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Sufism: A Philosophy of Inner Perfection and Spiritual Practice

This article thoroughly examines the essence, description, and structural system of Sufism. Sufism is a spiritual and philosophical doctrine within Islam, aimed at purifying the inner world of a person and leading them toward spiritual perfection. The authors describe the historical development of Sufism, its main ideological sources, the emergence of tariqahs (Sufi orders), and the spiritual bond between master and disciple. The article also explores spiritual practices such as dhikr, Sufi music, and meditation, which help strengthen a person's love for the Creator and their spiritual connection with Him. The structural system of Sufism was detailed through key elements such as the murshid (spiritual guide), murid (disciple), the path of tariqah and its stages, as well as methods of spiritual upbringing. The article analyzes the role of Sufism in modern society, its significance in fostering moral values, tolerance, and spirituality. Sufism was presented not only as a religious practice but also as a life philosophy that allows for understanding the deeper essence of human existence. The article highlights the cultural, philosophical, and spiritual impact of Sufism.

Keywords: Sufism, spirituality, inner world, Islam, tariqah, dhikr, structure, guide, culture, tolerance.

Introduction

The concept of “Sufism” (tasawwuf) originates from the Arabic word “suf,” which translates into Kazakh as “wool.” When the suffix “-i” is added to the root “suf,” it forms the term “Sufi,” which can be understood in Kazakh as “a person wearing a robe woven from wool.”

In its earliest usage, the term likely described an eccentric figure dressed in coarse, undyed woolen garments — often ragged — who wandered from place to place, begging for alms. However, over time, the word acquired a transformed and elevated meaning. The practice of wearing woolen robes came to symbolize humility and spiritual aspiration, becoming a badge of honor.

Eventually, the term “Sufi” came to refer to those who consciously renounced all worldly pleasures, rejected the trivialities of mundane life, and committed themselves solely to God. These individuals followed the path of the Prophet Muhammad (peace be upon him), embracing a lifestyle of piety and spiritual devotion. Since then, the word “Sufi” has come to signify someone who is pure-hearted, detached from materialism, free from worldly attachments and desires, and spiritually awakened — someone who, outwardly, lives among people but inwardly dwells in the presence of the Divine. Sufis are believed to possess the ability to “read” the inner worlds of others, for to one who knows how to read, a person is like an unopened book. In essence, a Sufi is one who has conquered the ego and is reborn through Divine Truth — a true child of the present moment and a soul united with the Eternal [1].

Yet, there are scholars who interpret the term differently. Some researchers, particularly those engaged in the philosophy of religion and the study of Islamic theology, suggest that the word Sufism might be linked to the Greek term “sophos,” which means “wisdom” or “sage” in ancient Greek.

Another group of scholars traces the origin of the term to the Arabic word “safa,” meaning “purity.” According to this view, Sufis are those who embody spiritual, moral, and even physical purity.

A third interpretation links the word to the Arabic verbal form “safwa,” which can be loosely translated into Kazakh as “chosen” or “elect.” According to this explanation, a Sufi is a person who has been spiritually selected or elevated [2].

Research Methodology

In examining the doctrine of Sufism, this article adopted an approach rooted in the principles of historical tradition, spiritual continuity, holistic analysis, and cultural-historical perspective.

A key methodological framework employed in the study is the integration of logical and historical analysis, which allows for a conceptual exploration of the philosophical foundations of Sufism. Additionally, the comparative method and hermeneutic interpretation were utilized to uncover the unique characteristics of

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various Sufi orders (tariqas) and schools, as well as the interrelations between diverse cultural and philosophical systems.

The theoretical foundation of this research draws upon the works of both classical and contemporary thinkers who have addressed the topics of Sufism, spirituality, inner perfection, and Islamic philosophy. In particular, the writings and legacies of prominent figures such as al-Ghazali, Jalal ad-Din Rumi, and Ibn Arabi, alongside those of modern scholars, have served as key sources of analysis.

Results

Centuries ago, Sufis held a position of deep respect among the peoples of the Muslim East — and remarkably, they continue to hold similar esteem today. It is estimated that more than 50 million Sufis live across the Islamic world today [1]. Despite this, defining the exact structure, core characteristics, and the evolution of individual Sufi orders is a challenging task. This is largely because Sufis are typically humble and reserved, preferring not to draw attention to their affiliations or spiritual ranks. They do not publicize the school of thought or tariqat they belong to, and when introducing new members, they simply refer to them as “friends” or “companions.” Yet, seasoned Sufis recognize one another instinctively, bound by shared traits, a distinct mode of thought, and a unique presence.

Unlike the conventional societal norms followed by the majority, Sufis live by a different set of values — marked by spiritual dignity and inner discipline. They exhibit detachment from worldly pleasures, luxury, delicious foods, material wealth, fame, and authority. They stand firm against the arrogance of those in power and refuse to submit blindly to any external force. Sufis consciously avoid rigid orthodoxy, dogma, and superstition. Their lives are often defined by ascetic practices — eating sparingly, sleeping little, speaking less, and embracing solitude. They engage in deep contemplation, willingly endure hardship, and commit themselves to spiritual retreat, seclusion, and intense spiritual exercises. According to their worldview, asceticism is a method of mastering the ego and aligning the soul with divine order. The greatest jihad, they believe, is the struggle against one’s own ego. The goal of this spiritual battle is to purify the heart, follow divine law (Sharia), and ultimately become a complete and harmonious human being.

True Sufism, secondly, is about complete surrender to God through pure and sacred means. During acts of devotion, the Sufi may enter a state of emotional and spiritual ecstasy where they feel united with the Divine. In that state of exaltation, bathed in divine light and grace, the individual loses awareness of the self and experiences overwhelming bliss. This mystical union is not merely symbolic; it represents a profound spiritual transformation during prayer or supplication when the heart becomes entirely aligned with the presence of God.

Third, Sufis emphasize the purification and harmony of the inner self. They view the world of emotion as a mirror reflecting one’s relationship with others and with God. This emotional mirror is a central source of spiritual knowledge and inspiration. For Sufis, the “heart” is a divine mirror where God’s names and attributes are most clearly manifest. When the heart is cleansed, it can perceive divine truths and move toward spiritual perfection. Nothing but God should reside in the heart, which is regarded as the divine abode within a person. Therefore, protecting the sanctity of one’s inner world from anything other than God is the highest principle.

From a Sufi perspective, emotional knowledge often surpasses rational thought. While a scholar (alim) acquires knowledge through study and intellect, a gnostic (arif) reaches truth through experience and spiritual states [2]. This epistemological view, originating from Sufism, greatly influenced the development of medieval European thought. For example, the medieval English thinker Roger Bacon, who studied under the Cordoban Arab Ibn Masarra’s Sufi school [3], emphasized the idea that all knowledge derives from experience — a foundational tenet of Western empiricism. This philosophical lineage can be traced back to the Sufi concept of *wahdat al-shuhud* (unity of witnessing).

Historically, during the 18th and 19th centuries, the Russian aristocracy considered fluency in French a mark of sophistication. Similarly, in medieval Europe, elite circles viewed fluency in Arabic and familiarity with Islamic intellectual traditions as indicators of high culture. Even without mentioning the profound impact of Muslim scholars on the sciences such as mathematics, medicine, and astronomy, one cannot ignore the invaluable influence of Sufi thought on Western philosophy, reason, and the emergence of free inquiry.

A fourth defining trait of Sufis is their profound love and reverence for God and the Prophet Muhammad. This love is often deeply personal and may not be immediately apparent to outsiders. It manifests in what is known in Sufi tradition as the state of “divine love” (*‘ishq*) — a powerful longing to see, know, and unite with the Creator. This yearning, rooted in the heart, is the driving force behind the Sufi path.

According to Sufi doctrine, love (*'ishq*) is the reason for all existence. The heart's yearning to behold the Beloved, to draw near to God, drives the soul forward. The heart leaps at the mere mention of the Divine. Like a flame fed by oil, this divine passion burns within. Sufis differentiate between two forms of *'ishq*: 1) True (haqiqi) love, and 2) Divine love. The latter includes both God's love for His creation and the creation's love for God [4].

However, reaching the state of union with God is a long and arduous journey, requiring constant spiritual discipline and sincere devotion. A Sufi traveler (*salik*) is said to pass through seventy "stations" (*maqamat*) [4] on the path to ultimate realization. Advancement from one station to the next depends on the completion of its spiritual requirements. These stations are not always explicitly listed, but they imply ongoing refinement of the self through training and worship. Among the most referenced classifications:

- Al-Sarraj identifies seven classical stations: repentance (tawba), fear of God (wara), renunciation (zuhd), poverty (faqr), contentment (rida), trust in God (tawakkul), and servitude ('ubudiyya).
- Al-Kalabadi mentions 17 stages; Abu Sa'id al-Mihani outlines 40;
- Khoja Ahmad Yasawi divides them into ten each under sharia, tariqa, ma'rifa, and haqiqa — a total of 40;
- Abdullah al-Ansari identifies 100 stations.

The first station is always repentance (tawba), a heartfelt return to God marked by remorse, gratitude, and a pledge to correct one's wrongs. According to Islamic teachings, no matter the sin, sincere repentance will be accepted by God. Notably, the ninth chapter of the Qur'an is named *Tawba* (Repentance), underscoring its significance [5].

Fifth, the Central Role of Dhikr in Sufi Practice.

A fundamental part of Sufi devotional life is dhikr — the ritual remembrance of God through prescribed prayers, chants, and physical motions, often accompanied by strict spiritual discipline. Dhikr is the means by which the mirror of the heart is polished. When performed with sincerity, the practitioner forgets all of worldly life and enters a state of divine ecstasy, envisioning the Face of God, and achieving a sublime union with the Divine.

Sufis thus place special emphasis on dhikr as one of the most essential modes of worship. In their understanding, every practicing Muslim knows that salat (prayer) is one of the five pillars of Islam. Prayer keeps a person mindful of God, prevents evil, and cultivates purity of thought and action. While salat represents the formal act of worship, dhikr deepens this experience, bringing the believer into closer intimacy with God.

In dhikr, the Sufi often reaches such a level of divine absorption that they forget everything, including the very act of dhikr itself. This state of self-loss is described as an immersion into the unseen world and an encounter with the Real (al-Haqq). Dhikr can be performed both individually and collectively, and is sometimes vocalized loudly so that others may hear. This type is known as jahri dhikr, and orders that perform it, like the Yasawiyya, are referred to as jahri tariqats.

Conversely, khafi dhikr is practiced silently, in inward stillness — heard only by the reciter. The Naqshbandi order is an example of a Sufi path that follows this quiet form of remembrance [6].

At times, musical instruments are incorporated into dhikr. For example, the Mevlevi order — founded by Jalal ad-Din Rumi — includes music and dance in their ritual, believing that in the moment of divine remembrance, one becomes absorbed in the rhythms and vibrations of devotion. Western scholars have described these whirling Sufis as belonging to an "order of dervishes who spin in circles." Yet from the Sufis' own perspective, this rotation is a spiritual journey: in the ecstasy of sound and motion, the soul forgets the self, immerses in divine light, and experiences mystical union with God.

According to Muhammad al-Sanusi al-Idrisi, there are over forty known forms of dhikr in the Sufi tradition [7].

The rigorous rituals and devotional acts embraced by those on the Sufi path (saliks) serve to remove fear and doubt, purify the soul, and ready the heart for divine encounter. These practices cleanse the hidden corners of the inner world, control the ego, and draw the seeker from disbelief to faith. They inspire noble deeds, instill self-discipline, and elevate the soul toward spiritual perfection. The goal is to love only God, walk the straight path of truth, and develop the self through constant refinement and knowledge of the Divine.

While we have attempted to present a detailed view above, the reality is that each Sufi order possesses unique rituals and methods of worship, many of which are too numerous to explore here. Therefore, we now turn to the spaces where Sufis gather, learn, and engage in spiritual dialogue: the Sufi lodges or centers.

These lodges, often led by a highly revered sheikh known for deep spiritual insight and social influence, were typically established in places with significant religious or political importance. Architecturally, these complexes included domed mausoleums, mosques, living quarters for the sheikh's family, guest houses, prayer halls, classrooms, kitchens (*halimkhana*), and even medical clinics. For example, the famous Khoja Ahmad Yasawi mausoleum in Turkistan reflects such structure.

Some orders had over 100 branches across different regions. Over time, these Sufi lodges evolved into centers of higher Islamic learning — where theology, astronomy, logic, philosophy, medicine, and the natural sciences were also taught. Distinguished scholars such as al-Biruni, Ibn Sina, al-Farabi, Omar Khayyam, Al-Kashgari, and Ulugh Beg received their foundational training in such institutions.

The central figure in a lodge is the sheikh — a spiritually perfected guide, often regarded as a friend of God (*wali*), and one who has transcended the ego. The sheikh is responsible for teaching Sufi doctrine, embodying wisdom, and mentoring disciples (*murids*) to help them achieve spiritual completeness. The sheikh's legacy is measured by the quality of the *murids* they produce. *Murids* entrust their souls to the sheikh, allowing themselves to enter into the state of divine annihilation (*fana*) and subsist in God (*baqa*).

The sheikh is often recognized as *qutb al-aqtab* — the “axis of all saints.” This status parallels the spiritual essence of the Prophet's own mission. Among Turks, some sheikhs were given the honorific Sultan al-Ulama (Sultan of Scholars) — as in the case of Bahauddin Walad, father of Rumi, or Khoja Ahmad Yasawi, often referred to as Sultan Ahmad (Hazrat Sultan). These were not merely scholars but were seen as kings of the spiritual heart-realm.

The sheikh is also known as *murshid* — a guide, a light, a spiritual ladder toward God. Through this connection, the people ascend to the Divine. In essence, the *murshid* is the perfected human, the head of the *tariqat* [1].

The Role of the Murid in Sufi Practice. In the structure of a Sufi lodge, the second most significant figure after the sheikh is the *murid* — a disciple who has formally entered a Sufi path (*tariqat*) by pledging allegiance to a sheikh. A *murid* is someone who has devoted their entire life to serving God (*tassawuf*), surrendered completely to the divine will (*tawakkul*), willingly embraced voluntary poverty (*faqr*), found contentment in their modest share of worldly life (*rida*), and exhibited great patience and resilience in the face of hardship (*sabr*). In addition to obligatory rituals, a *murid* engages in extra devotional acts such as *dhikr* (remembrance of God), supererogatory prayers, voluntary fasting, spiritual retreats (*khalwa*), and seclusion for inner purification.

The spiritual maturation of a *murid*, along with their acquisition of divine knowledge and internal awareness of their essence before God, is referred to as *ahl al-ma'rifah*. This term implies a profound experiential recognition of God through one's senses and inner life. It means understanding God's 99 beautiful names and attributes within the self, realizing one's fragility and transient nature, harmonizing with divine essence, and gaining spiritual knowledge without intermediaries — directly through inward experience. Those who master this path are known as *arif* (gnostics), *qutb*, or “knowers of the Truth.” Whereas an *alim* (scholar) attains knowledge through study and intellect, an *arif* acquires it through spiritual states and experiential insight [1; 56].

There are two primary methods through which a *murid* can attain *ahl al-ma'rifah*:

1. The first is known as *jazbah* — a divine attraction or inner pull toward God. This process involves the gradual spiritual ascent of the *murid*, who detaches from worldly human attributes and acquires divine qualities. As the *murid* purifies their inner self through asceticism, the veil over the heart is lifted, and the *qalb* (spiritual heart) is opened. At this point, they may behold divine manifestations (*tajalli*) and experience direct vision (*mushahada*) of the Truth.

2. The second method is called *suluk* — the intentional and structured journey of the disciple on the Sufi path. It involves a conscious commitment to the path through allegiance to a spiritual guide (sheikh). *Suluk* differs from *jazbah* in that it is based on formal religious learning and progressive spiritual training. It requires enduring hardship, intense self-discipline, creative inspiration, and deep emotional engagement. The seeker must observe all the conditions of Sharia, submit to the instructions of the *tariqat*, endure pain and spiritual trials, renounce worldly pleasures, and strive to attain knowledge of God not through intellect alone but through the heart and inner perception.

To reach this ultimate goal — *haqiqa*, the encounter with God — the *murid* must supplement prescribed rituals with psychological and spiritual exercises such as *dhikr*, solitude, and *khalwa*. Without these, the *murid* risks falling into spiritual confusion, failing to develop true faith, and missing the transformative es-

sence of the Sufi journey. This is why the practices listed above are essential prerequisites for a murid to reach union with the Divine, immerse in divine light, enter the unseen realm, and achieve spiritual alignment.

It is not uncommon during collective rituals for murids to repeatedly utter sacred phrases like “Hasbunallah wa ni’mal-wakil” (God is sufficient for us), “Tawakkaltu ‘ala Allah” (I place my trust in God), or “Allah Kafi” (God is enough). Other frequently recited expressions include “La ilaha illal-lah” (There is no god but God), “Allah-Allah,” “Hu-Hu” (the Name of God), and “Hay-Hay” (an attribute of God). These are often repeated rhythmically and melodically under the guidance of the sheikh. In such profound states of ecstasy, Sufis become so utterly lost in their experience that they are scarcely aware of engaging in *dhikr*.

At this level of spiritual intensity, the murid receives divine inspiration (*ilham*) from God. This divine light may come directly from God, through the spirit of the Prophet Muhammad, or through the spiritual lineage of saintly predecessors. There are two main forms by which this illumination is received:

- One is direct inspiration — a spontaneous infusion of divine energy into the heart (*qalb*) of the murid, requiring no effort or initiative from them.
- The second is transmitted illumination — a mediated inspiration passed down through the *silsilah*, the spiritual chain connecting the murid to earlier saints and sheikhs.

The word *silsilah* in Arabic means “chain.” In Sufism, it refers to the lineage of spiritual transmission — a link that embodies continuity, heritage, and legitimacy. A murid who is unaware of their *silsilah* is likened to someone ignorant of their ancestry. For this reason, texts detailing these spiritual genealogies are known as *silsilanama*.

In Sufi *tariqats*, leadership is not only passed through bloodlines but also through spiritual training and moral inheritance. The *silsilah* reflects a sacred chain that links each murid back to the origin of their order’s founding saint. For example, the Yasawiyya order, founded by Khoja Ahmad Yasawi, traces its *silsilah* through the following saints: Ali al-Murtada, Muhammad ibn al-Hanafiyyah, Abdul Fattah, Abdul Jabbar, Abdul Qahhar, Abdul Rahman, Iskhaq Bab, Harun Shaykh, Hasan Shaykh, Mumin Shaykh, Musa Shaykh, Isma’il Shaykh, Hasan Shaykh, Umar Shaykh, Uthman Shaykh, Muhammad Shaykh, Iftikhar Shaykh, Mahmud Shaykh, Ilyas Shaykh, Ibrahim Shaykh, and finally Ahmad Khoja (Yasawi) himself [8].

A third form of *dhikr* involves the use of musical instruments during ritual recitation. For instance, the school of Sufism founded by Mawlana Jalal al-Din Rumi incorporates musical accompaniment into their devotional practices. This has led some Western scholars studying Islamic mysticism to label these groups as the “whirling dervishes,” known for their circular dances performed during worship. However, adherents of this tradition explain that when immersed in sacred music, the mirror of the heart opens, the soul is stirred, and the devotee is overwhelmed by divine inspiration. In this ecstatic state, they forget their physical self, are bathed in divine light, and feel united with the Divine — both annihilated in God (*fana*) and eternally abiding in Him (*baqa*).

This particular order of Sufis, under Rumi’s guidance, came to be known in Turkish not as *khanqah*, *ribat*, or *zawiya* — as in other Islamic regions — but as *tekke* or *samahane*. The term *sama* (or *sema*) in Turkish means “listening,” “chanting,” or “listening with joy.” A *samahane* is a designated space where mystical poetry is chanted collectively, often accompanied by musical performance and rhythmic movement. Over time, dancing and whirling were added as ritual expressions. Historical sources note that not only members of the dervish lodged but also local civilians participated actively. Musicians and singers were typically ordinary individuals hired or invited to play, and this ritual evolved into a highly structured tradition [9].

As discussed in earlier sections, the essence of Sufi gnosis (*ma’rifa*) lies in invoking spiritual inspiration. Reaching the peak of devotion and ecstatic states opens the mirror of the heart (*qalb*), allowing the individual to transcend self-awareness and become flooded with divine grace and light. This spiritual union allows the soul to reach for eternity, merging with the cosmos and the Divine, and entering a state of bliss. In this moment of spiritual unveiling, the soul is detached from the temporal world and enters a divine presence, experiencing the metaphysical mirage of divine encounter.

This peak mystical experience forms the core of Sufism according to many Western scholars, who argue that Sufism emerged during the 8th — 9th centuries and later flourished in the Islamic world under the Abbasid Caliphate. According to these scholars, the intimate spiritual dialogues Sufis claim to experience with God stem from altered states of consciousness induced during ecstatic worship. Like many religions, Sufism is based on belief in the supernatural. Early Sufism contained some pantheistic elements with materialistic undertones, which were later shaped by Neoplatonism, Hindu philosophy, and Christian mysticism. Without denying God’s transcendence, Sufis proclaimed that all existence is a manifestation (*emanation*) of

the Divine. Thus, the highest goal of life is the soul's reunion with God — an aspiration that entails detachment from worldly concerns. Mystical intuition and “spiritual experience” were considered the supreme mode of knowledge. In these moments, duality between subject and object dissolves, and the primordial spiritual foundation of the universe — God's truth — is revealed. According to Sufi doctrine, union with the Divine occurs when the devotee reaches a heightened state of spiritual inspiration [10].

In this way, Sufism serves not only as the spiritual core of Islam but also as a unique expression of religious emotion and the intellectualization of all psychological processes. It embodies the teaching of the “pure heart” and the doctrine of “beautiful character.” Sufism is the essence of Islamic spirituality and a systematized, unified worldview — pure, clear, and coherent. It is a repository of philosophical and theological knowledge, combining theoretical rationalism with unique devotional practices and mystical rituals. In Sufism, rational-analytical cognition is inseparably fused with inner, experiential, and emotional awareness. Its foundation is emotional intuition — a yearning to understand the origins and development of the cosmos and all creations. This spiritual longing becomes a powerful motivating force, compelling the seeker to seek divine truth, purify the soul, and transition from disbelief to faith.

This inner call drives one to seek the transcendent — leading to worship, communion, and longing to be consumed by divine love. Since God is the creator of the universe and all beings, and love (*ishq*) is the reason for creation, everything that exists in the cosmos is a reflection of this divine love. In Sufism, emotional passion and ecstatic longing for God surpass dry, abstract reasoning. This overpowering love, devotion, and mystical union form the core of the Sufi path.

The ultimate goal of Sufism is to encounter the Divine, merge with the cosmos, and reach a state of absolute spiritual perfection. It is a journey toward refined morality, deep wisdom, and holistic personal development. Thus, it is no surprise that Sufi teachings rapidly spread among Muslim communities and led to the emergence of a rich body of literature. Seminal works such as Abu Nasr al-Sarraj al-Tusi's *Kitab al-Luma*, Abu Bakr al-Kalabadi's *Kitab at-Ta'arruf*, the treatises of Abu 'Abd al-Rahman al-Sulami, Abu'l Qasim al-Qushayri's *al-Risala fi't-Tasawwuf*, Ali b. Uthman al-Jullabi al-Hujwiri's *Kashf al-Mahjub*, and Abdullah al-Ansari's *Manazil al-Sa'irin* continue to be influential. These writings reflect deeply philosophical and spiritual reflections on the role of religion in everyday life. While they may not always offer literal truths, they convey profound meanings through allegory, metaphor, and mystical symbolism — anchored in Qur'anic verses and hadith. The theological insights of these thinkers shaped a unique epistemology that blended theology, mysticism, and philosophical inquiry into the very heart of Islamic thought.

Conclusion

Sufism represents a profound spiritual discipline that seeks to unveil the inner essence of human existence and cultivate divine love and yearning for the Creator. Through core practices such as dhikr (remembrance of God) and receiving divine inspiration (ilham), the Sufi purifies the inner self and draws the heart closer to God. The path of Sufism guides the seeker toward detachment from ego and worldly distractions, aiming for spiritual cleanliness, concentration of the soul, and inner harmony. Music, dance, and inspiration serve as powerful tools to awaken the spiritual faculties and forge a mystical bond with the Divine.

More than a collection of rituals, Sufism is a deeply philosophical doctrine that calls for balance between one's outer life and inner reality. In this mystical tradition, true knowledge arises through the heart, and the highest form of knowing is an unbounded love for the Divine, mystical elevation, and unity with the cosmos.

The historical trajectory and rich traditions of Sufism rest upon deeply rooted philosophical and spiritual foundations. Studying Sufism today offers a meaningful path to exploring the inner dimensions of human consciousness and the potential for spiritual development. In doing so, we not only deepen our understanding of religious thought but also expand our cultural and philosophical horizons.

In a modern world characterized by spiritual fragmentation and existential uncertainty, Sufism presents a timeless model for inner transformation and divine connection. Its focus on compassion, self-awareness, and universal love is as meaningful today as it was centuries ago. As a living tradition, it continues to inspire seekers across the globe to walk the path of inner truth and sacred unity.

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Х.А. Шимшек

Суфизм: руханият пен ішкі кемелдікке жетудің философиясы

Мақалада суфизм ілімінің мәні, сипаттамасы және құрылымдық жүйесі жан-жақты қарастырылды. Суфизм — Ислам дінінің рухани-танымдық бағыты саналатын, адамның ішкі жан дүниесін тазартып, рухани кемелденуге жетелейтін терең философиялық ілім. Автор суфизмнің тарихи қалыптасуын, оның негізгі идеялық қайнар көздерін, тарикаттардың пайда болуын және ұстаз бен шәкірт арасындағы рухани байланысты сипаттайды. Сонымен қатар, зікір, сопылық музыка, медитация сияқты рухани практикалар арқылы адамның Жаратушыға деген махаббаты мен рухани байланысы күшейетіндігі баяндалған. Суфизмнің құрылымдық жүйесі — муршид (рухани ұстаз), мүрид (шәкірт), тарикат жолы және оның сатылары, рухани тәрбие әдістері кеңінен сипатталған. Мақалада суфизмнің қазіргі қоғамдағы рөлі, оның адамгершілік құндылықтарды, толеранттылықты, руханиятты қалыптастырудағы маңызы талданған. Суфизм тек діни тәжірибе ғана емес, адам болмысының терең мәнін түсінуге мүмкіндік беретін өмірлік философия ретінде ұсынылған. Автор суфизмнің мәдениет, философия және руханият тоғысындағы орны мен ықпалын жан-жақты ашады.

Кілт сөздер: суфизм, руханият, ішкі әлем, Ислам, тарикат, зікір, құрылым, ұстаз, мәдениет, толеранттылық.

Х.А. Шимшек

Суфизм: философия духовного самосовершенствования и внутреннего мира

В данной статье всесторонне рассматриваются сущность, характеристика и структурная система суфизма. Суфизм — это духовно-философское учение в исламе, направленное на очищение внутреннего мира человека и достижение духовного совершенства. Автор описывает историческое формирование суфизма, его основные идейные источники, возникновение тарикатов, а также духовную связь между наставником и учеником. Также рассматриваются духовные практики, такие как зикр, суфийская музыка и медитация, с помощью которых усиливается любовь человека к Творцу и его духовная связь с Ним. Структура суфизма подробно описывается через понятия муршид (духовный наставник), мюрид (ученик), путь тариката и его этапы, а также методы духовного воспитания. В статье анализируется роль суфизма в современном обществе, его значение в формировании нравственных ценностей, толерантности и духовности. Суфизм представлен не только как религиозная практика, но и как философия жизни, раскрывающая глубинную сущность человеческого бытия. Также подробно освещается место и влияние суфизма на стыке культуры, философии и духовности.

Ключевые слова: суфизм, духовность, внутренний мир, ислам, тарикат, зикр, структура, наставник, культура, толерантность.

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