

RELATIONSHIP BETWEEN PSYCHOLOGY AND MYSTICISM

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Abstract. *This article talks about the interdependence and differences between psychology and Sufism, the compatibility of modern psychological knowledge with Sufism, that is, the sharpening of the human psyche, heart, and will in both. The psychological stages of a Sufi's journey through the tariqat are described.*

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Psychology in its modern form dates back to the 19th century. It appeared in the last quarter of the century. The spiritual life and behavior of people, which is the subject of psychology, is as old as the history of mankind. The essential source of human spirit and psychology is not human but divine. Theological books of almost all religions talk about human psychology and try to explain the essence of man to people. In this regard, the Holy Qur'an is no exception. He is not indifferent to the human spirit, psychology and other psychological phenomena among the many topics covered by him.

Among the Islamic sciences, the closest field to psychology is Sufism. Because Sufism is closely interested in the general issues of psychology, such as soul, ego, personality development, desire control, intention analysis. Advanced thinkers of Sufism used knowledge and methods of psychological value in their works.

Let us consider the differences and similarities between psychology and Sufism: Modern psychology is more than a century old. Sufism has a history of at least the 12th - 13th centuries. The purpose of psychology is to study and control human behavior. The purpose of Sufism is first to introduce people to themselves, and then to teach them how to reach God through this path. Psychology applies general rules that apply to everyone. Sufism, on the other hand, personalizes these general rules according to people's circumstances. Psychological and pedagogical rules are applied individually depending on the mood of each person. Because people's character structures are very effective in this regard. The goal of psychology is to help people understand themselves by protecting their mental health. Sufism, on the other hand, aims to make people transcend themselves and achieve theology while maintaining their mental health. People are at the center of psychology, and for this reason, psychology sometimes adopts many principles that conflict with Sufi principles in the pursuit of human happiness. The ultimate goal of psychology is self-realization and the attainment of full potential. Since these types of businesses are entirely focused on success, they don't have much to offer their fans if they fail. However, Sufism emphasizes that a person is not alone in any situation, and in these two situations, the individual's situation is more important than success and failure. While psychological treatment revolves around the dialogue between the patient and the psychologist, while Sufism has a divine experience, the change is profound and permanent. Another important difference between psychology and mysticism is the approach to religion. While psychology is limited to this world, Sufism brings people closer to the hereafter. In other words, while psychology is limited to the material and ephemeral world, Sufism

is connected with the infinite world. A person who is psychologically aware of himself is not the same as a person who has reached perfection in Sufism.

Sufism applies Islam's belief in tawhid, which means unity, to people and tries to unify their disparate interests. According to Sufism, it seems impossible for a person who has not integrated himself, who has not perfected himself, to experience monotheism in this scattered state, because according to the concept of Sufism, a person who has integrated himself looks only to God.

As long as a person devotes his attention to people, he cannot achieve true servitude and monotheism. To achieve this truth, Sufis did not refrain from using methods of psychological education. There is a close connection between psychology and Sufism. The most important problems of modern people are fear, anxiety and stress. As the prosperity of the population increases, so do their worries. Positive thinking is needed to overcome one's worries. Looking at the positive side of things, even the problems that happen to you, can lessen the pain they cause people. Psychologists say that what hurts people is not the events themselves, but people's perception of that event. A pessimistic view can make the situation worse than it already is. That's why Norman Vincent Peale warns people to avoid this situation by saying, "Never consult your fears." Fear and stress can become an advantage for a person if they can be overcome. If a person can break the codes of fear and overcome it, he will succeed in life. One of the most important ways to achieve this is to increase the spiritual maturity of a person. A person should always use his imagination in a positive way and interpret events for good.

Positive and negative suggestions have a psycho-somatic effect on people. Today, modern medicine informs that the negative influence of the human spirit makes the body sick. In fact, according to research, the cause of fatigue, blood pressure and many similar diseases is internal disorder. When the soul is nourished, toil becomes pleasure. Even the body gets tired of material pleasures without nourishing the soul. No matter what a person thinks about, good or bad, like a strong magnet, he attracts what he thinks about. Those who think they are sick attract disease, those who think they are unlucky attract failure, and those who think they are broken attract poverty. The more you think about the same subject, the more you attract. A person who realizes this state begins to think about what he wants, and not about what he does not want. In other words, he begins to think positively about life and events. If thoughts are not controlled, they will harm people.

In fact, a person's cruelty to others disturbs his inner world and psychology. Evil done to others somehow affects the psychology of the owner and disturbs him. We can say that Sufi psychology is based on the relationship and struggle between the spirit and the soul in a person, and the characteristics that the soul acquires as a result of this struggle.

In Sufism, the ego is the source of bad habits and ugly actions, while the soul is the source of good habits and beautiful actions. There is a conflict between the desires of the soul and the desires of the soul and a constant struggle between them. The main thing in Sufism is to control the qualities of the soul in a person and thereby reach God. The way to do this is to resist the desires of the nafs (passion), control the nafs, abandon the things that please the nafs in order to neutralize the nafs, and remember Allah. When a person reduces the influence of the spirit, the weight of the spirit increases. When the ego is completely under control, it takes on the characteristics of the soul. Since the soul is of the Lord's command, man has the attributes of God.

When a person obeys the commandments of the soul and remembers Allah, his soul is healed and rested. As he obeys the commandments of his soul, his heart is hardened and he suffers. In other words, depending on the activity of the soul or spirit in a person, the characteristics of the soul or the soul or its characteristics gain weight. Therefore, the soul has an important place in Sufism. We can say that the main psychological concept of Sufism is the self. Therefore, we will try to briefly explain the soul and its states here. Nafs literally means something itself, its wholeness, soul and blood. Nafs has a broader, but broader, meaning in Sufism, and especially in post-Freudian psychology, including the "subconscious" content. In Sufism, the soul is the source of human desires for pleasure and satisfaction. People have desires that they want to fulfill but cannot because of pressure from the superego (society's beliefs and values) and push them into their consciousness. According to Sufism, we can call the soul "the totality of human instincts and inclinations."

However, the desires and wishes of the soul are material desires and wishes that belong to the world. By restraining one's ego, moving away from things that please the ego, not valuing the world, turning away from the world, it reduces the influence of the soul and keeps it under control. That is why it is necessary to be satisfied with as little as possible in Sufism. Only by eating less, sleeping less, talking less, having less possessions, living an uncomfortable and ascetic life, one can become one with God only by being distant from the sense of self and darkening the heart. As you can see, Sufism is a way to realize the goal and achieve the goal. This goal is to become one with God and disappear with him. We can say that the psychology of Sufism is the psychology of struggle and conflict. This struggle is a struggle to save a person from the rule of nafs, i.e. material desires, and to be reborn together with God. For this purpose, the tax spends both mental and physical energy. He devotes himself to it as a whole with his feelings, thoughts and actions. We can describe the psychological stages of a Sufi on this path as follows:

First, people have a divine desire. The tendency to turn to God and trust in Him increases. He willingly joins the tariqat(a direction of religion) and becomes attached to the sheikh.

In the second stage, it becomes more important to try to follow God's commandments in order to gain God's approval. On the one hand, importance is given to prayer and dhikr, on the other hand, efforts are made to suppress the desires and wishes of the soul. A person gradually tries to get rid of thoughts and actions that do not correspond to God's approval, his desires and desires. The idea that the world doesn't matter is growing stronger. The personality begins to be reshaped according to the following thoughts and actions.

Thirdly, by removing from the heart everything that belongs to the world, the destruction of the ego is completed, and a person becomes unable to value anything other than God. God's wishes and desires are higher than his desires. The thought of God occupies your mind and his love occupies your heart.

Fourth, the mind is freed from all kinds of thoughts, and the heart is filled with the love of God. Attention is withdrawn from the external world and focused on God. We have reached the stage where the ego is gone and God is gone.

Fifth, the ego disappears completely, the will of man disappears with the will of God. All consciousness is pervaded by God.

In conclusion, it should be noted that one of the clearest expressions describing Sufism and the path of Sufis is, without a doubt, the concept of "being moral with the morality of God." In Sufi psychology, a two-fold process that complements each other awaits a person who manifests

his will and becomes a passenger on the Sufi path. Sufis consider the two aspects of this path to be purification of the soul, beautification of morals, and perfection. A Sufi's adventure of self-improvement is not an inner consciousness, awakening, and enlightenment that begins and ends within oneself. Rather, the process of self-realization and development requires dealing with the problems of others, influencing others, and acting for the benefit of others. It is a process that plans the temporal world life, including all the qualities in all its diversity, and foresees the eternal hereafter and prepares the individual for this life. However, the path of Sufism is not limited to inner purification. It is possible to reflect the level reached in this evolution to others, to bring it to life, to care about the problems of others, to be a good example to others and to the society, and in a sense, to achieve an inner journey, purification and maturity.

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