The integration of Al-Quran and Sunnah with philosophical, scientific and art concepts within Sufism

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ABSTRACT: The urgency of the problem under investigation is conditioned by the need to study religious philosophy as a school of thought, without which it is impossible to develop a humanistic worldview in the global world. The purpose of the study is to contribute to the further development of the international academic community that can stimulate the critical transition to global governance in the world of the humanistic, progressive interests of the majority of people with the help of the best achievements of Islamic science. The authors use the axiological approach to the study of the subtlest links between religion, philosophy, science, as well as art, where the basis of the interrelashionship are the sacral texts of al-Quran and Sunnah, reflected through the ideas of Sufism. According to al-Ghazali, "The criterion of true Sufism is the absence of contradictions with the Quran and the Sunnah of the Prophet Muhammad". The most important results of the study include the solution of the problem of meaning and contexts of definitions of Sufism; the problem of spiritual knowledge and ethics in Sufism; the connection of Sufism and science through the problem of information; the place of Sufism in the context of world culture.

Keywords: Islam, Sufism, science, culture, religion, cognition, philosophy, dialogue, globalization, humanism.

INTRODUCTION

Researchers derive the word "Sufism" from the Arabic word "suf", meaning a coarse woolen cloak or, in other words, a rough coat made of wool (also from the Arabic "tasawouf" - wool), emphasizing the asceticism of the wearer, while the Persian word "dervish" in literal translation means "beggar". Like any socio-historical phenomenon, Sufism is multidimensional and changeable. Moreover, since it originated, was transformed and varied at the crossroads of cultures, its multidimensionality and many-sidedness provoke particularly heated disputes. The present paper aims to study only the scientific and cultural components of Sufism. It does not touch upon the political aspect. Although in this respect, Sufism is also a complex phenomenon. Moreover, in modern society, in Babadjanov's opinion, the attack on Sufism contributed ... to a sharp increase in number of religious and political organizations, politically more active and even

aggressive groups, which, after all, slid into terror. [1] While, at a certain time, "it was Sufism that played a big role in the mutual integration of Islam and local customs in Kazakhstan" [2].

In the field of philosophy and religious studies there are specialists who give the names of those Muslim thinkers who, in their opinion, can be those who stood at the origins of Sufism. "This is the Egyptian Zu-al-Nun al-Misri and Baghdad Abu Abdallah al-Muhasibi (IXth century)" [3, p.188]. As we see, with such an approach, it is possible, accordingly, to clearly define the time of its emergence. However, the issue is seen differently. According to the famous Soviet orientalist L.S. Vasiliev, "the first religious communities of Sufis appeared in Iraq (Kufa, Baghdad, Basra) in the early VIIIth century, and then they spread rapidly from Spain to India [4, p.153]. The same date is also mentioned in a guidebook "Islam" published in 1988 [6, p.207]. In another guidebook published around the same period, but in the Nauka Publishers, the names related to a somewhat earlier period are mentioned: "The first mystics (Sufism here is defined as Muslim mysticism) were known for their piety and religious devotion... Among them were al-Hasan al-Basri (642 - 728), Rabiah ibn Haitham (VIIth century), et al." It is noted that "the predecessors of Sufis were zahids – ascetics, who appeared in the first century of Islam" [6, p.102, 105].

On the other hand, for example, Idris Shah, quite popular among Russian-speaking readers, especially the 1990s, believes that Sufism is so ancient that it is impossible not only to date it, but also to link it directly with Islam: "Sufis," writes he, "is an ancient spiritual brotherhood whose origins have never been established or dated ... Despite the fact that the Sufis are mistakenly considered a Muslim sect, they can be found in any religion, and by this they are similar to 'Free and Accepted Masons,' who in different situations can put in bed in front of them the Bible, the Quran or the Torah. They call 'Islam' the shell of Sufism only because they consider Sufism to be the secret teaching of all religions" [7, p.4]. The statement is categorical and ignores the multi-aspect and historical character of Sufism, but is worthy of attention, because both mysticism and asceticism have very ancient roots. For example, they are associated with a number of phenomena in the history of Indian religious thought, Taoism and Ch'an Buddhism in China, etc. As for the outwardly provocative form of asceticism, fused with the critical perception of the rigid, dogmatizing rationalism, and the rigid standards of behavior and outward manifestations of religiosity, examples of ancient cynicism are very characteristic, as in the coarse cloak of Diogenes one can see the prototype of a Sufi's attire.

But the aim of the present paper is only to draw attention to the fact that there are streams, components of certain phenomena, such as Sufism, which are Sufism itself, as a complex and ambiguous, but, nevertheless, a relatively stable socio-historical phenomenon. Further approaches to classifications depend on which criteria and indicators serve as their basis. In this respect, a collection of foreign studies presented in the book "Sufism in Central Asia (Foreign Studies). Collection of articles in the memory of Fritz Mayer (1912-1998)» of St. Petersburg State University (Russia) is of great interest, as it provides quality information on Sufism in Central Asia [8]. It presents translations of a number of articles by leading researchers published in German, French and English in 1980-1990. The book is prefaced by a small article by B. Radtke (Netherlands), dedicated to F. Mayer. Next comes the work of the same author "Theologians and Mystics in Khurasan and Transoxania. The book also contains an article by Mayer himself (Switzerland) "Teacher and student in the Order of Naqshbandiyya." Other authors are

also present: N. Purjavadi (Iran) "Quranic Grace at the Meetings of Saif ad-Din Baharzi"; J. Paul (Germany) "The doctrine and organization of Khwajagan-Naqshbandiyya in the first generation after Bahaaddin" and "Maslak al-arifin: one document to the early history of Khwajagan-Naqshbandiyyah"; D. DeWeese (USA) "The Masha'ikh-i Turk and Khojagan: rethinking the connections between the Yasavi and Naqshbandi Sufi traditions " and " Khojagani origins and the critique of Sufism: the rhetoric of communal uniqueness in the Manaqib of Khoja' Ali' Azizan Ramitani"; A. von Kügelgen (Switzerland) "The Rise of the Naqshbandiya-Mujaddidiyah in Middle Transoxania from the XVIII - to the early XIX centuries: The Experience of Detective Investigation". The articles of the authors who belong to the Russian school of Sufi studies are also present: the article by B. Babadjanov (Uzbekistan) "The revival of Sufi groups in Uzbekistan"; in the section "From the editor", a mini-research by A. Khismatulina (Russia) on the early history Naqshbandiyya [9, p. 117-141.].

Leaving the issue of a detailed analysis of the views and conclusions of specialists within the framework of the proposed discussions, let us turn to the question of the essence of Sufism and the content of this concept. In other words, before arguing about the history of Sufism, what should, and what should not be attributed to it, how the term "Sufism" refers to the concept of "Islam", etc., it is important to determine in what meaning and in what context a researcher or a spiritual leader uses the word "Sufism". As one of the newest approaches in this direction, it is appropriate to briefly consider the position of a Russian researcher A.D. Knysh, outlined in his publication of 2015. A.D. Knysh draws attention to the various perspectives in the vision of Sufism. Thus, in Iranian theological literature, only Irfan (gnosis) or hikmat (divine wisdom) are considered to be parts of Sufism proper, hikmat being the highest, immediate, intuitive-mystical knowledge, acquired when converging and, ideally, merging with the Divine foundation of the world. In this Iranian, Shiite tradition, the "noble sublime wisdom" has "nothing to do with" begging" and "vagrancy" of ragamuffins and loafers, who among the common people are called "Sufis"[10, p. 158 - 159].

A. Knysh is a supporter of the "broad" interpretation of Sufism. That is, Sufism is an essential component of a constant dialogue between the various directions of Muslim thought and spirituality (the definition of the American scientist Marshall Hodgson [10, p. 167]). But this is also an occult practice. A.Knysh is convinced that cabalism, fortune telling, and magic are "Inseparable parts of the Sufi intellectual culture and everyday practice." Moreover, he continues, "it can be assumed that ordinary people sought from the Sufis not only spiritual enlightenment and moral instruction, but also occult (magic) services without which the Sufi monasteries probably would not have enjoyed such widespread popularity among the masses. The possession of a talisman produced by a Sufi sheikh gave its owner confidence in the future, and served as a consolation at "the time of hardships" ... [10, p. 163]. It is relevant that in this kind of "occultism" the elements of real skills and, perhaps, art of illusion can be and, actually, are embedded. It is not by chance that in English the word "magician" means not only a sorcerer-magician, but also an illusionist. In addition to this, "Sufism," adds A. Knysh, "also positioned itself institutionally and materially, i.e. as tangibly and visibly present in the architectural and social reality, for example, as a Sufi monastery, a Sufi shrine, as well as the Sufi way of life, costume and behavior... So, we can talk about a complex of moral, ethical and philosophical teachings, rituals and behavioral attitudes, as well as methods, institutions and spaces for their transfer, all of which, individually and collectively, fall under the abstract term "Sufism" [10, p. 168].

For studying the problem of Sufism as a socio-historical, spiritual and scientific phenomenon, the authors have selected comparative and descriptive analysis, hermeneutic approach, the narrative and dialectical methods, and historical-retrospective analysis. The basis of the interrelationship of religion, philosophy and science are the sacral texts of al-Quran and Sunnah, reflected through the ideas of Sufism, in connection with which, the axiological approach was applied. As al-Ghazali said, "The criterion of true Sufism is the absence of contradictions with the Quran and the Sunnah of the Prophet Muhammad". Postmodern methods of research, including hermeneutics and the narrative method, allow one to speak in favor of equitable dialogue, unanimity (such unanimity in the world of new values is based on the inevitability of acceptance of disagreement), pluralism and departure from the ideology of rude government. In turn, the processes of globalization affect the emergence of a new humanism. A historical-retrospective analysis is needed to understand these processes. Through narrative makes it possible to give reality form and meaning, systematize experience in relation to this reality by means of textual emphasis on the beginning, middle and end, the central and secondary themes, the search for "residual" meanings inherited from the speech practices of the past, fixed in language in the form of unconscious mental stereotypes (J. Derrida, R. Bart). The influence of postmodernism as part of global processes can be analyzed as a new modern form of development of existing cultural values.

RESULTS

The problem of spiritual knowledge and ethics in Sufism (in comparison with Eastern Christianity)

The concept of spiritual knowledge in Arabic is denoted as ma'rifa. In Greek philosophy, speculative knowledge was termed both as episteme, and gnosis, which expressed the religious-philosophical experience. From the standpoint of theology, the general and distinctive features of spiritual knowledge are as follows: 1) spiritual knowledge means self-knowledge; 2) self-knowledge in Sufism and Christianity is practiced for the purpose of internal comprehension of God and therefore it can be called "divine wisdom" (theosophy); 3) knowledge in the highest gnosis (the gnosis of monotheistic religions) does not need additional tools and means, except faith (for it, psychosomatic techniques are not mandatory); 4) gnosis is realized as a direct possession of the subject of knowledge and merging with it (theognosis ends with theosis, deification), which 5) is carried out by means of speculative faith; 6) the method of the cognition in question is not a specific capacity, be it thought or feeling, but a living and active spirit; 7) the emphasis is on the soteriological problem.

In the traditions of Sufism and Christianity, spiritual knowledge has the form of theognosis, in contrast to, for example, gnosis in Buddhism and some other oriental traditions. Theognosis has both its form (faith) and its organ (heart). The heart as an organ of gnostic knowledge is identified in the Old Testament tradition, this concept is also present in ancient philosophical thought, although it is not so expressed. In Christian gnosis this concept reaches its climax. It is also found in Sufism. Ibn 'Arabi (1165-1240) argued that the Gnostic (Sufi) "knowledge is cognition by the heart," and "that which is beyond the mind is accessible to the heart" [11, p. 198]. Moreover, Ibn 'Arabi, like the Eastern Christian "desert philosophers", distinguished gnostic knowledge from outwardly rationalistic and formal theological knowledge, theognosis from theology:

gnosis is not "cognition (knowledge of God) by the forces of the mind, as other things can be known, but the cognition (knowledge of God) through the divine generosity, nobleness, magnanimity, as the gnostics, people of knowledge, can know, and not [those who comprehend] by reason forces, through rational reasoning" [11, p. 198]. Through imagination, reason, intuition, a person can only get closer to the truth, but it is only through gnosis that deification can be achieved. Ibn 'Arabi, though recognizing the transcendence, and therefore the fundamental impossibility of cognition of God, nevertheless teaches about the way when the Truth opens to the gnostic in its incomprehensibility. This feature of theognosis is revealed in the work of S.L. Frank. Theognosis can be understood, in this connection, as an inner revelation about God, realized in the process of spiritual self-knowledge by the method of faith. Thus, theognosis, as well as the orthodox Muslim theology, emphasizes the transcendence and incomprehensibility of Allah. The Sufi gnosis allowed the probability of maximum God-likeness, while developing a special method of spiritual ascent.

Usually Sufism is defined as a "mystical-ascetic trend in Islam" [12, p. 225]. Spiritual and ascetic ideas that initiated Sufism emerged almost simultaneously with the emergence of Islam, but the shaping of its doctrine begins in mid-VIIIth - early IXth. There are several hypotheses of its emergence; one of them is the influence of Christian spiritual asceticism. It is known that part of the Christian population adopted Islam, and perhaps brought some of the ideas and principles of spiritual and ascetic practices of Eastern Christianity. The influence of Christianity on the Sufi gnosis is undeniable, one can only dispute its depth and intensity. However, this influence is very hard to identify, as it was not explicit. Initially, it may seem that there is a significant difference in the understanding of spiritual experience in Christianity and Sufism. The latter turned out to be closely connected with the theosophical ideas and esotericism, "initiation", all sorts of occult knowledge (alchemy, physiognomy, the symbolism of numbers and letters, etc.). The ecclesiastical Christian spiritual experience, on the contrary, since the time of Clement of Alexandria, Irenaeus of Lyons and other theologians, has categorically dissociated itself from such ties, establishing itself as the "orthodox" gnosis, unlike the "false" gnosis of gnosticism. Besides, according to some researchers [12, p. 225], many Sufis (for example, An-Nuri and al-Kharraz) assumed that theognosis ends with the dissolution of the personality in God, which categorically contradicts the Christian theognosis, which does not end in the "dissolution" of the personality and the loss of self-identity, which is characteristic only of pantheistic ideas, but is characterized by the infinite "likeness" to the Divine, whose transcendence makes the dissolution of the personality impossible.

However, Sufism itself is ambiguous in qualifying the spiritual experience of theognosis. It is possible that deep inside of it there is both "false" and "orthodox" gnosis, using symbols that can be misinterpreted as pantheistic. According to M.T. Stepanyants, "Sufi aim to attain the truth through self-cognition may seem contrary to the constantly repeated calls of the Muslim mystics to oblivion and destruction of the "self". However, this is not an inconsistency, for it implies forgetting that the "self", which is phenomenal, in the name of the discovery of the true, essential self" [13, p. 196-197]. There is the same problem of interpretation in Christianity, for example, in the works of Nicholas of Cusa and M. Eckhart [14]. So, for example, in Eastern Christianity, if one understands literally the theological statements of Simeon the New Theologian, the founder of the Byzantine Hesychasm, then the pantheistic conclusions are obvious. However, the fact that he was part of the Church, recognizing all of its dogmatic definitions, saved his works from misinterpretation. But the Sufis were had more freedom in the interpretation of their

spiritual experience, which could lead to a formal contradiction with the official doctrine of Islam. The reason for this could also be the fact that most Sufis did not have a special theological education, which often resulted in extreme ecstatic interpretations (al-Bistami and al-Hallaj). This shortcoming was compensated by al-Ghazali, who opposed both the extreme ecstatic forms of Sufism and its complete prohibition. Speaking in terms of the Christian tradition, he fought for the "orthodox" gnosis within the framework of Sufism and for its rehabilitation before the traditional religion.

Considering the metaphysical foundations of gnosis in Sufism and Christianity, it is impossible not to touch upon the problem of transcendental immanent synthesis, which is necessary for the realization of theognosis. In this connection, Ibn 'Arabi wrote:

"... if you assert the otherworld, you put limits to Allah.
If you claim this-worldliness, you limit Him.
If you claim both, you achieve the goal
and become the imam of knowledge "[15, p. 31].

The great Sufi condemned those who insisted only on the transcendence of God, for he believed that by doing so they "insulted" him, limiting the divine reality. Characteristic for the Sufi and Eastern Christian gnosis is the symbolic-allegorical and spiritual-moral interpretation of the Holy Scripture, the extraction of a hidden meaning. The following can be said about the possibility of the practical discovery of the unified principles of spiritual knowledge in Christianity and Sufism: originally, before the widespread use of the term as-sufi, the words zuhd (asceticism, abstinence, renunciation of the world) and zahid (ascetic), as well as ʻabid (pilgrim, ascetic) were used. Similar terms were used and applied to characterize spiritual and ascetic practices, both in Sufism and in Christianity. Both traditions are characterized by a renunciation of everything worldly, piety, additional ascetic restrictions, etc. If the basis of the spiritual tradition of Eastern Christianity is hesychasm, then in Sufism it is khalwa, which means solitude. Surrender to the will of God is characteristic for the realization both of the Sufi and the Christian gnosis, which is better known as "cutting off one's own will" [16]. In general, the entire set of principles for the implementation of the Sufi gnosis surprisingly coincides with the understanding of gnosis in Eastern Christianity. Among these principles are the following: the cult of poverty (faqr), eschatological and repentant moods, humility as contentment with one's earthly fate (ridah), a persistent suffering and deprivation (sabr), the necessity of having a spiritual master (and elder monk or a murid), complete obedience, in-depth introspection, revealing the smallest movements of the human soul, revealing the hidden "heart" motives of actions, the inner intimate experience of religious truths, etc. One of the founders of Sufism, al-Hasan al-Basri, developed a whole science about "hearts and thoughts" and human intentions. The "philosophers of the desert" of Christianity also demand this kind of introspection. Deep self-control and self-observation are an absolutely necessary element in the spiritual practices of both traditions. This is due to the need to carry on an "internal fight" with the passions that pollute the human soul.

In Christian gnosis, a special "ladder" ("scala") of spiritual ascent was developed, named after a book with the same name written by St. John, the hegumen of Mount Sinai. In the book, where a number of virtues are presented, which must be acquired by an ascetic. The top step on the ladder is love [17]. The apex of the Sufi gnosis, like the gnosis of the Eastern Christian, is the love of God, and the ideal is deification. The Sufi "ladder" is

a description of the states of those who carry on a spiritual struggle, the so-called "stations" (maqam). The Sufi doctrines are as anthropocentric as the gnosis in Christianity [18]. Sufism manifested its universalist tendencies even in the times of al-Khalladzh (857-922), whose religious experience testified to the deep substantial unity of all religions, proceeding from the unity of the concept of gnosis as spiritual knowledge: "I thought deeply about all religions and found that they, being numerous branches of [a trunk], have a single root. Do not demand from a person that he profess a particular faith "[15]. These tendencies were especially manifested in the works of Ibn 'Arabi. Because Allah is transcendental to the world, any definite knowledge of Him is His limitation, turns Him into an idol, and a particular religion into idolatry and a sect. Ibn 'Arabi considered all prophetic religions as temporary manifestations of universal gnosis, a universal religion, which he called Islam. Although a particular faith "contains that Truth, the form of which the heart has accepted and which has opened to the heart to be known to it. The eye sees only the truth of its faith. " But he who "binds Him to any faith, denies Him in any faith with which He tied Him up in His manifestation. But he who releases him from bondage does not at all deny Him, but affirms Him in every guise to which He transforms himself "[15, p. 31].

In Sufism, therefore, a theosophy begins to be developed, based on the interpretation of the unity of the metaphysical and practical aspects of the gnosis of various spiritual traditions. At the same time, this theosophy has nothing to do with the kinds of theosophy that arose in the XIXth century and are associated with the names of E. Blavatskaya and Vl. Solovyov. The difference consists precisely in the two points mentioned above: the absence in the pseudo-theosophical teachings of the nineteenth century of strict metaphysical foundations that affirm the concept of transcendental and of concrete practical principles of the spiritual experience of self-knowledge. While Blavatskaya turned the idea of the unity of the concept of gnosis into an eclectic unification of the concepts of various religions on the basis of Vedantism, Vl. Soloviev, according to many researchers, was not adequately familiar with the hesychast experience, and therefore could not give it an intellectual expression. In addition, this approach led to a confusion of the methodological principles of religion, philosophy and science, thereby losing an understanding of their specifics. Ibn 'Arabi was much more correct in this respect, having developed his own classification of forms of human cognition (rationalism, intuitive contemplation and mystical gnosis), and their capabilities (only the latter is capable of knowing God) [13, 193-205]. The ultimate goal of the considered traditions is theognosis (knowledge of God) and theosis (deification). And although the path to these ideal lies through righteousness and moral perfection (holiness), they do not in themselves lead to the desired goal. Particularly close in this respect are the views on the gnosis of Clement of Alexandy and Ibn 'Arabi who maintained that the peak of gnosis is the realization of spiritual unity with the divine essence. Without this awareness or gnosis, true virtue is also impossible.

Since there is no institution of monasticism in Islam, and a deep spiritual path requires a certain "hesychastic" way of life, brotherhoods (turuq) began to appear in Sufism, but their organization was less rigid and there was no such centralization as in Christian monasteries, which is possibly connected with the absence of the institution of church in Islam, which could strictly regulate and organize this way of life. Apparently, this circumstance contributed to the "free-thinking" of the Sufis in interpreting their spiritual experience, which their Christian brethren in gnosis did not always have. As for the unity of the metaphysical foundations, they are most pronounced in the Areopagitics

and the work of the Sufi poet Ibn al-Farid (1181-1235) and the Sufi-philosopher Ibn 'Arabi. The unity of the practical aspect can be found in the works of Isaac Syrin and al-Hasan al-Basri. The release from "bondage" by a definite set of dogmas is carried out, according to Ibn 'Arabi, in the mystical state of non-being (fana); in Areopagitics it is possible through apophatic theology, the representation of God as the abyss of Nothingness, as the Darkness the philosophical logos is unable to express and describe. Ibn 'Arabi emphasizes that the believer does not err in his faith, but his one-sidedness lies in the fact that he thinks his understanding of God is the only true and complete, while it can only be accessible to the gnostics who have simultaneously experienced both transcendence and immanence of God to the world and man, to all forms of religions, although to varying degrees. As I.M.Filshtinsky points out, "From the concept of a universal mystical religion, which does not fit into the concretizing details of the doctrine and which cannot be expressed in words, there objectively follows broad tolerance, respect for other religious searches, and recognition of the value of other cultures. This aspect of the Sufi worldview gives Muslim mysticism a special significance in the context of the world spiritual process "[15, p. 35].

Sufism and science: the problem of information

Many studies have established that Sufism has its roots in various philosophical trends. Mysticism describes the experience of the soul, trying to find an explanation for it. The fact that such experiences are inaccessible to ordinary consciousness does not mean anything in relation to their existence. Mystical experience and emotional experiences, like sensory experiences, can change "they can stretch, narrow, become more distinct or blurred." It is also posible to transform mystical experiences, lifting them up to a level of consciousness by means of language. From the standpoint of language, a mystic, like a natural scientist, depends on the tradition of culture in which he lives. Determined as mystical, emotional experiences and observations form the subjective reality of each mystic. Expressing experiences in language, that is, by relating them to science, the mystic draws his concepts from the culture of his time. The presence in the Islamic culture of mystical experiences has to be accepted as a reality. However, mystical science needs to be explained. For example, the basic philosophical principle of the "Islamic philosophy of nature" is the idea of the interdependence of man and nature. S.H. Nasr and other Muslim neo-traditionalists derive it from the Islamic principle of Tawhid, which affirms the unity of all things in the internal relation to their ontological principle, Allah. From the epistemological standpoint, this principle is expressed in the Muslim concept of the unity of knowledge, which affirms the interrelation of all types of knowledge (including the sacred and mystical) [19, p. 24-25].

Modern science approaches the same positions from the rationalistic side, but without a philosophical, spiritual-mystical design this way does not guarantee the result. The aspects of information processes of awareness of the common properties of modern science and oriental mysticism are important. Erroneous associations of mysticism with obscurity are now beginning to crumble [20, p. 396-7]. Modern science is moving to the truth in a rational way, while theology – in an irrational. However, neither of them reaches the truth. Some kind of "synthesis" is needed. "Hence, not only does not exist a contradiction between "external" knowledge and mystical aspiration, but, on the contrary, they both condition each other [21, p. 163]. It is necessary to bring the philosophical base to the phenomenon of vision without the participation of the organs of

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vision, known long ago. This "night vision" was investigated by Bahauddin Naqshbandiyya, as a secret zikir, transmitted to him by the holy sheikh in the moment of his mystical appearance before him, not showing it to everyone. The secret zikir of unity with Allah was subdivided by Bahauddin into five degrees. The first is to turn an eye to the heart and say in it the name of Allah. It is called Mokami-qalb. The second consists in closing the eyes, turning them to the breast part above the solar plexus and repeating as often as possible the name of Allah. It is called Mokami-sirr. The third is an internal view of the liver and the repetition of "Allah! Allah! "It is called Mokami-zikir. The fourth is to immerse the inner vision in the upper cortex of the brain and repeat the name of Allah as often as possible. This stage is called Mokami-Rukh. The fifth stage consists of pronouncing the words "La ilaha illa Allah", starting from the heart, which needs to be pronounced only "La", and the brain must, concluding the phrase, say "Alla". The sooner this word is pronounced, the shorter the path of unity of the spirit of man with Allah. As for the secret zikir of the Naqshbandi dervishes, clarifications on how to perform it are contained in the treatise "The Four Rivers", authored by Shaahmed Seyid Mujaddin.

Later, these views developed in the teachings of many followers, for example, Gurdjieff (XXth century), inspired by the ideas of Sufis and gnostics, which included the belief that each person has three centers of personality: the intellectual centered in the head (pat), the emotional located in the heart (ot), and the physical located in the abdomen (khat). According to Gurdjieff, one of the main reasons why people remain spiritually "asleep" or "mechanical" is the lack of balance between these three centers inside each person. His Sufi dances and other exercises were aimed at restoring the balance between these three centers and bringing a person closer to a state of spiritual wakefulness. However, let us return to the hypothesis, based on an attempt to synthesize the ancient ideas of Naqshbandi and the concepts of modern science. As is known, nonlinear, metastable media (filled "up to the brim" with energy in advance) differ from the linear ones by the independence of the results of the development of the process (often catastrophic) from the energy of the primary "push" and from its other "features". It is unlikely that someone will blame the dragonfly, who pushed a small pebble on a mountain slope and thus destroyed an entire valley. The energy of the collapse was determined not by the "strength" of the insect, but by the enormous powers of the mountain-building processes, many millions of years ago, raising the stones to a tremendous height. This provided the "amplification" of the energy of the primary impact in billions and trillions of times. But is it possible judging by the look of the destroyed valley to identify the weight and color of the dragonfly that caused the collapse?

At the present level of knowledge about nature, including the nature of nonlinearity and complexity, it is difficult to imagine any "non-traditional", "nanoenergetic" ways of penetrating of information into our brain. Nakshbandi predicted the existence of such ways in reality, and in this he echoes the modern scientific and philosophical concepts. Due to this natural hypersensitivity of the brain, it is apparently impossible to completely isolate it from any information by using bandages, screens and "bags". We are continuously in the information field of the whole Universe, which is constantly being repeated by modern esotericists of different kinds, however, without any justifications (or, even worse, their "explanations" look truly monstrous, although, in some ways, they may contain a grain of sense). One of the reasons for this situation surely is the separation from Sufi and other sacral knowledge, in particular, the teachings of Naqshbandiyah, developed by practitioners. We can adequately, accidentally or at will, interpret this or that selected part of this information. The other is not interpreted (for

example, because of the complexity of the interpretation or the active rejection of it as unnecessary) and is perceived simply as background noise. Without such a conscious (and more often unconscious, or instinctive) filtering, the brain would hardly be able to process all the information being continuously received from the entire universe. In this connection, it is necessary to consider the question of the finiteness of the minimum necessary quantity of material and physical resources needed for the implementation of information processes. Sufism is a school of inner insight, not discussion. Sufism is a transfiguration, and not a memorization of information obtained from second-hand. What has to do with enlightenment cannot be expressed in words. And so, the Sufis say: "What can be said is not Sufism." Or, as Jalal ad-din Rumi said: "Whatever I say, describing and explaining Love, when it comes to Love itself, I feel ashamed of these explanations."

Thus, all that is said about sufism by the outstanding Sufis is only attempts to verbally express their own internal states. They can demonstrate certain characteristics of Sufism, but cannot be its comprehensive definition. Nevertheless, if we still tried to give a definition, it could be the following: "Sufism is the path to the Absolute Reality. The driving force behind it is Love, and the means of advancement are purposeful concentration and inner balance in any situation. The goal of this path is the Truth." In other words, at the end of the Sufi Way there is nothing left but Truth (God). It is not by chance that al-Farabi subdivided the Intellect into ten levels, the upper one being God, and the lower one is a man who strives to reach the divine level with the help of reason [22, p. 36]. If the hypothesis on the materiality of information processes is confirmed, stemming from the fact that they invariably carry an infinitesimal but non-zero energy, then we come to the conclusion that it (information) is actually the "tenth intelligence" of al-Farabi, uniting the earthly and heavenly. The "Divine," the celestial purpose of information (the first Intellect) is revealed by the sacred-mystical teachings of Naqshbandiya and Sufism in general. "A person can pass from one quality of God to some other and or a few or possess all the divine qualities, thereby becoming their carrier. Obviously, mysticism extends only to the imagination, in which it closes in itself or breaks down against the wall of the transcendental, and God remains unconcerned. ... We, perhaps, grasp in this only the lower layer of Islamic mysticism, but for a person "from the outside" it is difficult to consider something more because of his narrow vision" [23, p. 108]. And the tenth Intellect has two sides - the material, the terrestrial and the ideal, to which one should strive. The ways of comprehension of the Truth are, as is well known, diverse, complex, but knowledge, devoid of morality, is fatal. Replying to the question of his follower about what the way to serve God was, Bahauddin replied:

- Our way to Him is mutual communication, but not hermitry. In asceticism, there is glory, and glory is death! In one of his parables, he mentioned that the Sufi should not have temptations.

Further, he explained that good deeds are found only in a community of people. The community of people consists in mutual cooperation, in fulfillment of the condition not to do to each other what is forbidden and bad. And if the community of people that go to God by our way has such a unity, then in this unity is its well-being and happiness, and one can hope that the true faith attained by high perfection will always be present in such a community. Sufism is a multidimensional phenomenon. But with all the diversity of Sufism, both theoretically and in practice, it has several unchanged theoretical attitudes. "We consider the most important of them to be the concept of "path" (tariq), leading a person through moral and ethical purification, self-control and self-perfection to comprehend higher truths ... The concept of holiness (wilaya), which is acquired by the

Sufi in attaining the ultimate goal of the mystical path and due to a number of circumstances, it becomes a significant social (and sometimes political) force." One of the aspects of Sufism's influence on social institutions is Sufi pedagogical traditions.

"I suppose the reason for the great success of Naqshbandiya among the Sunnis of the Near, Middle and Far East lies not only in certain social "structures" and political conditions, but also, perhaps, first of all, in their appealing to man and in a not overloaded system training, which is constantly pointed out by the representatives of the Order themselves" [23, p. 113]. The relationship between the teacher and the student should be based on mutual love and then, "the results are so huge that they are difficult to imagine. ... Love is the connecting link by which the states of the teacher are poured into the adept ... The adept must be careful not to let his love for the murshid be shaken in the presence or in the absence of the murshid and know that his love for the murshid is permanent is the sign that his love to the murshid is constant is his awareness of readiness in any the moment to sacrifice himself for this love" [21, p. 156]. This attitude to teaching and students is well illustrated by the parable "Naqshbandiya Bahauddin and the scientist":

Once a famous scientist visited Bahauddin Naqshbandi. All the students expected that Murshid would take part in the discussion with the scientist and refute his arguments like he had done to other scholastics for many years. However, when the scientist was accepted in the circle of Bahauddin, Murshid showed him respect, and questions of human thought and divine mysteries were not mentioned at all. When the scientist left the meeting, someone remarked:

"How strange that the man of words did not try to involve Mawlana in the discussion." Despite the fact that everyone we saw here before knows that all the arguments are refuted, no one could resist the temptation - he was the only one.

This statement reached the ears of Bahauddin, and he said:

"There's nothing strange if you know the reason." This man, who makes an impression of a scientist, is a hidden Sufi. He is Abdal. This word, to which people usually attribute the meaning "changed", also means, as you will understand, "someone hidden." That's who he is. Because he is a scientist for the world and Sufi for Sufis, how could he come here and discuss something in an academic manner? As for temptation, it is only for a scientist that a discussion can be a temptation. The Sufi does not have temptations, and thus the question does not arise.

Someone exclaimed:

"We should think about that!" Next time we will know how to deal with the silent scientist.

Then Bahauddin addressed the elder disciple:

"Answer him."

The elder disciple said:

- Alas! But the next time a silent scientist is likely to be a fool, intimidated by the reputation of El-Shakh.

This tradition of relations between the student and the teacher was supported by al-Ghazali, who did not consider the problems of religion that the "learned men" are engaged in, far-fetched and not relevant to reality. He called for the transfer of consideration of these problems to the practical plane, with reference to the individual being of every believer. Religious knowledge would be complete, he believed, if it included a special method of cognition that would make it possible to comprehend the secret, mystery meaning of the divine words written down in the Quran. And this method of the knowledge of God is not a speculative way of knowing, but is the unity of knowledge and

moral action, it is "an effective knowledge of the path to the other world." Sufi philosophy is "an integral system of concepts and special forms of religious practice, adapted, on the one hand, to the spiritual needs of a particular person who is striving for immediate communication with God, and on the other, to the generally accepted norms of Islamic ethics and morality." Like any living social phenomenon, it continues to develop at the same time, interacting with other cultural phenomena of mankind, enriches itself and enriches the culture with social activity, surprising adaptability to any situation, ethnic tolerance, etc. Unquestionably, the answers to the questions above require the specialists to pay close attention to the reviving Sufism and make its study more relevant.

Sufism in the context of world art culture

The present study covers a number of points related to the philosophical and aesthetic-artistic aspects of Sufism. The language of Sufis is the language of images and allegories. On the one hand, it is the language of esotericism having ancient roots and fairly clear principles of interpretation of certain images and texts. On the other hand, it is a game based on the play upon words, the flowering of images. From puzzles that can grow from esoteric actions with words, to the language of Aesop, when one is expressed through another. Remarkable examples of this kind are presented in the multiple samples of eastern poetry, having reached its peak of development and received worldwide recognition thanks to various remarkable translations, in which the images themselves can vary freely enough. The present paper does not aim to search for authenticity, but to analyze the impact of Sufi ideas and images, exercised through the prism of translations and later interpretations. Let us touch upon the works of the most famous in the Western world, Russia and Kazakhstan, the Muslim Persian poet Omar Khayyam (Hayam), whose ideas and images are connected with Sufism:

Quoth fish to duck, "Twill be a sad affair,
If this brook leaves its channel dry and bare";
To whom the duck, "When I am dead and roasted
The brook may run with wine for aught I care."

(translated by Edward Henry Whinfield)

In these verses there is a feeling that Ghazali expressed philosophically. A spirit based on frustration with rationalism bonded by scholastics. It shows the many, empty from the point of view of an ordinary person, questions that are too far from life. The language, and wittily noticed situations, and the problems of the Sufi parables, with which the Internet and numerous editions are filled, are absolutely wonderful. It is worthwhile to mention that in the "library of Dr. Norbekov," a well-known psychotherapist in the CIS, a special edition of "Sufi jokes" appeared, with the witty title "If you are not an ass, or How to recognize a Sufi ..." [25]. Due to its limited size, the present article concentrates only on Khayyam and Ghazali, trying to hear the modern interpretation of what was born almost a thousand years ago.

Khayyam is especially interesting by the fact that his rubaiyat are a kind of synthesis, a fusion of philosophical and artistic problems of the whole Sufi trend within the Muslim culture, which is fed by a multitude of streams flowing from the outside, or by its own Sufi algorithms. At the same time, it is very important that the world-famous

Khayyam is to a certain extent a collective name. Although he himself is undoubtedly an outstanding historical figure and a versatile scholar of his time, many of his poems are like waves on the surface of one ocean of spiritual culture. Studying Khayyam, "literary scholars-textologists revealed ... a curious phenomenon - the existence of "wandering" quatrains. This was first noticed by the Russian scholar V.A. Zhukovsky ... The investigations of Zhukovsky were continued by other researchers and the result of this profound work was the conclusion that in the best XIXth century edition of the poetry heritage of Omar Khayyam (Paris, 1867, publisher J. Nicolas), almost a fourth part of the poems, the 108 rubaiyat from the total of 464 belong to the category of "wandering" [26, pp. 34]. Although the originals are not preserved, only the copies of a much later origin are known. For the present study, it is very significant because it makes it easier to trace the common, not the individual features. The first group of problems in the poetic and philosophical work of Khayyam is a universal perception of the transience of the individual being, the being of a concrete person:

"Everything is fleeting in the world, do not be afraid of adversity.
Everything in the world is not eternal and will soon pass.
We are only allowed a moment of comfort and fun.
Do not yearn for the past or cry for the future [27, p. 16].

Such a sensation is not strictly Khayyam's and not strictly Sufi. Thus, an ancient Vietnamese verse goes: "The human age is like the shine of a lightning. Here it is, and now it is gone." The same mood is in the lines of Sergei Yesenin, a widely known poet to the Russian-speaking reader:

"Life, were you real, or of fancy born?
It's as if in spring I've been out riding
On a pink horse in the vibrant dawn."

But with all the obvious analogies and parallels in both the ontological and the axiological-ethical aspects, not everything is as obvious as it may seem. Firstly, because the transience and completion of individual existence in different cultures, and with different ideological attitudes can be felt and understood differently. Without touching upon the well-known ideas and images of otherworldly punishment, the present paper dwells only on two more possible interpretations. The first is completion, as uniting with the complete nothingness, the completion, which makes everything earthly meaningless. This motif also sounds in the verses of Khayyam, and is heard even in the Old Testament: "All is vanity of vanities" or in a literal translation "the blowing of the wind". But the translated Khayyam rubaiyat resemble a symphony, where through the sound of some instruments there sometimes emerge the sounds of others. In a number of rubaiyat sounds a deep in its philosophical and historical foundations idea that the end of the individual's life on earth is not the disappearance of the word in the everyday sense of the word, but a return to the origins, the merge of a part with the whole.

The drop wept for his severance from the sea,
But the sea smiled, for "I am all," said he,
"The Truth is all, nothing exists besides,
That one-point circling ape's plurality."

The same idea is expressed in another quatrain:
Like tulips in the Spring your cups lift up,
And, with a tulip-cheeked companion, supWith joy your wine, or e'er this azure wheel
With some unlooked-for blast upset your cup.
(translated by Edward Henry Whinfield)

Historically, the idea of a fusion of the part with the whole was already present in ancient Indian philosophy with its idea of the relation of the Atman and Brahman. The sensations of the transience of earthly existence are further strengthened in Buddhism. But the axiological and ethical attitudes in the Khayyam poetry penetrated with the Sufi ideas are completely different. In the Buddhist, and partly in modern Krishna thought, the frailty of being gives birth to the desire to turn away from it: "he who looks at the world as a soap bubble will not be seen by the prince of death," says one of the Buddhist sayings. In practice this means that the less we attach to the earthly, the less terrible the losses. It's almost like a sadly ironic song from a popular Soviet film:

If you have no home
It won't be set on fire
And your wife won't leave you for another
If you don't have any wife
Don't have any wife.
And if you're not living
Then you won't have to die.

Moreover, in Buddhist philosophy (as well as in early Christianity), uncleanness and the "real" unattractiveness of the earthly, including and seductive female beauty, are emphasized. In the story-parable, which used to be repeated by the preachers of Krishnaism in the 1990ies, a young man fell passionately in love with the plump Eastern beauty. To test his feelings, she demanded that he left for some time. While she was away, she started to take emetic and a laxative medicine, putting what was the consequence of such an impact in two different vats. When the young man returned, he saw a girl who was thin and exclaimed: "Where is your former beauty?" She led him to the vats and said: "Here is what you thought to be beauty." The parable is not just about the value system, but also about the fundamentals of the person's emotional and aesthetic perception, more precisely about the fact that, according to the parable tellers, would have to reorient the seekers of truth. However, the Sufi-colored, full of Sufi symbolism, poetry of Khayyam, contains completely different conclusions from the idea of the frailty of individual human existence, and these conclusions, the world perception itself are illuminated by inner light. If everything is transient and the fragrant roses fade, catch the fleeting moment. Enjoy the rose while it blooms. Fleeting is not despicable, but worthy of love and attention. And in this, Khayyam's lines through the ages echo with the slogan of the Indian followers of the charvak-lokayaka: "Let's be happy while we live!" This is a motif that sounds in the works of many poets of the world, permeated with Sufism, part of the Muslim culture. And what in the aspirations of man is rejected by the idea of the transience, fleetingness of being? The pursuit of ranks, glory, infinitely increasing wealth, and power, which is also not eternal, whatever praises are sung by the flatterers surrounding the throne:

Though you should live to four, or forty score,
Go hence you must, as all have gone before;
Then, be you king, or beggar of the streets,
They'll rate you all the same, no less, no more.

(translated by Edward Henry Whinfield)

The happiness of a person with all appeals to enjoyment is not the happiness of a predator that can exist only as long as he torments his prey or the ghostly "happiness" of a scoundrel who tries to build his success and well-being on the misfortunes of others. It is vice versa: to live in harmony with yourself and other people, have time to share what you have - this is the result of thinking about the transient nature of everything earthly:

To knaves Thy secret we must not confide,
To comprehend it is to fools denied,
See then to what hard case Thou doomest men,
Our hopes from one and all perforce we hide.

(translated by Edward Henry Whinfield)

Another group of problems are the problems of knowledge and ignorance, true knowledge, its social significance and how much, when and to whom true knowledge should be demonstrated:

These fools, by dint of ignorance most crass,
Think they in wisdom all mankind surpass;
And glibly do they damn as infidel
Whoever is not, like themselves, an ass.

(translated by Edward Henry Whinfield)

In this version of the translation, it is interesting how the seemingly incompatible things are combined: "wisdom" and "asses", reminiscent of the already criticized by J. Bruno, "graduated donkeys of ignorance." This is the most profound and lasting for centuries problem: the problem of officially recognized, obliging "scholarship" and genuine knowledge, which does not always correlate with it. But the abovementioned problem is only one, and only the external component of the issues concerning the relationship of ignorance, knowledge and the limits of human capabilities in the cognition of the world.

You see the world, but all you see is naught,
And all you say, and all you hear is naught,
Naught the four quarters of the mighty earth,
The secrets treasured in your chamber naught.

(translated by Edward Henry Whinfield)

The goal of knowledge is not the shell of words, not the academic titles, but the desire, as far as possible, by the heart, and not only by reason, to break through the external to what lies behind it. But without overestimating one's own capabilities:

My critics call me a philosopher,
But Allah knows full well they greatly err;
I know not even what I am, much less
Why on this earth I am a sojourner!

(translated by Edward Henry Whinfield)

The algorithm of these verses reminds of Socratic: "I know that I know nothing (but others do not even know that)." These words show only one of the visible sides of Socratic ignorance. In Plato's dialogues, Socrates expresses the idea that his recognition of his own ignorance is a statement that the philosopher's knowledge is superficial, incomplete and very limited. It is this recognition that makes the human mind open to the new. After all, where everything seems to be known and clear, there is nothing to learn. It is not by chance that a Soviet poet and later an immigrant poet A. Galich exclaimed: "Fear the one who knows!" - that is, the one who has all the ready answers in his pocket. Self-confidence is the weak point of the representatives of the "academic" world:

Slaves of vain wisdom and philosophy,
Who toil at Being and Nonentity,
Parching your brains till they are like dry grapes,
Be wise in time, and drink grapejuice like me!

(translated by Edward Henry Whinfield)

Compare this to Pushkin's "Blessed is he, who in youth stays young" (Eugene Onegin, Chapter VIII, stanza X). With all the variety of translations in this type of verse, there is one major thought: self-confident knowledge is one of the hypostases of ignorance. Self-restraint closes the doors leading to the truth. And vice versa. Ghazali, who, according to S.Grigoryan, "legalized Sufism by introducing it into the practice of orthodox Islam" [28, p.316], wrote: "Doubt is the path to Truth; who does not doubt, does not see; who does not see, does not understand; who does not understand, remains in blindness and error" [29, p.45] (the statement needs comments, but is quoted here without them). The most profound intuitive cognition, intuitive activity, cannot be explained: "When a Sufi is guided by intuition, he is not able to explain his actions plausibly" [29, p.44]. This short fragment from the works of the theorist of Sufism shows that here Ghazali was many centuries ahead of the Western European psychological thought with his understanding of the idea of rationalization and subconscious...

Another component of poetry, full of Sufi attitudes and symbolic images, consists in appeals to drink wine, which means not praising primitive drunkenness but the willingness to drink the wine of earthly life. It is a powerful social criticism, the dream of social justice and the denunciation of the vices of society, and above all of "the mighty of this world." These motifs sound powerful in the poems of Khayyam. They are also perceptible in Ghazali's works. "One hour of justice," he writes, "is equal to a hundred-year prayer" [29, p.45]. And this is not a rejection of the foundations of religion, but a

perception of the world, a system of values in which action becomes the priority, not just words, the content, not just a conventional form. To be, not seem to be! - these are the words that could become the motto of many Sufis, which is confirmed by one of the translations of Khayyam:

A Shaikh beheld a harlot, and quoth he,
"You seem a slave to drink and lechery";
And she made answer, "What I seem I am,
But, Master, are you all you seem to be?"

(translated by Edward Henry Whinfield)

This problem of correlation of external and internal, visibility and real affairs, justice and its imitation is extremely urgent today. It was urgent almost a thousand years ago, the brightest illustration of which was the work of Ahmed Yassawi, who lived in the 11th century, whose mausoleum erected in the south of today's Kazakhstan at the bequest of Timur, the Iron Lame *, became a cultural monument of world significance. In today's world, Yasawi is not as famous as Khayyam or Ghazali, but there was a time when Yassawi was famous throughout Kazakhstan and the whole Central Asia. He was honored as one of the greatest Sufis. Yassawi 's poems were memorized by the nomads of the Great Steppe along with the verses of the Holy Quran. Yassawi himself was called the second Sufi after Naqshbandi, the founder of one of the most influential Sufi brotherhoods. It was he, who did a great deal to spread Islam in the Steppe, wrote many lines full of pain and critical attitudes towards the powers that be and those who, by their very position, were called upon to become spiritual leaders, but, alas, did not conform to their name and destiny:

"The truth of the shahs and viziers have vanished without trace
The one who used to be a learned man, a connoisseur,
Has become a rapist, a flatterer or a fool.
For the dervish, the pious man became an enemy.
Mufti and mullah only themselves
Have cleverly managed to glorify,
To make black seem white...
They will be in hell in the heat of misfortune."

The idea is not new. Even in ancient Chinese poetry, there were complaints about the times when donkeys and oxen outstrip horses, and pedigreed horses have to drag sadly carts with stones. Scientists at such time are like parrots in cages that serve only for fun and feel the uselessness of their knowledge. But in Yassawi's poetry the situation is even more tragic. The scientist, as he writes, is not simply not in demand, but is out of his own business. He is the one who loses his former essence, whose knowledge, using today's language, is just a label on a jar of coffee, in which the clever bazaar traders have long changed the content. The same Yassawi sees in relation to the ideals of holiness. The former seekers of truth are themselves beginning to fear the truth. Those who are called to lead their people to Allah, think more about themselves. What can we say about others who are unencumbered by wisdom? Woe to them:

"Woe to the bribe-takers, though they are at power..."
They feel afraid even in the grave,
They will have to give an answer.
Those who ate much and unclean,
Who used to wear rich clothes,
Who praised murder from the throne,
Ashes they are clothed and ashes!" [30, p. 85 – 87].

Sufism's craving for social justice is also characteristic of Muslim culture in general. But this very craving in Sufism and everything associated with it is manifested not only in harsh accusations. It sparkles in the eastern wisdom - wisdom without uniform, clad in parables about birds and animals, and later in stories about Khoja Nasreddin (Khoja Nasyr in the Kazakh language). And this wisdom is often cheerful, many sided and polysemantic. That is why Sufism, which has absorbed this polysemy, is neither one-color nor unequivocal. Austere in some respects, Sufism by no means shuns the values of this world. A wonderful example of this is contained in an ironic story by Ghazali: "Someone invited his brother to his home and did not treat him to any food. He kept him until evening, until his hunger increased so that he was almost mad. Then the owner picked up the lute and asked him: "What sounds would you like to hear right now?" The guest answered: "The hiss of the fry" [29, p.32] ...

As we can see, reflecting on the many sides of Sufism, it is necessary to add that Sufism, among other things, has become a kind of sponge that absorbed the priceless drops of folklore, a collection of centuries-old wisdom of different peoples [31, 32]. It has also contributed to the development of other religions. For example, the love theme of Sufism was later used in the ecstatic cult of the Virgin Mary, who before the crusades did not occupy an important place in the Christian religion. Today, it is most revered in those countries of Europe, which experienced the strongest influence of Sufism [33].

CONCLUSIONS

Thus, the analysis of Sufism, presented in the study, indicates that the Muslim culture is by no means unambiguous and not monotonous. As a method of cognition of God, Sufism is not a speculative way of cognition, but is the unity of cognition and moral action. Also Sufism is ambiguous in qualifying the spiritual experience of the theognosis. Inside Sufism, there is classical Sufism and its unconventional currents. According to al-Ghazali, "the criterion of true Sufism is the absence of contradictions with the Quran and the Sunnah of the Prophet Muhammad." In the narrow sense, the study of Sufism requires comparative analysis, comparison with cynicism, Taoism, Zen Buddhism and other trends of thought, in which powerful streams of socially filled mysticism can be traced. In a broad context, with all the abundance of theological and secular theological works, a comparative study of Sufism and other phenomena of the spiritual culture of mankind, including those that in a number of respects seem to be very far from it, is necessary, taking into account modern realities and all enriching scientific achievements.

This ancient tradition of spiritual improvement is relevant in the modern world due to its openness and greater flexibility, renunciation of dogmatism and fanaticism, freedom from caste, religious, and national prejudices. Sufism can be regarded as a dialogue platform for theistic and non-theistic religions, since the dialogue between faiths as such is very fruitful. Today, being tolerant of the true adherents of other religions is an

urgent task for the modern state. Only by developing a platform of multi-ethnic and multi-confessional culture, a modern national state can effectively resist the challenges of globalism. Prospects for research in the future. The problems considered are not limited to research. One can list the issues of Sufism which are still being studied, but which are not immediately relevant for the present paper. These are, first of all, such issues as Sufism and Law, Sufism and Power, Sufism and Public Organizations, Sufism and Education, Sufism and Intelligentsia, Sufism and Opposition, Sufism and Orthodox Islam, Sufism and Globalization. There are other research topics, such as Jewish Sufism, Christian Sufism, Sufi Ecumenism, and others. This analysis leads to the conclusion that there are many points of view on various aspects of the phenomenon and there is no unity in understanding Sufism. The main thing is that there is no single view on the essence, structure, as well as the typology of Sufism. This state of affairs raises the question of the need for the further study of these problems. Among foreign authors, whose position is to be studied in the context of the promising research objectives are the following: Austin, R. W. J., Babayan, K., Foucault, M., Gardiner, N., Gellner, E., Gramlich, R., Hodgson, M., Knysh, A., Kugle, S., Morris, J., Pourjavady, N., Radtke, B., Raudvere, C., Sirriyeh, E., Van den Bos, M., Weismann, I., Waugh, E. [34-59]. Future research work will be focused on these studies. This will make it possible to outline the prospects for further research on the topic under study.

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