

The Theoretical and Scholarly Interpretation of Sufi Sources in Abdurrahman Güzel's Research

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Abstract. This article examines Abdurrahman Güzel's scholarly interpretation of the origins, primary sources, and conceptual boundaries of Sufism. It addresses a recurrent methodological problem in comparative scholarship: external similarities between Sufi practices and other religious or mystical traditions are often taken as evidence of common origin or conceptual identity. The study aims to systematize Güzel's source-based approach and to assess its methodological significance for research on Sufi thought and religious-mystical literature. A qualitative, interpretive design combines descriptive, source-critical, comparative-typological, and conceptual analysis. The principal corpus is Güzel's *Yeni Bir Disiplin Dini-Tasavvufi Türk Edebiyatı* (2025), supplemented by Fariduddin Attar's *Tazkirat ul-avliyo* for the ethical dimension of sainthood and service. The analysis shows that Güzel consistently locates the foundations of Sufism in the Qur'an and the Sunnah and distinguishes the tradition from philosophical mysticism, Christian monasticism, Indian mystical models, Kabbalah, and certain Iranian mystical tendencies. His interpretation further links *sayr al-sulūk*, *fanā*, *baqā*, ethical action, and service in a single developmental model in which spiritual perfection culminates not in withdrawal but in a responsible return to communal life. The study reconstructs these propositions as a two-tier analytical model (epistemic and practical) and derives a three-level test that separates observable similarity, historical interaction, and doctrinal identity. The value of Güzel's framework lies in its insistence on terminological precision, source hierarchy, and conceptual differentiation; however, his classifications should be read as a particular scholarly position rather than a final taxonomy of Sufi history. The resulting framework offers a transferable procedure for Uzbek Sufi studies and for comparative research on religious-mystical literature.

Keywords: Sufism, Source Criticism, Religious-Mystical Literature, Conceptual Differentiation, Spiritual Ethics

1 Introduction

Sufism occupies a complex position at the intersection of Islamic spirituality, ethics, religious practice, and literary culture [1]–[3]. Its historical vocabulary includes concepts and practices that may appear, at a descriptive level, comparable to forms of asceticism and mystical experience found in other intellectual and religious traditions. Such comparison can be productive, but it also creates a methodological risk. Similarities in seclusion, spiritual discipline, remembrance, self-denial, or metaphysical reflection do not in themselves establish a shared doctrinal foundation, historical origin, or epistemological structure. A rigorous study of Sufism therefore requires not only comparison but also careful attention to the hierarchy of sources, the semantic history of terms, and the doctrinal context in which particular concepts function.

Abdurrahman Güzel's scholarship addresses this problem through a source-centered and conceptually differentiating approach. Rather than treating Sufism as an undifferentiated form of universal mysticism, Güzel interprets it primarily within the revealed and ethical framework of Islam. His account emphasizes the Qur'an and the Sunnah as foundational sources and questions explanatory models that reduce Sufism to a derivative of Platonism, Alexandrian philosophy, Christian monasticism, Indian mysticism, Kabbalah, or Iranian mystical currents [4, p. 87]. The importance of this position lies not simply in defending a particular genealogy of Sufism but in establishing methodological criteria for distinguishing resemblance from identity.

Güzel's observations on the sources of Sufism, on the boundaries between Sufism and other mystical traditions, and on the relationship between spiritual perfection and social action are closely related, yet they are usually encountered as separate propositions. What remains insufficiently systematized is the internal logic that connects them into a coherent methodological model. In particular, the transition from source criticism to ethical interpretation, that is, from the Qur'an and the Sunnah as epistemic foundations to *fanā*, *baqā*, action, and service as practical consequences, requires explicit conceptual reconstruction. The research gap, therefore, is not an absence of general writing on Sufism but the lack of a systematic account of how Güzel's source hierarchy, his differentiation of Sufism from other mystical traditions, and his view of spiritual perfection as socially responsible action fit together.

The novelty of the present study lies in reading Güzel's arguments as an integrated analytical framework rather than as a series of isolated definitions. The study reconstructs the sequence *source hierarchy* → *conceptual differentiation* → *spiritual discipline* → *fanā and baqā* → *return to social life* → *ethical service*, and it evaluates the methodological usefulness and limitations of this sequence for Uzbek Sufi studies. This approach also avoids presenting Güzel's classifications as uncontested or universally accepted conclusions.

The aim of this study is to systematize Abdurrahman Güzel's views on the sources and conceptual boundaries of Sufism and to evaluate their methodological significance for contemporary research on Sufi and religious-mystical literature. Three research questions (RQs) guide the analysis:

RQ1: Which source-critical criteria structure Güzel's distinction between Sufism and other mystical or ascetic traditions?

RQ2: How are *fanā*, *baqā*, *sayr al-sulūk*, action, and service connected within his model of spiritual formation?

RQ3: What methodological opportunities and limitations does this framework present for Uzbek Sufi studies?

The remainder of the article is organized as follows. Section 2 situates Güzel's position within the broader debate on the origins of Sufism. Section 3 describes the corpus and the analytical procedure. Section 4 examines, in turn, the boundary between Sufism and philosophical mysticism, the Qur'an and the Sunnah as source criteria, the distinction between monastic withdrawal and Islamic ascetic discipline, the treatment of Iranian mystical tendencies, and the movement from individual spiritual experience to social responsibility, before synthesizing the contribution and limits of the framework. Section 5 concludes and identifies directions for further comparative research.

2 Literature Review and Conceptual Background

The question of where Sufism comes from has shaped modern scholarship since its beginnings. Early European scholarship frequently explained Sufism through external influences, including Neoplatonism, Christian asceticism, Indian thought, and Persian religious culture. R. A. Nicholson's historical inquiry is representative: while recognizing Islamic elements, it weighed a wide range of non-Islamic factors in the development of Sufism [5]. A. J. Arberry's survey similarly placed early Sufi asceticism in dialogue with its religious environment [6]. In contrast, Louis Massignon argued, on the basis of the technical vocabulary of early mystics, that the primary matrix of Sufi terminology was the Qur'an and its recitation and meditation [7]. Subsequent syntheses have generally treated Sufism as an Islamic tradition that developed in interaction with, but not as a derivative of, neighboring traditions [1], [2], [8].

Within this debate, Güzel's framework belongs to the source-centered line of interpretation. One cluster of the debate concerns genealogy and conceptual identity. Comparative scholarship may observe analogous forms of ascetic discipline, seclusion, inward experience, or metaphysical reflection across religious traditions; Güzel argues that such analogies should not automatically be converted into claims of derivation. His position therefore privileges source criticism and doctrinal context over resemblance. The limitation of this approach is equally important: a source-centered classification can clarify internal normativity, but it does not by itself resolve every historical question about contact, transmission, or hybridization.

A second cluster concerns the boundaries of the Sufi tradition itself, especially in relation to antinomian dervish movements. A. T. Karamustafa's study of the Qalandars and related groups demonstrates that "renunciation through deviance" constituted a distinct current in the later medieval period, whose relationship to mainstream Sufism was contested by contemporaries and remains complex for historians [9]. For the Turkic context, Fuad Köprülü's work on early Turkish mystics, particularly Ahmad Yasawi and his legacy, remains a foundational reference for tracing how Sufi ideas were transmitted into Turkic literary culture [10]. These studies supply the historical background against which Güzel's classificatory claims, discussed in Section 4.4, can be evaluated.

A third cluster concerns the relationship between spirituality and social life. Classical Sufi manuals define *fanā* and *baqā* as complementary states rather than as an end point of withdrawal [11], and Güzel's interpretation places ethical return, service, and action at the center of spiritual maturation. Attar's hagiographical narrative concerning Abulhasan Nuri illustrates an ethical ideal in which spiritual distinction is associated with compassion and self-sacrifice [12, p. 365]. The two principal sources of this study are not methodologically equivalent: Güzel

offers a modern scholarly argument, whereas Attar provides a classical narrative representation of Sufi virtue. Treating these source types separately prevents hagiographical exemplification from being mistaken for historical demonstration.

This review does not claim to be a systematic survey of the entire field of Sufi studies. Its purpose is to situate Güzel's position within the main lines of debate and to define the specific analytical problem addressed in this article: how a source-centered definition of Sufism connects to a practical theory of ethical formation.

3 Materials and Methods

This study adopts a qualitative, interpretive research design. Its primary material is Abdurrahman Güzel's *Yeni Bir Disiplin Dini-Tasavvufi Türk Edebiyatı* [4], particularly the passages in which the author discusses the origins of Sufism, its relation to other mystical traditions, and the practical meaning of spiritual perfection. Fariduddin Attar's *Tazkirat ul-avliyo* [12] is used in a limited supporting role for the discussion of ethical self-sacrifice and service. Secondary literature on the history of Sufism (Section 2) is used only to contextualize, not to substitute for, the analysis of the primary corpus.

Four complementary methods are employed. First, descriptive analysis reconstructs Güzel's principal claims without treating them as universally binding definitions. Second, source-critical analysis identifies the hierarchy of authorities within his argument, especially the role assigned to the Qur'an and the Sunnah. Third, comparative-typological analysis clarifies how Güzel distinguishes Sufism from philosophical mysticism, Christian monasticism, Kabbalah, Indian mystical models, and certain Iranian tendencies. Fourth, conceptual analysis traces the relations among *sayr al-sulūk*, *fanā*, *baqā*, action, and service.

These methods are applied in three analytical stages, summarized in Table 1. Relevant propositions are first coded according to whether they concern source, doctrine, or practice. They are then compared in order to identify the criteria by which conceptual boundaries are drawn. Finally, these criteria are reconstructed as an integrated model and assessed for their potential application to Uzbek Sufi studies.

Table 1. Analytical procedure of the study

Stage	Method(s)	Guiding question	Output
1. Coding	Descriptive and source-critical analysis	Does a proposition concern source, doctrine, or practice?	Propositions grouped into three categories
2. Comparison	Comparative-typological analysis	By what criterion does Güzel separate Sufism from a comparator tradition?	Inventory of boundary criteria (Table 2)
3. Reconstruction	Conceptual analysis	How do the criteria connect source hierarchy to ethical practice?	Integrated two-tier model and assessment of its limits

The study does not claim to provide a comprehensive history of Sufism or of the traditions with which Güzel compares it. Its scope is limited to the internal coherence, methodological implications, and interpretive limits of Güzel's scholarly conception. This limitation is important for the validity of the analysis. Because the principal corpus centers on one contemporary scholar and a small number of supporting texts, the conclusions concern the structure of Güzel's approach rather than the entire field of Sufi studies. Accordingly, contested classifications are reported as Güzel's scholarly position and are not converted into universal historical judgments.

4 Results and Discussion

4.1 Sufism and Philosophical Mysticism: Establishing a Conceptual Boundary

Güzel treats terminological precision as a prerequisite for the study of Sufism. In his account, the presence of inward experience, ascetic discipline, or metaphysical contemplation in different civilizations does not make those traditions conceptually identical. Christian monasticism, Jewish Kabbalah, philosophical traditions of *sophia*, and Islamic Sufism are therefore approached as historically and doctrinally differentiated phenomena [4, p. 87]. The decisive criterion is not superficial similarity but the epistemological and ethical framework within which spiritual experience acquires meaning. Table 2 summarizes the boundaries Güzel draws and the criterion he applies in each case.

Table 2. Conceptual boundaries drawn by Güzel between Sufism and comparator traditions

Comparator tradition	Point of apparent similarity	Güzel's distinguishing criterion	Source
Philosophical mysticism (Platonic, Alexandrian, <i>sophia</i>)	Contemplation; metaphysics of unity; emanation	Divine will and <i>tawhīd</i> govern Sufi metaphysics; emanationist concepts cannot be imported without examining their theological presuppositions	[4, p. 87]
Christian monasticism	Seclusion; renunciation; ascetic discipline	<i>Zuhd</i> regulates attachment rather than prescribing permanent withdrawal; Qur'anic attitude toward monasticism	[4, p. 89]
Indian mystical models	Meditative technique; dissolution of the self	Analogy of practice is not evidence of derivation	[4, p. 87]
Kabbalah	Esoteric hermeneutics; symbolic cosmology	Different revelatory and doctrinal framework	[4, p. 87]
Iranian <i>rindlik</i> and <i>qalandarlik</i>	Shared poetic motifs; antinomian imagery	Measured against Qur'an- and Sunnah-based normative foundations of the Sufi path	[4, p. 89]

The distinction becomes particularly visible in questions concerning divine will, transcendence, and the origin of existence. Güzel's argument implies that concepts resembling emanationist or metaphysical models cannot simply be transferred into a Sufi framework without examining their theological presuppositions. In Islamic Sufi thought, as he presents it, divine will and *tawhīd* remain the governing criteria. Consequently, lexical or structural resemblance does not demonstrate ontological identity.

The methodological implication is significant. Comparative analysis should begin by separating three levels that are often conflated: observable similarity, historical interaction, and doctrinal identity (Table 3). Güzel's approach is strongest at the third level because it insists that conceptual equivalence must be demonstrated through sources and theological structure rather than assumed from analogous practices. This explains why he resists defining Sufism merely as an Islamic version of a universal philosophical mysticism.

Table 3. Three levels of comparative claims derived from Güzel's approach

Level of claim	Guiding question	Admissible evidence	Typical inferential error
Observable similarity	Do two traditions display comparable practices, images, or terms?	Textual, ritual, or iconographic description	Treating resemblance as proof of common origin
Historical interaction	Is there demonstrable contact or transmission?	Dated texts, chains of transmission, institutional and geographic evidence	Inferring transmission from similarity alone
Doctrinal identity	Do the concepts function identically within their theological structures?	Analysis of source hierarchy, theological premises, and semantic history	Equating concepts that share a name or form but differ in premises

4.2 The Qur'an and the Sunnah as Source-Critical Criteria

The central proposition in Güzel's conception is that the primary foundations of Sufism are to be sought in the Qur'an and the Sunnah. This is not only a theological claim but also a methodological rule concerning the order in which evidence should be evaluated. Historical parallels and comparative materials may be relevant, but they should not displace the internal sources through which a tradition defines its own ethical and spiritual vocabulary. In this respect, Güzel's position converges with Massignon's lexical argument that early Sufi terminology developed primarily out of Qur'anic meditation [7].

Güzel applies this criterion when discussing the relationship between Christian and Islamic forms of asceticism. Shared affiliation with traditions of revelation may account for certain ethical similarities, but it does not justify equating the later institution of monasticism with Islamic *zuhd*. In his discussion, Qur'anic attitudes toward monasticism become part of the evidential basis for this distinction [4, p. 89]; the verse most frequently cited in this context describes monasticism (*rahbāniyya*) as an institution that its adherents "invented" and that was not prescribed for them [13]. *Zuhd* is therefore interpreted not as an absolute rejection of worldly life but as the regulation of attachment, the discipline of the self, and the intensification of moral responsibility.

For Uzbek Sufi studies, this hierarchy suggests a practical research sequence, shown in Fig. 1. Primary religious sources should be distinguished from internal Sufi textual traditions, and both should in turn be distinguished from later historical and modern scholarly interpretations. Such sequencing does not eliminate

comparison; rather, it makes comparison more controlled by clarifying which type of evidence supports which type of claim.

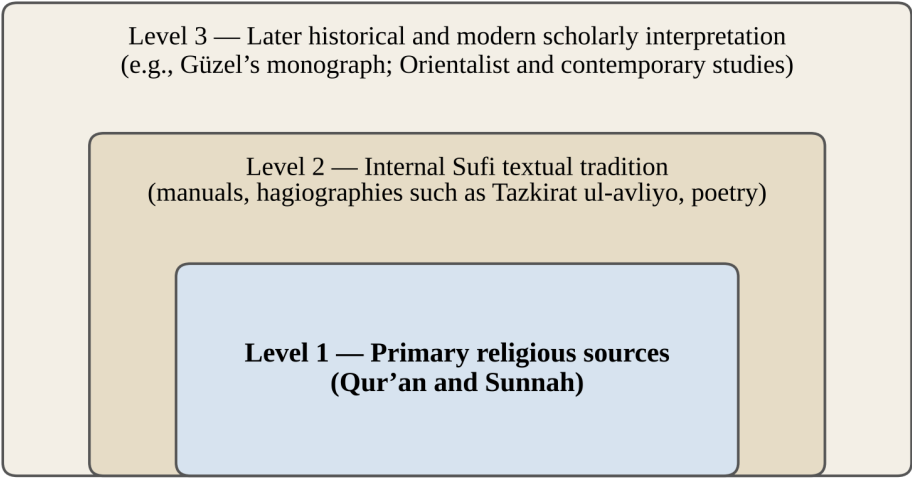


Fig. 1. Layered hierarchy of evidence implied by Güzel's source-critical approach

4.3 Monastic Withdrawal, Zuhd, and Social Participation

Güzel identifies the attitude toward ordinary life and society as a major point of distinction between Sufism and certain historical forms of monasticism. Where spiritual proximity may be sought through permanent withdrawal from social life, the Sufi path, in his account, unfolds through moral responsibility, discipline, and relations with other human beings. Seclusion and retreat may occur, but they function as stages or techniques of spiritual education rather than as the final social form of religious life.

This interpretation makes it possible to reconstruct a developmental sequence: *sayr al-sulūk* → *fanā* → *baqā* → return to life → service → responsible action. *Fanā* is not treated as the termination of the spiritual path. Instead, the discipline of the self is followed by *baqā*, in which spiritual maturity acquires a renewed ethical orientation. The return to society is therefore not a reversal of spiritual experience but one of its consequences. Fig. 2 integrates this practical sequence with the epistemic criteria discussed in Sections 4.1 and 4.2.

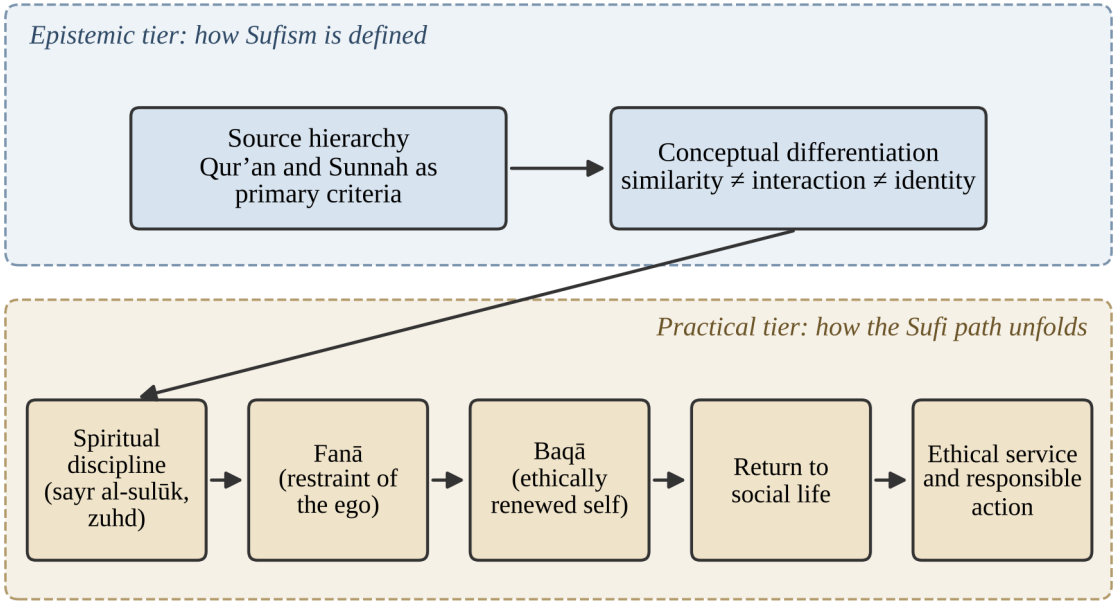


Fig. 2. Two-tier reconstruction of Güzel's framework: epistemic criteria and the practical path of spiritual formation

This reading gives Güzel's conception a distinctly practical dimension. Turning away from the world is redefined as liberation from uncontrolled attachment rather than as a rejection of human relationships or social duties. The significance of spiritual discipline is measured, at least in part, by the capacity to convert inner transformation into ethical conduct.

4.4 The Problem of "Iranian Mysticism," Rindlik, and Qalandarlik

One of the more debatable aspects of Güzel's classification concerns certain forms of *rindlik* and *qalandarlik* that developed in Iranian cultural environments. He cautions against placing all such phenomena under the single category of Sufism and measures them against what he regards as the Qur'an- and Sunnah-based normative foundations of the Sufi path [4, p. 89].

This claim requires analytical caution. The historical relations among *qalandarlik*, *rindlik*, and Sufi traditions varied across periods and regions and cannot be reduced to a single stable taxonomy. Historical research shows that antinomian dervish groups were neither uniformly Iranian nor entirely external to Sufi institutions, and that their status was contested by Sufis themselves [9]. The present study therefore treats Güzel's distinction as a classificatory strategy rather than as a definitive history of these movements. Its methodological value lies in the warning against inferring common origin from shared poetic motifs, ritual forms, or vocabulary.

The broader contribution of this argument is thus procedural rather than taxonomic. A researcher should ask whether a similarity is textual, ritual, ethical, institutional, doctrinal, or historical, and should avoid allowing evidence at one level to settle questions at another (Table 3). This principle can be applied well beyond the specific case of Iranian cultural traditions.

4.5 Fanā and Baqā: From Individual Transformation to Ethical Service

The humanistic and social dimension of Güzel's model is especially clear in the relationship between *fanā* and *baqā*. *Fanā* restrains the claims of the ego, but spiritual experience does not end in private inward satisfaction. *Baqā* marks a reorientation in which the seeker returns to human relationships with an intensified sense of responsibility. This reading is consistent with classical Sufi definitions, in which the passing away of blameworthy qualities is paired with the subsistence of praiseworthy ones [11]. The perception of unity is thus linked to an ethical attitude toward multiplicity: awareness of *tawhīd* is expected to transform conduct toward created beings.

The supporting narrative in Fariduddin Attar's *Tazkirat ul-avliyo* presents Abulhasan Nuri as willing to sacrifice himself for the salvation of others [12, p. 365]. Within the argument of this article, the importance of this narrative is not that a hagiographical episode can serve as direct historical proof but that it exemplifies an ethical ideal in which sainthood is associated with compassion and self-giving rather than with private spiritual privilege.

This distinction between evidential function and ethical illustration is important for academic analysis. Hagiographical material should not be treated in the same way as doctrinal or historical evidence. Used carefully, however, it can reveal the moral imagination through which Sufi virtues are narrated. Güzel's broader principle of returning "from the Creator to the people" can therefore be read as a bridge between spiritual anthropology and social ethics.

4.6 Faith, Action, and the Practical Character of Sufi Formation

Action is another key category in Güzel's interpretation. The relationship between faith and action provides a framework for understanding Sufi perfection as embodied practice rather than abstract knowledge. Action here is broader than ritual performance: it includes purposeful, responsible, and constructive conduct. Knowledge of spiritual or metaphysical realities acquires ethical value when it informs human formation and socially responsible behavior [4, p. 92].

This aspect of the model also has potential relevance to education, although any pedagogical application requires methodological restraint. Categories such as self-discipline, patience, responsibility, work, service, compassion, and self-control may be examined as resources of moral thought. Yet historical Sufi concepts should not be transferred directly into contemporary pedagogy without contextual interpretation. Their educational relevance depends on critical mediation rather than simple reproduction.

The result is a model in which doctrine, spiritual exercise, and ethics remain interconnected. The source-based definition of Sufism determines the conceptual boundaries of the tradition; spiritual discipline reshapes the self; and the transformed self is expected to act responsibly. This internal sequence explains why Güzel's approach can be reduced neither to doctrinal apologetics nor to a purely mystical psychology.

4.7 Methodological Contribution and Limits of Güzel's Framework

The analysis identifies six interconnected features of Güzel's approach. He (1) distinguishes Sufism from philosophical mysticism; (2) refuses to treat external similarities with Christian monasticism, Indian mystical models, and Kabbalah as proof of a common source; (3) differentiates certain historical forms of *rindlik* and *qalandarlik* from normative Sufism; (4) places the Qur'an and the Sunnah at the foundation of Sufi thought; (5) interprets spiritual formation through prophetic ethics, *zuhd*, remembrance, love, and discipline of the self; and (6) treats *fanā* as a stage that continues through *baqā*, service, and social responsibility.

The theoretical contribution of this framework is its integration of source, concept, and practice. Sufism is presented neither as an abstract metaphysical system nor merely as an institutional history of orders. Its sources, ethical purpose, and practical outcome are connected within a single interpretive structure (Fig. 2). For researchers, this structure provides a set of questions that can be applied comparatively: What counts as a primary source? Which concepts are internally normative? What kind of similarity is being claimed? At what level can historical influence be demonstrated? How does spiritual experience translate into ethical action?

At the same time, the framework has clear limits. Its classifications emerge from a particular scholarly perspective and require testing against broader historical and comparative corpora. Especially in relation to "Turkish Sufism," *qalandarlik*, *rindlik*, and cross-cultural intellectual exchange, wider evidence may complicate categorical distinctions [9], [10]. Recognizing this limitation strengthens rather than weakens the analysis because it prevents a methodological proposal from being mistaken for a final historical taxonomy. Table 4 summarizes how the findings answer the three research questions.

Table 4. Summary of findings by research question

RQ	Principal finding	Qualification
RQ1	Güzel's primary criterion is source hierarchy (Qur'an and Sunnah) combined with doctrinal differentiation; resemblance is not accepted as evidence of derivation.	Clarifies internal normativity but does not by itself settle questions of historical contact or transmission.
RQ2	<i>Sayr al-sulūk</i> , <i>fanā</i> , and <i>baqā</i> form a developmental path that culminates in return to social life, service, and responsible action.	Hagiographical sources illustrate this ideal but do not constitute historical proof.
RQ3	The framework provides a transferable procedure for separating primary sources, internal tradition, and later interpretation, and for distinguishing levels of comparative claims.	Classifications, especially of <i>qalandarlik</i> and <i>rindlik</i> , must be tested against a wider comparative corpus.

The principal limitation of the present study is its restricted corpus. It reconstructs one scholar's conceptual framework and therefore cannot establish a comprehensive genealogy of Sufism or a definitive taxonomy of all the mystical and ascetic movements discussed. A second limitation concerns the asymmetry of source types: a modern scholarly monograph and a classical hagiographical text perform different evidential functions. Finally, the article does not test Güzel's categories against a large comparative corpus of Persian, Arabic, Turkish, and Uzbek texts. The findings should therefore be understood as a methodological reconstruction whose broader applicability requires further comparative verification.

4.8 Theoretical and Practical Implications

Theoretically, the analysis suggests that the study of Sufi literature benefits from treating textual resemblance, historical interaction, and doctrinal identity as separate analytical questions. This distinction helps prevent a poetic image, ritual analogy, or shared ascetic practice from being treated as sufficient evidence of common intellectual origin. In literary studies, the same principle encourages researchers to interpret symbols such as love, separation, union, wine, intoxication, journey, guide, and lover in relation both to their aesthetic function and to the religious-ethical vocabulary of the Sufi tradition.

Practically, Güzel's model can inform the design of source-based analyses of Uzbek classical literature. Concepts such as repentance, patience, trust in God, contentment, remembrance, discipline of the self, and service may be examined through a layered procedure: their textual function in a literary work, their meaning within Sufi discourse, and their relation to primary religious sources should be considered separately before an integrated interpretation is proposed (Fig. 1). Such a procedure can strengthen methodological transparency in both research and teaching.

5 Conclusion

This study has reconstructed Abdurrahman Güzel's interpretation of Sufi sources as an integrated methodological framework. The analysis indicates that the Qur'an and the Sunnah function in his scholarship as the principal criteria for defining the epistemological and ethical foundations of Sufism. On this basis, he distinguishes Sufism from philosophical mysticism, monastic withdrawal, Kabbalah, Indian mystical models, and certain Iranian mystical tendencies without assuming that external resemblance establishes common origin or conceptual identity.

The study further shows that Güzel's account links source criticism with a practical theory of spiritual formation. *Sayr al-sulūk*, *fanā*, and *baqā* form part of a process that culminates in a return to social life, service, and responsible action. Spiritual perfection is therefore interpreted not as permanent separation from society but as a transformation of the self that enables ethically accountable participation in human life.

The originality of the present analysis lies in making explicit the internal sequence that connects Güzel's separate arguments, namely source hierarchy, conceptual differentiation, spiritual discipline, and social ethics, and in deriving from it a three-level test for comparative claims. For Uzbek Sufi studies, this sequence offers a methodological template for distinguishing primary sources, internal tradition, and later scholarly interpretation while maintaining a critical comparative perspective.

The conclusions remain bounded by the corpus examined. Güzel's classifications, particularly those concerning *qalandarlik*, *rindlik*, and broader cross-cultural influences, require further testing against a larger historical and comparative source base. Future research could compare his framework with the legacies of Ahmad Yasawi, Yunus Emre, and other Sufi authors, as well as with contemporary Eastern and Western scholarship on Sufism. Such work would clarify which elements of Güzel's model are historically specific and which can serve as broader tools of comparative literary and religious analysis.

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