



STUDYING THE HISTORY OF SUFISM: ITS ROLE IN THE DEVELOPMENT OF SOCIAL CONSCIOUSNESS

Kabilova Gulnora Radzhabovna
Igamberdieva Dilbar Abdullaevna
Kobilova Zarina Khamzevna
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ANNOTATION. The article notes that over the years of independence, Uzbekistan has carried out large-scale reforms in the field of further development of society, reforms in all areas. It is noted that they serve to improve the strategic framework in favor of strengthening the foundations of life.

The article explains that studying the history of Sufism is one of the factors in the development of public consciousness and strengthening social relations, just as in Uzbekistan special attention is paid to the study of the views of Eastern thinkers about the universe and man, education and upbringing, religion and faith, family and marriage, personality and society, as well as on the use of their ideas, which correspond to modern views.

Key words: Sufism, independence, Uzbekistan, religious freedom, reforms, tolerance, Sufism, tariqa, Vahdat al-wujud, Khoja Muhammad Porso, Khoja Akhror Vali, Mevlana Abdurahman Jami, Naqshbandiya.

INTRODUCTION. By studying various aspects and the role of religion in society, one can study the history of its appearance, structure, number of believers and other factors in different countries.

All over the world they are beginning to recognize that the heritage of their ancestors is the theoretical basis for the development of science and modern knowledge. There is an increasing need to follow the principle of historicity in observing the ideals and norms of knowledge. The study of the heritage of ancestors is becoming important to ensure the continuity of knowledge, a comparative analysis of the views of great thinkers on existence, the universe, nature, and human spirituality using modern scientific innovations, determining their relationships and differences.

In a number of research institutes and centers around the world, research is carried out on the basis of a comparative analysis of the religious and philosophical heritage of Eastern thinkers to reveal the significance of their ideas in the education of modern man, study and change the world of religious and educational views, and study the scientific aspects of the doctrine of happiness in two worlds, revealing the reasons for a person's inclination towards goodness and sinfulness, substantiating the need to observe a culture of reconciliation in public relations when studying the meanings of surahs and verses of the Holy Quran and Hadith.

METHODOLOGY. In Uzbekistan, special attention is paid to the study of the views of Eastern thinkers about the Universe and Man, education and upbringing, religion and faith, family and marriage, personality and society, government and society, as well as the use of their ideas that correspond to the spirit of the times. Also, "deep study, deep understanding and wide popularization of the works of thinkers of the Islamic world - the great ancestors,

their invaluable contribution to the development of the entire world civilization"1 acts as a means of ensuring continuity between generations.

"The religion of Islam calls us to peace and kindness, to careful preservation of true human qualities. Currently, studying the invaluable contribution of many bright figures of the Central Asian Renaissance to the Islamic

and world civilization" is becoming increasingly important in ensuring the balance of religious and secular knowledge, in the formation of secular thinking.

In the world's leading research centers and scientific and educational institutions, including McGill University, Institute of Islamic Studies (Canada), Tehran University. Alloma Tabatabai, Mashhad University, Markaz-e Do'eratulma'oref-e buzurg-e eslomi, Bunyod-e Do'eratulma'oref-e eslomi (Iran), Cairo University (Egypt), The Institute for Islamik World Studies, Zayed University (UAE), Institute of Asian Studies and Africa Moscow State University, Cambridge, Oxford, London universities (UK), Department of Asian and Asian American Studies at Stony Brook University (USA, New York), The Islamik Studies program at the University of Detroit (USA), Sorbone University (France), Istanbul University (Turkey), Research Institutes of Philosophy and Oriental Studies of the Academy of Sciences of Tajikistan, and at the Tajik State University, research work is being carried out on the history, theory and philosophy of Sufism (tasawwuf), the philosophical and educational school of Al Arabi, the teachings of Khojagon -Naqshband, the philosophy of Vahdat ul-wujud and its influence on philosophical thinking. Researchers from research centers of philosophy and oriental studies in Turkey have revealed that the idea of Vahdat ul-wujud constitutes the essence of Islamic philosophy.

At all times, special attention has been paid to the views of Eastern thinkers on the destruction of the essence of man. In particular, in the 20th century, scientific research was carried out on the significance (influence) of their views on the development of modern science.

In the studies of Orientalists, Islamic scholars and philosophers from Europe and the USA, in particular the German orientalist A. Schimmel, the French orientalist J. Richard, the English scientists J. S. Trimingham, Idris Shah, H. Orbin, the Canadian Islamic scholar N. Khra, American Islamic scholar W. Chitlik, examines the history and philosophy of Sufism, the philosophical and theological school of Ibn al-Arabi, the teachings of Naqshbandiyya and those associated with the heritage of such representatives of this teaching as Muhammad Porso and Abdurrahman Jami.

Arab scientists U. Yahya (Egypt), Iranian scientists A. Zarrinkub, M. Jahangiri, K. Kokoi, A. Mazahiri, K. Muhammadi, P. Morwedge, Afghan scientists M. Muballig, N. Hiravi, Tajik scientists M. Rajabov, A. Afsakhzod, A. Muhammadkhojaev, Turkish scientists U. Turar, M.A. Jushon, S. Uludog, N. Tusun, Japanese scientist T. Izutsu studied the scientific significance of the philosophy of Wahdat ul-Wujud.

In the studies of such Russian oriental scientists as E.E. Bertels, A.N. Boldyrev, V.A. Gordlevsky, M.T. Stepanyants, A.D. Knysh, A.V. Smirnov revealed the essence, meaning of tariqats of tasawwuf, philosophy of Islam.

Orientalist scholars of Uzbekistan N. Kamilov, B. Valikhojaev, A. Usmon, I. Khakkul, Sh. Sirojiddinov, S. Olim, S. Saifullokh, M. Kenzhabek were engaged in issues related to the influence of Sufism on artistic creativity, philosophers Kh. Pulatov, R. Nosirov, Kh. Alikulov, G. Navruzova, S. Karimov, R. Shodiev, M. Mamatov studied the philosophical sides of Sufism, R. A.

Tillaboev, E. Karimov, A. Sh. Zhuzhoni, N. Juraev, and B. Bobojonov researched the history of Sufism and made a worthy contribution to this scientific field with their monographs, treatises and articles.

Translations of a number of scientific, historical and artistic sources on the teachings of Naqshbandi from Arabic, Persian and Turkish into Uzbek by scientists N. Komilov, M. Hasani, S. Sayfullokh, B. Umrzok, N. Jabbarov, G. Navruzova expanded the range of research in this branch of science.

In the works of Uzbek scientists, proposals were developed for the use in social practice of the ideas of Eastern philosophy about the emergence of the universe, methods of emotional and rational cognition, the influence of the social environment on the formation of moral values, and the formation of a culture of compromise in interpersonal relationships.

RESULTS. New proposals are being developed for the use of Islamic educational ideas to strengthen interfaith and interethnic tolerance, enhance the culture of solidarity between different sectors of society, and improve the interaction of religious organizations and civil society institutions. The scientific significance of these studies is explained by the possibility of using the scientific and theoretical conclusions, proposals and recommendations contained in it in research work to study the essence of the teachings of Eastern thinkers and the teachings of Naqshbandi, scientific research to study the importance of studying the heritage of ancestors in non-profit organizations, understanding the essence of the philosophy of Vahdat ul-wujud and opportunities for expanding thinking.

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