

<https://doi.org/10.5281/zenodo.19361770>

Nilufar Tuychiyeva

International Islamic Academy of Uzbekistan

Associate Professor,

ICESCO Chair for the Study of Islamic Civilization, PhD

Email: nilufartuychieva79@gmail.com

Abstract: *This article analyzes the role of Sufism in shaping an enlightened, socially responsible, and spiritually balanced understanding of Islam, with particular focus on the intellectual and cultural heritage of Mawarannahr. It explores the historical development, institutionalization, and doctrinal foundations of the Kubrawiya, Yasawiya, and Naqshbandiya orders, highlighting their enduring contribution to Islamic intellectual history and civilizational growth.*

The study conceptualizes Sufism as a comprehensive synthesis of faith, Sharia, philosophy, and ethics, centered on the spiritual purification of the individual through divine love and disciplined self-transformation. Special emphasis is placed on the Naqshbandiya principle of active engagement in society, reflected in the celebrated Mawarannahr maxims “Dil ba yar, dast ba kar” (Heart with the Beloved, hands at work) and “Mindfulness in action,” which embody the integration of inner spirituality with social responsibility.

Drawing upon classical Arabic, Persian, and Turkic Sufi sources, the article emphasizes the inseparable unity of theory and practice in Sufism. It argues that central Sufi concepts such as al-Insan al-Kamil (the Perfect Human Being) contribute to the cultivation of ethical consciousness, civic responsibility, patriotism, and social harmony. The study concludes that Sufism remains a vital intellectual and moral resource for sustaining equilibrium between religious and secular values and for fostering the long-term spiritual development of society.

Keywords: *Sufism; Enlightened Islam; Mawarannahr; Naqshbandiya Order; Yasawiya Order; Kubrawiya Order; Ahmad Yasawi; al-Insan al-Kamil; Islamic intellectual history; spiritual ethics; social engagement in Islam.*

Nature is an integral part of human life, and the attitude toward it holds a significant place in Islam. Ideas of respect, preservation, and protection of the environment and nature are promoted through the teachings of the Islamic faith. These concepts are clearly expressed in the Qur'an and in the hadiths of the Prophet Muhammad (PBUH).

The hadith “Cleanliness is part of faith” represents not only a call for ritual purification before acts of worship but also an appeal to maintain cleanliness in our

surroundings and to protect the natural environment. In Qur'anic commentaries, scholars discuss issues related to cleanliness in specific thematic sections, while in hadith collections such topics are usually addressed in chapters devoted to ablution and ritual impurity. It is emphasized that cleanliness is not limited solely to worship; it also includes attention to the purity of one's home, clothing, and public spaces. Matters related to cleanliness are sometimes discussed in works on etiquette and at other times in the literature of Prophetic medicine.

"He sends down water from the sky, from which you drink and from which grow the trees on which you pasture your cattle." (Qur'an 16:10–11)

This verse emphasizes that the blessings of nature are granted by Allah and reminds humanity of its responsibility toward the natural world.

The Prophet Muhammad (PBUH) paid great attention to the protection of nature. It is reported in a hadith:

"If a Muslim plants a tree or sows seeds and a person, animal, or bird eats from it, it will be counted as charity for him." This hadith clearly demonstrates the importance of environmental cultivation and beautification in Islam. In addition, wasting water is discouraged. The Prophet (PBUH) instructed that even a person standing beside a flowing river should not use water excessively.

Attitude Toward Nature in Christianity

"The Lord God took the man and put him in the Garden of Eden to work it and take care of it." (Genesis 2:15)

In Christianity, nature is regarded as a manifestation of God's creative perfection. This verse clearly defines humanity's duty toward nature. In Christian tradition, compassion toward animals and environmental protection are emphasized. For example, Saint Francis of Assisi encouraged people to love animals and all living beings, viewing nature as a blessing from God.

Attitudes Toward Nature in Buddhism and Hinduism

According to Buddhist philosophy, all living beings are interconnected and should be treated with respect. By adhering to the principle of Ahimsa (non-violence), Buddhists seek to avoid causing harm to nature.

"Nature does not need us; we need nature. Protecting it is our human responsibility."

In Hinduism, nature is closely connected with divine powers. For example, the Ganges River is considered sacred, and polluting it is regarded as a grave sin.

"One who honors nature thereby offers respect to God." (Bhagavad Gita 3:12)

Attitude Toward Nature in Judaism

"The land belongs to God; it must be given rest once every seven years." (Leviticus 25:4–5)

This rule is known as the Sabbatical year (Shmita), which requires that the land rest from cultivation once every seven years. In addition, the Jewish law known as Bal Tashchit requires careful and responsible use of natural resources.

CONCLUSION

Although different religions have varying approaches to nature, all emphasize the necessity of protecting and caring for it. In Islam, nature is a blessing from Allah, and it should be used wisely. Christianity views humans as guardians of nature, while Buddhism and Hinduism regard nature as a sacred phenomenon deserving respect. Judaism establishes specific laws aimed at preserving the natural balance of the environment.

In addressing contemporary environmental problems, drawing on religious teachings to inspire people to protect nature is very important. Religions teach that nature should not be regarded merely as an object for use but as a sacred blessing that requires care and responsible stewardship.

REFERENCES:

1. Al-Kalābādhī, A. B. (2022). *Al-Ta'arruf li-madhab ahl al-taṣawwuf*. Tashkent: Azmir Nashr Print.
2. Al-Qushayrī, A. al-Q. (2003). *Al-Risāla al-Qushayriyya*. Cairo: Dār al-Kutub al-ʿIlmiyya.
3. Al-Sarrāj, A. N. (1960). *Al-Luma' fī al-taṣawwuf*. Cairo: Maktabat al-Sa'āda.
4. Knysh, A. (2017). *Sufism: A new history of Islamic mysticism*. Princeton, NJ: Princeton University Press.
5. Naqshband, B. (n.d.). *Maqāmāt va ta'limāt* (Collected teachings). Various manuscript editions.
6. Yasawī, A. (n.d.). *Dīwān-i Hikmat*. Istanbul: Various editions.
7. Yılmaz, H. K. (2025). *İslam tasavvufu*. Istanbul: Ensar Neşriyat.
8. Tuychiyeva, N. (2025). The role of Abu Nasr al-Sarraj in the development of Sufi thought. *Central Asian Renaissance Journal*, 1, 30–40.
9. Trimingham, J. S. (1998). *The Sufi orders in Islam*. Oxford: Oxford University Press.
10. Chittick, W. C. (2000). *Sufism: A short introduction*. Oxford: Oneworld Publications.