

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

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SCIENCEPROBLEMS.UZ

ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ

№ 4 (4) - 2024

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2024

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Ҳожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулув Жамолитдиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудир;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАР:

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Хашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Қаюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохидат Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

Содиқова Шоҳида Мархабоевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атақулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

МУНДАРИЖА

07.00.00 – ТАРИХ ФАНЛАРИ

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THE PHENOMENOLOGICAL APPROACH IS THE KEY TO UNDERSTANDING THE SPREAD AND TRANSFORMATION OF SUFISM IN THE WEST

Abstract. In this article, the author examines the phenomenology of Sufism as one of the markers of religious identity. The author of the article believes that the phenomenological approach, along with other scientific approaches, is becoming relevant in describing Sufism in the conditions of Western secular civil society. The example of Western Sufism and its tolerance reveals a new paradigm of the phenomenology of Sufism, which spread in Western countries at the end of the 19th and throughout the 20th centuries. The theses of the article reflect aspects of Western Sufism as a new spiritual resource of Western society. The results of a study conducted in 2002 in the USA are taken as a basis.

Key words: methodology of Sufi studies, phenomenology, numinous experience, Sufi picture of the world, sacred, comparative Sufism, hermeneutics, anthropological approach.

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ФЕНОМЕНОЛОГИЧЕСКИЙ ПОДХОД - КЛЮЧ К ПОНИМАНИЮ РАСПРОСТРАНЕНИЯ И ТРАНСФОРМАЦИИ СУФИЗМА НА ЗАПАДЕ

Аннотация. В данной статье автор рассматривает феноменологию суфизма как один из маркеров религиозной идентичности. Автор статьи считает, что феноменологический подход наряду с другими научными подходами становится актуальным в описании суфизма в условиях западного светского гражданского общества. На примере западного суфизма и его терпимости проявляется новая парадигма феноменологии суфизма, которая распространялась в странах Запада в конце XIX и на протяжении XX веков. Тезисы статьи отражают аспекты западного суфизма как нового духовного ресурса западного общества. За основу взяты результаты исследования проведённые в 2002 году в США.

Ключевые слова: методология суфиеведения, феноменология, нуминозный опыт, суфийская картина мира, священное, сравнительный суфизм, герменевтика, антропологический подход.

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FENOMENOLOGIK YONDASHUV SO'FIYLIKNING G'ARBDA TARQALISHI VA O'ZGARISHINI TUSHUNISHNING KALITIDIR

Annotatsiya. Muallif ushbu maqolada tasavvuf fenomenologiyasini diniy o'zlikni belgilovchi belgilardan biri sifatida ko'rib chiqadi. Maqola muallifining fikricha, G'arb dunyoviy fuqarolik jamiyati sharoitida so'fiylikni

tavsiflashda boshqa ilmiy yondashuvlar qatori fenomenologik yondashuv ham dolzarb bo'lib bormoqda. G'arbiy so'fiylik va uning bag'rikengligi misolida 19-asr oxiri va butun 20-asrlarda G'arb mamlakatlarida tarqalgan so'fiylik fenomenologiyasining yangi paradigmasi ochib beriladi. Maqolaning tezislarida G'arb jamiyatining yangi ma'naviy manbasi sifatida g'arb so'fiylikning jihatlari aks ettirilgan. 2002 yilda AQShda o'tkazilgan tadqiqot natijalari asos qilib olingan.

Kalit so'zlar: so'fiyshunoslik metodologiyasi, fenomenologiya, numinik tajriba, so'fiylik dunyo manzarasi, muqaddas, qiyosiy so'fiylik, germeneytika, antropologik yondashuv.

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Introduction. In modern conditions, it is extremely important to identify the role of religious teachings in the context of tolerance, social harmony and the search for new forms of spirituality. In particular, this applies to the religious and philosophical concept of Sufism, which, as we know, quickly and dynamically spread in the West. This raises new methodological challenges in choosing approaches to its study. Therefore, we consider it important to consider one of the functions of Sufism in the West as a means of maintaining tolerance in a secular civil society. Research on Sufism includes a number of works that seek to examine the essence of Sufism and its origins.

However, within the framework of the history of philosophy, the problem of the phenomenology of Sufism in the West is poorly illuminated in Uzbek historiography.

This article sets the task of approaching the definition of the phenomenology of Sufism in the format of developing a phenomenological map of the world by adherents of Sufism. Discovering this task, according to the author, will allow us to approach the formulation of another, more complex task: to clarify the attitude of Sufism to the strategy of tolerance in the conditions of a modern secular democratic society in the West.

Literature analysis and methodology. From the beginning of the second half of the 20th century to the present day, Sufi research has continued to develop, showing a constant desire for in-depth specialization and the emergence of new directions. There is also a noticeable increase in the number of Sufi schools, such as German, British, French, Dutch, American, Italian, and even Japanese. There has also been a significant increase in publications on Sufism, and research by foreign scientists plays an important role in this: J. Anawati, A. Arberry, G. Bovering, T. Burckhardt, W. Danner, J. Gobilot, L. Garde, T. Izutsu, A. Kader, L. Kinberg, A. Corbin, M. Lings, K. Melchert, S. Nasr, P. Nwiya, H. Ritter, M. Chodkiewicz, V. Chittik, A.M. Schimmel, K. Ernst. [8:21-22]

Along with Western scientists, Russian researchers also made their contribution to Sufi studies: O. F. Akimushkina, A. K. Alikberova, E. A. Bertels, M. M. al-Janabi, T. Ibrahim, A. A. Ignatenko, G. M. Kerimova, A. D. Knysha, V. V. Naumkin, V. M. Nirshi, A. R. Petrosyan, I. P. Petrushevsky, S. M. Prozorov, A. V. Sagadeev, A. V. Smirnova, M. T. Stepanyants, E. A. Frolova, A. A. Khismatulina.[1]

A separate well-known important approach in covering the philosophy of Sufism is the method of paradigmatic analysis developed by A.V. Smirnov. In Smirnov's works, we note the use of the basic principles of the historical and philosophical research approach, including historicism and careful substantiation of theoretical conclusions based on empirical material. However, the innovative aspect, in the context of this approach, is the expansion of the boundaries of traditional European orientalist views on Sufism, which allows Smirnov to present doctrinal Sufism as an independent religious and philosophical direction. The

methodological approach of paradigmatic analysis allows us to identify the ontological and epistemological foundations of Sufism in Islamic culture. [4; p-82-83]

Among the various scientific approaches, one should highlight hermeneutics, which since the mid-twentieth century has become the main philosophical method in the study of religious teachings. Among the famous developers of hermeneutics are F. Schleiermacher, W. Dilthey, M. Heidegger, E. Betti, C. G. Gadamer, P. Ricoeur and J. Habermas. The hermeneutics of Sufism arose in connection with the problem of understanding Sufi texts and remains relevant to this day in the interpretation of Sufi mystical texts by modern teachers of Sufism in the West.

It should be noted that the hermeneutic tradition in the interpretation of the mystical texts of Tasawwuf of the Islamic Renaissance dates back to the works of Hakim at-Tirmidhi; later, many famous sheikhs, scientists and thinkers of the East also resorted to the method of hermeneutics of mystical texts. Such thinkers include Abu Bakr Kalabadi, Muhammad Ghazali, Abdulkadir Gelani, Shahabuddin Suhrawardi, Najmuddin Kubro, Sheikh Fariduddin Attar, Ibn al-Arabi, Jalaluddin Rumi, Aziziddin Nasafi, Fakhriddin Iraqi, Shahmud Shabustari, Davud Qaisari, Abdurazzak Koshani, Muhammad Porso Bukhari, Abdurahman Jami, Alisher Navoi, Abdulkadira Bedil and many other thinkers of the East.

The study of Sufism in the West includes complex methodological approaches developed by orientalists, Islamic scholars and philosophers in Europe and the United States. For example, the German orientalist A. Schimmel, the French orientalist J. Richard, the English orientalist J. S. Triminem, Idris Shah, the American Islamic scholar U. Chitik, K. Ernst and other researchers devoted their scientific careers to the study of the history and philosophy of Sufism.

It has been noted in many works that European scientists, relying on ethnographic and even sociological data, actively use anthropological approaches to highlight the results of their research. The anthropological approach allows us to identify the ethics of Sufism based on the personal attitude towards Sufi doctrines of the adherents of this movement in the West and in the East.

It should be noted the works of Russian orientalists who determined the meaning and essence of Sufism, the history of the emergence of Sufi orders, and the history of Islamic mysticism. These include E.E. Bertels, A.N. Boldyrev, V.A. Gordlevsky, M.T. Stepanyants, A.D. Knysh, A.V. Smirnov.

Orientalists of Uzbekistan N. Kamilov, B. Valikhojaev, A. Usmon, I.Hakkul, Sh.Sirojiddinov, S.Olim, S.Saifulloh, M.Kenjabek dealt with issues related to the influence of Sufism on artistic Creation. Philosophers Kh.Pulatov, R.Nosirov, Kh.Alikulov, G.Navruzova, S. Karimov, R. Shodiev, M. Mamatov explored the philosophical sides of Sufism. Such researchers as R.A. Tillaboev, E. Karimov, A.Sh. Zhuzhoni, N. Dzhuraev, and B. Bobojonov studied the history of Sufism. Uzbek scientists have made their worthy contribution to this scientific field.

The main approach used by orientalists, philosophers and thinkers of Uzbekistan to the study of Sufism and its influence on philosophical thought and spirituality is historical and philosophical. These include N. Kamilov, B. Valikhojaev, A. Usmon, I. Hakkul, S. Olim, S. Saifullokh, M. Kenzhabe, Kh. Pulatov, R. Nosirov, Kh. Alikulov, G. Navruzova, S. Karimov, R. Shodiev, M. Mamatov, R. A. Tillaboev, E. Karimov, A. Sh. Zhuzhoni, N. Juraev, and B. Bobojonov.

It is impossible not to note the Uzbek authors who use methodological approaches to consider Sufism in the context of socio-economic and political factors. For example, M. Bozorov

proposes a search for “ideological sources” related to the factors of the origin and spread of the Tassafuf teaching. [9; p-225]

We believe that a separate innovative approach is reflected in the works of the Uzbek orientalist Jafar Kholmuminov, who is the developer of “Comparative Sufi Studies” - as a scientific approach. It should be noted that in his research, the Uzbek scientist, relying on comparative Sufi studies, identifies seven components of modern Sufi studies: mystical theology, Sufi ethics, aesthetics of Sufism, sociology of Sufism, axiology of Sufism, mystical psychology, comparative mysticism. This methodological approach significantly expands the horizon of the scientific picture of the teachings of Tasawwuf. [5; p-16]

However, we believe that beyond the boundaries of Uzbek and Russian oriental scientists there remains an equally important, and perhaps the most relevant, methodological approach to the phenomenology of Sufism. The relevance of this approach becomes significant in studies of Sufism in the West, in scientific studies of Sufi orders and teachers and adherents of Sufism in countries of secular civil society. The spread of Sufism in the West led to a number of transformations in doctrinal, structural and cultural terms. For example, the emergence of such phenomena as neo-Sufism, the New Age movement and many Sufi orders. .

Discussion. In fact, the phenomenology of religion has developed not only in Western countries, but also in other cultural traditions such as Eastern philosophy and religious teachings. For example, within the context of Islamic thought there is also a tradition of a phenomenological approach to religion and spirituality. The founders of this tradition can be considered such thinkers as Al-Farabi, Avicenna and others, whose works influenced the formation of philosophical thought and Western spirituality. However, philosophical phenomenology, as a direction in philosophy, was formulated by E. Husserl, and his works had a significant influence on the development of this area. Husserl distinguished two spheres: epistemological (relating to theoretical knowledge) and doxological (relating to belief and the lifeworld). He distinguished between epistemological and doxological aspects of knowledge and questioned the autonomy of faith relative to knowledge. This is important for understanding the philosophical basis of religion and its phenomenological study.

Husserl argued that faith can be autonomous and presuppose a special type of knowledge, different from theoretical knowledge, which he called doxic. He believed that the phenomenological method allows one to see pure ideas and ways of constituting oneself and one's world at the level of self-consciousness, which in turn opens the way to understanding religious experience and faith. Thus, phenomenology, according to Husserl, could be applied to the study of religious belief and religious experience. The influence of E. Husserl's phenomenology on the study of religion was significant. In the Western world, scientists and philosophers began to study religion as a phenomenon, putting aside the question of its essence and focusing on the study of religious experience. This allowed the development of phenomenological studies of religion. [10]

Scientific contributions to the development of phenomenological studies of religion were made by such Western scientists as G. Van der Leeuw, F. Heiler, R. Otto, M. Eliade. They worked to identify and recognize the numinous - the special religious experience, in its true manifestation. Thus, the phenomenology of religion became oriented towards the study of religious experience, numinity and phenomena associated with religion, opening new ways for understanding religious phenomena. [3; p-77]

The question of defining the religious identity of Sufism in the West is indeed significant, given that over the centuries its orthodoxies have not undergone a number of changes.

The fact that Sufism is institutionally and intellectually represented in US culture is an indisputable fact. Today we can already name dozens of institutional formations in one way or another related to Sufism: the Murabitun Order, the Shadhili Order, the Naqshbandi Order, the Chishti Order, the Kadriya Rifai Order, the Mevlevi Order, the Rifai Marufi Order, the International Sufi Order, the International Sufi Movement, the American Mevlevi Order, Golden Center of Sufis, Muhiddin ibn Arabi Society and many others.

For a Sufi, it is important to see in objects signs of the presence of the Divine, their mystical meaning and symbolic connection with the divine, since a sign conveys only a mirror image of the divine, while it itself cannot be reduced to this image. For example, the use of the mirror symbol shows that this symbol still remains relevant and important for modern representatives of the Sufi tradition, such as the Rifai Ma'rufi order. The appeal to the imagination and the use of the mirror as a symbol in the Sufi tradition may be intended to help students gain a deeper understanding of themselves, their relationships, and the world at large through the comparison of the inner world with outer reality. Thus, the symbolic reflection in the mirror can serve as a cue for students to access their inner world and self-understanding. In another interesting example, Hazrat Inayat Khan highlights the unique significance of music in achieving mystical depth. He emphasizes that music does not introduce form, but creates resonance through the vibrating touch of every atom of existence. She creates resonance through the crucible of "the vibrating touch of every atom of the whole existence". [11; p-15]

Sufism is indeed characterized by a special perception of the surrounding world as a manifestation of the sacred. The Sufi attitude towards the sacred is based on the awareness of its uniqueness and its opposition to the ordinary, everyday world. For example, Sheikh Nazim Al-Hakani presents a rather radical interpretation and understanding of Sufism and the practices of the Naqshbandi order. His statement that the order takes away all worldly things from the disciples and deprives them of everything, leaving them with "nothing", can be understood as a paradoxical formulation aimed at emphasizing liberation from worldly dependence and a focus on the spiritual. In the context of the overall mission of the order, this statement can be interpreted as a call for concentration on mystical contemplation, liberation from material dependence and deep immersion in spiritual practices. [6; p-63]

The phenomenological approach allows for a deeper exploration of religious experience and an understanding of its impact on a person, which makes it extremely valuable in the context of Sufism and its worldview.

Research results. The initial principles of the phenomenology of Sufism reflect important aspects of its philosophy. For Sufis, the world appears as phenomenal, as a manifestation of the sacred, which cannot be described and understood using ordinary words or rational thinking. Metaphorical and allegorical description of a holy object plays an important role in Sufi culture, since it allows one to approach the secrets of the sacred, to express its unattainability and transcendence, which cannot be conveyed by direct verbal formulations. This approach reflects the deep respect for mystery and the inexplicable that is inherent in the Sufi tradition and contributes to the development of mystical contemplation and spiritual depth.

Sufi adepts in the West may indeed emphasize the existential experience of their interaction with religious experience. They can pay attention to how religious experience encounters human existence and how it affects the existential aspects of the personality. As a result of such interaction, an experience of reverent surprise arises, which can be considered as a special sensory-intellectual reaction to an encounter with the numinous and transcendental.

This approach to the study of religious consciousness was developed by Western researchers M. Hayler, R. Otto, M. Eliade. For phenomenological research, it is important to study the method of interaction with a sacred object and determine the scope of its manifestation. Considering a relationship to God that can occur outside of religious experience, but does not cause existential fear and wonder, can be interpreted as a lack of true perception of the numinous. This approach allows us to better understand the inner world of a believer and his relationship to sacred symbols and rituals. [7.12]

Sufism, spreading in the West, can serve as a bridge between different cultural and religious communities, and the phenomenological approach stimulates the inclusion of mystical concepts in dialogue, contributes to understanding the inner world of believers and building harmonious intercultural relations. Thus, the phenomenology of Sufism can be seen as a response to spiritual and cultural challenges, stimulating the process of intercultural dialogue, mutual understanding and reconciliation.

Conclusion. Sufi phenomenology can be perceived as a kind of synthesis of various factors. During the spread of Sufism in the West, Sufi teaching integrated and transformed the basic concepts and ideas of this religion under the influence of secular civil society. We believe that in this context, the Sufi approach to sacred objects and phenomena can be seen as a generalization and reinterpretation of Islamic and secular Western symbolism, mythology and concepts, as well as the result of the influence of cultural values and traditions on the formation of spiritual practices. All this creates a unique identity for the Sufi tradition in the West, which includes both the universal principles of Islam and elements of mysticism and folk religious practice. [2; p-27].

Thus, the phenomenological approach can be seen as a key component in understanding the dynamic spread of Sufism in the West and its transformation. The development of this methodological approach in scientific research on the history of modern Western Sufism more clearly reveals the strategies of tolerance in the context of the new cultural conditions of secular civil Western European and American societies. The phenomenological approach reveals the ability of Sufism to successfully adapt and intercultural interaction. Ultimately, Sufism can serve as a bridge between different cultures.

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