATION OF SUFI SCHOOLS IN ISLAMIC PHILOSOPHY

Annotation: This article examines the fact that in the cultural foundations of the development of Sufi-mystical teachings, a significant part of the spiritual heritage and sacred values of the peoples is made up of Islamic spirituality and national traditions and customs. It is noted that an important part of our Islamic heritage is represented by Sufi teachings and values, which are a mystical heritage. The article also highlights the stages of development of Sufi ideas in Islamic philosophy, analyzes the division of the issue under study into stages and considers the significance of such an approach.

Key words: civilization, perfect man, Quran, hadith, tafsir, sufism, tariqat, khanaka, holiness, prophecies, dervish and ascetic life, sufism

I. Introduction

Today, "an in-depth study, thoughtful realization and widespread popularization of the works of thinkers of the Islamic world, their invaluable contribution to the development of world civilization as a whole" [1] is evaluated as one of the urgent tasks. In this process, the spread of the mysticism doctrine that arose in the Middle East to Uzbekistan, Europe, Asia, Africa, the influence of scientists in these regions engaged in Oriental Studies, islamology, mysticism on mysticism, on the study and promotion of the philosophical heritage of mysticism is growing.

Literature analysis and methodology.

It is known that the leading direction of Eastern philosophy is aimed at purifying the human soul, soul, giving rise to the qualities of a perfect humanity in it, humanizing social relations on this basis. Thoughts that the fleeting world, not career, but spiritual wealth, moral purity, honesty, dishonesty are an important condition for a person to become a person, caused the formation,

widespread spread of mysticism in the East. Turkish mysticism scholar Selchuk Eraydin, in his work "mysticism and sects", promotes that mysticism is primarily a social phenomenon, and therefore also its formality and meaningfulness. That is, mysticism is, on the one hand, a combination of the mental and mental capacity of a person, and on the other hand, a manifestation of the social need, problems and pain of society[2].

On the cultural basis of the development of Sufi-Iranian teachings, Islamic spirituality and national traditions-udums form a large part of the spiritual heritage and sacred values of peoples. And the sources of religious values are embodied in the Quran Karim, hadisi sharif, Tafsir, Sharia ahkom. A significant part of our Islamic heritage is the teachings and values of the Sufi, an Iranian heritage.

The concept of time is a relative concept from the attention of differences in its development under the influence of external and internal factors in different spaces. That is, when in some regions the second stage of the development of mysticism is passed, in some regions the first stage of Khali will be ongoing.

Although the roots of origin go back to the 7th century, by the middle of the 8th century mysticism began to form initially as an act of asceticism. At first, the Hermits were beholden to *ishq* and *Irfan*, even if they were people who firmly held the piety. In them, they did not have such sensations as philosophical observation, striving for spiritual moral perfection, valiousness, showing caroms[3]. A prominent feature in ascetics during this period was finding the approval of God, that is, the main idea in their prayers, in the worlds of *tarki*, and in their way of living as a whole was to please God, thereby getting rid of the sufferings of hell and reaching paradise. Mysticism had not yet been penetrated by the doctrine of mystical love towards God and the unity of being (*Vahdat ul-vujud*) [4].

Hassan Komil Yılmaz gave the following classification, considering the ideological commonalities of the ascetic schools of this period and giving a ratio to the place to which they belong:

1. Medina School of asceticism. The main ideas are sunna, Hadith.
2. Basra School of asceticism. The main ideas are risk, meta, love.
3. Kufa School of asceticism. The main idea is Sufism.
4. Khorasan School of asceticism. The main idea is risk.

From the middle of the 9th century, a system based on murid-Murshid traditions was formed on Sufi criteria, and zikr peoples began to gather around the Sufi order. This played an important role in the formation of later Sufi organizations. Each of these Sufi schools systematized its own mystical teachings, gradually leading to the formation of separate directions.

According to the research of the English mystic scholar Reynolds Nicholson, the Sufi movement existed even in the pre-Islamic period. Forms an economically difficult life and an unhealthy lifestyle - darwishness and ascetic lifestyle. As a result of the later formation of Islam and its spread to a wider region, such a movement was systematized, theoretically polished and regulated [5]. While the period of the initial formation of the doctrine of mysticism dates back to the early Islamic period, the period of full formation as a holistic doctrine was formed and decided on the Zamir of socio-political, spiritual, religious-Iranian ideas and teachings that existed until the 13th century. During this period, the development of mysticism as a holistic doctrine, formed by the influence of patriotism, Buddhism, ancient Greek philosophy and religious ideas in Christianity, became a necessity to harmonize with Islamic teachings and ideas. That is, on the basis of Islamic teaching, mysticism formed and regulated its own creeds and became the doctrine of a holistic system in the 9th-10th centuries[6].

In addition to its Islamic teachings, Central Asia is characterized by the presence of various religions, sects and currents in the area. According to historian Maqdisi, the Shosh, ILO, Taroz, Bukhara, Tus, Nimo, Abiward, Isfaroyin, Marv, Herat, and Seystan also emphasized the presence of a sect of Shofe'ism, as well as foreignness in Seystan and Herat, mostazilism in Nishapur, Shiism, carrromism, kadarism in parts of Khorasan, jahmism in Termiz, sects, and groups that followed currents. It is mentioned that Maqdisiy had the honaqah of the carrromians in Khuttalon, Marv, Samarkand and Fergana. Also, "Ahsan at-taqosim" states that there were communities of yaxudi, Christian and Zoroastrians in Movarounnahr and Huroson, while "Hudud al-Olam" cites that these areas were inhabited by adherents of Buddhism, monism. While Movarounnahr and Khurosan record the existence of communities of Jews, Christians, and Zoroastrians, "Hudud al-Olam" mentions that the eastern regions of Khurosan were inhabited by adherents of Buddhism, while Soghd was inhabited by adherents of monism. We can see the influence of these religions and creeds on the development of mysticism and philosophical teachings in two aspects. The first aspect of the ascetic movement developed ultimately to oppose their philosophy and ideas in order to protect their religion and creeds. Currents that claim to be from Islamic foundations, such as those influenced by MU'tazilites, can occur in Islam, and important currents of the body are formed. The introduction of Al-Kindiy, Ibn Rushd, Al-Maarriy, Farabi, Ibn Sina, Umar Hayyom to the representatives of the doctrine of the possible mukin. The body has possible causal connections, the existence of which does not come from anything else, but from its own essence. Such a view, on the other hand, opens a wide path to the prosperity of science, allowing us to explain natural phenomena on the basis of their independent internal causes. The ideological struggles between the MU'tazilites and the Mutakallim resulted in the formation of the word Abu Homid Al-Ghazzali and the rise of Islamic philosophy. While Abu

Homid Ghazzali was initially inclined towards Sufi views, he later created his own word based on criticism of their teaching. He does, however, base mysticism in theory, unwillingly. Therefore, his entire Islamic world values very strongly, which caused an incomparable share of the contribution to the science of mysticism.

Secondly, there are views that they may have been influenced by some of their mystical views. According to researchers, mysticism arose as a special manifestation of Eastern philosophy, which was formed under the influence of religious-philosophical ideas about the relationship of being and being, as well as Aristotelian philosophy. There are teachings in other religions and cultures similar to the teachings of mysticism. These include the ideas of Brahmanism formed in the Indian land, the words of Hermes in Egypt, the views of Pythagoras, Socrates and Plato in the Greek culture of the ancient world, Kabbalism in Judaism and mysticism in Christianity. They also show the issues of harmonizing human spiritual power, the implementation of hyperbolic bonding, and ways to convey a person to spiritual perfection[7]. In this sense, the coherence of these ideas with the doctrine of mysticism is evident. We can also observe the apparent elements of other religions and creeds in Sufism. For example, Knish reports that Shaqiq, who mentored my wife Asamm, entered the zuhd path after meeting Balkhi's Buddhist monk[8]. Schimmel, on the other hand, drew attention to the similarities in Islamic and Buddhist verse that spread in these regions. It also mentions that Sufis have come under criticism because of their experience of Buddhist asceticism and because of some Sufi practices of monism[9]. Furthermore, the participation of the Sufi order from The Ghazi (e.g. Shaqiq Balkhi, Hotim Asamm, Abu Turob Nahshabi) in the struggle against the gentile peoples leads to the fact that they themselves are confronted with experiences of other religions and beliefs.

An analysis of the historical and cultural foundations of the development of mystical teachings showed that in the formation and maturation of the philosophy of mysticism and the doctrine of mysticism, the sects and their traditions that were formed here were important[10]. According to the research of the Turkish Mystic Altıntaş Hayrani, the mystical ideas of Central Asia led to the heights of Islamic philosophy. The formation of mysticism-philosophical views here was also based on the high level of religious worldview of the peoples of the region and the high level of cultural life[11].

The service of Ghazzali, Abdulqadir Gilani (Jilani) was great in bringing mysticism closer to the consistent Islamic doctrine, which was later recognized as an official doctrine. They put forward ideas that mysticism could see, comprehend, feel the power of the creator in the world, in everything, event and process, and thus acquire Sacred Science. Similar points are expressed by the Turkish Mystic Kamil Yılmaz:

- since mysticism is a science that is studied in practice, it is studied in the presence of a teacher who is called murshid or Sheikh;
- mysticism is the science of being felt and lived and understood through experience;
- the subject of the science of mysticism is enlightenment;
- mysticism is not a biblical science. (In the sense of not the science you learn by reading from a book);
- he is a mad superior science;
- in addition to the visible world with the eyes, mysticism also argues against the unseen world;
- mysticism is entered through the so-called sect[12].

The above definitions of the scientist raise some questions as well as showing that mysticism is large in scale and level. What is actually meant when mysticism-philosophical teachings are said? It will also be advisable to find

answers to the questions of what teachings can be included in mysticism-philosophical teachings and in what way they can be classified. The concept of mysticism-philosophical is not just a phrase that means a common feature in one direction. This phrase covers the analysis and methodology of the problem again, referring to the study of the universe and certain issues in man, nature and society within the framework of philosophy and mysticism. The concept of mysticism-philosophy is said to be the disappearance of clear boundaries between the two and the gradual harmonization. For example, contradictions between MU'tazilies and thinkers in Islamic philosophy, or disputes about the importance of the body, the teachings on the basis of which are called mysticism-philosophical teachings. Even thinkers who have been engaged in research, within the framework of these teachings, can be classified as allomas of a mystical-philosophical orientation.

The ontological and gnoseological views of the hermits (ahl az-zuhd) were based on the AT-tanzih rule. At-tanzihga (Arabic. – "purification") according to which God cannot be given any description and definition, since within what he creates he has no equal to himself. From this rule, sophists conclude that God is transcendent in relation to the material world, so it is impossible to know him (rationally) by means of reason. Hence, God is the limit of rational cognition, beyond the scope of reason, and as a result of no mental, intellectual attempts, this limit cannot be crossed, for this, it is necessary to make it easier to approach the God, a spiritual experience, a world of consciousness (zuhd). If the ascetic left the material world completely, both spiritually and physically, it was inevitable that he would be able to reach God, but this is impossible. Such logic leads mysticism to an ontologically dead end. To solve this problem, Sufis recognize God's transcendence towards this world, as well as his immanence towards the material world. This new direction, which arose within the framework of mysticism, gives rise to the conclusion of the

unity, uniqueness of the material world and absolute being (God), and the need to explain the connections (relationships) between them. In the course of the development of mysticism, this direction leads to the ontological problem of the unity of God and the universe, as well as to the re-realization by Sufi thinkers such as Sahl at-Tustari, al-Junayd and Ibn Arabi of the infinite and eternal absolute (god's) being and the “colliding place” of the finite material world being, the In solving this problem, the Sufis relied on the following ontological basis: different levels of being (the divine world and the world of things) do not react to each other strictly hierarchical subordination, that is, in the phenomena and phenomena of the material world, the divine essence is not manifested, but the divine world and the world of things are located side by side and In the early Sufi views, the “divine realm – the world of man – things” forms a visual ontological landscape.

The Sufi way of life (abstinence, hunger tolerance, patience, etc.k.) being not true to any religious, mysticism acquires an esoteric (“closed”) character. This aspect brings mysticism closer to the Ismailia current. Mysticism also carried out the TA'wil tradition, a symbolic-allegorical interpretation of the Quran, in search of its botanic, “hidden” meanings, typical of the Ismaili current. These later attempts serve as a philosophical justification for Sufi practice and way of life.

Another important element of mysticism was the mastery of the theory and practice of mysticism under the guidance of spiritual teachers (shayh, pir, murshids), and without such guidance the disciple (murid) could harm his own mind and health. After the death of major sheikhs in Sufism, raising them to the rank of Saints was a painting, the tombs of which were converted into shrines. The concept of” Saints “also later takes its place in the formation of” philosophical”, doctrinal mysticism.

By the 10th-11th centuries, a Sufi way of life and a worldview spread among Muslims, the number of adherents of mysticism increases. At this time, the science of Sufism (ilm at-Sufism) is formed and Sufi “manuals” such as “Kitab al-luma” by as-Sarroj at-Tusiy, “Kitab at-TA'arruf” by al-Kalabazi, “Risalat al-malamatiya” by as-Sulami, “Adab as-suxba” are written. As a result of the work of these authors, a system of mystical knowledge is created and stages of the path to God, the spiritual states and feelings of the ascetic, mystical terms related to the practice of Sufism (“space”, “hol”, “sect”, “fano”, “baqo”, etc.k.) will be developed.

It should be noted that it was the ascetics who laid the foundation for the monistic philosophy (Ibn Arabi's on the unity and oneness of being, i.e. the doctrine of Wahdat al-wujud) that was formed within the later formed mysticism of ahl-az-zuhd. But at the same time the early Sufis could not justify the idea that God was both transcendent and immanent in relation to the material world at the same time. The consequence of this is the Qur'anic verse “U (God) – the exact truth (al-haq al-mubin)” (Quran, 24:25) which Sufis have attempted to base in their mystical worldviews.

Conclusion

In conclusion, the peculiarity of the spiritual and practical activities of the early Sufi is that in addition to the implementation of practical tasks (moral maturity and piety directed towards the implementation of the tarki world, zuhd), it also includes the tasks of solving theoretical problems (uniting with the God without leaving his ontological position as a physical being). These tasks are also penetrated by the epistemological strategy of reaching God, knowing him, that is, creating the doctrine of enlightenment. The basis of this strategy lies not in the juxtaposition of the divine universe and the world of things, as we have already noted, but rather in the ontological vision that they dictate each other. God appears at the same time and disappears, manifested in the things of

the material world. Therefore, gnoseological visions are formed that ascetic activity can be reached in a certain spiritual-psychological mood, to divine reality through inexpressible sensations.

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