



Spiritual and Moral Foundations of Heroism in Sufism

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Abstract: *The article is devoted to memory and oblivion, one of the deepest themes in philosophical and religious-mystical literature. The heroic significance of Sufism in the spiritual development of the individual is considered as a teaching that calls Muslims to honesty, purity, equality, the preservation of human values, to work, without exploiting others.*

Keywords: *Sufism, heroism, heroic, morality, virtue, perfect man, spiritual purification, ethics in Sufism.*

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To be a Sufi means to give up all anxiety, and there is no worse anxiety than ourselves. When you are busy with yourself, you are separated from God. The path to God consists of one step: a step away from oneself (Abu Said ibn Abi-I-Khair).

Abu ali al-Dhaqqaq replied: "Acquiring knowledge of the path has nothing to do with crossing great spaces or wandering. Step back from yourself at least a single step and your goal will be achieved" (Abu Ali ad-Dakkak).

Sufism is to stay at the door of your beloved even if you are driven away (Rudbari)

I have thought deeply about all religions and have found that they are many branches of a trunk having one root. Do not demand from a person that he professes a certain faith, for in this case he will only be separated from his strong root. But the root itself is looking for a person and shows him the greatness and significance of everything, and only then does a person realize them (Al-Hallaj) [1].

In the eyes of a sage, one who wants to fight an elephant is not truly brave.

Brave is the one who, angry, does not utter inappropriate (Ibn al-Farid).

The "religion of the heart" is not a homogeneous doctrine and unites such, at times, contradictory thinkers as rationalists Al Farabi, Ibn Sina, on the one hand, and a supporter of intuitive comprehension of the secrets of Ghazali's Being, on the other. Sufism is usually called the mystical-panteistic trend in Islam. Initially, the teachings of Sufism spread in the cities. It was connected with the life of ordinary people and encouraged its followers to master some useful profession. Therefore, Sufism, to a certain extent, responded heroically to the aspirations of the oppressed, who sought in Sufism a way to get rid of a difficult situation [2].

Sufis were also great religious figures, heroic personalities. Sufism developed within Islam, according to J. S. Trimingham, "drawing almost nothing from Muslim sources"[1]. At the same time, J. S. Trimingham writes that "a vast and complex mystical system gradually developed,

which, regardless of the amount of borrowings from Neoplatonism, Gnosticism, Christian mysticism, or from other systems, we can rightly consider, following the Sufis themselves, as “an internal doctrine Islam, the secret underlying the Qur'an”[2]. The desire to purify the soul was the starting requirement for a person who decided to take the path of true knowledge of the highest, that is, divine wisdom.

Today “the Sufi can be found both in the West and in the East, the Sufi can be a general, a peasant, a merchant, a lawyer, a school teacher, a housewife, and in general anyone. "To be in the world, but not of the world", to be free from ambition, greed, intellectual arrogance, blind obedience to custom or reverent fear of superiors - this is the ideal of the Sufi" [3]. The historical era itself put forward heroes. The sound and understanding of heroism changed, but even in different eras there was an image that was of value to people, regardless of their belonging to different cultural and historical traditions.

The great Sufi teachers Ibn Arabi, Manai and Omar Khayyam, Saadi Sherozi, Farudiddin Attor, Jaloliddin Rumi, Hafiz, Jami, Ansari, the founders of tarikats (orders) Najmiddin Kubro, Bogouddin Naqshband, Ahmed Yassavi, Abdukadyr Giloni and other thinkers left a noticeable mark on the spiritual life of the East. The Iranian theorist and historian of Sufism al-Hujwiri from Ghazni foresaw the fate of Sufism back in the 11th century, he wrote: “It is these people who give the history of mankind a certain direction, ensuring its approach to the Truth”[4].

According to T. Carlyle, “the history of the world is the biography of great people”[5]. This understanding of history has been criticized more than once. T. Carlyle wrote: “A hero can be a poet, a prophet, a king, a shepherd, or whatever you like, depending on the conditions in which he is born”[6]. Any person can become a hero, but his formation depends on the social environment, objective circumstances.

The behavior of the Sufi in society is based on the principles of chivalry. A Sufi is ready for self-sacrifice, he helps people without expecting reciprocity from them. There is reason to believe that European chivalry, with its tradition of selfless service and nobility, was formed as a result of contacts with Muslim warrior knights who belonged to Sufi communities, the Futuwwa.

Sufism has received an unusual spread for the mystical and esoteric tradition in the Muslim world, and recently beyond its borders. Not only cultural and religious life, but sometimes forms of statehood were formed under his influence. One of the reasons for this is the Sufi principle of selfless service to society. Sufism inspired its followers, revealed in them the deep qualities of the soul and played a great role in the development of aesthetics, ethics, literature and art. The path of spiritual perfection of the Sufi lies only through complete submission to the teacher (murshid) and the fulfillment of all his instructions.

The most widespread trend in Sufism is the doctrine based on the concept of “unity”, “consubstantiality” or “unity of (divine) being – “wahdat al-wujud”. According to this teaching, a person should strive for God, comprehension of God and the desire to "be with him" through the improvement of one's spiritual world, morality is the goal of a Sufi's life. The spiritual and moral perfection of a person, his virtues were approved by the Sufis, and they condemned deceit, violence, cruelty and injustice. Revealing the ethical and philosophical views of Majid Khavafi towards Sufism, Doctor of Philosophical Sciences, Professor Kh. Alikulov writes: double-dealing, bribery of representatives of the clergy: sheikhs, vazirs, muftis, etc.”[7]. This is a truly heroic attitude against vice and injustice, an uprising against greed, money-grubbing that has spread among those in power and the clergy.

In the theory of ethics, the merit of Sufism is seen in the fact that the Sufis managed to indirectly substantiate the idea of the need to develop personal abilities, at the highest stage, the improvement

of which is permissible to declare "I am the truth", "I am God" (for such heroism, the Sufi Hallaj was executed) [8]. But that's not all. In the end, he was put on fire. Why such a punishment? For the fact that he introduced the idea of the deification of man, in which the humanism of Sufism was expressed. It is the humanistic orientation that largely explains the popularity and prevalence of Sufism in the countries of classical Islam. The desire to purify the soul was the starting requirement for a person who decided to take the path of higher, that is, divine wisdom.

Naturally, the Sufi movement met with resistance from the official ministers of Islam. For many Sufis, life ended tragically. Showing heroism, they expressed their thoughts allegorically, using symbols. Otherwise, they paid with terrible agony for direct statements.

Azakir, who saw the true through the opposite, was beheaded and burned. The Harakani threw the head of his son to the door, and then they hung him himself[9].

Ideological pressure forced the Sufis to disguise themselves, as if to wear protective woolen clothing. Sufi Shibli (IX century) said: "There is no difference between me and Hallaj. However, they thought I was crazy and I was saved. Hallaj was ruined by his unmaskedness"[10]. His heroism is manifested not only in an extreme situation, but also in the process of selfless work and the search for truth, in selfless service to his Motherland and the interests of his people.

The heroic path that the Sufi enters requires liberation from external worries, worldly attachments and earthly passions, abstinence and restrictions, renunciation of blessings; encourages poverty, even misery, and the constant muhasiba, the practice of self-observation. The highest pleasure is the satisfaction of spiritual rather than material needs, unity with God, which is achieved only at the end of the path and which introduces one into the "fan" state of non-existence, disappearance, ecstasy and euphoria. The Sufis do not have any edifying requirements for everyone. Nevertheless, only the elect can judge for themselves what is good, goodness, and the rest should adhere to the judgments of teachers. A believer must be judged not by deeds, but by intentions, and they must be pure - this is a fairly loyal attitude. God allows the existence of evil. Evil is the temptation of vice, and it exists to test man. Evil is inevitable. Hence the preaching of a submissive and calm attitude towards him. Man is free to choose between good and evil.

The conscious limitation of material needs is the result of a lot of work for spiritual perfection. For example, self-restraint to asceticism is the initial condition for the activity of a Sufi.

History knows people who have subordinated all their plans, hopes, feelings to some one lofty goal, performing heroic deeds. The heroic can be done in any sphere of public life. The heroic is not only exceptional, extraordinary, great, but also selflessness, continuous search for truth, commitment to justice, selfless love for the motherland, one's people and one's profession. Only such a broad interpretation corresponds to objective reality and helps to adequately evaluate work, achievement, devotion and other social and moral qualities of a person. For example, Najmaddin Kubro appears to us as a moral person, a man of high dignity endowed with a sense of patriotism and humanism.

The famous Sufi, the aged Ahmad ibn Omar Khivaki, known as Sheikh Najmaddin Kubro, participated in the battles for the independence of his homeland against the Mongol invasion. At the age of 76, with his students, he defended the city from the Mongol invaders. To his call "Motherland or death!" all the townspeople responded. With this call, the entire city turned into a battlefield. The townspeople defended every inch of land, showing examples of courage and selflessness. He demonstrated to his followers the ideals of his teaching by personal example.

Genghis Khan suggested to Najmaddin Kubro and his supporters to leave the city and thereby save their lives. In the end, in a cruel unequal battle with the enemy, the seriously wounded Najmaddin Kubro dies heroically. In history, he is depicted as a great patriotic hero, having shown heroism,

courage, patriotism, philanthropy and altruism. The patriotism of Najmiddin Kubro can serve as an ideal of selfless service to the motherland, an example of the patriotic education of youth.

Najmiddin Kubro consciously prepared himself for a genuine patriotic and this patriotic easily grew into a heroic one. High demands obligated him to be convinced of the correctness of his decision, social act, called for active and selfless defense of his life position. He knew perfectly well why he lived on this earth, for whom he could give his life. The basis of heroism and the heroic was philanthropy and love of life, which corresponded to the requirements of the moral principles of philanthropy and love of life.

A life example makes a person empathize with the internal actions and behavior of the hero. It has an impact not only on the intellect, but, above all, on the emotional-sensual sphere. This is important because the psychological forces driving moral behavior are the unity of the rational and the emotional-sensory. The example is infectious. It serves as a designation of the goal and attracts to itself. In the example, moral values are presented in unity, fusion with a specific objective impact. An example embodies the unity of word and deed, creates an atmosphere of trust and sincerity, without which there can be no moral impact at all.

N. Kubro put forward the idea that in the process of painstaking work leading to perfection, it is completely forbidden to use life's blessings and pleasures. The teachings of Kubroviy contain a great love for the people and the Motherland and the desire to fight for its independence.

N. Kubro was attracted by the idea of justice. Seekers of it must pass a certain range of tests. Then they acquire the necessary qualities. What should a person do?

1. Master the quality called "tavba". What is this quality? It is the result of his independent will, choice, without prompting from outside, to renounce his "I" and love Allah.
2. The ability to develop in oneself the need for charity, keeping oneself from enjoyment (zuhd fi dunyo).
3. Do not attach special importance to the little things in life, believe in Allah with all your pure heart (tawakkal).
4. Be content with little.
5. Sabr - patience in overcoming difficulties.
6. Murokaba - the ability to purify one's heart and be capable of self-contemplation.

And although etiquette required him to be presented as a pious ascetic, we have before us a bright and diverse personality. Being the founder of the Sufi order Kubroviya in Khorezm, N. Kubro called for extreme asceticism.

"The history of the original man," T. Carlyle wrote, "is worthy of being known. The power of will, which has entered the flesh and blood of a being created alike with us, has something attractive in it, so that we come running from all sides to be witnesses of all its manifestations. About every person who has chosen a special path of life for himself - wherever, however, this path may lead - and has passed it with success, we are trying most of all to find out how he made this path, and what he met on the way.]".

In the fourteenth century, Sufism received its further development. The Naqshbandi doctrine appeared in Maverannahr. Its founder was Baha ad-din Naqshband. In his works "Hayat-name" (Biography), "Dalil al-ashikin" laid the foundations of his own teaching, which is known as "Naqshbandi".

Religious and philosophical works testify that Najmiddin Kubro, az-Zamakhshari, Khoja Akhror, Alisher Navoi, Abdukadyr Giloni became moral ideals for subsequent generations, especially for those who wanted to continue their path in search of truth, spiritual perfection. They selflessly searched for forms and methods of spiritual and moral development, voluntarily renouncing goods, pleasures and amusements and devoted their lives to religious, philosophical content, the search for the highest truth. Each generation leaves behind something valuable and sublime, which merges into common happiness, enriching and replenishing it, making life easier for posterity. Everything good, bright, kind - is a kind of contribution to the further development of history and the improvement of the universal spiritual culture.

History is made not only by heroes and patriots, it is the result of the activities of the masses, peoples, people known and unknown, great and simple. History is made by people. They sometimes do it heroically, showing the highest degree of social activity. Their significance is recorded by historical figures and chronicles, but also folk memory is "good rumor", with its help people glorify heroes: universal, national, local.

Ignoring domestic, nearby patriots and heroes is arrogance, unwillingness to see that high, truly patriotic and heroic that exists in every area of social life. Such a person cannot set super-tasks and selflessly, purposefully strive for its solution. Only individual responsibility elevates a person to the level of a patriot and hero; without it, even extraordinary, exceptional deeds lose their social significance. No selflessness, altruism can be considered a heroic feat if they are not consecrated by the great idea of serving society, protecting virtue, humanism, justice, glorifying the love and beauty of man.

Today, the axiom is this: people are not born heroes, they become them. The social environment, society has always needed heroes, patriots. According to them, the social and moral actions of people were measured, they were guided in the education of young people. Heroes have always served as a moral ideal, a standard of social and moral behavior for young people.

Thus, we can say that the meaning-forming moment of people's lives lies mainly in the spiritual life. Higher needs and interests are formed in people's spiritual activity, long-term goals are set, their moral, aesthetic, socio-political value is revealed.

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