

## Truth – is the Basis of the Sufi Concept of Knowing God

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### ABSTRACT

*The article reveals the essence of God and man, the irfan interpretation of the truth. When describing the irfanic interpretation of truth, it is considered as a philosophical and epistemological description of contemplation in relation to the subject-event, noting that truth is determined by the correspondence of thought and knowledge to objective reality, i.e. in irfan, knowledge (ilm) means Truth (Haq), and truth means Allah, because Truth is one of the beautiful names of Allah. Truth is achieved through love and understanding of the Divine essence.*

**Introduction.** The East is a “delicate matter”, the East has its own way of thinking, its own subtle mechanisms for expressing and assimilating knowledge, its own strategy that illuminates the path to truth. One can understand the Eastern way of thinking with the help of the principle and method learned from the Eastern practice and experience, exercising with the inner eye. The knowledge of the truth of each arif is introverted, unique and inimitable. The status and level of each arif who has an isotropic belief in a particular problem is a reflection of his individual, unique, inimitable worldview. Arif will find the Divine truth in an adequate and unique status and will only turn to himself when he reaches the truth through the divine power given to him by Allah: “In

addition to knowledge and reason, there is another third in achieving the truth – the divine essence, holiness”<sup>1</sup>.

For arif, the knowledge of irfan as parameters is a natural and true divine impulse, motivation and strength. Arif is able to look at the essence of matter from the point of view of others, since he has achieved the formation of universal and transcendent knowledge, such as ensuring the interdisciplinarity of sciences, understanding the hidden nature of matter, seeing the plural in units. The arif's ideas about truth do not deny his comprehension of true knowledge. The Irfani interpretation of truth serves as the basis for scientific and theoretical research of new and higher levels through a causal relationship: simplicity with complexity, order in disorder (chaos), the need for chance, the future in the past.

**Literature review.** Questions of knowledge and philosophical and epistemological views of the Sufis who lived in the X-XIII centuries. conventionally divided into a) Western and Eastern foreign Orientalists; b) Soviet orientalists; c) Uzbek scientists: historians, philologists and philosophers:

a) the life and activities of the Sufis, the history of tariqats, their place in medieval Muslim society, development trends, the essence of Sufism, the categories of Sufism, as well as some Sufi terms that reveal the features of Irfan knowledge are studied by foreign orientalists, such as A.Arberry<sup>2</sup>, M.Massignon, A.Mez, R.Nicholson, B.Radtke, W.Rudolph, J.Trimingham, W.Chittik, A.Schimmel and others. Zarrinkob, S.Nafisi, J.Nurbakhsh, N.Tosun, E.Seljik, U.Turar, S.Uludog studied Sufism in the development of the philosophical thought of the East and some aspects of the problem of truth.

b) in the studies of the Soviet orientalists V.Bartold<sup>3</sup>, E.Bertels, A.Knysh, M.Mukhamedkhodzhaev, I.Petrushevsky, A.Smirnov, M.Stepanyants, E.Frolov, A.Khismatulina, new genesis of the development of the Sufi teaching, tarikat, “Khal”, “Maqamat” through the philosophical analysis of the Sufi-Irfan sources.

c) analysis of the sources of Sufism in the studies on the history of A.Abdullayev<sup>4</sup>, A.Juzjani, M.Ismailov, A.Muminov, N.Mukhamedov, I.Ostonakulov, I.Usmanov, issues related to aspects of Sufism, kalam and philosophy, as well as the study of the spiritual heritage of representatives of the tarikats are considered.

In the field of philology, the genesis and commonality of Sufism with fiction were studied by N.Kamilov<sup>5</sup>, the problems of Sufism and the unity of being by A.Abdukadyrov, the relationship between Sufism and poetry, the irfan interpretation of the symbol and metaphor by I.Khakkulov, the role of Khoja Akhror Vali in the development of the Nakshbandi tariqa by B.Valikhodzhaev, the perfect man - the ideal of literature by M.Muhiddinov, maqamat and its artistic and methodological features by B.Nazarov, Alisher Navoi's attitude to Sufism by D.Salokhi, the philosophy of kalam and the spiritual heritage of Sufi Allahyar by Sh.Sirajiddinov, tariqat and morality by S.Rafiddinov, the study of tariqa and “Divani Hikmat” by N.Khasanov, the prophetic motive in Uzbek literature by U.Kabilov, the concepts of “knowledge” and “enlightenment” in the poetry of Alisher Navoi by

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<sup>1</sup> Al-Hakim at-Termizi. *Ilm al-avliya / Preparatory work*. Sami Nasr. – Cairo: Ain al-Shams University, 1981. – P. 85.

<sup>2</sup> Arberry A. *Sufism*. – London: George Allen and Unwin LTD, 1950.

<sup>3</sup> Barthold V. *Mysticism in Islam*. Op. T. 6. Islam. – Moscow: Nauka, 1968.

<sup>4</sup> Abdullaev A. *The place of Abul Lais Samarkandi in the interpretation of Maverannahr*. Abstract diss. cand. ist. Sciences. – Tashkent, 2007. Works of other authors are listed in the list of used literature of the dissertation.

<sup>5</sup> Kamilov N. *Sufism*. – Tashkent: Maverannahr – Uzbekistan, 2009.

A.Razzakov, the interpretation of “enlightenment” and the image of arif in Uzbek classical literature by H.Latipov.

In the field of the history of philosophy, Academician of the Academy of Sciences of Uzbekistan, Doctor of Philosophical Sciences I.Muminov<sup>6</sup> studied the works of Mirzo Abdulkadir Bedil on a scientific basis and for the first time began research on the teachings of Sufism. During the years of independence, the study of Sufism has entered a new stage. M.Boltaev, M.Khairullaev, H.Alikulov, R.Nasyrov, G.Navruzova, B.Turaev, S.Karimov, R.Shadiev, M.Mamatov, Sh.Madaeva, M.Khashimkhanov, K.Ruzmatzoda, J.Khalmuminov conducted special studies to study the features of the history of the philosophy of the East and Sufism.

**Research Methodology.** The article uses the methods of continuity, historicity, consistency, consistency, moving from abstraction to concreteness, intentional-theological interpretation, retrospective, dialectical, synergistic, hermeneutical and comparative analysis.

**Analysis and results.** Truth is determined by the correspondence of knowledge to objective reality (reality) and expresses the philosophical and epistemological description of thinking in relation to something or an event. The truth is known in two ways, first, through the rational and irrational knowledge of a person through inner knowledge, that is, through the method of realizing God and comprehending the “tajalli” (Divine self-manifestation) of God. For knowing the truth, the second method is the most significant, since shavk (passion), jazba (delight), ilham (inspiration, revelation, secret suggestion), ishk (love) are important fundamental principles on this path<sup>7</sup>.

The Egyptian Sufi Zunnun Misri was one of the first to talk about truth: the previous person who brought “isharat” (allegory, symbolic saying, allusion, allegory) to “ibarat” (word, saying, phrase) and said the word about “tarika” (spiritual path, path) was he<sup>8</sup>. While “has” (chosen ones) and “awam” (incompetent, unspiritual, wretched people) equally agreed with Zunnun Misri’s words about knowledge of Sharia, his words about knowledge of the truth (knowledge of tawakkul, muomalat and ishq) approved only “khas”. Zunnun Misri's statements about knowledge of the truth denied even "khas", not realizing the essence of the meaning of truth, because this knowledge was beyond the tolerance of human knowledge. It should be noted that in Sufism, “khas” refers to a person familiar with Sufism, and “av” refers to egocentrics who are slaves of their ego, blind and ignorant of God. If the word “mass” means all people, then the word “Awam” is wrong to use in relation to all people. According to Abusaid Abulkhair, truth is the manifestation of everything into knowledge, and knowledge is the transformation of everything into reality. In the words of Abdullah Ansari: ordinary people tend to prove; reasoning for scholars. The intermediate stage of both cognitions is mental-emotional cognition<sup>9</sup>. It follows from this that emotional knowledge is not complete knowledge, therefore it produces unstable, false and false knowledge about the nature of things.

Knowledge is a systematic hierarchy of learning, the first of which is cognition generated by the human intellect. A rational person is skeptical about illogical thinking, reality (objective reality) and phenomena. This is business as usual. The second knowledge realized by the human heart. Arif is

<sup>6</sup> Muminov I. Philosophical views of Mirza Bedil. – Tashkent: Fan, 1957.

<sup>7</sup> Isakova Z.R. Philosophical-irphanic interpretation of truth // Tafakkur ziyosi. – Jizakh, 2021. – No. 3. – P. 92-96.

<sup>8</sup> Alisher Navoi. Nasaim al-muhabbat min shamayim al-futuwwat. Collection of complete works. Twenty volumes. T. 17 / Pred. S. Ganiev, M. Mirzaakhmedova. Per. preparation to publ. Arab. pers. text S. Rafiddinov. – Tashkent: Fan, 2001. – S. 29.

<sup>9</sup> Islam. Encyclopedic Dictionary. – Moscow: Main ed. Eastern Literature, 1991. – P. 21.

free from doubt and accepts every event as a blessing from Allah (muruvvat)<sup>10</sup>. This is the science of enlightenment. The third, knowledge between the Creator and the arif, is a mystery that is higher than human understanding, therefore it was not revealed to people, but only the prophets and messengers were informed. This is the science of truth. In Sufism, knowledge means truth, and truth means Allah, because truth is one of the holy names of Allah. The proof of this is reflected in the verse of the Qur'an: "The reason for this is that Allah is the Truth, and He alone revives the dead, and He has power over every thing"<sup>11</sup>.

The beginning of truth is such knowledge that it cannot be understood, and the end is such knowledge that cannot be completed. According to Sufi analysis, the arif who has his own experience of the truth and speaks from his experience is more right. Here comes another problem. Although the Arifs speak of truth based on their own experience, each Gnostic's knowledge of the truth is unique and unrepeatable. Even the status and level of each scientist who has isotropic (identical) beliefs on a particular issue is a reflection of his unique, inimitable worldview. Among them, ordinary people are the holders of divine knowledge above the level of thinking, which only sages can understand. They can see the essence of things "the mirror of the soul", they can hear sounds that no one could understand, they can talk about worries, worries, upheavals and emotional experiences in a person's heart, as if they happened right in the eyes. The sayings of the arifs are hidden in the meaning of the verses and hadiths. Accordingly, they are glorified as reflecting the truth. In the eyes of the people, such cases were regarded as incredible, beyond the laws of nature and beyond explanation, and some people denied them as "unbelief" and "apostasy". Perhaps that is why Khoja Ahmed Yassavi warned that "The pain of love cannot be told to the heartless"<sup>12</sup>.

Qualitative and quantitative knowledge as a property of "borrowing", which leads to the truth, is expressed through sayings and thoughts. A person, until he loses the real dynamics of growth (of the mind), follows meaningless beliefs and rituals, which are a segment of various illogical scenarios: having believed verbally (with the tongue) the power of the Creator, he rebels in his heart and is dissatisfied with the fate written on his forehead. Every time he prays, he promises Allah to go on the right path, but does something contrary to his promise. The human body fasts, but the soul does not fast. With the intention of giving his zakat in the way of Allah, while showing off to people. Turns "hajj" into trading, etc. The reason for this is that although the Supreme Truth is known through knowledge and reason, it is understood by the heart. Ibadat (worship) is like a field, that is, no matter how difficult it is to plant, care for and collect seeds, it is just as difficult to save the crop from destruction. A person also spends time, spends money, and overcomes difficulties in the journey to perform acts of worship. If a sign of hypocrisy, arrogance or conceit is felt in prayer, the hardships will be "washed away" and the reward will be "chabata", that is, in vain. Another dilemma that causes deviations is that the truth of God and the truth of man are almost mutually exclusive. The truth of the creator is absolute truth, but the truth of the created is relative. Reason and intuition is a way of knowing philosophical truth, and the soul is a means of knowing divine truths. Although God is known by the mind, it is reached by the heart. Theoretical knowledge cannot reveal Divine truth. The dialectic of relative and absolute truth shows that knowledge is a perfect reflection of objective

<sup>10</sup> Radtke B. Theologians and mystics in Khorasan and Transoxania. Sufism in Central Asia (foreign studies). – St. Petersburg, 2001. – S. 13.

<sup>11</sup> Translation and interpretation of the meanings of the Qur'an. Sura al-Hajj, verse 6 / Translation and commentary by A. Mansur. – Tashkent: Publishing house of the Tashkent Islamic University, 2004. – P. 333.

<sup>12</sup> Ahmed Yasawi. Hikmatlar (Wisdom). – Tashkent: Literary and art publishing house named after Gafur Gulyam, 1991. – P. 80.

being, eliminating the contradictions and contradictions that have arisen in a consistent and clear idea of being. There are two levels of truth, the first level is the knowledge of the Truth (knowledge of the Creator through His attributes), and the second level is the knowledge of the Truth (realization of the Oneness of Allah), in which a person comes to the destination of closeness to the Truth and cleansing his heart from all vices (tanzih). It is easy to demand truth (truth), but to find it, one must cross the sea of two worlds, that is, truth cannot be reached by the pleasures of the world, the desire and demand of paradise<sup>13</sup>.

To fully understand the truth, it is necessary to get rid of the ego's selfishness. As Bayazid Bistomi said: "Just like a snake sheds its skin, I freed myself from myself, and when I look at my essence, I become Him"<sup>14</sup>. This means that on the way to comprehending the essence of God and achieving His arif, he must free himself from fleeting pleasures, worldly sorrows, conflicts and disputes, self-interest and formalism, destroy his identity and turn his heart to the Creator.

The mysterious aspect of the truth lies in the fact that the Qur'an clearly states that not everyone can know (the truth): "Allah leads astray whomever He wishes, and guides to the straight path whom He wishes"<sup>15</sup>, that is, if a scholar sees the appearance and the image of religion, for the arif, having risen to the special title of "has ul-has", in comprehending its essence and truth is a great reward. The first stage of realizing the truth manifests itself as illumination, radiance. For arif, the knowledge of irfan is a natural and real divine impulse. Arif can look at the essence of things through the eyes of others. This is a derivative of transcendentalism, ensuring the intersubjectivity of knowledge, understanding the hidden essence of things, unity and plurality, the ability to see "kull" (whole) in "juz" (parts).

Truth is the core and essence of Shariah. The Prophet said: "Shariah is my words, tariqah is my deeds, and the truth is my state"<sup>16</sup>. Sheikh Najmuddin Kubro compared Sharia with a ship, Tariqa with the sea, and truth with its jewels<sup>17</sup>. Therefore, Sharia and truth are compatible with each other, that is, Sharia is the appearance of truth, and truth is the essence of Sharia. In this status there is unity, that is Unity, there is no duality. The status of truth is worthy of the guardians who have passed the ranks of the ego, who have brought their hearts to the state of salem, who build their lives on the basis of piety, who do not reveal their secrets, who wore the crown "karramno"<sup>18</sup>. Since the owner of the heart "Salim" has received the blessing of the owner of the soul, his divine feelings are intensified. He becomes the owner of "basirat" (insight, foresight). This greatness cannot be described by any greatness in existence. The advantage of the owner of such a heart is explained by the spontaneous arrival of goodness, grace and divine mercy. Actions that facilitate approaching the Creator are dhikr, hilvat (etikaf, arba'in), rabita (connection), sair suluk (wandering), and an arif who has reached the destination of truth realizes that his body (inner world) echoes his appearance (outside world).

Arif separates from the outer, "empirical" world and reaches the inner world, "divine

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<sup>13</sup> Sheikh al-Qalabadi. *Tasavvuf Sarchashmasi (Source of Sufism)* / Translated from Arabic by Atakul Mavlankul and Mavluda Atakul. – Tashkent: Literary and art publishing house named after Gafur Gulyam, 2002. – P. 112.

<sup>14</sup> Stepanyants M. *Philosophical aspects of Sufism*. – Moscow: Nauka, 1987. – P. 33.

<sup>15</sup> Translation and interpretation of the meanings of the Qur'an. Sura al-An'om, verse 39 / Translation and commentary by A. Mansur. – Tashkent: Publishing house of the Tashkent Islamic University, 2004. – P. 132.

<sup>16</sup> Bertels E. *Sufism and Sufi Literature*. – Moscow: Nauka, 1965. – P. 54.

<sup>17</sup> Sheikh Najmuddin Kubro. *Sufi life* / Translator and editors I.Hakkul., A.Bektash. Managing editor S.Saifullah. – Tashkent: Maverannah, 2004. – S. 254.

<sup>18</sup> Khoja Bektashi Vali. *Makalat (Articles)*. – Tashkent, 2000. – S. 21-22.

closeness”, falling into a state of ecstasy in the process of dhikr of the names and verses of Allah<sup>19</sup>. Another aspect of “jazba” is that it is given as a blessing by the Creator to their loved ones. When Imam Ahmad Hanbal was asked why his students respect the Sufi Bishri Khafi so much and visit him so often, Imam Ahmad Hanbal replied: “I have more knowledge than him, but he knows the Truth (Allah) more than I.”

Divine enlightenment is called a “jewel”. For people ignorant of enlightenment and outsiders, this gem is not as important as the “mithqal”. In this regard, Mashrab is right: “You are ignorant of enlightenment, don’t dig my jewel”<sup>20</sup>.

Everyone knows that Ibrahim Adham, who left the kingdom of Balkh, embarks on the path of truth. People demanded wealth from him. Ibrahim Adham replied: “What you want is left in Balkh”. Frustrated by the answer, the Sufis beat him and waved their hands, saying: “Balkh has not yet forgotten, he has not come to the secret of truth”. A few years later, the test is repeated again. No matter how much they beat and insult Ibrahim Adham, he does not make any noise or sound<sup>21</sup>. They follow him.

One of the ways to comprehend the truth is “khairat” (amazement, stupor, awe), which has nothing to do with the “mixing” of aporias reflected in ancient philosophical views. Confusion is disorder, and the generalized form of alternative found in “confusion” reflects the context of interconnectedness, denying the conflict of things in relation to each other. Their position (location) or preferred priority is removed from their eternal existence in the mode (temporary existence), so that any event is in a different state from another event. Even if “confused” knowledge is expressed in a discursive form, it is indirectly related to the process of cognition and does not contradict the truth. In this sense, the epistemology of Sufism and the knowledge obtained through “khairat” overcomes the contradiction between direct and discursive knowledge, unanimously recognized in Eastern philosophy.

Each person contributes, however small, to the realization of the truth, and the combination of these contributions leads to a magnificent picture. Therefore, the understanding of the Truth is carried out in two ways: the first is the transition from “asar” to “muassir”, from behavior to an attribute and from an attribute to Being (the nature of Truth). This path is typical for scientists. Second, purify the mind and isolate the heart and soul from everything but the Truth. This path is characteristic of prophets, Nabis, saints and sages.

The heart reflects the truth that the scientist did not understand through “kashf” (discovery) through feeling and reason, that is, the level that a person has reached, becoming spiritually closer to the Highest Truth, cleansing his heart from all vices<sup>22</sup>. Through this quarry, the qualities of the Creator, the true essence of material existence, along with the essence of the creation of mankind, Islamic history and “siyrat”, that is, the way of life, the inner world and the human psyche, are revealed.

“Kashf” (discovery, disclosure of the hidden) and “mukashafa” (revelation) differ depending on the level of awareness of the divine secrets of the arif (knowing), that is, the spiritually cognized arif

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<sup>19</sup> Fariduddin Attar. *Tazkirat ul-avliya (Book of Saints)* / Translated by M.Kenjabeek. – Tashkent: UzME, 1997. – S. 27.

<sup>20</sup> Mashrab. *Dewan / Researcher, compiler of handwritten and printed sources, author of dictionaries and commentaries Jaloliddin Yusufi.* – Tashkent: Yangi asr avlodi, 2006. – P. 133.

<sup>21</sup> Jumaev R. *Maulana Jalaluddin Rumi. Managing editor, author of the foreword I. Khakkul.* – Tashkent: Yangi asr avlodi, 2003. – P. 59.

<sup>22</sup> Khoja Arif Revgari. *Arifnoma / Translated from Persian-Tajik by S.S. Bukhari and I. Subhani.* – Tashkent: Navruz, 1994. – P. 5.

who went to the world of Jabarut will also reach the world of Malakut in accordance with his state: Allah shines the light of knowledge on the soul of a saint<sup>23</sup>. Therefore, everyone who has comprehended the truth can be called the most colorful “flower” in the flower garden of enlightenment. People, deceived by the world and its colorful brilliance, are limited by what they can perceive at the level of their mental abilities and intellect, and prefer to remain in the world of possessions (the transient world). In fact, they cannot know the truth of existence. The purpose of the creation of the world is the enlightenment of the “eyewitness” (recognition of the truth and the opportunity to see it)<sup>24</sup>.

The essence of truth lies in the divine light in the human heart. Light is manifested not through thoughts, words, understanding, knowledge of a person, but in his actions at the level of his spiritual strength. In the 69<sup>th</sup> verse of Surah “Ankabut” it is written: “We will certainly direct to Our path those who fought and fought on Our path. Indeed, Allah is with those who do good deeds”. In fact, the path of comprehension of the truth (irfan) is that the arif, having passed the stage of wandering, reaches the frozen truth and becomes a source of inspiration “ishraq” (radiance), purifying one’s “ego”, performing riyazat, dhikr, sitting in solitude, succumbing temptation. The final position of the irfanic interpretation of the truth is that, starting from a stable consciousness, unaffected by any changes, the thought, embracing the highest boundary of consciousness, controls the process of transmutation (transformation into another pollen energy) of the essence associated with the Creator and man, as well as with him “I”.

The truth can be understood through contemplation as follows: the heart of the arif, freed from lust, is purified by love and rises to the highest spiritual, acmeological level. The windows of the spiritual knowledge of the Divine world open for him and the special features and appearance of eighteen thousand universes appear: “If you free yourself from your disapproving desires, you will be free from everything except Allah”<sup>25</sup>.

The arif’s view of truth need not impose its conceptual integrity and concrete completeness. At the same time, these views do not deny the scientist’s knowledge of the truth, on the contrary, showing simplicity in complexity, order in chaos, the need for chance, the relationship of the past and the future, the mystical interpretation of reality becomes a substantial basis for scientific and theoretical research at new stages.

**Conclusion/Recommendations.** Irfan and ways of knowing the truth are defined as follows: the first is by quoting from a symptom (asar) to an influencer (muassir), from an action (fel) to an attribute (sifat) and from an attribute to the Essence (Zot). This path is unique for scientists. The second is the purification of the heart, separating contemplation (intellect) and spirit from everything except Truth. This path is specific to the Prophet, saints and arifs: all revelations are Allah, if you are from the people of truth, know all as “one”. The ultimate goal to be understood from the Irfan interpretation of the truth is to transmute (transform into another field energy) the essence of Allah and the human Self, which begins with a stable mind and embraces the highest limits of consciousness.

From the philosophical analysis of the interpretation of truth, a generalized conclusion was made that truth is a comprehensive term, its interpretation in the philosophical and epistemological

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<sup>23</sup> Imam Abu Abdurrahman Sullami. Sufi tobacco. – Tashkent: Fan, 2004. – S. 29.

<sup>24</sup> Juzjani A.Sh. Sufism and Man. – Tashkent: Adolat, 2001. – P. 12.

<sup>25</sup> Abdulkadir Gilani (Gaws al-Azam). Understanding dominance and gaining the grace of mercy. I book. – Tashkent: Maverannah, 2004. – P. 112.

interpretation (the perception of truth in terms of purpose, task, stage, degree, form, means, method, method, principle, analysis, classification, whole, private), the diversity of opinions of the main way of understanding the truth (“spiritual knowledge”, “faith”, “inner sensibility”, “revelation”, “inspiration”), the specific features of irfan cognition (self-education, introspection, changing spirituality to a certain state), the presence of an abstract view and misunderstanding on all aspects of the problem of truth (abstractness, concreteness, relativity, absoluteness), since it is impossible to apply exactly one theory. If it were not difficult to comprehend the truth, there would be no disputes of truth between people, there would be no place for conflicts of predilections, intolerance between religions, currents and directions.

Arifs discovered for themselves a unique set of noble ideas, necessary and correct for their time. Today’s main task is not to blindly transfer these ideas into times, but to study them on a scientific basis as a spiritual and moral value, to better understand the essence of Sufi-Irfan knowledge and create a healthy lifestyle. At present, humanity needs wisdom, and everyone who has lost his way of life, his destiny, regardless of nationality or religion, can benefit from the knowledge of the arifs, understanding the divinity of his heart.

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