



e-ISSN 2798-8260



Jurnal ISO: Jurnal Ilmu Sosial, Politik dan Humaniora Vol: 4, No 2, 2024, Page: 1-12

Role of Sufism in the Renewal of the Religious Message

Gulnora Khudayberganova

Department UNESCO Chair in the Comparative, Study of World Religions, International Islamic Academy of Uzbekistan

DOI:

<https://doi.org/10.53697/iso.v4i2.1944>

*Correspondence: Gulnora

Khudayberganova

Email: gulnoraxudoyberganova@iiau.uz

Received: 21-10-2024

Accepted: 23-11-2024

Published: 24-12-2024



Copyright: © 2024 by the authors.

Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license

(<http://creativecommons.org/licenses/by/4.0/>).

Abstract: Today, Islam is experiencing hard times as it had when it first emerged. Moreover, it is labeled with violence and terrorism from the outside, and on the other hand, the false religious and medieval ideology propaganda by Muslim preachers led to introduce Islam as a fanatical and rigid religion. Most of the calls are old in content, based on prejudice, and devoid of spiritual values. The following research examines the method introduced by mysticism and its role in reviving the religious message. The role of Sufi heritage in religious message with its spiritual and moral values, rich history in the revival is analyzed on the basis of the following factors. Renewal of mystical heritage 1) to free mysticism from heresy and superstition 2) new approach towards understanding religious values in harmony with modern realities.

Keywords: Sufism, Revival, Moral Values, Sufi Message, Sufi Scholars, Asceticism, Perfection, Globalization, Humanity, Peace

Introduction

In current complex times, the globalization of relations among the economic, social, and political spheres also reflects the religious sphere. As a result of the development of information technologies, the mutual relations of the peoples and countries of the world are developing rapidly. Events that are happening in the religious sphere have a special impact on this process. Because nowadays, as in economic, political, and ideological forms, religious globalization has also been formed as an independent phenomenon (Kamilov K., 2014. p. 4).

Modernity, as a secular phenomenon, has an extremely strong influence on the views of modern theorists against traditions and religion. These two elements seem to be weakening as the progress of secularism becomes more global. Nonetheless, the views and promises of the supporters of secularism regarding state management and democracy have not been justified. In these circumstances, the Islamic movement's promotion of the idea of bringing back true Islam is a clear example of the modern relationship between modernism and religion (Ubaedillah, 2015. p. 3).

Methodology

Globalization is a process that includes almost all spheres of social life, and currently, the concept of religious globalization is also coming into use. It is necessary to emphasize that some manifestations of this phenomenon are displayed in mystical orders.

This research work aims to show the contribution that Sufism (the mystical system of the Sufis) can make to the renewal of the mentality of today's modern societies and individuals.

Currently, various research considering Sufism is being carried out by world scientists. As a number of oriental scholars conducting research on Islamic philosophy and Sufism emphasize that it is more than ever in need of education and consolation for the human spirit, acknowledging that Sufism is directly related to psychology. "The development of science and technology not only provides many conveniences to humanity but also causes many psychological problems. Religion, which is a set of moral codes useful for the human psyche, and which is the fundamental basis of all scientific achievements and development, is forgotten, and the pursuit of materialism is becoming the nature of a modern man and becoming his highest goal in life. Many crimes for material gain, inter-state attention, wars, the creation of nuclear weapons, an increased struggle for natural resources, and various geopolitical games, and theories, all of which have disturbed the peace of mankind due to certain groups aiming to become hegemonic in exchange for the destruction of mankind. In such a situation, the study of Sufism becomes more important than ever. However, Sufism is complex and entangled, and it embodies the spiritual, intellectual, moral, and inner philosophy of Islam. It is based on self-improvement, education, development, and hope for reward by doing good things to others." (al-Jazari., 1999. p.8)

European scholars interpret Sufism as a separate cell of the Islamic religion, the last "ism" part of the term "Sufism" (same in Germany and France) is proof that it is a historical school with a separate idea (Saliyo, 2016. p.52). Scholars confirm the opinion that "Sufism is a fundamental integral part of Islam, and corresponds to the Donation part of the pillars named Iman (Faith), Islam, and Ihsan (Donation). Religion came from faith, Sharia (Islamic law) from Islam, and Sufism from the charity." (Schimmel, 2002. p.140)

The tasks of Sufism

The goal of Sufism is primarily to reform the inner being of a person and strengthen his psyche. The purpose of Sufism is to fulfill two main tasks:

- Moral duty
- an emotional task.

As a matter of fact, Sufism fulfills these tasks.

Moral duty

The most important basis of the teaching of Sufism is the strengthening of morals, which is derived from this definition of Sufism: "To enter into every bad character and to get out of every bad character." (al-Tusi., 2011. p.45)

This word of Ibn al-Qayyim is also the basis of the above word: "The religion itself is an entirely good character, so whoever surpasses you in character has surpassed you in

purity (mysticism). A person who has better character than you has also surpassed you in religion". (al-Jawziyya., 2014. p.329-330) Behavior is what keeps the religion, the conclusion of the Prophet's (p.b.u.h.) duties was to perfect good behavior.

If the behavior is what underpins religion, Sufism deals vividly with this premise. The first and last goal of Sufism is to build a moral man (personality), in the mystical language, "The Perfect Person". He (the perfect person) is the same as his inner being, he speaks what he does and does what he says. The teaching of Sufism is not limited to making arguments for this and proving them with Sharia texts (verses and hadiths), but it is also the implementation and embodiment of these behaviors. This is done by the leader (Sheikh) who adheres to the life activities connected with the goal of being close to Allah Almighty and finding His approval. This is the thing that should be paid attention to in Sufism education, which was arranged by the Imams of Sufism according to the situation and positions, they help to behave according to the morals of the Prophet Muhammad (p.b.u.h.), and to develop divine perfection.

The doctrine of Sufism, which emphasizes determination, is not a matter of appearance as much as it is a matter of the soul, whose place is primarily the soul before the influence of behavior manifests itself in the organs. Therefore, the basis of morality in this place is to behave according to the behavior of God Almighty.

Sufism emphasizes that the practice of behavior is in two stages: behavior with performance and behaving rightly. The first is by abandoning bad morals and behaving in good manners, and the second is by adhering to (fulfilling) the prescribed deeds and refraining from the abominable deeds.

An emotional task

One of the characteristics of Sufi experience is that it is not limited to the theoretical side, but also strongly focuses on experiencing and enjoying divine judgments. This is a practical action while walking on the path of probation. It consists in subjugating and polishing the ego in order to achieve the physical and mental discipline of the self, to rise to a higher level in terms of condition, to create a status, cleansing the inner self from the evils of the ego, and adorning it with spiritual qualities. So that the heart is ready to take possession of the rays of grace and divine love, there is a hint of this in this word of Allah:

وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً

"Have you not seen that Allah has subjected for you whatever is in the heavens and whatever is on the earth, and has lavished His favours upon you, both seen and unseen?" (Surah Luqman, verse 20)

Inner blessings are signs and talents that the Sufi receives on his way, which encourages him to always be close to Allah and increases his attachment to Allah. The reason is that the Sufi finds pleasure and joy in his prayers, which is a branch of the pleasurable (emotional) faith.

The acting of the heart with matters of faith and judgments considering Sharia, feeling oneness with God, not other than Allah, is one of the signs of pleasure (feeling) that Sufism prescribes and pays close attention to.

The formation of the subtlest enlightenment that one can attain through this teaching is based on two things:

First: Sufi teachings strengthen Sufi enlightenment with the work of purifying the soul. Because real Sufi meanings are created only after freeing the inner self from the desires of the soul, decorating the inner and outer with the morals of the Prophet Muhammad (p.b.u.h.), and the tajalli (the appearance and disclosure of God as truth) of divine lights.

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ

“Be mindful of Allah, for Allah ‘is the One Who’ teaches you” (Surah al-Baqara, verse 282). When the heart is purified, it is polished and the rays of enlightenment are revealed to it.

Second: the path of Sufi enlightenment is not only a theoretical-mental thing, but it is a work of the soul as well as other parts of the body.

A murshid (a Muslim religious teacher) and mentor (Sheikh) not only shows the right path to the Sufi but also accompanies him on this path and connects his goal with the greatest truth – Allah.

Coordinating between Sufism-specific behaviors and religious issues and Sharia rulings (matters of prayer and treatment)

This topic, in other words, is devoted to the coordination between Sufism, Aqeedah, and Fiqh or between Ihsan, Iman, and Islam. A person who has deeply studied the heritage of Sufism will immediately consider what Sufism has done in history.

Sufism scholars tried to coordinate the inner and outer practices of religion, the middle of enlightenment, and pleasure in their paths of education and training, which are called “the ways of Sufi” from the early period. They understood the connection of scientific aspects to moral qualities and educational reasons to the goals of Sharia. For this reason, they started their books with the prophetic rule, **“Certainly, actions depend on intentions.”** In addition, they tried to correct the direction of these sciences by trying to harmonize **Sufism, Aqeedah, and Sharia**. It is enough to take a look at the most famous Sufi books to see how much they cover the topics of Aqeedah and Sharia (prayer and worship). The figures of Sufism added the fiqh of hearts and leeches to these topics and added several considerations to the topic of a belief that elevate the believer from the status of affirmation to the status of a witness. For example, topics such as wahdatsh-shuhud (existence of God), asmaulhusna (the most beautiful names of Allah), and tajalli of divine attributes, Muhammad's truth, etc., are considered the soul and heart of the Sufi belief. In addition to Harith al-Muhasibi's “Al-Ri’ayah” and Al-Hakim al-Tirmidhi's “al-Ilal”, the most prominent book on this topic is Imam Ghazali's “IhyaUlum Ad-Din”. It can be called the first book that is written in the field of mujaddid (renewal). It is as if Imam Ghazali meant the revival of “dead” sciences by this name and tried to reinvigorate them by connecting them to Sufism, which fills their shortcomings, covers their deficiencies, and looks deeper into their major (main) goals.

However, on the contrary, the word about Sufis' separation from Sharia is also spread. (According to this) if they reach the status of close, they allow to distinguish between a spiritual leech and Sharia judgment. A perusal of popular books on Sufism reveals the opposite. On the contrary, he calls for the integration and coordination of the Aqeedah of

the books, Sharia, and Sufism to the point where they merge into each other. It is even said that "the beginning of Tariqat is the beginning of adhering to the Book and the Sunnah, and the end of the Tariqat is the end of adhering to the Book and the Sunnah." (al-Makki., 1997. p.30)

Imam Junayd al-Baghdadi, may God bless him and grant him peace, said this famous saying: "Whoever does not memorize the Qur'an, does not write hadiths, will not be followed in this work (Tasawwuf). Because we know that it is recorded in the Book and the Sunnah." (al-Qushayri., 1999. p.80)

Imam Qushayri said in his treatise: "The Sharia ordered to observe obedience (servitude), and the truth is to observe rububbiyyah (Oneness of Allah's Lordship). Any Sharia that is not connected to the truth is not acceptable, and any truth that is not connected to the Sharia is not acceptable. The Sharia came at the request of the people, and the truth is a message about the fulfillment of the right. Sharia is not to worship Him, but the truth is not to observe Him. It is to do what the Sharia commands and to witness what the truth has decreed, concealed, and revealed. Know that the command of the Sharia is true in terms of obligation, and the truth is considered Sharia because of its work, which requires the enlightenment of God Almighty." (al-Qushayri., 1999. p.80)

Abu Hafs Haddad said: "Whoever does not always balance his actions and circumstances with the Book and the Sunnah, and does not blame his thoughts, should consider himself to be absent from the ranks of men." (al-Suyuti., 1934. p. 71)

The path of Sufism does not distinguish between creed, Sharia, and moral-spiritual leech, but believes that religion becomes perfect by these spheres complementing each other. It also focuses on the coordination between Sharia, Tariqah, and truth, and the connection between Sharia science and truth. This is indicated by this saying attributed to Imam Malik: "Whoever studies fiqh and does not know Sufism is a sinner. A person who knows Sufism, but is not aware of fiqh, is a heretic. The one who combines both of them will reach the truth".

The task of Sufism is to resurrect the soul in the body of religion, to examine the soul, which is the divine viewpoint, by calling the state of belief, worship, and behavior.

That is why it is called "Ilmul ahwal" (Science of Situations). This is a reference to the Sayyid of existence (the Prophet, (p.b.u.h.): "Abu Bakr did not surpass you in prayer or fasting, but in something that left a deep impression on his heart." (al-Tirmizi., 1992. p. 127)

The scholar Mawdudi says: "Fiqh is only related to the appearance of human actions. Did you do what you were ordered to do as required or not? It (fiqh) only looks at that. If you do (what is commanded), he will not care about the state and condition of your heart. However, what is related to the soul, and what is debated about its nature, is Sufism. (Al-Mawdudi., 1981. p. 140) That is, Sufism also focuses on the state of the soul during prayer and faith.

If we consider fiqh, if it says, for example, about the rules of prayer and how to perform it, it is clear. Sufism requires that the soul and the organs, that is, the external and the internal, should be present during prayer. Consequently, Sufism is called "Ilmulbatin" (Inner Science). We can see that Ibn Arabi's "al-Futuhot al-Makkiyya" or Imam Ghazali's

“Thya” book devoted entire chapters to this subject. They talk about the secrets and inner aspects of prayer, Hajj, and other acts of worship. Mawdudi states: “For example, fiqh only looks at whether you perform ablution in the correct position or not. Did you pray facing Masjidul-Haram (the Great Mosque of Mecca) or not? Have you performed all the prayer arcs or not? (fiqh requires these) If you perform all these, your prayer will be correct according to the ruling of fiqh. However, Sufism also focuses on keeping your heart in this state while performing it: then did you call upon your Lord or not? Was your heart freed from worldly worries and affairs in it (prayer) or not? Has this prayer given you fear and clear faith? Because He is All-Knowing, All-Seeing, did you perform (the prayer) for His Highness or not?” (Al-Mawdudi., 1981. p.140) there is also a hadith that refers to this issue: *“Whoever’s prayer does not refrain from immoral and evil deeds, then there is no prayer for him”* (narration of Imam Tabarani and Abu Dawud).

What is important is not the mere movement of the body parts, but the effect of prayer on the state of the soul and the moral leech.

While fiqh regulates the external, Sufism regulates the internal. If fiqh corrects the actions of the limbs, Sufism corrects the actions of the heart. Fiqh makes the path clear, and Sufism is what is necessary for the path. Sufism is a science that corrects the concept of worship and adds emotional meaning to it. Because the concept of worship extends from external actions to mutual action, to the joy of Allah Almighty.

As for the matters of treatment, Sufism strives to manage them on the basis of morals and spiritual values, to cleanse the soul from bad vices, to enrich it with virtues... Because of this, one can find whole chapters in books devoted to jealousy, envy, pride, grudge, love to rank among people, and other destructive acts of the soul and how to get rid of them.

Therefore, the path of Sufism is related to all the details of reality, religious and worldly life, and this is in terms of establishing and being a model for the common life. The doctrine of Sufism clearly condemns the separation of values but calls for the unification of the inner and the outer.

Result and Discussion

Today, as a result of the dominance of materialism over man, the Muslim (society) is living in an unprecedented spiritual crisis. Moreover, he lives in confusion between several forms of religiosity: bigotry to the point of destroying reason, faith that does not recognize religion as sacred, religiosity that has gone beyond the limits in clerical situations, formal religiosity, and others.

In this chaotic reality, the principles of Sufism play an important role. It can be summarized by four principles below:

1. The foundation of love and peace.
2. The basis of humanity.
3. The basis of divine spaciousness.
4. Tajallili base.

The foundation of love and peace.

The teachings of Sufism focus on the foundation of love, relying on the following hadith Qudsi: "I was a secret treasure, I loved to be known, and I created creatures, I became known to them (I made Myself known to them) and they knew Me through Me". Allah wanted His creations to know Him, and love was placed in His creations. Because of this, love has become a part of every being. Out of an act of love, He created the world and reflected its names and attributes in its mirror.

If we look through the history of Sufism, we see its deep influence on the spiritual connections between all things including cultural, social, and tribal. Love is the truth and foundation of religion, it is the goal of Sufism and spiritual education.

As the culture of peace has become defective in modern religious calls, and the culture of takfir (disbelief) has spread, there is a greater need to revive the foundation of peace in mujaddid and return it to its original state indicated by this verse:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter" (Surah Ali Imran, verse 159).

We can see that this culture is vast and infinite in Sufism, which emphasizes complementarity, unity, and humanity, and calls for love, peace, and coexistence. Because the name "as-Salam" is one of the asmaulhusna, salam (peace) is one of the goals of Islam in the leech. The strategy of peace in Islam is echoed in this word of Allah:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

"O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]" (Surah Ali Imran, verse 64).

This is the first call of Islam for peace and coexistence between cultures. In order to realize a culture of peace, the Prophet (p.b.u.h.) commanded to spread it widely and said: "Give greetings to people you know and people you don't know" (Narrated by Imam Bukhari).

All these aspects are closely related to the teachings of Sufism. Sheikh Hamza Budashishi says: "I wish all people slept on the same pillow." With this, he wished happiness for the whole world, that is, there will be no east, west, north, and south and other dividing things, there will be only a human home. Therefore, the sect of Budashishiyya ends their verses with the name of Allah, "as-Salam". (al-Idrisi., 2016. p.310)

The basis of humanity

Ali May God exalt his face, the one from whom most of the isnads (the chain of authorities attesting to the historical authenticity of a particular hadith) of the Sufi order traced back, says: "There are two types of people: either a brother to you in religion or similar to you in creation". That is, in humanity (similar to you).

If brotherhood in religion is not widespread, something else takes over, human brotherhood includes all. Sufi gnosis is also based on its social distance, then the people are based on it in a human way.

Therefore, Sufism is characterized by its universality and openness to others. This does not mean that it has lost its Islamic or monotheistic identity, as some people think. The doctrine of Sufism does not recognize that there are differences between people but gathers everyone around it without exception. We can consider this in the example of only one person, Maulana Jalaluddin Rumi. He brought human globalization to the highest level. People of different religions, orientations, and opinions participated in scientific meetings. Maulana Rumi destroyed the conflict ideology of religion, sect, and thought with his Sufism teachings (Avda., 2016. p.87).

This secular and human character in Sufism contributed to the conversion of people to Islam in groups. For example, the legacy of Maulana Rumi greatly influenced the preacher Rajo Jorudi's satisfaction with Islam. Efa Dofenzi Mirovich from France translated his works into French.

The spread of Islam in Malibar, Movila, Maldive islands, and the Indian lands also goes back to the efforts of Malik ibn Dinar and other figures of Sufism. Before they conquered lands, they conquered hearts and souls.

In the teachings of Sufism, no person is left out, that is, he is not looked down upon or humiliated. Amir Abdulkadir Jazairi says: "It is not right for a person with the eyes of insight to leave, insult, and hate any of the creatures. It is not right for a learned and observant person to do this. No matter who he is, animal or other, whatever religion, nationality, or belief he is, he is the creation of Allah. These are all slogans:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

"That [is so]. And whoever honors the symbols of Allah – indeed, it is from the piety of hearts" (Surah Hajj, verse 32).

That is, whoever glorifies the creations that are His slogans, this glorification is from the piety of the people of hearts. Allah Almighty did not say it from the piety of the minds or piety". (Abdulkadir., 2008. p. 74)

The basis of these human calls is the Sufi belief, and its content is as follows: All mankind is essentially equal in honor. This is narrated by Ibn Arabi who saw the Prophet (p.b.u.h.), who stood up when the funeral of a Jew was carried and when he asked the reason: "Isn't he a soul?" he replied.

The basis of divine spaciousness

The concept of divine spaciousness in Sufism comes from the connection of human bsssss with asmaulhusna. That is, it is necessary for Sufi to behave with asmaulhusna and realize its meanings.

Among the names of Allah, there is the name "al-Wasi", which refers to divine power and vastness. One of its meanings is to be generous to every good and bad, believer and unbeliever. "Sufi is like the earth, which is also moved by a good and virtuous person. Again, he is like a cloud that overshadows everything, a drop that waters everything. He is like the earth, upon which all evil is thrown, and from which only beautiful things come"

(al-Qushayri., 1999. p.80). Therefore, the Sufi does not allow himself to be preoccupied with himself or his class, but rather opens up to the society around him, and contributes to it morally, spiritually, and humanly as a bearer of the message of Islam.

It is no secret that nowadays, due to the absence of “divine latitude”, the world in general and Muslims, in particular, are witnessing various hostilities, struggles, etc. If we turn to the figures of Sufism, we find that they built the path of Sufism on the basis of a firm attachment to the divine names and attributes through behavior and its realization. They believed strongly that friendship and unity are based on diversity because they have decided the divine breadth. Because conflict is one of the signs of creatures, a way of freedom and development, and a means of mutual acquaintance. It is a divine blessing and mercy, but also a divine rule. Allah Almighty blesses like this:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّجِمْتَ بِنُورٍ وَلِذَلِكَ خَلَقَهُمْ

“And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy, and for that He created them” (Surah Hud, verses 118-119).

One of the things Sufism scholars understand is that there are different levels of enlightenment. They divided enlightenment into the outer, in which the meaning floats on the surface, and the inner, in which the meaning sinks to the bottom.

Sufism sees diversity as the basis of unity and opens a wide space for others. With this call, it is possible to return to the original source of religion, that is, thanks to the Prophet (p.b.u.h.), who extended to every human being and to creatures as well. Even the mountains saluted him, and the trunks of trees bowed to him and groaned in the light of his calls.

Tajallili base

The theory of Sufism implements the theory of tajalli in relation to existence and man, that is, the tajalli of the names and attributes of Allah to existence. The one whom Allah best praises are the people who refused to raise the earth and the heavens and raised the trust of the caliph-deputy.

Yusuf Zaydon wrote the following in his article “Dawamat al-tadayyun”: “The Sufis do not see any defects or evil in existence in the statuses that are attracted to the divine world, in a state that is superior to intuition and worldly judgments. With the eyes of the heart, they observe (witness) that divine beauty has touched everything, even if it is big or small. The secret in this soulful observation is not the eye, but the insight, and this deep Sufi faith is the real gem of being”.

It is possible to make a great contribution to reformation based on revitalizing the psyche and its forgotten aspects with these foundations on which the path of Sufism is built.

Conclusion

Sufism argues that many contemporary Islamic teachings have moved away from offering a human model and have changed the open order of Islam. The spread of the so-called Islamic terrorism, the violent domination of the ideological state over the human state, the widespread nature of discrimination and infidelity, and the revival of foreign

thought - all create a need to return to the mystical call of Sufism. This teaching is capable of tolerance, coexistence, love, beauty, and freeing humanity from cultural stifling.

The teachings of Sufism and its principles of love, peace, divine spaciousness, and humanity guarantee the salvation of humanity from drowning in materialism, paying attention to the psyche, and connecting it with the greatest truth.

In fact, "today's man, despite the development and progress, is suffering from spiritual poverty and spiritual crisis. Humanity, increasingly becoming alienated from its original nature, is becoming like Albert Camus's Meursault (work titled "The Stranger"), who is leisurely smoking a cigarette and wanting to drink coffee while burying his mother. Spiritual and philosophical teachings such as Sufism are a kind of precise vaccine for such crises. Sufism is self-control and management, analysis of one's actions, mistakes, and shortcomings, struggle with one's bad qualities and getting rid of them, spiritual and divine improvement, and elevation in a situation where humanity is depressed and facing a spiritual and moral crisis. Moreover, it is forming a strong immunity to the ideas of humanity and vitality, and the methods of moral and spiritual education such as believing in the future and striving for it are becoming more important today" (J. & I., 2022. p. 19).

At this moment, thinking with common sense, the opportunity has come to admit one truth: By the 21st century, Sufism began to manifest itself as a global spiritual phenomenon. After all, "today, the process of studying Sufism with extraordinary interest has begun in the regions of the Earth from Japan to America. Currently, together with Muslims, representatives of different religions and nationalities have decided to study this Islamic way of thinking and life - Sufism and its philosophy, fiction, and life-giving ideas. Why? Because humanity, which is increasingly falling into the vortex of spiritual poverty, moral degradation, and spiritual crises, needs to use Sufism's methods of spiritual education" (Kholmuminov, 2021. p. 34).

Consequently, the historical experience of humanity shows that it is a big mistake to evaluate Sufism as an outdated material. This religious-philosophical doctrine, which is based on an irrational way of knowing, but which also does not completely reject rationalistic knowledge, has proved the possibility of improvement and modernization in a large part of the Earth during almost 1300 years of its existence. This situation can be seen especially in the case of mystical sects such as Mawlawiya (founded by MaulanaJalaluddin Rumi) and Naqshbandiyya (founded by KhwajaBahauddinNaqshband), which are widespread in both the Eastern and Western worlds (Rakhmonberdiev, 2022. p.3).

The suggestions that this article can contribute (to today's problem solving) are:

1. Striving to revive the neglected original teachings of Sufism.
2. Getting closer to Sufism, simplifying its educational content, solving controversial issues.

It is necessary to distinguish between religious messages and revelation. Since, if religious messages require a renewal, the revelation will never be changed. Sufi messages primarily aim at the inner and spiritual purification of a person, the harmony of inner beauty, appearance, and practice. In the second stage, through inner purity and Sufi

practice, a person's spiritual ascent in the world of spirituality is aimed to lead towards perfection.

Today, a Muslim is experiencing a moral, and spiritual decline. Because materialism is a priority in modern societies, the environment of asceticism has been neglected. Religious messages confusing the Muslim: calling for superstitious ignorance and stagnation on the one hand, and calling for soulless modernization, on the other hand. In such a reality, mysticism serves to reach the hearing hearts while filling the religious message with the spirit. The principles of austerity, love, humanity and tolerance play an important role in this.

The above considerations show that there is a need in society to revive the mystical Sufi messages that strengthen the values of tolerance and solidarity and protect them from biased ideologies, and narrow, rigid beliefs.

References

- Abdulkadir., A. (2008). Al-Mawaqif. J -1. p. 74
- al-Idrisi., K. (2016). Ad-Diblumasiyyaar-ruhiyya fi khidma al-aman al-'alam. p.310.
- al-Jawziyya., I. Q. (2014). Madorij al-Salikiyn. p.329-330.
- al-Jazari., M. N. (1999). B M. N. al-Jazari., *Secrets of Sufism*. (p. 8). Tashkent: Tashkent.
- al-Makki., A. T. (1997). B *Qut al-qulub fi mu'amalat al-mahbub wa wasf tariq al-murid ila maqam al-tawhid*. 2vols. (p. 30). Beirut : Dar al-kutub al-'ilmīyah.
- Al-Mawdudi. (1981). B *Mabadi' al-Islam* (p. 140). Taylor & Francis, Ltd.
- al-Qushayri., A. (1999). B *Ar-Risala al-Qushayriyyah* (p. 80).
- al-Suyuti., J. (1934). B *Ta'yīd al-haqīqa al-'aliyyah and tashdiyd al-tariyqa ash-Shaziliyya*. (p. 71). Matbaatul Islamiyah.
- al-Tirmizi., H. (1992). B *Nawadir al-usul fi ahadeesar-rasul*. (p. 127). Bayrūt : Dār al-Kutub al-'Ilmīyah.
- al-Tusi., S. (2011). Al-Luma'. Toronto: University of Toronto Libraries. p.45
- Avda., A. Y. (2016). Naqd an-naz'a al-insaniyya 'in Jalaliddinar-Rumi. p.87.
- J., K., & I., R. (2022). The global importance of mystical philosophy and as an object of topical research. *"New Uzbekistan: socio-philosophical, economic-political and legal issues of sustainable development. VOLUME 2 | SPECIAL ISSUE 23.* , p.19.
- Kamilov K., K. (2014). Globalization and Religious Processes. (p. 4). Tashkent: Movarounnahr.
- Kholmuminov, J. (2021). Ontology of Sufism. *"YoshAvlod printing house"* , p.34.
- Rakhmonberdiev, I. (2022). Global importance of Sufism philosophy and literature. *Oriental renaissance: Innovative, educational, natural and social sciences 2(2)* , p.3.
- Saliyo. (2016). Mencari Makna Hidup dengan Jalan Sufi di Era Modern. *Esoterik: Jurnal Akhlak dan Tasawuf* , p.52.
- Schimmel, A. (2002). Dimensi Mistik Dalam Islam. Jakarta: PustakaFirdaus. p. 140
- Ubaedillah, A. (2015). Sufi Islam And the nation state: DurulArkam movement in the post Suharto era of Indonesia. *Indonesian journal of Islam and Muslim Societies* , p. 3.
- Islomov Z. Source studies analysis of manuscripts of "muqaddimatu-ladab" in foreign archival funds //The Light of Islam. – 2019. – T. 2019. – No. 4. – C. 41.

-
- Arslonov Z., Ergashev H. ALIKHANTORA SOGUNIY'S VIEWS ON POLITICAL GOVERNANCE IN EAST TURKESTAN //Студенческий вестник. – 2020. – №. 32-2. – С. 84-85.
- Islomov Z. The role of the international Islamic academy of Uzbekistan in the development of Islamic studies //The Light of Islam. – 2019. – Т. 2019. – №. 1. – С. 1.
- Zokirjonugli Z. A. Approaches to studying the scientific heritage of Alikhantora Soguni //Asian Journal of Multidimensional Research. – 2022. – Т. 1
- Makhsudov D. A GENIUS OF THE WORLD //Theoretical & Applied Science. – 2019. – №. 5. – С. 544-548.