

## Sufism and Faith

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**Abstract:** In the following article, Sufism and faith, moral and spiritual situations after the spread of Islam and the death of Muhammad have been studied. More comments that are extensive were made about Sufis, possessors of high spirituality. The religious views of the 11th-12th centuries and their correlation with the word and hadith were studied.

**Keywords:** Sufism, saint, Sufi, belief, unity of existence, virtue, lust, rare.

### Introduction

The doctrine of Sufism was created as a promotion of healthy faith at a time when there were various deviations and hesitations in the beliefs of the members of the society (8th century). At that time, people were obsessed with wealth and greed for expensive things. Good actions such as obedience and acquiring knowledge and heritage have been replaced by amassing wealth and striving for luxury. This caused a rightful protest of the believers. The forward-thinking members of society praised patience and encouraged people to believe in faith. They encouraged the members of society to acquire knowledge. Hadith scholars, ascetics, and Sufis were engaged in such activities. Because Sufis deeply mastered the science of Sharia, they realized that the basis of personal education should be the education of faith and belief.

### Research methodology

The doctrine of Sufism emerged as a promotion of healthy faith in the 8th century, when there were various deviations and hesitations in the faith of the members of the society. An unhealthy belief has intensified among human beings, such as a blind departure from the essence of wealth and animal qualities. This caused a rightful protest of the believers. The forward-thinking members of society praised patience and encouraged people to believe in faith. At first hadith scholars, ascetics, and Sufis were engaged in this activity.

At that time, those involved in faith education were called "spiritual" people. They were known among the people as "saint", "ahli hol" (a person who can help public), "ahli botin" (a person who can help public), "arbovi tariqat" (a figure of sect), "darvish", "qalandar" (a person on the way of religion), "fakir" (a Muslim (or, loosely, a Hindu) religious ascetic who lives solely on alms. Later, their ideas became a universal doctrine and were called "Sufism", and they themselves were called "Sufis". The word "Sufi" has several meanings, according to Najmiddin Kamilov's commentary: it comes from the word "saf" which means "those who stand in the first row", "suffa" - pious people." It has been shown that the word "safo" means the one whose heart shines like the sun's rays, "sufuh" means the conclusion of something, and "suf" means the word 'philosopher'<sup>2</sup>.

Sufis are healthy believers; they are not dependent on anything. Maybe they encouraged people around them to become believers and they had a strong influence on those around them, as a result, they were able to follow them. They set an example for everyone with their behavior, actions and words. They did good deeds and encouraged others to do the same. By the 9th-10th centuries, due to the call of the belief owners of good faith, the khanaqahs were formed and the pillars of the sect were formed.

By the 11th-12th centuries, Sufism schools and series based on the idea of educating the young generation in the spirit of healthy faith appeared. Along with many other cities, the cities of Bukhara

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<sup>2</sup> Komilov N. Tasavvuf.-T "Movarounnahr" - 2009. p-11



and Termiz also gained special attention as centers of Sufism. In the 13th and 14th centuries, faith education reached a new stage. This is directly related to the development process of Sufism. By this time, faith education was clearly expressed in the theoretical approaches and practical actions of scholars.

Especially thinkers such as Imam Moturudi, Yahya Suhrawardi, Muhyiddin Ibn al-Arabi, Najmuddin Kubra, Farididdun Attar, Ahmed Yassavi, Jalaliddin Rumi called people to be firm in their faith through their wisdom.

In this regard, Imam Moturudi mentioned the following wisdom that is important for the education of faith:

- Be patient, you will reach your goal;
- Look for a partner in every work;
- Consider self-awareness as a great quality;
- See, beware of the wise that seems foolish;
- Be humble in science;
- Learn and teach others;
- Don't talk about what you have not heard;
- Hold on to what you heard with your ears;
- Tell the truth and do not blame others;
- Don't answer if they do not ask, do not go where you were not told to go;
- If you want to win the hearts of others, get used to doing goodness.
- Always be a keeper of secrets;
- Eat in moderation, speak according to the statute.

Jalaliddin Rumi shows ways to strengthen faith through the following wisdom:

- If you want to know who a person is, look at whom they love;
- Don't hurt the slave in honor of the owner;
- Oh heart, take a lesson, take care of every fallen leaf, it also had a look at the soil from the sky;
- Oh, friend, no matter what your pain is, let your hope always be in God;
- Don't worry that I am not getting what I want, it will be better;
- All good things come after patience;
- Don't worry about everything, oh heart, neither these pains are eternal, nor this life;
- They said: What is far from the eye is far from the heart, I said: What will happen if what is in the heart is out of sight.
- Whoever says that I have everything, know that that person is really raw.

During this period, actions based on mental thinking began to be prioritized in the education of faith. By the middle of the 13th century, the intellectual direction based on thinking began to take priority in the education of faith. This direction of faith education began to be called "vahdat ul-vujud". Supporters of this direction began to think about the relationship between man and the universe, the secrets of the universe, and the formation of qualities characteristic of a perfect person. These ideas were especially evident in the views of Ibn al-Arabi and Jalaliddin Rumi regarding faith education. They put forth clear ideas about human discovery, spiritual experiences, inner beauty, and human perfection in real life. In a word, in Sufism, the views of humankind on the education of faith found their integral expression and were enriched.

Faith education incorporates sound religious views, philosophical approaches to personal perfection, wisdoms that serve to educate people spiritually and morally, religious thoughts about the purity of the soul and body, the knowledge of the word and hadith into a single system, and brought to the form of pedagogical teaching. As a result, the teaching of Sufism rose to the level of a philosophical and pedagogical teaching that reflects the moral standards of the peoples of the East and the way of thinking based on healthy religious beliefs.

Especially in Yassaviya and Naqshbandiyya sects, the unique aspects of faith education were manifested. Bahoviddin Naqshband focused his entire career on education of healthy faith and fought



against superstition. Through the teaching of Naqshbandiya, the issues of human perfection and the purification of his faith were widely promoted.

Faith education was also the basis of the "Mavlaviya" sect founded by Jalaliddin Rumi. All the activities of Khoja Ahror Vali are aimed at forming a healthy religious belief among the members of the society. Mahdumi A'zam also managed to deepen the education of faith, which is clearly expressed in Sufism in his works. Faith education in the Naqshbandi sect is aimed at directing all knowledge to the perfection of the human personality. Husayn Vaiz Koshifi's "Futuvvatnomai Sultani" is one of the works that deeply illuminates the scientific foundations of faith education.

The doctrine of Sufism relied on the pillars of Islam in the education of faith. An important step was taken in the education of faith from the 9th century. Faith education improved and developed. Practical and psychological exercises related to faith education, methods and means of self-education and training were developed. Within the framework of the concepts of "Sect, Enlightenment, Truth" (Tariqat, ma'rifat, haqiqat), specific directions and ideological foundations of faith education were put forward. The three-part content of faith education has been developed. The science of "Aqid" was founded and developed. The rules of teacher-studentship, the directions of moral and spiritual education of the student have been created. The relationship between Sharia and Tariqat (Sect), views on the world and humankind, behavior and communication were deeply studied. In khanaqahs and rabats, thoughtful sheikhs began to educate students in the spirit of healthy faith. They taught them the pillars of faith. On the basis of authority and sect, great thinkers to develop healthy religious views, to determine the specific directions and tasks of religious education, to spread healthy religious beliefs among the people such as Zunnun Misri (796-861), Bayazid Bistomi (died 875), Junayd Baghdadi (died 910), Hakim Termizi (died at the end of the 9th century), Mansur Hallojs (858-922) showed exceptional bravery. Scholars such as Abu Said Abul Khair (967-1049), Abdullah Ansari (1006-1089), Ahmed Yassavi (died 1166), Yahya Suhrawardi (1115-1119), Ibn al-Arabi (1165-1240), Najmuddin Kubra (1145-1221) Bahauddin Naqshband (1318-1389) enriched religious education and created new pedagogical teachings. Views on the education of faith found expression in the examples of written fiction and folklore. Theoretical sources of Aqid science were also created. For example, Al-Hakim al-Tirmizi's works such as "Kitab ur-riyazati", "Mukhtorot min kitab as Safa", "Adab un-nafs", "Masalat ul-iman wa Islam val ihsan" developed theoretical approaches to the education of faith.

Faith-belief strengthens a person's will power. This idea is substantiated in classical literature based on numerous scientific facts. A.Navoi, Lutfi, Muhammad Zahiriddin Babur, Mashrab, Ogahi, and Suleiman Bagirgani, in their works promoted a healthy religious faith based on the 'orifona' (relevant to Arif) views.

In the upbringing of faith, special attention is paid to the teacher- student attitude. The path of the teacher, the belief of the disciple in his science is a sign of his integrity. These relations are clearly described in A. Navoi's epic "Lison ut-tayr" in the language of hudhud (a type of bird) and demanding birds. This work is articulated in an artistic way by the pillars of faith and the recommendations to follow it. The work was written in the form of a response to the epic "Mantiq ut-Tayr" by Farididdin Attor in a Sufi Spirit, through philosophical thoughts. "Lison ut-Tayr" is considered a work of wisdom. Navoi: "There will be many qualities in a real person: but the most honorable among these is honesty. A dishonest person is not a person." This is how he continues his thoughts in the epic "Lison ut-Tair": "If poor people have a high level of devotion, their actions will be correspondingly honorable and dignified. If wisdom is a gem, consider a person as sadaf, the real honor for this sadaf is due to that gem. If a person has faith, he does not need a throne and deeds, and property and wealth do not seem pleasant to his heart. Whoever does not have cash and wealth, if he has courage that is a big wealth for him. After all, a person with high zeal can do any work. Diligence makes a real husband considerate, and it has nothing to do with position, property, or treasure. If a person has wealth and lacks courage, he will not gain any respect in the eyes of intelligent people. He who has great courage will be blessed with this quality. If God has given the king a low favor, then a poor man with a high favor is better



than a king. If the king is low in diligence, the diligent poor will defeat him. The beauty of people is due to diligence, and the punishment of bad lust is also due to diligence."<sup>3</sup>

Our ancestors highly appreciated the position of the 'maqomot' in the development of personality in the Sufism sect. Because this term is related to the human faith and expresses his spiritual behavior, which ensures his health at the same time serves to analyze the stages of spiritual and maturation of the individual. Abu Nasr Sarroj in his work "Kitab al-luma fil tasavvuf" indicated the following components of maqomot: repentance, 'vara', 'zuhd', 'faqr', 'patience', 'risk', 'rajo', 'Zabul', 'rizo.'

Repentance means reaching maturity, higher moral qualities. The intention of a man of pure faith becomes evident in his repentance. The essence of repentance is that a person gives up everything that becomes porous on the path of goodness. Repentance is a return from disbelief, from all the sinful deeds that Sharia forbade. Repentance means that a person can see his own defects, self-realization, get away from vile deeds, be able to resist oppression and injustice. Repentance of fear is a simple repentance in confession of sin, while repentance in mysticism expresses a person's transformation, elevation, purification.

The avoidance of spiritual harm in the sect is explained by the concept of 'var'a'. In mysticism, the var'a is divided into 3: the var'a of the language means not to use the tongue for bad words, not to gossip about those around them, to avoid slander, and the var'a of the eye means to avoid looking at suspicious things, while the var'a of the soul means to protect the soul from hypocrisy, to be careful not to be.

Zuhd means diet, hazard. In this, special attention is paid to the formation of the skill to avoid food and drinks, to distinguish between honest and unclean. It is intended to encourage people to avoid striving for wealth.

The concept of fakir teaches that in the science of mysticism, a person must behave humble, ordinary.

The fact that patience and being patient for a healthy faith also has a special significance was emphasized by the manifestations of the teachings of sufism. They believe that it is necessary to endure difficulties, to overcome it with patience. Sahl Tustari (815-896) in his work "Raqiq al-muhibbin"<sup>4</sup> noted that a person who is patient will achieve his goal in the event of moral and spiritual difficulties.

In the doctrine of Sufism, danger is also an important maqomot stage. Risk hesitation means that the soul will come out of faith and trust, will remain in danger. Supporters of the doctrine argue that people should be afraid of the plot of lust, strengthen their faith.

'Rajo' means hope. Getting rid of danger means achieving tranquility.

'Risk' is a sign of the faith of a Believer, which is achieved thanks to enlightenment.

'Riza' means cleansing of the heart from the vile dirt and the purification of the soul. When a person's faith reaches this level, he does not get angry at anything, does not give in to resentment, does not worry, his heart reaches tranquility.

Also in the teachings of Sufism, the concepts of contentment, faith, gratitude are also recognized as signs of healthy faith. As signs of strengthening faith, special attention is paid to tempering the soul, refraining from bad deeds, strengthening memory and mind, confessing one's own guilt, striving for enlightenment.

It is emphasized by thinkers that people of healthy faith can achieve a status career. People who have reached the status career will have the ability to observe deeply.

The teachings of Sufism are also at the center of Islamic culture for its expression. The upbringing of faith developed in the orifona direction of mysticism. A special place in the teachings of mysticism

<sup>3</sup> Alisher Navoi "Lison ut-tayr" "Generation of the New Age" 544 pages.

<sup>3</sup> Abu Nasr Sarraj "Kitab al-luma fit-tasawuf" 1994 Moscow p 166

<sup>4</sup> "Aqidasi of Sahl Tustari" — ahlisunna.uz



was occupied by views related to self-conditioning, self-realization. Self-conditioning and awareness necessitated the upbringing of beliefs. Its basis was the concepts of sect, enlightenment, truth.

The most common sect in the world is the Naqshbandiya sect, the essence of its content was formed by the education of beliefs. The founder of this sect was Bahovaddin Muhammad bin Burhan bin Muhammad al-Bukhari (1318-1389), who created a separate school in the upbringing of faith. Naqshband paid special attention to the place of conversation in the upbringing of faith. The basis of the Naqshbandiya sect is the rules "Safar dar vatan", "Khilvat dar anjuman", "Hush dar dam", "na-zar dar qadam", "Dil ba yoru dast ba kor", these rules encourage a person to find his place due to spiritual growth, healthy faith in society. It has been substantiated that through solidarity, mutual assistance, work, the implementation of creative work, human can realize his identity, be spiritually raised.

Sufism is a set of prayers aimed at purifying a person by educating his faith, and the idea of forming a perfect person is described as a leading concept. In the concept of a perfect person, the idea of spiritual education of a person by purifying his beliefs is clearly manifested. The possibility of leading a person to perfection, caring for his spiritual growth, and purifying his faith can be scientifically proven in Sufism. The issue of purifying the inner world of a person formed the basis of the pedagogical teachings of the manifestations of Sufism. They emphasized that it is necessary for a person to always purify his intentions and overcome his satanic feelings through his merciful powers. They tried to justify that a person can find his place in society, reach perfection, and purify his faith.

Adherents of the teachings of Sufism have taught that the implementation of the upbringing of faith is achieved by purifying the personality trait. Purity of urine is a sign of purity of faith. The idea was put forward that in order to raise a person spiritually, it is necessary to eliminate the negative aspects inherent in his nature. The fact that one of the negative aspects dangerous to the human faith is "nafs-nafsi ammora" is recognized by all manifestations of the doctrine.

In the teachings of mysticism, it is shown that ambition for wealth, giving in to the pleasures of the world, giving free rein to one's own needs is an indication of the slowness of faith. The only way to protect a person from error is to kill the ego by strengthening his faith, and thereby purify his faith, which is justified by the manifestations of the doctrine. They believed that in order for a person's faith to be strong, it is necessary to strengthen his will, achieve mental health, be humane, strive for goodness, live honestly. These ideas were expressed in the views of our ancestors of the all-around.

Lust leads a person to selfishness and self-interest. It weakens his faith and leads him to laziness and carelessness. People who are caught in the trap of lust do not take care of the 'xarom' (banned things in religion), they keep an eye on other people's property. As a result, their faith weakens and they become liars, extortionists, fraudsters, and hypocrites. Therefore, representatives of the Naqshbandiyya sect encouraged young people to be contented, self-controlled, patient, humble, and not indulge in passions. In recent years, as a result of the influence of foreign ideas and hybrid culture, the idea of "Everything is for me" began to prevail among young people. As a result, most of the young people fell into the mood of vanity, arrogance, laziness, and greed. Their faith weakened and their spirituality began to decline. Unacceptable channels on social networks increase the mood of brutality and aggression among young people. According to the words of the representatives of Sufism, "A perfect person is an ideal, who possesses all worldly and divine knowledge, whose soul is connected to the Absolute Spirit, full of blessings, whose face is beautiful, whose heart is pure and full of noble feelings."<sup>5</sup> Navoi also described people with strong faith in his works as follows:

Foniyvasheki, ham so'zidur pok, ham o'zi.  
Hush davlat ul kishigaki, tushgay aning ko'zi.

(Not only a perfect person himself is pure, but also his words are.)  
(He is always happy and can easily earn wealth and fame.)

One of the important signs of the strength of faith is manifested in "silayi rahm", with respect to parent, brother, sister, relatives. Alisher Navoi in his work "Nasoyim ul-muhabbat" brings the

<sup>5</sup> Komilov N. Sufism.-T.: "Movarounnahr"- 2009. p-25



following instructive story. "I said Ismail Dabbos, I made a pilgrimage and reached Sheroz. I entered a mosque. And when I saw the believers, he was sewing his cloth and greeted them, and had a seat. He asked me, what intention do you have? I said: I have a Hajj intention. Asked: Do you have a mother? I said: I do. He said: Go to your mother's retinue. I made fifty pilgrimages-head bare, foot bare and unaccompanied. I will give it to you all, give me your mother's joy!"<sup>6</sup>

The teachings of Sufism encouraged people to consolidate their faith through self-realization. The perfect man, put forward in the teachings of mysticism, is the owner of a healthy faith. In this sense, the issue of raising a healthy faith was approached by Ibn Arabi, Aziziddin Nasafis. In the mind of the owner of a healthy Creed, mental, spiritual, divine and worldly knowledge finds expression in an embodied way. Those who have pure faith are consistent with each other in their word, leading those around them towards goodness.

According to the Naqshbandiya sect, the conversation between the teacher and the student has become important in ensuring the spiritual maturity of young people. These conversations were of an educational nature and served to strengthen human attention. In the interpretation of Naqshbandi, the conversation creates conditions for Talib to learn what he himself did not realize, did not know, to develop spiritually, to enjoy divine secrets. In this sect, self-realization, control, application of the knowledge gained in their practical activities, spiritual promotion, encouragement to perform rewarded deeds.

According to the slogan "vukufi zamaniy" in the sect, the need for self-calculation in relation to self-control, correction of shortcomings and mistakes of a certain period of time is implied. And in the slogan "Vuqufi Adadiy" the need for a person to regularly summarize his behavior is emphasized. And this encourages each individual to self-development. In "Vuqufi qalbiy" it was recommended that a person check how strong his faith is, constantly purify his soul. Since the Naqshbandi sect was built on the basis of the main Islamic Sharia and faith, this sect also serves as an important tool in the education of faith.

In the Naqshbandiyism sect, the priority is to rely on universal values, ensure the perfection of the individual, achieve purity of urine. That is why the ideas of this sect have been serving for seven centuries to strengthen human maturity and its faith.

## Conclusion

Based on the results of theoretical and experimental research, the following main conclusions can be formulated.

1. Belief is a person's spiritual thinking, expressing the meaning and essence of his life goals, views, faith and behavior.
2. At the sight of many centuries, our thinker ancestors managed to create a solid foundation of national culture, morality and spirituality on the basis of Islamic faith, which, even because this foundation embodies the pillars of faith, today can serve as an important pedagogical tool in youth education.
3. The results of the study, analysis of the historical path and stages of development, pillars of a healthy religious faith showed that, in addition to creating a large school in the science of aqid, our thinker ancestors managed to raise their spirituality by forming a healthy religious faith in the younger generation through their scientific and pedagogical actions, to content their human qualities. In turn, these experiences have been presented from generation to generation, living for centuries through the samples of fiction and folk pedagogy as a product of healthy spiritual thinking, and its introduction into pedagogical practice is of particular relevance.
4. Students are advised to use the Hadith of educators, proverbs, means of folk pedagogy, works created by thinkers, narratives about them, in a consistent formation of a healthy religious faith from the primary classes.

<sup>6</sup> Navoiy A. Nasoiym ul-muhabbat. – T.: Fan, 2001, - 261 p.



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