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INTERPRETATION OF THE SUFISM IN THE WORK OF E.E. BERTELS

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Abstract: This scientific article discusses the interpretation of the Sufi order in the work of E.E. Bertels and describes its main stages in detail. Valuable information is provided about the fact that a Sufi must fulfill the laws and regulations of Sharia, and it is impossible to move to the next stage without following them. At the same time, scientific confirmation of the reasonable arguments proving the ideological connection between fano and nirvana is also provided.

Keywords: E.E. Bertels, Islam, Sufi, Halal, Immortality, Baqa, Fono, Vara, Faqir, Sufi scholar.

Sufism outlines the main stages of human spiritual development. The first stage is Sharia, according to which all divine laws must be unconditionally fulfilled. E.E. Bertels believes that this does not belong to Sufism, since every Muslim is obliged to follow it. A Sufi must also follow the laws and regulations of Sharia, since it is impossible to move on to the next stage without following them. After mastering the basic tenets of Islam, a tariqah ("path") can open up before a person.

The beginning, the first destination of a tariqah, is usually tawbah ("repentance for one's actions"), and in Sufism this concept has a deeper meaning.

The second stage is recognized by scholars as warah ("prudence"). The most characteristic feature of this stage is the extremely careful distinction between halal ("permitted") and haram ("forbidden").

The third stage is a continuation of wara ("prudence") and naturally leads to zuhd ("self-restraint"). Its signs are abstinence from sin, excess, and all transient actions that distance one from God. By the 10th century, the concept of zuhd began to include even the abandonment of all mortal actions that arouse any desire and inclination.

The fourth stage is faqir ("poverty"). This is voluntary condemnation of oneself to need, renunciation of worldly pleasures as a result of constant abstinence.

The fifth stage arises as a product of asceticism and poverty. This is patience, which is the main characteristic of a Sufi. The essence of patience is that it consists in accepting everything that is difficult with obedience. E.E. Bertels quotes Junayd Baghdadi's opinion that patience is the ability to endure something bitter and unpleasant without expressing displeasure.

The sixth stage is tawakkul ("trust in God"). In its early stages, a person frees himself from worries about tomorrow, being content with the present moment. Such a person hopes that God will take care of him tomorrow as he has taken care of him today. Therefore, in the life of a Sufi, one moment is important, that is, the past is no more, and the future has not yet come.

The seventh stage is rida ("obedience", "submission"). Belief in fate plays a key role in this. This is a state in which a person can endure any blow of fate and does not even think about grief. As a result, existence loses its reality for him.[1]

[1]Бертельс Е.Э. Сўфизм ва тасаввуф адабиёти. Рус тилидан Ибодулла Мирзаев таржимаси. Т.-"Ўзбекистон Миллий энциклопедияси". Давлат илмий нашриёти. 2005. Б.63- 66.

E.E. Bertels calls the above-mentioned states states. In his opinion, states are stable states that are achieved on the basis of the righteous's constant efforts and exercises. The scholar expresses the opinion that, unlike status, status is not achieved by the righteous's efforts. Status is a divine blessing sent from above that disappears as quickly as it came. E.E. Bertels gives the classification of status as indicated by the theorists of Sufism: 1) qurb ("closeness"); 2) muhabbat ("love"); 3) ququr ("fear"); 4) raja ("hope"); 5) shawq ("passion"); 6) uns ("friendship"); 7) itma'nina ("spiritual calmness"); 8) mushohada ("observation, immersion in imagination"); 9) yaqin ("trust" - acting with confidence (boldness).[2]

Sometimes, death is also included in these states. However, most theorists of Sufism consider death not to be the final destination. After death, as its logical continuation, comes eternity (“eternity”). Recognition of immortality (eternal existence) is the highest state that a righteous person can achieve. The concept of death has acquired practical significance in Sufism since the end of the 9th century. This is because in most schools of Sufism, death began to be recognized as the main goal of a righteous person who entered the order. From the point of view of these thinkers, death is the transition of transient existence to eternity, the union of divinity and man (lohut and nasut). A person who feels united with God feels that the need for all worldly things has disappeared and he has renounced himself. This shows that the human “I” is immersed in God, that is, death is a philosophy. E.E. Bertels also recognizes that there is a logical consistency in this. Baqa is eternity, eternity. The baqa stage is the stage of elevating the soul of the righteous. According to the mystic G. Navruzova, Sufism contains standards for educating a perfect person, which show the path to perfection from the state of death to the state of baqa.[3]

According to the Orientalist E.E. Bertels, Western scholars believe that the genesis of fano is connected with the Buddhist "nirvana." In fact, the idea that there is a similarity between fano in Sufism and nirvana in Buddhism is put forward by Western scholars such as Reynold Nicholson, Blochet, R. Dosi, and Alfred von Kramer.[4] In order to prove the groundlessness of the claims of Western scholars, E.E. Bertels cites a number of arguments. First, it has not been proven that the Sufi thinkers of this period had a sufficiently clear idea of Indian philosophical teachings, secondly, Sufi scholars did not say anything about "nirvana" or the "wheel of samsara", and thirdly, there is no commonality between the doctrine of extinction in Sufism and the teachings of Buddhism.[5]

The ideas of E.E. Bertels can be considered a logical continuation of the views of I.P. Petrushevsky. This scientist also came to the conclusion that there may be a superficial similarity in the concepts of fano and nirvana. Because in Buddhism there are no ideas of tajalli (tajalli of Allah - the reflection of Allah) and the voluntary union of man with God, which are found in the teachings of Sufism. And in Sufism there is no doctrine of rebirth, which is the basis of nirvana in Buddhism.[6] Therefore, many Eastern and Western mystics express the opinion that the concepts of fano and baqa arose on the basis of the Islamic religion. Accordingly, it can be said that the solid

[2]Бертельс Е.Э. Сўфизм ва тасаввуф адабиёти. Рус тилидан Ибодулла Мирзаев таржимаси. Т.-“Ўзбекистон Миллий энциклопедияси”. Давлат илмий нашриёти. 2005. Б.67.
[3]Наврўзова Г. Хожагон тариқатида комил инсон тарбияси масалалари.//Абдухолиқ Ғиждувоний ва тасаввуф. Илмий конференция маърузалари тезислари. Тошкент. 2003. Б. 11.
[4]Усмон Турар. Тасаввуф тарихи. Т.: «Истиқлол», 1999. Б. 34.
[5]Бертельс Е.Э. Сўфизм ва тасаввуф адабиёти. Рус тилидан Ибодулла Мирзаев таржимаси. –Т.: Ўзбекистон Миллий энциклопедияси. Давлат илмий нашриёти. 2005. Б. 53.
[6]Касымова З.И. Истоки, социальная сущность и причины распространения ислама.//Из истории суфизма: источники и социальная практика. Под редакцией академика АН РУз М.М. Хайруллаева. Ташкент. Из-во «Фан» 1991. Б. 9.

evidence proving the ideological connection between fano and nirvana has not yet been included in scientific circulation.

Not everyone is destined to master the stage of fano. In order to become mortal, a person must enter the path of Sufism. Sufi Sultanmurod, based on the opinion of Olim E.E. Bertels, fano is the end of the tariqa, and the beginning of truth. The dream, the intention of the Sufi is to rise to the stage of fano and become mortal. This indicates that bypassing the first stage and mastering the second stage, that is, becoming immortal, contradicts the logic of Sufism.[7]

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