



HUMANITY IN THE DOCTRINE OF SUFI IDEAS AND THEIR PRESENTATION THE ESSENTIALS OF THE DAY

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Abstract: In the article, the science of Sufism, which constitutes a large part of Islamic religion and culture, that is, Islamic Sufism, has its own history, formation and improvement process. Sufism was formed independently of other Islamic sciences by the middle of the 8th century, first of all, the foundations of Sufism are based on the Qur'an and hadiths. In its later stages, many conflicting features mixed in, but they could not harm the true essence of Sufism. Sufism reflects theoretical aspects as well as practical features, and the issue of educating our youth based on these ideas is discussed.

Key words and phrases: Sufism, historical-cultural, socio-economic, spiritual-ideological, religious-philosophical, synergetics, humanism, tolerance, moral standards, human perfection, virtue, ego, ethics, existence, dialectics.

INTRODUCTION

The most important, highly spiritual, philosophical, influential and meaningful branch of Islam is Sufism, which includes theoretical views and practical activities aimed at perfecting human morals and spirit. Sufism has been studied by many researchers, and the diversity of their conclusions based on the results of their research is surprising. Since Sufism is a science related to the inner world of man, it has the characteristic of accepting any views and conclusions of researchers. Unfortunately, many of these studies are characterized by bigotry, lack of deep understanding of the subject, distance from the essence, and blind approaches. That is why new researchers have the task of impartially illuminating Sufism based on sources, without detracting from its original essence.

Based on the scientific research of the synergetic content of the historical-cultural, socio-economic, spiritual-ideological, religious-philosophical foundations of the emergence and development stages of Sufi teachings in Central Asia, the young generation will become honest and pure people who are loyal and selfless to the country, who follow the path of guidance. education is gaining urgent importance.

In world science, scientific researches are being carried out on the stages of formation and development of Sufism-philosophical ideas, which are an integral part of Eastern philosophy, and the processes of their succession and synthesis with other religious traditions. In particular, it is formed in connection with the creation of the scientific and spiritual heritage of the 9th-12th centuries, which influenced the formation of the ideas put forward in the mystic-philosophical teachings of the Middle Ages and later periods. The main issues put forward in Sufism in Central Asia - the dialectical relationship of the ideas of man, soul, morality, and existence to Islamic teachings, the principles of altruism, philanthropy and humanitarianism in the teachings of Sufism such as Hakimiyyah, Yassaviism, Khojagan, and Kubrovism, have been researched on the basis of modern philosophical approaches.

The science of Sufism, that is, Islamic Sufism, which constitutes a large part of Islamic religion and culture, has its own history, formation and improvement process. Sufism began to take shape independently of other Islamic sciences in the middle of the 8th century. First of all, the foundations of Sufism are based on the Qur'an and hadiths. In its later stages, many conflicting features mixed in, but they could not harm the true essence of Sufism. Sufism reflects theoretical aspects as well as practical features.

Sufis discover divine truths by following a certain path. They strongly relied on traditional Islamic sciences and emphasized inspiration. They created the Laduni science called "Irfan" by discovering it on the basis of inner experience and mental observation gathered as a result of certain mathematics.

Sufis tried to reflect their experiences combined with pure faith in their behavior, lifestyle and social relations, that is, they combined their knowledge with practice. The main idea of the path of Sufism is human perfection, and Sufis strived to achieve this perfection by training the soul and purifying the soul (in the words of the Qur'an, تنقية). Thus, by the beginning of the 9th century, under the influence of Sufism, on the one hand, the sciences of Sharia, and on the other hand, the ideas of wisdom and philosophy, the practical and spiritual methods of Sufis on the way to self-realization and the Truth were formed, and the theoretical foundations of this path were created. Professor Najmiddin Komilov writes that the concepts of sect, enlightenment, and truth emerged, and a set of views on these three parts of Sufism was created, and Sufism was established as a separate science.

First of all, it should be noted that regardless of the field of science, in order to gain sufficient knowledge and conduct detailed research, it is necessary to research researches, sources and special works related to that field. Based on this, studies on the formation of mystical-philosophical ideas in Central Asia can be classified as follows:

1. Works written by mature representatives of Sufism, scholars, great teachers, founders of sects;
2. Works devoted to the study of Sufism by theorists of Sufism, orientalist and other researchers.

Usman Turar classified the works written by Sufis and representatives of the order as follows:

- mystical-philosophical works;
- works explaining Sufism;
- Tabaqati Sufi books;
- reading books;
- etiquette and archon books related to sects;
- poetic works on mysticism;
- mystical interpretations.

Works related to the theory of Sufism in Central Asia were written in the period of asceticism (middle of the 8th - 9th century). They are the works of "Kitab al-Zuhd" (Abdullah ibn Mubarak Marwazi) and "Kitab al-Tasawwuf" (Bishr ibn Haris Marwazi).

From the 9th century, works related to the foundations of Sufism and its systematization began to be created in Central Asia. Hakim Termizi is considered the first theoretician in this way, and Abu Bakr Kalabadi and Mustamli Bukhari continued this work. In addition, there were several works devoted to Sufism. For example, "Al-Olim wal-muta'allim" (Varroq Termizi), "Ar-radd ala ahl al-havo" (Ali G'ashidi), "Al-lo"-luyotu fiz-zuhd" (Ahmad Nasafi), "At-Ta'arruf li mazhab ahl al-tasawwuf" Abu Bakr Kalabadi, "Az-Zuhd wat-tazkir", "Uyun ul-

majalis wa surur ud-daris" (Tahir Bukhari), "Sharh at-Ta'arruf li mazhab ahl al-tasawuf" (Mustamli Bukhari), "Kashf ul-mahjub" (Ali ibn Usman al-Jullabi al-Hujwiri) can be seen.

The following sources serve as a basis for studying the formation of mystical and philosophical teachings in Central Asia:

1. In Hakim al-Tirmizi's work "Khatm ul-Awliya" ("Seal of the Guardians"), the theoretical and philosophical foundations of Sufism were developed, and the concept of guardianship was explained in it.

2. Abu Bakr Kalabadi's work "At-Ta'arruf li mazhab ahl al-tasawuf" ("Acquaintance with the people of Sufism") contains information about the main concepts of Sufism. In this work, Kalabadi tried to eliminate the negative attitudes towards Sufism formed in people's minds as a result of foreign concepts that entered Sufism at that time, and tried to show that the path of Sufism is in accordance with Islamic teachings. This work has been studied by many researchers, and the mystical-philosophical aspects of this work have been studied by Iranian researchers Ali Sheikhlismi and Ali Mehmonavoz, and by Uzbek researchers B. Namozov was one of the first to study it.

3. Mustamli Bukhari's work "Sharh at-Ta'arruf li mazhab ahl al-tasawuf" ("Commentary on the work of acquaintance with the people of Sufism") is a translation and commentary of Kalabadi Bukhari's work "at-Ta'arruf" and to prove that Sufism is in accordance with Islamic sharia, as well as other Islamic and social sciences, kalam and philosophy issues are covered. Mustamli Bukhari's work "Sharh al-Ta'arruf li mazhab ahl al-tasawuf" among many foreign researchers was studied by Uzbek researchers Ja'far Kholmo'minov, Lobar Asrorova, Komiljon Rahimov.

4. Abdul Qasim Abdulkarim ibn Khawazan Qushayri's work "Ar-risala al Qushayriya fi ilm at-Tasawwuf" ("Qushayri's treatise on the science of Sufism") is one of the first works on the theory of Sufism. systematically revealed its theoretical foundations. The main goal of this work is to show the compatibility of Sufism with Islamic law.

This work of Abdulkarim Qushayri was translated into Persian by Abu Ali Hasan ibn Ahmad Osmani in the 11th century. Also, on this work A. Schimmel, A. Knysh, H. Yilmaz, I. Nasirov, N. Komilov, Mubashshir Ahmad, K. Rahimov and others conducted research. In 1978, Tahsin was translated into Turkish by the writer. In 2007, A. Translated into English by Knysh.

5. Ali ibn Usman al-Jullabi al-Hujwiri's work "Kashf ul-mahjub li abror al-qulub" ("Revealing the hidden veils of the owners of hearts") is one of the works related to the theory of Sufism, and it is a valuable source for studying the early periods of Sufism.

Hujviri's work "Kashf ul Mahjub" was written by R.A. Nicholson, H.K. Yilmaz, I. Nosirov, O. Akimushkin, V. Zhukovsky, N.I. Prigarina, A. Orlov, A. Korben, Sulaymon Uludog studied.

This work was written by Uzbek researchers N. Komilov, I. Hakkulov, Sh. Sirojiddinov, H. Hamidi, A. Abdullaev, H. Boltaboev, M.N. Boltaev, R.T. Shodiev, G.N Navro'zova, Kh.S. Karomatov, Z. Kasimova, M. Mamatov, G.S. Yunusova, Z. Isakova, A. Azizkulov, B.B. Namozov, K. Rahimov, N.N. Researched by Ramazonov, Z.Narziev, etc.

6. The study of the personality and works of the famous mystic scientist and philosopher Imam Abu Hamid Muhammad al-Ghazali is of particular importance in the study of the history of Sufism. In Uzbekistan, the name of Imam Ghazali is not alien to scholars. In recent years, his work "Kimyoi saodat" was translated and published by Mahkam Mahmudov and Sayfiddin Sayfullah, several parts of the famous book "Ihya ul-ulum ad-din" were translated and published as separate books and pamphlets. Also UzFA I. Brief information about the life and

philosophical views of Imam Ghazali is given in the monograph "Snapshots from the History of World Philosophy" published by the scientists of the Mominov Institute of Philosophy and Law. The translator and poet Miraziz A'zam, who translated another famous work of Ghazali - "Mukoshafat ul-Qulub" from Turkish to Uzbek, also spoke about the personality of this breed and its place in the history of world science. It is possible to get primary information about Imam Ghazali's life and activities from the books "Khona Sharq dargalari" and "Tasuf Allomalari" written by Professor Hamidjon Hamidi. Al-Basit is Ghazali's first book in fiqh. He finished writing this book as a result of his discussions with prominent jurists while he was serving in Nizamulmulk's army. In it, jurisprudential issues are analyzed and interpreted from the perspective of the Shafi'i school. In this book, he stands out as a propagandist and developer of the beliefs that his teacher, Imam ul-Haramain Juwaini, explained in the book "Nihayat ul-Matlab". This book is considered to be one of the most reliable sources of jurisprudence in the Shafi'i school. Also, his work "Mizan ul-amal" is devoted to the issues of asceticism and morality. Ghazali, along with showing the manners of asceticism and its harmony with moral issues, also showed the essence of righteous deeds, which deeds are considered good deeds, which righteous deeds will benefit a person in the hereafter, and which deeds, although they look like good deeds from the outside, do not actually bring any benefit in the hereafter. In "Ma'ayir ul-ilm" Ghazali showed real, useful knowledge, in "Mizan ul-amal" he explained with examples what kind of deeds lead to truth and goodness and bring salvation. Ghazali in his work "Al-Mungiz min az-zalal" ("The Keeper of Mistakes") balances and interprets the views of the people of wisdom - philosophers, the people of education - the mystics, the people of Sharia - the jurists and mutakallims, and the people of unity - the Sufis, on the balance of faith and truth, and every shows specific advantages and disadvantages of one direction.

However, as Miraziz A'zam noted, "Ghazali lived for a short 53 years..." However, during this short life, he wrote about 100 works. They relate to different branches of Islam and are very extensive in terms of evidence coverage. These works are important not only for scholars of tafsir, hadith, history, philosophy, jurisprudence, mysticism and mysticism, but also for ordinary people. For example, jurists from Ghazali's works such as "Basit", "Wajiz", "Wasit", commentators, scholars of the science of theology from books such as "Qawaid al-aqaid", "Ar-risolat al-qudsiya", "Al-iqtisad fil-itiqod", mystics and in general, all lovers of truth will experience great spiritual joy if they enjoy the great work "Ihya Ulum Ad-Din".

7. The works of Khoja Abdulkhaliq Ghijduvani such as "Maqamoti Yusuf Hamadoni", "Az guftori Khoja Abdulkhaliq Ghijduvani" are important sources for the formation of mystical and philosophical ideas in Central Asia. Khoja Abdulkhaliq Ghijduvani is a mature murshid of Khojagan-Naqshbandiya sect, who started secret zikr in Khojagan suluki and was developed by his teacher Khoja Yusuf Hamadoni and became the main slogans of Khojagan-Naqshbandiya sect in his work "hush dar dam", "nazar bar qadam", "safar" dar vatan", "khilvat dar anjuman" adds four more rashas: "yodkard", "bozgasht", "nigohdosht", "yoddosht".

The stages of formation and improvement of mystical-philosophical ideas, doctrines in Central Asia have been highly researched and many works have been written in oriental studies of Western countries. Studying these works, getting acquainted with the methodology of Western oriental studies and conducting comparative analyzes are important in clarifying mystical issues. In particular, Annemarie Schimmel's "Sufi Doctrine of the Islamic World", J.S. Trimmingham's "Sufi Sects in Islam", Reynold Nicholson's "Islamic Sufis", Yevgeny

Eduardovich Bertels' "Sufism and Sufi Literature", Alexey Khismatulin's "Wisdom of the Sufis" research the philosophy of Sufism. is mentioned separately.

In general, it was a tradition in those times to write books about famous sheikhs and guardians. Today, this tradition is continued. For example, as in other countries, many researches are being conducted in Turkey today to study the views of Sufism and the philosophy of sects. For example, professor Mustafa Kara deeply researches the influence of the external environment and cultures on Islamization in Sufism, and the expression of Islamic feelings in a Sufi form.

In conclusion, it can be noted that sources and manuscripts related to the formation of mystical-philosophical ideas in Central Asia are distributed in different countries of the world, and their weight is very large. The sources of Sufism and Islamic Sufi philosophy have been studied for centuries and continue to do so today. But many manuscripts on Sufism are still awaiting research in several manuscript institutes. Many results have been achieved in the study of mystical and philosophical ideas in our country. Nevertheless, the need for research based on a new approach to the interpretation of mystical ideas and the correct clarification of contradictions in them is gaining importance today.

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