

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](https://doi.org/10.1177/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 10 Volume: 90

Published: 30.10.2020 <http://T-Science.org>

QR – Issue



QR – Article



N.G. Nizametdinov
International Islamic Academy of Uzbekistan
Prof.
n.nizometdinov@iiu.uz

THE SPIRITUAL AND PRACTICAL SIMILAR POINTS OF YOGA AND SUFISM

Abstract: The main aim of choosing of the very subject about the “similar points of world religions” is connected with the view-point given below in article regarding the struggle against the wide spread terrorism throughout the world. In this condition, as we think, the present article may explain to the readers such a logical truth, that in spite of variety of races, nations and religions peoples are not strange to one another. Because, according to Veda’s speech: «*Vasudhaiva kutumbakan* – The hole world is one family». The same idea can be seen also in *Holy Quran* in the form of community: “كَانَ النَّاسُ أُمَّةً وَاحِدَةً – Mankind were one community”. Here should be taken into consideration also, that the below mentioned “special steps” of Yoga and Sufism may give certain knowledge about the religious-philosophical would-outlook of the both teachings. Moreover, on the basis of presented information in case of interest one can try to make as theoretical as well as practical exercises of Yoga or Sufism in the field of meditation.

Key words: Al-a’lam, Al-mukhtasar, aticukh, maqaman, javkhar, dharana, zuhd, farq, sabr, solik, zubdat, goon.

Language: English

Citation: Nizametdinov, N. G. (2020). The spiritual and practical similar points of Yoga and Sufism. *ISJ Theoretical & Applied Science*, 10 (90), 386-388.

Soi: <http://s-o-i.org/1.1/TAS-10-90-66> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.10.90.66>

Scopus ASCC: 1212.

Introduction

It’s known that in order to bring to light the similar points of any two different religious teachings, it would be logical to remind the following point of view of a sufist Mansur Khallaj related with the main principle of comparative study of re-ligions:

“*All religions are different twigs of the same Tree*”. Because our pragmatic analysis also concern to the conglomerate of the “Two twigs” situated for the first sight so far from each other as Yoga and Sufism.

Actually, Indian philosophic thought is so ancient and at the same time so modern, that it comprehends by its logical round all periods – past, present and future of the world i.e. from its creation up to the end. And this process according to the interpretation of Hinduism having reached its last point reverts back to the initial position and starts again. It means, the creative activity of God is like Him-self constant and forever. Therefore the rebirth conception of the very religion is explained in accordance with the law of eternity of the life

circulation, where everybody is a particle of Gad’s first creation Brahma.

It should be noted, that there is similar understanding in Sufism regarding the essence of Brahma. As a proof of above mentioned we can quote the following lines from “*Zubdat ul-khaqiq* – The cream of Truth” written by Azizuddin Nasafiy: “*The first of all God created Jawkhar – “Rukhi-avval” (Initial soul) [3:5p.]*.”

Further Hinduism confirms, that entering of immortal soul from the one into another body together with the new form and nature with lucky or unlucky fate, depends on how one completed his life duties in the former birth according to the responsibility of belonged caste. In other words, in every next birth man or woman can be rewarded or punished due to activities during the lifetime.

The idea of “reward” in Hinduism being a promotion in cast or in other fields of the life, even can be also a freedom from the rebirth for further joining with Brahma. As for Sufism, the very explanation is

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

concreted more clearly: “If the soul becomes perfect in quality, after the separation it returns to the world of invisible Mind” [3:5p].

In Hinduism in case of “last punishment” man with his sins may fall down to the lower stage of the birth by losing human rase and entering into the body of animals. In this concern shree Krishna said:

“When the man has a new garment he naturally throws the old one and abso-lutely the same happens with the soul during the death. O, lovely son of Koonty, man, who are born again and again con not come near to Me and at the end they obtain the lover form of life [1:112p].

From this precept is clear, that demons in each birth as a seed of their heredity, unless entered into the body of animals constantly fall dawn and dawn. Conse-quently, peoples should live precisely according to religion in order to be free from the next entering into another body – from the continuation of births.

In fact, the incarnation of soul in different forms of existence can be observed in Sufism also:

“He who did not trust in God, recognize the Prophet and follow saints can not be man even in spite of his outside shape. And there is no way for animals in the world of Truth – the upper destination of pure peoples”.

Generally the immortal soul as a particle of the supper Soul is available every-where in spite of time or place like salt in the see water, where even a drop is salty. In accordance with this presence, as in “Bhagavad-Gita” has been noted, that “*Every body is a small Ishvar – god*”. Or as Ibn Arabi described: “*Every one as is small space like “Al-a’lam” and “Al-mukhtasar” (small world), who reflects God’s symbol and qualities*”[5:12p].

In this case we can face with such a question: “If so, haw it can happen, that man becomes sinful?” The answer to this question in Hinduism is arqued by life conditions: “*Man lives under the influence of low “goon” – qualities surrounded by attractions. As a rule, all negatives of the man is the result of not recognizing of God and these circumstances make him to be under the impression of low “goons” which constantly draw the mind to obey to the needs of body. Even-tually, when the mind starts to obey the unlimited desires of low qualities, it falls a victim to illusions of the material world named “Maya”.*

In Hinduism the process of achieving the divine qualities is considered through the whole life struggle against the low “goons” and victory over them. If man could be successful to save himself from “Maya”, he will be free from sins and have chance to live in the consciousness of Krishna. For this aim Yogi must follow “eight steps” of purity and perfection by constant training. They are:

1. **Yama** – self control.

2. **Niyama** – completion of activities allowed by religion only.

3. **Asana** – physical perfection.

4. **Pranayama** – regulation of breathing and being imperceptible in activities.

5. **Pratyahara** – control of mind and sense.

6. **Dharana** – concentration of mind – meditation.

7. **Dhayana** – brightening of soul.

8. **Smadhi** – peace in transcendental condition.

After the mastering of perfection Yogi will be able to know himself completely and feel pure sensation. He will enjoy the happiness of world of perfect feelings. Now having been sure that he already “stands on his foots” in this position and no think can make Yogi to worry because of his readiness for all unwanted cir-cumstances. The same power will help him to break the material ties with the world and feel himself from the shackles of “*Maya*” and to reach the divine grand of “*Atisukh* – over happiness as well as “*Khal*” in Sufism.

As per perfection of soul there nine stages of “Maqamat– stages” for Solic – purple in Sufism. They are:”

1. **Tavba** – the throwing all bad habits and improving perfect qualities.

2. **Vara** – the locking of tongue, eye and ear from actions prohibited by religion.

3. **Zuhd** – the continuation of **Vara** including diet for not allowed foods, drinks and renouncement from sense of material property.

4. **Faqr** – the consideration of himself less than a particle and belonging to God as His property.

5. **Sabr** – the living with patience and control of temptations.

6. **Khaf** – the condition when soul is in doubt or under the impression of Evil.

7. **Rajo** – the hopefulness and freedom from hesitations what makes soul more near to God.

8. **Tawakkal** – leaning upon God in all situations in spite of whatever happens.

9. **Rizo** – the pure soul comes out from the influence of material world and enters into God’s agreement.

So in the last stage of study Yogi and Solik will not have any objection on the destiny given by God and become free from angry, worry, fear, offence and so on.

If to describe this condition in one sentence – Yogi and Solic thanks to the God will be ready to bear all kind of difficults and problems.

And now we will try briefly to explain the “Atisukh” of Yoga together with “Khal” condition of Sufism. According to the view-point of Yogi and sufies “Atisukh” or “Khal” comes not only after the completion of “step by step” study, it may come at once, making the soul shineful under the pure shower of rays. So, after the testing once in a life the divine rays lasted for a moment, Yogi and Solik try to feel the very pleasant instant every time. Besides all above

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

mentioned, there are additional points also, which once again confirm the availability of certain similar points between Yoga and Sufism:

1. Yogi in the result of "Atisukh" may be honored with the "Ras – divine juice". Regarding this special "honor" Sufism says, that sometimes Solik completely forgets himself like "Sukr – "dead drunk" by "Shrab-i antakhur" – like pure wine.

2. The divine rays may decrease or disappear unless soul will be absolutely free from all negatives. And during this process the "vacuum" of decreased or disappeared divine rays are filled with the feeling of proud that soul is going more and more to be near to God.

3. Inspiration in the fields of creation, when Yogi or Solik stays along with God.

4. *Dharana* (Yoga) and *Muraqaba* (Sufism) as meditation in both teachings means concentration of mind on God.

5. In the longest way of reaching of final aim in both teachings is needed the guidance of teacher – *Guru* or *Peer*.

6. "*Bhagavad-Gita*" notes: "*Who turned into inside of himself,... he realized God*".

7. "*Khadis-I shareef*" notes: "*Who realized himself, he realized God*".

At the end the only question to which we have to answer is: Why and by what reason so called similar points of the world religions should be studied?

To our mind, as above said, in the condition of struggle against the terrorism the comparative study of the religious doctrines undoubtedly will help to realize once again the divine Truth, that God is One and charitable for all races, nations, who have different religions. By the way, the factor of variety is one of reflection of the beauty of God's will and might.

References:

1. (1984). "*Bhagavad-Gita as it is*". *Bhaktivedanta Book Trust*. Moscow.
2. (1991). "*Khadis-I sharif*". Tashkent.
3. Nasafiy, A. (1996). "*Zubdat-ul khaqayiq*". Tashkent.
4. Nizametdinov, N.G. (2001). *Study of Kabir's poetry in Uzbekistan*. (Asiatic society). Kalcutta, India.
5. Bertels, E. (1965). *Sufistic Literature*. Moscow.
6. (1989). *Sufism in the contest of the muslim culture*. Moscow.
7. Nizametdinov, N. (2018). *Istorija turkskoga jazyka i literatury vremen pravlenija baburidov*.
8. Nizametdinov, N. (2019). "The short history of turkic literature of India during the ruling of Baburids (xvi - xviii centuries)," *The Light of Islam*: Vol. 2019 : Iss. 3 , Article 15.
9. Nizomiddinov, N. G. (n.d.). *Istorija turkojazychnoj literatury Indii vremen pravlenija Baburidov (XVI-XIII vv.)*.
10. Nizametdinov, N. G. (2019). The short history of indian turkic language and literature. *Theoretical & Applied Science*, (12), 644-647.