



## ABOUT DERVISHES-SUFIS

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### ABOUT ARTICLE

**Key words:** Anthropology, ethics, Sufism, **Abstract:** In this article, the author analyzes the doctrine of man. history of the emergence of "Dervish". Mention is

made of four forms of knowledge, symbolized by the four liquids.

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### INTRODUCTION

A dervish is someone who is used to putting up with everything, and even when it's very hard on his soul to be kind and not get angry. Dervish must follow the right Path to the Truth and show oneself just the way he is. To cleanse himself of the dirt of passions, he must subject himself to severe hardships, mortify his flesh, follow the Path of abstinence and reach the palace by this Path perfection. All-seeing vision will not notice anyone except Allah his.

Apart from absolute existence, he will not see anything. Its inside will match its outside. The heart will match the appearance. Even if he ruins his appearance, to hide your inner world, this will not be an obstacle to spiritual perfection. The dervish has a torn robe, and there is a treasure in the ruins. A perfect husband who dresses poorly is a treasure King Faridun is hiding in the ruins. The reality of husbands content is a mystery, the reality of people's external appearance is an illusion in which the content cannot be found even by chance. Real men hid their real inner world and were the subject of people's condemnation.

### THE MAIN FINDINGS AND RESULTS

They destroyed the external kind of building, they raised the foundation of the inner world. They were happy with everything that fate sent them; severe oppression and human reproach did not cause their dissatisfaction. They didn't eat or drink they renounced everything, and for the sake of the Lord experienced grief, and bloody shed tears. A corner of agreement and satisfaction – here their abode, the desert of deprivation and mortification - this is their comforter.

They are well-mannered and generous, wishing friend and foe only good. Whoever has these qualities is a dervish. Sufism is a mystical tradition of Islam. And it is not surprising that the Sufis developed their

own language, in which generally accepted words are filled with a completely different meaning, incomprehensible to the uninitiated. The goal of Sufism is to understand the world and one's own place in it. Sufi works distinguish four forms of knowledge, symbolized by the four liquids.

The first form - perception and comprehension of the phenomena of the surrounding world with the help of the five senses and the mind - is accessible to almost every person without special training. It was this form of knowledge that gave birth to science. Its symbol is clear water - it is easily digestible, but gives little to a person, although life is impossible without it. The second form is intuitive knowledge. The main role here is played by a person's imagination, the ability to catch echoes of other worlds in the mind and put them into words, images, sounds, and colors. It is clear that art, literature, and thinking in general are connected with this form of knowledge.

The symbol of intuitive knowledge is milk: the liquid is more nutritious than water. The third form of knowledge is the experience of the prophets and "pillars" of Sufism, expressed in the teachings he created and significantly different from the direct perception of the world. The prophet deals with a reality that has no impact on the senses, has no taste, no sight, no smell, but gives unusually vivid sensations. The Sufis considered honey as a symbol of this form - a liquid that is not only very nutritious, but also pleasant to the taste.

And finally, the fourth form is the direct experience of the highest reality, inaccessible either to the senses or to intuition. Only a specially prepared person who has developed the ability of spiritual perception can understand the world in this way. Almost all religions have their own methods and techniques, developed over centuries, that lead to revelation. For dervishes this is dhikr, recitation of verses of the Koran and dance. The essence of these practices is the same: an unprecedented rise in the human spirit, reaching a fundamentally new level of knowledge. Finding the truth. The symbol of the fourth form of knowledge is wine, which destroys the boundaries of the human Self.

The path of any Sufi is divided into 4 steps:

Sharia - implementation of the laws of Islam,

tariqa - novitiate,

marifat - knowledge of God,

haqiqat - complete comprehension of the truth.

## CONCLUSION

People who wish to enter the path of Sufism are called murids (which means "thirsty"), as well as saliks, ahlidils, and mutassawifs. They must walk their path under the guidance of a spiritual mentor, a teacher called Sheikhs, Murshids, Pirs, Eshons, Khojas, Mawlons and Makhdums, who in turn received permission from their spiritual mentor. Thus, in Sufism there is a unique system of succession, an important element of which are Sufi sheikhs. Sufi sheikhs are mentors whose lineage dates back to the very beginnings of Islam.

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