

TASAWWUF AND ITS SCHOOLS

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Abstract: *Tasawwuf is a spiritual and mystical doctrine in Islam, the goal of which is the purification of the soul, the attainment of spiritual perfection, and closeness to God. Throughout its history, it has become an important aspect of both personal and social life, being realized through special practices as well as external and internal ethical norms. Tasawwuf includes various schools and movements, each offering its own path to attaining divine knowledge.*

The well-known schools of Tasawwuf include Muhasibiya, Kassoria, Tayfuriya, Junaidiya, Nuriya, Sahlia, Sayoriya, Uwaysiya, Adhamiya, Chishtiya, Maarufiya, Suhrawardiya, Mawlawiya, Nurbakhshiya, Safawiya, Ni'matullahiya, Kubrawiya, Zahabiya, Shadhiliya, Bektashiya, Khalwatiya, Rifa'iya, Nakshbandiya, Jamaliya, Qadiriya, Malamatiya, Khwajagon and Yassawiya. Each of these directions has its own unique features and teachings, which contribute to the development of spiritual understanding and transformation of one's inner state.

Keywords: *Tasawwuf, Divine Knowledge, Schools of Tasawwuf, Spiritual Teachings, Spirituality, Purification of the Soul, Dhikr, Qadiriya, Nakshbandiya, Mawlawiya, Suhrawardiya.*

ТАСАВВУФ И ЕГО ШКОЛЫ

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Аннотация: *Тасаввуф представляет собой духовное и мистическое учение в исламе, целью которого является очищение души, достижение духовного совершенства и приближение к Богу. В течение своей истории он стал важным аспектом как личной, так и социальной жизни, реализуясь через особые практики и внешние и внутренние этические нормы. Тасаввуф включает в себя различные школы и направления, каждая из которых предлагает свой путь к постижению божественного знания.*

Известные школы тасаввуфа включают такие как Мухасибия, Кассория, Тайфурия, Джунайдия, Нурия, Сахлия, Сайёрия, Увайсия, Адхамия, Чиштия, Сухравардия, Мавлавия, Нурбахшия, Сафавия, Нематуллохия, Кубравия, Захабия, Шазилия, Бектошия, Хилватия, Рифоия, Накшбандия, Джамолия, Кадирия, Маломатия, Ходжагон, Яссавия. Каждое из этих направлений имеет свои особенности и учения, которые помогают развивать духовное понимание и изменять внутреннее состояние человека.

Ключевые слова: *Тасаввуф, Божественное знание, Школы тасаввуфа, Духовные учения, Духовность, Очистка души, Зикр, Кодирия, Накшбандия, Мавлавия, Сухравардия.*

MAIN CONTENT

Tasawwuf is a spiritual and mystical practice in Islam that focuses on purifying the soul, attaining spiritual perfection, and closeness to God. Throughout history, Tasawwuf has become an essential part of personal and social life, aimed at improving morality and comprehending true divine knowledge.

Tasawwuf is not only theoretical but also practical, being realized through specific actions and special norms carried out under the guidance of spiritual mentors. Although Tasawwuf belongs to a particular branch of Islam, it encompasses various directions, each with its own methods, teachings, and approaches. [1:86].

The schools of Tasawwuf are divided into different branches based on philosophical views and external and internal practices. Each direction offers a specific path for achieving spiritual goals, but they all share a common objective – to attain love for God and experience divine revelation.

In Tasawwuf, special attention is given to love, sincerity, and pure intention to cleanse the heart and eliminate barriers between a person and God. This teaching always seeks to lead a person to the highest truth and free them from the enslavement of desires and worldly attachments.

Despite the differences among schools, Tasawwuf emphasizes the importance of both external and internal harmony, as well as the unity of the spiritual and physical aspects of life. On this basis, various schools and movements have been formed, such as theoretical, practical, external, and internal Tasawwuf, each offering unique paths to divine knowledge.

Tasawwuf, as a spiritual and philosophical practice, has given rise to numerous schools and directions throughout history. These schools were formed based on the teachings of great sheikhs, as well as the socio-cultural environments of various regions. Some of the most well-known schools of Tasawwuf include:

1. Muhasibiya in Sufism refers to a spiritual practice through which Sufis hold themselves accountable for their moral and internal lives. This approach is associated with the name of Harith ibn Asad al-Muhasibi (781–857), an outstanding Sufi and theologian. Muhasibi was one of the first spiritual leaders of Sufism, emphasizing the importance of self-awareness, self-control, and soul purification. [2:12].

2. Kassoriya in Sufism is a spiritual teaching based on the philosophy and practice of Abu'l-Qasim Kassori (or Kassab), a famous 11th-century Sufi. This teaching focuses on inner discipline, self-knowledge, divine love, and the connection between humans and God. It emphasizes love and humility as the foundation of spiritual practice.

3. Tayfuriya is a school of Sufism based on the teachings of Abu Yazid Tayfur ibn 'Isa al-Bistami (777–848), one of the most renowned figures in Islamic Sufism. Abu Yazid Bistami, also known as Bayazid Bistami, was one of the first great Sufis who had a profound influence on Sufi theories and practices.

4. Junaidiya is a school of Sufism founded on the teachings of Abu'l-Qasim al-Junayd al-Baghdadi (c. 830–910). Junayd al-Baghdadi is considered one of the greatest Sufis and the founder of "rational and moderate" Sufism. He became famous for his deep spiritual understanding, inner knowledge, and harmony between Sharia and Sufism.

5. Nuriya in Sufism refers to a spiritual practice based on the philosophy of light and the mystical experience connected with divine illumination and inner enlightenment. The Nuriya school teaches that everything in the spiritual and physical world emanates from divine light, and the realization of human limitations is possible through the light of God. Light (Nur) in Sufism is a key concept, reflecting spiritual inspiration, understanding, and divine presence. Sufis believe that the true light in this world, which brings enlightenment to humanity, is the result of unity with God.

6. Sahlia in Sufism is an approach related to the spiritual teachings and practices of Sufis in Sufi history. However, the term "Sahlia" does not have a clear and widespread meaning in Sufi literature. You might be referring to "Sahl Sa'id," a well-known Sufi. If so, I would be happy to provide more information.

Sahl Sa'id (c. 777–867) was a famous Islamic Sufi and teacher residing in Baghdad. He was one of the early Sufis who emphasized understanding the inner aspect of Sharia.

7. Sayoriya in Sufism is a little-known or rare concept that is not widely mentioned in well-known Sufi literature or teachings. However, if this term or name is related to other specific terms or concepts in Sufism or other spiritual teachings, I will attempt to explore its meaning. In Sufism, terms such as "sair" or "saiorat" often refer to spiritual journeys or the path in search of God (spiritual travel or a meaningful journey). "Sair" in Sufism denotes the state of a person who is in a spiritual journey or process, striving to purify the soul and achieve divine unity.

8. Uwaysiya in Sufism is a spiritual tradition associated with the name of Uways al-Qarani, a well-known Sufi of the early Islamic period. Uways al-Qarani was famous for his spiritual experience and pious way of life, despite his modesty and lack of official recognition. He lived during the time of Caliph Umar ibn al-Khattab but gained renown among Sufis for his deep spiritual perception and devotion to Islamic teachings. [3:45] Uways al-Qarani: Uways al-Qarani (circa 600–700 CE) was an Arab Sufi and Muslim who was born into an unknown family and lived in the town of Qaran. However, he chose the path of spiritual solitude and devotion to God. He is known for his renunciation of worldly life and dedication to divine love and prayer.

9. Adhamiya in Sufism is a spiritual tradition associated with the name of Ibrahim ibn Adham (circa 777–782 CE), one of the renowned Sufis of the early Islamic period. Ibrahim ibn Adham became famous for his humble life, renunciation of worldly goods, and deep faith in God. His teachings were based on purification of the soul, poverty, trust in God, and sincere prayer. [4:89]. Ibrahim ibn Adham was born in Balkh (in the Khorasan region). He came from a wealthy and royal family but, upon experiencing inner spiritual revelations and realizing the transience of the world, renounced his wealthy life and dedicated himself to religious practice. [5:89]. Renunciation of the World: Upon realizing the futility of worldly life, Ibrahim abandoned his luxurious life and chose the path of asceticism, dedicated to prayer and the search for truth.

10. Chishtiya (or Chishti) is one of the well-known Sufi orders, which was founded in India and South Asia and continues to have significant influence. This tradition is associated with the name of its founder, Mu'inuddin Chishti (1141–1236), who established it in India. The Chishti tariqa became known for its teachings on love, compassion, humility, and service to humanity. Chisht: The name "Chishtiya" originates from the village of Chisht (near the city of Herat in Afghanistan), where this teaching was founded. Sacred Places and Influence: The spiritual centers of Chishtiya (dargahs) remain active in India and other countries. One of the most famous is the dargah in Ajmer, India, where the mausoleum of Mu'inuddin Chishti is located.

11. Ma'rufiya in Sufism is associated with the name of Ma'ruf al-Karkhi (died circa 815 CE), one of the great Islamic Sufis who made a significant contribution to the development of early Sufism. His teachings were connected with love for God, asceticism, trust in God, and spiritual ethics. Although "Ma'rufiya" does not exist as a distinct order,

Ma'ruf's teachings had a profound influence on the development of Islamic Sufism, and his name became a symbol of devotion and sincerity in serving God.

12. Suhrawardiya is one of the well-known Sufi orders, associated with the name of its founder, Abu Najib Abd al-Qahir Suhrawardi (died in 1168) and his disciple Shihab al-Din Umar Suhrawardi (died in 1234). This order focuses on spiritual education, morality, and simple living and holds a special place in Islamic mysticism.

13. Founders and History of Suhrawardiya: Abu Najib Suhrawardi (from the city of Suhraward in Iran) was the founder of this order. He lived in Baghdad, where he engaged in teaching his students and guiding the people. Suhrawardiya, as a spiritual tradition, bases its teachings on purification of the soul, love for God, and service to people. Its teachings left a deep mark in the history of Sufism and continue to influence the Islamic world.

14. Mawlawiya or the Mawlawi tariqa is one of the most famous Sufi orders, associated with the name of Jalal al-Din Rumi (1207–1273), a poet, Sufi, and philosopher, one of the greatest representatives of Islamic thought. This tradition was founded after his death by his son Sultan Walad and followers in Anatolia (modern-day Turkey). Mawlawiya is renowned for its famous "sama" tradition – a dance that symbolizes divine love and the movement of the spirit toward God. Founder of Mawlawiya: Jalal al-Din Muhammad al-Balkhi was born in Balkh, Khorasan, and later moved to Konya (modern-day Turkey). He is one of the greatest poets and teachers of Islamic mysticism. His works, such as "Masnavi" and "Diwan-e Shams," are considered fundamental sources of Islamic mysticism and Sufism.

15. Nurbakhshiya is a Sufi tradition that was founded in the 15th century by Sayyid Muhammad Nurbakhsh (1392–1464) in Iran. This tradition combines Sufism with the teachings of Shi'a Islam (Twelver Shi'ism). Nurbakhshiya is known for emphasizing the unity of existence, purification of the soul, and integration of Sufi teachings with Sharia. Founder of Nurbakhshiya: Sayyid Muhammad Nurbakhsh, whose real name was Muhammad ibn Muhammad ibn Abdullah, was born in the city of Kohistan. He was a disciple of the famous Sufi Shah Qasim Anwar. His title "Nurbakhsh," which means "bestower of light," was given to him by his teachers and symbolizes his spiritual enlightenment. Nurbakhshiya is a rare Sufi tradition that blends Shi'a teachings with mysticism.

16. Safaviyya is one of the well-known Sufi orders that emerged in the 13th century in Azerbaijan. This order is associated with its founder, Sheikh Safi al-Din Ardabili (1252–1334). Initially, Safaviyya was a spiritual and Sufi movement, which later transformed into a powerful political movement, leading to the establishment of the Safavid dynasty in Iran in the 16th century. Founder of Safaviyya: Sheikh Safi al-Din was born in the city of Ardabil, located in Azerbaijan. He was a disciple of the renowned Sufi master Sheikh Zahid Gilani and studied Sufi methods under him. After the death of his mentor, Sheikh Safi al-Din became the leader of the order and spread its teachings in the

Ardabil region. Structure of the Order: Safaviyya was one of the first Sufi orders to gain recognition for its social system and spiritual teachings. It emphasized the remembrance of Allah, purification of the soul, and obedience to a perfect spiritual guide.

17. Ni'matullahiya is a Sufi order associated with the eminent Sufi Khwaja Ni'matullah Wali (1330–1431). He was a mystic, poet, and propagator of Sufi teachings whose influence spread across Iran, Afghanistan, Central Asia, and India. Ni'matullah Wali was born in Syria and was raised in an environment of scholarship and spirituality. He studied fiqh, hadith, and Sufism before dedicating himself fully to the Sufi path. He was a disciple of renowned Sufis, including Sheikh Abdullah Yafi, and later established his own order. In his later years, he lived in Kerman (Iran), which became the center of his teachings. His tomb is located in the city of Mahan and is a pilgrimage site for Sufi followers. Ni'matullahi is famous for its teachings on divine love, purification of the soul, and the integration of Sharia and Sufism. This order played a key role in the development of Islamic culture and philosophy and continues to exist today.

18. Kubrawiya is one of the well-known and ancient Sufi orders, founded by the great Sufi Ahmad ibn Umar al-Nasafi, known as Najmuddin Kubra (1145–1221), in the 12th century. This order became famous for its mystical teachings and inner practices, contributing to the spread of Sufi knowledge in Khorasan, Mawarannahr, and other Islamic regions. Founder of Kubrawiyya: Najmuddin Kubra was born in the city of Khiva (modern-day Uzbekistan) and was one of the most prominent Sufis of his time. He studied under renowned mentors such as Abul-Najib Suhrawardi (founder of Suhrawardiyya) and other distinguished Sufi masters. He was known as "Sheikh Kabir" and earned great respect for establishing the Kubrawiyya order and his deep spiritual teachings. Kubrawiyya was one of the few Sufi orders that combined scholarship with practical application in Islamic society. The Kubrawiyya order played a significant role in the development of Sufism and continues to be influential and widely followed. [6:86]

19. Zahabiya is a Sufi movement focused on spiritual foundations, purification of the soul, and attaining a higher spiritual state. Despite limited information about the founder of Zahabiya and its historical background, the order played an important role in the Sufi tradition, particularly in Persian and Tajik-speaking regions such as Iran and Mawarannahr. Foundation and History: Some sources claim that the name Zahabiya originates from the Arabic word "zahab", meaning gold or purity. This could indicate the order's emphasis on soul purification and inner cleansing, which form the core of its teachings. The Zahabiya order is known for its doctrines on inner purification, divine love, and the unity of existence.

20. Shadhiliya is one of the well-known Sufi orders, founded in the 13th century and popular in various countries worldwide. The founder of this order was Abul Hasan al-Shadhili (1196–1258), a native of the Maghreb (Northwest Africa), who became one of the greatest Sufis of his time. History and Origin: Abul Hasan al-Shadhili was born in the town of Ghumara, near Sousse in Tunisia. He received his early Islamic education in the Maghreb

and traveled to Baghdad and Egypt to deepen his spiritual knowledge. After meeting great Sufis, he embraced Sufism and established the Shadhiliyya order. Shadhiliyya became one of the most influential and moderate Sufi orders, significantly impacting the spiritual, social, and moral lives of Muslims. The order encourages its followers to practice love, trust in Allah, remembrance of Allah, and service to society.

21. Bektashiya is a Sufi order founded by Sheikh Bektash Vali (1300–1360) in the Ottoman Empire and other Muslim regions, particularly in Turkey, the Balkans, and other Islamic territories. This order is known for its profound spiritual and ethical teachings, which greatly influenced Sufi followers. Founder of Bektashiyya: Sheikh Bektash Vali was one of the most renowned Sufis of the medieval period, known for his teachings on love, trust (reliance on Allah), and brotherhood in Sufism. Bektashiyya has many centers in Turkey, the Balkans, and other countries, which remain sites of pilgrimage and learning to this day. The Bektashiyya order is famous for its teachings on love for Allah and humanity, unity of existence, trust, purification of the soul, and righteous deeds. It played a significant role in spreading Sufi spiritual and ethical teachings, promoting brotherhood and understanding among people.

22. Khalwatiya is one of the well-known Sufi orders founded in the 14th century, playing a significant role in the development of Sufism and Islamic culture. This order spread throughout Asia Minor, the Middle East, and the Balkans and still has followers in some regions today. Founder of Khalwatiya: The founder of this order was Sheikh Umar al-Khalwati (died in 1397), who was born in Azerbaijan or, according to some sources, in Iran. He dedicated his life to Islamic mysticism, teaching, and spiritual practices based on Sufism, and he established the Khalwatiya order. The name of the order comes from the Arabic word “khalwa”, which means solitude, renunciation of worldly pleasures, and retreat. Khalwatiyya emphasizes the purification of the soul, high morals, and self-awareness through dhikr (remembrance of God), worship, and love for Allah. The order holds an important place in the history of Sufism and continues to preserve its spiritual and ethical values.

23. Rifa'iya is a Sufi order that emerged during the medieval period in various Islamic regions such as Turkey, Iraq, Iran, and the Levant. This order is known for its mystical teachings, remembrance of Allah, and trust in divine will (ikhtiyar with God). Sheikh Abdul Qadir Rifa'i - a great Sufi and the founder of the Rifa'iyya order. Historians note that he was born in Khorasan or Transoxiana, and his life and teachings significantly influenced the development of Sufism. The Rifa'iya order represents an important Sufi movement that offers profound mystical teachings, purification of the soul, and love for Allah and humanity. Sufism in Rifa'iya emphasizes trust in God, remembrance, unity of existence, and music. This order has had a significant influence on the way of life of Muslims and their spirituality.

24. Jamaliya is a Sufi order associated with teachings and practices of spiritual tranquility and beauty. The founder of this order is Sheikh Jamaluddin (approximately

14th–15th centuries). The teachings of Jamaliya are related to the understanding of spiritual beauty and the deep realization of clarity on the path of gnosis (irfan).

The core teachings of Jamaliya in Sufism, which are closely connected to the philosophy of Sufism and Islamic sciences, indicate that a person must strive for spiritual beauty and closeness to God in their relationships and actions. Jamaliya believes that spiritual beauty guides men and women on the path to divine knowledge. Jamaliyya holds an important place in Sufism, emphasizing the importance of love, purity, remembrance of God, and service to others. This order teaches that to attain deep knowledge and divine enlightenment, a person must focus on spiritual beauty, morality, and respect for all beings.

25. Qadiriya is a well-known Sufi order named after Sheikh Abdul Qadir Jilani (1077–1166), one of the most famous Sufis and the founder of this order. Sheikh Abdul Qadir Jilani lived in Baghdad, and his teachings gained immense recognition worldwide. The Qadiriyya order is one of the oldest and most influential in the history of Sufism and spread to various Islamic countries, including Iraq, Turkey, India, Iran, and other regions.

Founder of Qadiriya: Sheikh Abdul Qadir Jilani was a great Sufi sage and teacher. He lived in Baghdad and became a major spiritual figure of his time. His teachings on the Sufi path and sacred Islamic principles were characterized by spiritual practices such as ethics, faith, remembrance of God, and trust in divine will.

Legacy of Qadiriya: The works and teachings of Sheikh Abdul Qadir Jilani, covering topics such as Sufism, ethics, remembrance, trust, and Sharia, became an important scientific and spiritual heritage. The Qadiriya order has had a profound influence on Muslim and spiritual communities and played a crucial role in the development of spiritual, ethical, and psychological practices.

26. Malamatiya is a unique branch of Sufism that became known in the medieval period in Central Asia and the Islamic world. This tradition is associated with *malamat* (self-reproach and humility) and *ikhtiyar* (submission of the soul) on the path to divine knowledge and spirituality. The founders and prominent figures of this teaching are Sheikh Majduddin Ibrahim and later Sheikh Abu al-Hasan Kharqani. Malamatiya is a Sufi movement associated with teachings on self-criticism and spiritual purification practices. This order seeks true knowledge of God through patience, remembrance of God, and renunciation of personal interests and negative character traits. The recognition and humiliation of the soul play a crucial role in combating vanity and seeking divine enlightenment.

27. Khwajagan is one of the well-known Sufi traditions founded in the 12th century by Khoja Abdulxalik Gijduvani. Later, through Sheikh Bahauddin Nakshband, the tradition spread across Central Asia and Khorasan. Khwajagan became an important branch of Sufi orders in countries like Uzbekistan, Tajikistan, Afghanistan, Turkmenistan, Kyrgyzstan, and Kazakhstan, significantly influencing the entire region.

The Khwajagan tariqa offers a path to the knowledge of God and purification of the soul. Its teachings incorporate unique ethical and spiritual principles that guide disciples toward spiritual enlightenment through divine knowledge. A person must constantly and persistently repeat the name of God (dhikr). Dhikr, combined with asceticism and devotion, is essential for achieving divine knowledge. Khwajagan is a Sufi order focused on divine knowledge, dhikr, malamāt (self-reproach), patience, and reliance on the will of Allah, helping followers attain a deep understanding of God. This order offers its followers a path of spiritual and ethical self-improvement, where knowledge of God and the fulfillment of spiritual goals are of great importance. Sufism is a spiritual and mystical tradition of Islam aimed at purification of the soul, achieving spiritual maturity, and closeness to God.

28. Yassawiya is a well-known Sufi order founded in the 12th century by Sheikh Ahmad Yasawi, one of the greatest Islamic and Sufi figures. Yasawiya gained widespread recognition in Central Asia, particularly in Turkmenistan, Kyrgyzstan, Uzbekistan, and Kazakhstan. Khwaja Yasawi and his teachings had a significant influence on the development of Sufism and spirituality in these regions. [8:34] Founder and Teachings of Yasawiya: Sheikh Khwaja Ahmad Yassawi (1103–1166) was an influential and profound Sufi master whose teachings left a significant mark on the lives of his disciples. He was the first in Central Asia to systematically articulate the Sufi way of life, emphasizing moral values and relationships with God, people, and the surrounding world.

Yassawiya is one of the oldest and deepest Sufi orders, whose teachings focus on divine knowledge, purification of the soul, patience, trust, and love for both people and God. This order is based on the practices of dhikr (remembrance of God), listening, and moral actions, representing a challenging and complex path to divine enlightenment and true love.

29. Nakshbandiya is one of the major Sufi orders that originated in the medieval period in the region of Transoxiana and Central Asia, gaining great prominence in the Islamic world. The founder of this order is Khwaja Bahauddin Nakshband (1318–1389) [7:67], whose teachings focus on inspiration, correct order, and moral conduct among followers.

Founder of Naqshbandiya: Sheikh Bahauddin Nakshband was born in the city of Bukhara (present-day Uzbekistan) and spent many years studying Islamic sciences and Sufism. He was a deeply spiritual person, and his teachings were based on spiritual experience and practical methods that later became one of the most well-known Sufi traditions in the Islamic world. Thus, Nakshbandiya is an order that represents profound and spiritual teachings aimed at purifying the soul, remembrance of God, and developing good morals in everyday life through the awareness of divine consciousness. This tradition differs from other Sufi orders in that it places special emphasis on social engagement and love for people and the surrounding nature.

Sufism developed as both a personal and social practice, utilizing specific rituals, as well as external and internal customs throughout history. The main goal of Sufism is moral perfection and divine knowledge. [9:67]. Sufism consists of various branches, each offering different paths to achieving spiritual goals. These branches, such as Muhasibiya, Qassariya, Tayfuriya, Mawlawiya, Naqshbandiya, and others, despite their philosophical and practical differences, all share the same primary goal - experiencing divine love and attaining spiritual realization.

Sufism emphasizes the unity of external and internal aspects, as well as the importance of both spiritual and practical Islamic traditions. This practice is aimed at freeing a person from the control of passions and material desires in order to lead them toward absolute truth.

Each branch of Sufism is formed based on the teachings of great sheikhs and the cultural environment in which it develops, offering a unique path to divine knowledge and enlightenment.

ANALYSIS AND CONCLUSION

Tasawwuf (Sufism) is presented as a spiritual and mystical doctrine in Islam, aimed at purification of the soul, achieving spiritual perfection, and drawing closer to God. This key concept highlights the primary focus of Tasawwuf - spiritual development through closeness to God and inner purification.

Practices such as dhikr (repetition of God's names) play a crucial role in Tasawwuf. These practices serve as means for purifying the soul and attaining inner harmony. Both internal and external ethical norms are also important in shaping a person's moral and spiritual character.

The mention of various Sufi orders, such as Nakshbandiya, Mawlawiya, Qadiriya, Shadhiliya, and others, points to the diversity of approaches within the general principles of Tasawwuf. These orders develop their unique methods of working with a person's inner state, making Tasawwuf multifaceted and adaptable to different personal and cultural contexts.

The fundamental aspects of Tasawwuf and its diversity emphasize both the spiritual goal and the practical methods for achieving inner harmony. The mention of different orders confirms the variety of approaches in this doctrine, allowing people from different cultures and religious traditions to find their own path to spiritual perfection.

In addition to the aspects already mentioned, the following elements deepen the understanding of Tasawwuf and its significance:

An important element of Tasawwuf is the process of purifying the soul from "lowly" desires, egoism, and attachments, which is perceived as necessary for achieving a state of spiritual insight. This purification is not limited to external behavior but requires deep changes in consciousness and a person's inner life. Practices such as meditation, fasting, and prayers help individuals free themselves from material attachments and deepen their perception of spiritual reality.

Tasawwuf not only aids in inner purification but also guides individuals toward acquiring higher knowledge about God and the universe. This knowledge cannot always be conveyed through ordinary logic or rational perception, as it is linked to mystical experiences and intuitive realization of divine truth. Knowledge of God through "light" and mystical experience is considered the deepest and most perfect path to understanding.

The ethical teachings associated with Tasawwuf emphasize high moral standards, such as humility, virtue, tolerance, and compassion. These principles are aimed at developing inner harmony and establishing deeper connections between people and the surrounding world. Such ethical norms also include caring for others and striving to help those in need, making Tasawwuf not only an individual spiritual practice but also a social one.

Mystical experience holds a central place in Tasawwuf. States such as the "true" perception of Divine Light, the "state of annihilation" (fana), and the "realization of unity" (Wahdat al-wujud) are considered important milestones on the path of spiritual purification. This mystical experience cannot always be expressed in words, making it a unique and deeply personal journey for each practitioner.

Despite its emphasis on the inner path, Tasawwuf also encourages active engagement with the external world through love and service to God and humanity. This approach helps individuals understand that spirituality and social responsibility can harmoniously coexist.

While the diversity of Tasawwuf orders is a positive aspect, it can also be confusing for beginners, as different approaches lead to different interpretations of spiritual practices. This makes it essential to gain a deeper understanding of the specifics of each order and its methods.

In today's rapidly changing world and globalization, Tasawwuf faces the need to adapt in order to remain relevant to modern practitioners. The question of how to preserve traditional values while simultaneously responding to contemporary challenges is an important issue for the future of Tasawwuf.

Tasawwuf is a profound and multifaceted doctrine that encompasses not only spiritual purification practices but also ethical norms, socialization of spirituality, and the development of inner harmony. Within the historical and cultural evolution of the Islamic world, Tasawwuf continues to be a relevant and inspiring path for those seeking self-knowledge and divine unity.

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