

SUFISM AS A WAY OF SELF-IMPLEMENTATION AND KNOWLEDGE OF THE TRUTH

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ABSTRACT

In this article, in the process of globalization, in the fight against the vices of a universal nature, such as "spiritual poverty", "moral nihilism", the comprehension of a constructive spiritual system of values, the essence of Sufism, which has universal characteristics, and the harmony of reality with the principle of heredity and modernity, the spiritual contribution of Sufism and mysticism to the improvement of man - it is based on the need for a synthesis of mental healing effects with modern innovations.

KEYWORDS: *Spiritual Poverty, Moral Nihilism, Transformation, State Of Mind, Creative Spiritual Values, Intellect, Will, Soul, Spirit, Annafs.*

INTRODUCTION

In recent times, it has become urgent in the world to develop a system of constructive moral values with universal characteristics that meets the requirements of forming the spiritual and moral image of the peoples of the world, standardizing the process of international cultural transformation, raising universal values to a high status, uniting humanity towards a single goal and directing them to mutual harmony. "Today, human values are being eroded in many regions of the world. Especially in the conditions of the pandemic, the moods of intolerance and aggression are increasing in some countries. In such a tense situation, as the great thinkers said, kindness, compassion, and humanity will save the world" [1:278]. In this regard, the enrichment of the main components of the category of perfection through the qualities of intellect and will is of urgent importance and requires a wider development of morality.

From this point of view, in the process of globalization taking place in the world, in the fight against universal vices such as "spiritual poverty", "moral nihilism", the principle of succession

and modernity should be carried out in harmony, and the spiritual and spiritual healing effect of mysticism and mysticism on human perfection should be synthesized with the innovations of the present time. The need remains.

Sufism is a religious-philosophical teaching within the Islamic religion, which includes both theory and practice, and has served for the spiritual and spiritual education of a person and his perfection.

Due to the wide spread of Sufism in the East, it created a great poetry in Arabic, Persian and Turkish languages. Sufi poetry, which began with the works of great Sufis such as Mansur Hallaj in the 8th-9th centuries, turned into a huge literature by the 12th century, a world of unique images, symbols, special symbols, styles and methods were formed [2:27].

Sufism is a collection of teachings that take many forms but have a single goal: to overcome ordinary personality limitations and cognitive deficits. Sufism is not just a collection of theories or hypotheses, it is the path of love, the path of devotion and the path of knowledge. In various manifestations of Sufism and methods of education, one can find an approach that helps to overcome mental and emotional obstacles on the way to spiritual perfection of a person.

When it comes to Sufism, it involves a process of mental states that go beyond the waking state as a person moves from station (level) to station on this path. People who have experienced such situations take another step towards knowing the truth.

In order to understand the essence of Islamic Sufism, it is necessary to dive into the world of inner experiences of a Sufi person. In the Holy Qur'an, God is interpreted as a paradoxical entity that cannot be fully comprehended by man, because the limited by its nature is incapable of comprehending the infinite. However, a person can "experience" a state of awareness of the Divine reality in religious practice. This is manifested through a complex of emotions.

Man strives for divine enlightenment until he realizes his identity and divine essence. A scholar who embodies divine qualities acquires a divine "essence" and becomes the pole (microcosm) of the universe. According to the definition of Azizuddin Nasafi, when a person understands the inner essence of things and events and has stepped from the boundary of taqlid to the boundary of knowledge, he is called "wise" ("arif") and his soul is called "the soul of a wise ("arif") [3:275]. When Sufism speaks of "wisdom," this path also leads to the experience of mental states that go beyond our limited state of awareness. People who have experienced such situations realize that they are connected with deep knowledge and truth.

The concept of Arif is used to refer to a person with a high spiritual-ethical and mystical level. Arif's views on Tawheed - the oneness of God differ from the people's attitude to Tawheed. For Arif, the truth of "monotheism" is the highest peak of spiritual perfection. Abu Ali ibnSina defined the scholar as follows: a Sufi who observes the power of the divine power (Allah) and strives to illuminate his heart with the light of divine secrets is called "scholar" [4:366].

A virtuous person should realize his identity, be in constant action and dhikr in order to achieve perfection. Of course, religious and moral requirements and rules are of great importance in the spiritual maturity of a religious person.

Self-awareness is not an overnight feeling either. It is a gradual and continuous process, just as the body grows and grows taller [5:342]. The teachings of Sufism have developed specific

methods and mechanisms for human spiritual development. These mechanisms include sharia and tariqat, teacher-discipleship (murshidism and muridism), self-cultivation, dhikr and repentance, and they have not lost their practical value in the spiritual life of the society to this day.

Mystical knowledge, according to Sufis, is stored in the "soul", but not in the physical organ that we call the "soul", but in the spiritual essence of a person - the soul "soul". The internal content of "heart" (Ar. "qalb") is called "nafs" (Arab. "Soul"), soul (Pers. "soul"), "dil" (Persian). Nafs, on the other hand, is the "Ego" or "animal soul" of a person, which can be known through "insight" (basirat-ibatin), while its true essence is defined by "spirit" (Ar. "ruh"). Realization leads to the realization that the human soul is a simple and perfect substance whose value and identity is only dependent on remembering, reflecting, contemplating, identifying and penetrating.

Man knows the truth with his mind, thinking, heart, faith and belief. This is what we call enlightenment. Abu Hasan Nurisays: "Enlightenment" consists of two enlightenments. Knowing the truth is knowing the truth. But to know the Truth is to prove one's brotherhood according to the apparent qualities. But there is no way to know the Truth - eternity and the truth of God forbids it" [6:23]. Najmuddin Razi also showed two forms of enlightenment: intellectual and shuhudi (observational knowledge) [7:97], that is, intellectual knowledge is characteristic of all people, while shuhudi enlightenment is manifested through observation, discovery, inspiration, and chosen people (wali, arif, pir-murshid)) career. As it happened with the prophets, the knowledge is sometimes settled in their hearts through divine light, and sometimes it is acquired through perfect order, education, I'tikaf, and dhikr.

Human thinking is powerless to understand the second of enlightenment. This is also emphasized by the following opinion: "When a person asked the meaning of "abban" while reciting "Fakihatana wa abban", Umar, may Allah be pleased with him, said: "We have been prevented from going too far and trying too hard" [8:243]. The real human enlightenment is to realize one's own purpose, to recognize the Truth, to do what it permits, and to refrain from what it forbids.

Enlightenment (divine light) is a sign of God's truth, and the scholar is the possessor of knowledge (purnur). Enlightenment is the science of getting to know God and makes the Truth known. A scholar whose heart is polished by the light of Tawheed lives in the joy of God. The truth of enlightenment is manifested in instilling love for God in the heart, constant remembrance of God with the tongue, and desiring nothing but God. The status of enlightenment is such a destination that it is formed by opening the black "veil" of the ego from the window of the soul and cleaning it. At that time, the secret treasure of divine beauty begins to be seen, which is (indeed) the manifestation of the secrets of the soul [9:43]. Enlightenment has thousands of qualities, signs and degrees, and each quality is manifested in the eyes of the people at the level of enlightenment of the scholar. The fact that a person refrains from sinning and hurting the soul is also the original enlightenment.

According to Khwaja Abdulkhalig Gijduvani, the limit of enlightenment is to control the ego, and the way to do this is to make a habit of enjoying halal things [10:13]. Of course, if a person can control his ego, he can also control his psyche, and self-awareness is the essence of enlightenment.

IbnArabi divided the sciences leading to enlightenment into "mental-emotional", "state" and "sirrul-asrar" science. "Psycho-emotional" science belongs to the category that deals with external knowledge, while "state" science is science discovered in a state of pleasure. The science of "Sirrul-Asrar" is the science of divine enlightenment, and the people of knowledge received the knowledge directly from Allah, that is, knowledge is located in the heart in the form of shu'la (light).

Achieving divine enlightenment is a great knowledge [11:39]. Divine enlightenment boils like a spring in the heart of Arif, from which it can be understood that a person reaches the truth of existence by realizing the enlightenment of the Truth.

According to the concept of "heart", which aims to understand the identity of a person through the heart, the heart consists of four parts, "as-sadr" is the light of Islam, "al-qalb" is the light of faith, "al-fu'ad" is the light of knowledge, and "al-lubb" is the light of monotheism. connected. At each level of mystical knowledge, the mental and spiritual state of the scholar changes, and the simple Sufi, who knows the appearance of things, feels like he knows everything. When the doors of truth are opened to Arif, he loses himself in the infinity and immensity of knowledge. Then, moving to analysis, he realizes that knowledge essentially leads to Unity. After that, the scholar becomes calm and calm, and his faith is strengthened.

The purpose of the creation of existence is divine enlightenment (recognizing the Truth and being able to see it). Because the path of divine enlightenment is blocked by "veils", it does not appear equally to everyone. The "veils" that prevent enlightenment are not following what you know, doing what you don't know, not learning what you don't know, blocking the way of what you say you will learn. One of the "veils" is sealed ("hijabirayn"), and the other is the veil that obscures, darkens ("hijabighayn"), that is, the veil in the heart. Since the first is an unseen "veil", its seal cannot be opened, while the second "veil" is opened through enlightenment.

"Religious-moral experience requires perfection. He makes man fall in love with the greatest and purest center of universal existence, showing him His powers, rays, and breath everywhere. Man seeks to perceive Him, and quickly becomes convinced that this perception requires him to be purified and perfected; man longs for communion with the Truth, and this communion manifests itself to the extent that he succeeds in bringing his inner states and life affairs closer to perfection. Now let's talk about the interpretation of these levels:

According to L. Massignon, the most famous representative of early Sufism in Egypt, Zunnun al-Mirsi (about 796-860-61), left a significant work on the spiritual practice of Sufis. He dwelt on eleven stages and descriptions of their accompanying states: faith, fear, reverence, humility, hope, love, suffering, closeness, confusion, poverty, unity.

His contemporary, the Persian mystic YahyaIbnMu'az defines the following positions in Sufism: repentance, asceticism, calmness in divine will, danger (fear), humility, love, knowledge. Imam Muhammad Ghazali in his book "Ehyaulumad-din" (Revitalization of Religious Sciences) describes the Sufism system on nine principles: repentance from sins; perseverance in adversity; Thank God; Fear of God; the hope of salvation; voluntary poverty; renounce the rich world; to give up one's will; Divine love for God.

Abu Nasr al-Sarraj al-Tusi in his book "Kitab al-Luma' fi-t-Tasawwuf" points out that a student who has just entered Sufism must go through seven stages under the guidance of a teacher. In Fariduddin Attar, we can see exactly the above seven units: repentance, prudence, abstinence, poverty, patience, hope, contentment.

Al-Qushayri discovers fifty positions in Sufism in his work "Ar-risola al-Qushayriya fi ilm at-tawassuf" ("Treatise on Sufism of Qushayri"). Unlike all other narrations, in Abu Nasr al-Sarraj, "stations" and "ranks" are clearly distinguished, because "stations are personal achievements" and "ranks are gifts from above." There are ten states in total: observation, closeness to God (al-qurb), love (mahabba), fear (hauf), hope (raja), longing (mauch), affection (uns), calmness (itmi'nan), evidence (mushahada), accuracy (yakin).

The criteria of Sufism enlightenment and spirituality, as mentioned in the hadith, are good behavior and pure morals. Haris Muhosibi described good behavior as "the heaviest thing to weigh" [12:126]. It is important to teach science and profession in order to form a high level of pure morals and healthy faith in a person, because if science awakens a good intention and sound mind in a person, then profession is a means to achieve one's intentions.

In conclusion, the maturity of the human psyche is related to the fact that a person lives with a full sense of his identity, and it is a mistake to evaluate this as "selfishness" or "egocentrism". Spiritual crises that have arisen in the psyche of a person are a reflection of the conflicts that have arisen in the psyche of a person. In order for a modern person to achieve mental balance, to keep his soul healthy, he must consciously abandon the way of life consisting of all suffering, hardship, insecurity, selfishness, self-blame, and move to a way of living with full contentment, gratitude, healthy thinking, good mood, forgiveness, and gratitude, need. First, human maturity is a process of continuous improvement, secondly, the whole system of "stations" and "levels" was formed over the centuries based on the Sufis' interpretation of their own mystical experience, and thirdly, people accumulated knowledge about the regularities and general characteristics of the experience of transcendence from century to century, as a result of which each "station" served as a foundation for the emergence of mystical psychology with its own psychological context.

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