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## SOCIO-HISTORICAL AND CULTURAL DETERMINANTS OF SUFI TEACHING

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### ABSTRACT

*The article deals with some aspects that characterize one of the most mysterious philosophical and religious teachings in Islam-Sufism. The article examines the history of its origin, development and current state. It is proposed to use his positive experience in the spiritual education of the individual. It also reveals the distinctive features of the philosophical aspects of the philosophy of Sufism from classical philosophy and theology.*

**KEYWORDS:** *Sufism, Islam, Humanism, Freedom Of Thought, Asceticism, Truth, Spirituality.*

### INTRODUCTION

The study of the historical and philosophical essence of Sufi teaching and, especially, its socio-historical and cultural determinants of the genesis and worldview is largely due to the fact that in the Soviet period, when a person's beliefs were subordinated to a certain ideology, the study of one of the features of spiritual values - Sufism was prohibited. Today, the study of its essence is primarily related to the ongoing reforms in the socio-economic, political, cultural and spiritual life of society.

In the modern world, which recognizes the value, the priority of a person, a person, the difference in understanding the meaning of life has been transformed into the recognition of his right to freedom of thought, freedom to profess any religion, or not to profess any.

### The main part

The Universal Declaration of Human Rights states that "everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change one's religion or belief

and freedom to manifest one's religion or belief, either alone or in community with others, in public or private, in teaching, worship and the performance of religious and ritual rites"[1].

The freedom of ideas and thought established in society requires critical reflection and analysis from the perspective of a new attitude to the cultural and spiritual heritage of the people. This necessity follows from the principles of continuity in the dialectics of the development of objective reality, including in the sphere of the spirituality of society. In the process of correcting distortions and in the scientific assessment of the historical past, there is a need for a deep study of the historical heritage, philosophy, its component part – the religious and philosophical teachings of Sufism, which is distinguished by its social soil, a variety of epistemological roots, inconsistency and complexity.

One of the factors of relevance of the topic is the activation of religious consciousness in society, especially after the collapse of the Soviet Union and the monopoly of communist ideology, excessive politicization of religions, sometimes turning into fanaticism and extremism.

In Islam, a person is placed above the angels by his status, and Allah has ordered him to perform such duties as landscaping, ensuring peace and establishing justice on earth, spreading knowledge, education, and improving culture. A real person should follow this sacred covenant.

When studying the philosophical socio-historical and cultural determinants and features of Sufism, it is important to keep in mind that one can find many ideas and thoughts for our days about the struggle against evil, violence, wars, fanaticism, for the triumph of justice, the establishment of friendship between individuals and peoples. The development of this problem, in addition to scientific and cultural significance, has also political significance.

A comprehensive study of Sufism will allow us to more adequately and fully represent the development of the spiritual culture of the East in the Middle Ages. As you know, the knowledge of this or that phenomenon requires to follow the nature of this spiritual phenomenon in everything, to see it as it really was and is. And this requires an objective approach to the problem under study.

The study and comprehensive study of the origin and ideological features of this mystical teaching-Sufism is of particular relevance in our days, when religious fundamentalism in every possible way seeks to use Islam for its own selfish political purposes. Fundamentalism and extremism under a religious mask, hiding behind the dogmas of Islam, falsify its true essence, give a political color, and thus act with the slogan of creating a single caliphate under the shadow of the black banner of holy Islam.

The teachings of Sufism, its true aspirations are alien to modern fundamentalism and extremism, which hides its true goals with religious slogans, it completely ignores the positions of the latter.

Sufism, as an original teaching that has a special socio-ideological ontological status in medieval society in recent decades, the research interest of orientalists, Islamic scholars, philosophers, historians and literary critics has been growing. This indicates that the study of aspects of the essence of the sufism teaching in the light of the accumulated experience and the latest achievements of the world social and related sciences and the search for optimal solutions on the part of researchers remains relevant – this is, firstly, and secondly, it is due to the aggravation of

the ideological and political struggle around the problems of the theory and practice of Islam at the present stage.

Despite the versatility and diversity of its manifestations, Sufism and its features serve as a positive assessment as a kind of historical and legitimate direction of the search for truth within the framework of the brotherhood and sociality of Islam. After all, the ultimate goal of Sufism is to achieve perfection. And the idea of a perfect person is a high ideal that calls for good, which has a national and universal essence, containing the highest spiritual and physical perfection, characteristic only of human nature.

According to the famous contemporary Muslim theologian Shaikh Muhammad Said Ramazani al Buti (1929-2013), "As for sufism in its true and common sense, it is essentially the core of Islam and its true essence, resting in the depths of the consciousness of a sincere believer. Without this core, Islam becomes only rituals, outward expressions of commitment to Islam, and empty rites through which people try to present themselves to each other in a favorable light."

Sufism as a special form of perception of the world, was born and developed at the junctures of the mythological, scientific, religious mystical phenomenon on the basis of the Muslim worldview. Those who wish to take the path of this teaching undergo special physical, spiritual and psychological training under the guidance of certain spiritual mentors. At the same time, it is considered possible, if Allah deigns, and a sudden divine illumination without outside help. In this case, he becomes a Sufi, but he cannot be a mentor for others because he did not go through the stages of formation under the guidance of a particular teacher – shaikh.

Sufism manifests itself in the search for creative, creative, non-standard solutions to the problems of the development of being, consciousness and society. It has three main directions: subjective (BayezidBistami, Mansur Hallaj), objective idealism (Hakim Termizi, Abu HomidGazzali, Fariduddin Attar, ibn Arabi, Ahmad Yassavi), pantheism (Sa'diyShirazi, Abdurahman Jami, Mirza Bedil).

Sufism mainly propagated their materialistic views in a pantheistic way. The Sufi strives to achieve the highest perfection by strict observance of the requirements of Islam and by limiting his material needs (zuhd), fear of Allah (taqvo), modesty, physical and spiritual purification, and the way of life of the Prophet Muhammad's deeds is a model for example.

In Sufism, a cause is true if it follows from the divine will, and not from a law. And it serves as a justification for a religious belief. Becoming a Sufi consists of mastering such four stages as shariat (the code of laws of Islam), tariqat (the way), marifat (knowledge, insight), and haqiqat (truth). Each of them is also divided into several parking lots (maqom).

Sufi ideas appeared in the VIII-VIII centuries in the bowels of Islam on the basis of the Koran and Sharia in the Arab land. Initially, the bearers of these ideas were called zahids-ascetics, who were distinguished by a constant struggle with their worldly needs, "animal soul" (nafs), constant fasting; abids – worshippers, wanderers. They were distinguished from the masses by their piety and strict observance of prayer recitations; they were Gnostic arifs. This category had a secret knowledge of Allah.

At the same time, Sufism is a multi – causal phenomenon, since it has, along with Muslim, ancient Indian, Iranian, and Greek elements. These non-Arab ideas in Islam are reflected in the

essence of the teaching, without denying some influence of Eastern Christian mysticism on Sufism, it is necessary to note their insignificance.

Sufism is a mystical, religious and philosophical understanding of the world with its own harmonious system of achieving truth. Its representatives believe that through personal spiritual and practical experience, a person has the opportunity of spiritual communication and dissolution in Allah, one of his names-the Truth.

Questions of interrelationship and contradictions between philosophy and theology have always been the focus of Sufism. Pantheistic and dualistic ideas played an important role in the development of Sufi philosophy. In this teaching, causality is derived not from the regularity and development of being, but from God's will, which serves as a justification for religiosity.

Sufi approaches to the theological interpretation of the essence of existence are revealed by Muhiddin ibn Arabi and set out in his teaching "Vahdatulvujud". However, the main ideas of the doctrine, as noted above, were set out long before him by Hakim Termizi[2].

At all stages of the formation and development of Sufi views, the ideas of God, being and man were studied in interrelation and integrity. His ontological concept asserts the uniqueness, absoluteness, and eternity of Allah.

In the conditions of the powerful development of natural sciences in the IX-XII centuries, the integrity and dialectics of being, man and consciousness were explained by the thinkers of that time, proceeding from the "first cause" - Allah. At the same time, although the truth is the same, however, in the course of the study, numerous examples from the practice of individual Sufi tariqas have proved the existence of different ways of understanding it.

The contradictions between the philosophical explanation of being from the standpoint of logic and the Sufi idea of esoteric science, the method of mastering it in a state of trance that occurs in individual people, were considered insurmountable. Only by applying the principles of the new science-synergetics in the study of social phenomena has it become possible to overcome them. Synergetic conclusions about the principles of self-organization, the lack of stable uniformity, and nonlinear movements create completely new directions in the world of social science, which means that the idea of the possibility of approaching the philosophical, theological, and Sufi theories of knowledge based on these principles has the right to exist, further study, and the possibility of approaching the philosophical, theological, and Sufi theories of knowledge based on these principles.

According to the Russian academician A. E. Akimov "" One of the ways of knowing the world is the Eastern method, according to which knowledge is obtained in an esoteric way, for example, in a state of meditation. This path has been forgotten for some reason and has therefore formed an extremely complex and very slowly leading to the truth, the Western path. We have followed this path for a thousand years and have reached the knowledge known in the East three thousand years ago"[3, 24-25], which means that the synergistic approach to reality confirms the above conclusions.

At present, in the context of universal globalization, including in the sphere of the spiritual life of society, there is a growing interest in Sufism among believers in the world. The famous Russian scientist A.D. Knysh states: "Sufis say: do not try to fight with fate, you just need to rely on the

Lord and not get hung up on the momentary, transient. I practice it all the time. Sufism can teach both Muslims and non-Muslims a lot, for example, to make a person's life more meaningful and calm"[4].

## CONCLUSION

Thus, it can be stated that Sufism as an integral theoretical, ideological, philosophical, and theological teaching - a fully formed system, has taken an important place and has a certain significance in the moral and ethical development of the Muslim world.

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