

# *The Theoretical Basics Of The Tasawwufi Ethics*

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**Abstract – In the following article the ethical commentary to tasawwuf by the sufi and modern scholars is presented by the in-depth analysis of the different sources, including the modern researches by Thierry Zarcone.**

**Keywords – “Zaviya al Uzbek”, ethics, Sufis, Nasqbandiyya, Bektashis, philosophers and Freemasons in Islam, Bahauddin Naqshband, Afaq Khoja, Muhammad Zahid Kutku, Mahmud Esad Cosan.**

One of the prominent scholars of the sufi ethics Terry Zarcone, senior researcher of the religion group in the secular society in Paris, is one of the few Western experts who studied the history of Islam and the regimes in the Turkish - Iranian region. He conducted research on the history of Sufism and the holy shrines in the Ottoman Empire, Turkey, Central Asia and East Turkestan. He mentions “I drew attention to the history of Central Asia, mysticism, holy places - Saints, graves of great breeds. You know, there are holy lands in Osh, Qashgaria - East Turkestan, Bukhara, my research is about these issues”. Terry Zarcone is also the author of a number of scientific articles on topics he has focused on, including the recent history of Turkey and Central Asia.

The book “Sufis, philosophers and Freemasons in Islam”, written by the scientist in 1993 year, was awarded the Sayntur prize of the Academy of ethics and Politics in France. He also published a number of other books called “The poets of the Sufi in Bektashi order (2010 year),” “The pilgrims from Central Asia and India in Jerusalem” (2009 year) and “The mystical path of the Sufi Islam” (2009 year). At the moment, Thierry Zarcone says that he is working on a book dedicated to the shamanism of Sibir and Central Asia. The scientist speaks a number of languages, including Turkish and Uzbek.

What more sects have been preserved in Turkey or China? Thierry Zarcone: now the most important sect is the pattern of Naqshbandiya. So it is very close to Islam. Here you have been living in Turkey for more than 10 years, if we talk about the example of the same turkey, what kind of sect is stronger among the people of mysticism there and why?

Now there is a political party in Turkey. Those who organized this party 25 years ago were Naqshbandis. From this, there is now a little influence of pattern making on the party in government. What does this mean? In my opinion, this is an open, wide-ranging view of Islam, a great look, that is, a kind of ornament - a modern sect. It is not just a sect that deals with references. There is an idea in it to build a better life. Other forms are not modern. For example, flattery is not a modern sect. In Turkey, there are many other sects, for example, Naqshbandis, bektashis. In Central Asia and Eastern Turkestan there is only Naqshbandiya.

We know that mysticism is not supported by all the currents in Islam, that is, there are also views that some aspects of mysticism contradict Islam. Where exactly are these betting points? For example, now there are radical Islamic groups: Wahhabis, Salafis... They are against mysticism. In their opinion, mysticism is a heresy. For example, the most controversial aspect that requires it-music. Because, in some ways, there is music. For example, as a pattern, zikr, raqsi sama' is the sky. Ahmed Yassavi also has sufi trends. Radical Islamists are completely opposed to this. Then, as a Yassaviyya, a woman and a man perform prayers in equal parts. It is at this point that it is also seen as contrary to Islam. In addition, there is also disagreement from such parties as the interpretation of the Qur'an, references.

Because, the rules of sufism-Sharia, order, enlightenment, truth. The first Sharia, that is, the rule of the Korani Karim, then the sect - Sufi deeds, then enlightenment and truth... These are the stages of achieving inner, spiritual perfection... Now, again, returning to anti-mysticism ideas, for example, in Central Asia, there are the most important shrines for mysticism, the graves of Saints. Ahmed Yassavi is a saint, Bahauddin Naqshbandi is a saint. The graves of these people are considered very important. People visit these places as a place of pilgrimage. Wahhabi and Salafis are against such works. "There is one tomb in Islam, This is the grave of the Prophet hazrati Muhammad (S.A.V.) in Medina. It is forbidden to visit the graves of other saints," says wahabites. However, an important tradition. For example, in the city of Osh of Kyrgyzstan there is the famous throne of Sulayman (Solomon), in Bukhara there is Hazrati Bahauddin Naqshband, in Turkistan there is a shrine of Ahmad Yassavi. Some religious scholars say that turning them into pilgrims is contrary to Islam. But, in my opinion, this does not contradict Islam.

Interest in sufism exists not only in the East, but also in the West. There are a lot of books written about mysticism or about the influence of mysticism. Western researchers, what aspects of mysticism have fascinated you personally?

In England, France, in general, there are many who are interested in mysticism Europe. Why? Because Islamic mysticism is like a soul... That is, a very important theory, like the heart of life. Therefore, some people who were interested in Sufism in the Ovrta adopted Islam and chose the path of Sufism. In France, they are much in England. You know, the famous saint poet past in Turkey - Yunus Emrah. Yunus Emrah said: "the road is 72 pieces, is one." That's either be Christian or be Jewish and either Muslim, all of their ways will stop going somewhere. One of the recent books on the same topic is about the pilgrims from Central Asia and India in Jerusalem. Because in the city of Jerusalem there are three houses for the Sufis. One was called "*Zaviya al Uzbek*". The Sufis going to Mecca from Central Asia stayed there for the night. Another for the Indians, another for the Afghans. I did research on these three aliens and published a book. In the Chinese city of Kashgar there is a famous sacred place- Afaq Khoja. He was also one of the imitators of Sufis. The so-called King, who lived in 17-18 centuries.

In the most recent era of ethics, tasawwufi's direction also has its place. But tasawuf in this period, in particular, his Naqshbandiya order, put forward verses g to look at the modern and contemporary industrial society from the point of view of the high point of humanism. In it, with the preservation of the essence of Sharia and sect, the human race was modernized. In particular, we can see this in the works of thinkers of a new mystical flow based on the naqshbandiya sect, which appeared in Turkey and is common in the Muslim world. Among them, the views of the Great Turkish scientist Muhammad Zahid Kutku (1897-1980) and his disciple, contemporary professor Mahmud Esad Cosan (1938-2001) are of particular interest. Muhammad Zahid Kutku's five-volume "Tasawwufi morality" called the concept of courage along with other moral issues in his fundamental work.

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each of these things, they will say: the effect of Sharia is the fulfillment of the covenant, the effect of the sect is the thought, that is, the rejection of it is white, the effect of the truth is the price, that is, the severance from falsehood.

Kashifi relied on tasawufning m ushohada and contemplation to interpret that while the search for sect, its effect on the statement at aspiration is also related to that which means that it acts on the principle of philosophical um um um lashish. The Lord called the man the Caliph on earth, putting his greatness from the Angels, that is, he created some with one love, giving him the opportunity to contemplate. Man should also fall in love with him. The suffering that is sent to man is that this level of love is suddenly tested by . Tasawuf's essence is to interpret the two moments.

Therefore in the ethics of tasawuf rises to the level of consciousness from M uhabbat sentiment. In short, tasawuf sees work as a philosophy of Islamic morality. In the ethics of Tasawuf, the document is incomparable to those of Imam Ghazzali (1058-1111). His moral views are mostly reflected in his four-volume book called "Ihyai ulum ad-din" the great work in all respects, as well as in the works of "Kimiyyai saadat", "Mukoshafat ul-qulub". He put his trust in Allah (also relying on Allah in something) is interpreted as a belief in the oneness of Allah and is analyzed in connection with such problems as love, voluntary husband, fate, intention. Ghazali calls love as the product of knowledge. After all, a person can love if he knows nim aniki. Love is only specific quality of knowledge. According to scholar, there are five types of Love: 1) m uhabbat of a person to himself, to his own fullness and health; 2) the love of a person for all the beauty in the external or internal appearance of a person; 3) the love of a person for whom a person has shown kindness to other people, even if he has not done good to himself personally; 4) the love of a person for all the beauty in the external or internal appearance; 5) the love of Therefore in the ethics of tasawuf rises to the level of consciousness from Love. In the ethics of Tasawuf, the document is incomparable to those of Imam Ghazzali (1058-1111). These love species in the time of all love lies in love with , that is, the attitude of man to himself, to himself, to the environment love is realized through Love, and all these

But the execution of evil is given at the discretion of another person, that is, to the servant who is being tested to commit suicide is the same tool, tied to the voluntary choice of the man. If he recognizes good, recognizes evil — sin will fall into his soul. Thus, the Ghazzali notes that man is given a free land in the most perfect form, without the inevitability of fate.

It should also be said that when it comes to role of Ibn Sina by Abu Said Ibn Abul Khayr Mehani indicates that m ulahaza thus in the correspondence-discussion conducted with : "until now, — writes Ibn Sina, - the human mind is a matter that can not reach the bottom, not only metaphorical and mavhum, but also to know it completely". After that, he will give the Hadith, which is attributed to Muhammad alaihissalam about fate: "destiny is the mystery of" and which is attributed to Hazrat Ali: "This is the bottomless sea, which can not be descended upon it", "this is a steep rock, in which there is nothing to hold". Point is that among the people of tasawuf in those times there was a tradition of the phrase" an attempt to know the secret of Destiny is inspiration (blasphemy)".

After all, Sufis must strictly adhere to the trust, that is, a must rely on Allah alone in something, and must submit with gratitude to the fate that he has given. But at the same time, as we said above, so as a person has the freedom of choice, the right to choose from it is not taken away. The choice, however, is not simply self-evident, but also occurs through the behavior of man. So, to what extent is fate also associated with the behavior of a person, not an absolute hardened phenomenon.

His "Ayo son!"("Ayyuhal valid") in his work: "Ayo son! He says that without good deeds you will not b achieve a high reward — and brings the following story. A man in Bani Israel will pray to Almighty for seventy years. The Lord wants to show him his skills and send one of the skills to him. The Angel says to him: "you can not reach the entrance to paradise with such excessive prayer." O Abid, who has reached shanda (low alot), said: "We have been created for prayer. Prayer is a blessing to us," he answers. The Angel says to him: "you can not reach the entrance to paradise with such excessive prayer." O Abid, who has reached shanda (low alot), said: "We have been created for prayer. Prayer is a blessing to us," he answers. The angel comes out back and says to Allah: "you know what his nim says to you!". Then said, he did not stop us from praying and we will not stop our cabbage showing him! O Angels, bear witness, forgive him, and an. The significance of the story is that the saying goes about the conversion of a servant not written in the event of being dear to into a monument of love; it is clear from him that whatever the righteous servant has achieved, all, Supreme Allah's karam remains, occurred because of his own behavior.

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