



THE ROLE OF ISLAMIC KNOWLEDGE IN UNDERSTANDING THE TRADITIONS OF SPIRITUALITY, CULTURE FORMATION AND DEVELOPMENT OF THE PEOPLE OF CENTRAL ASIA

B. Kholmatova

Associate Professor of Fergana State University

<https://doi.org/10.5281/zenodo.10499591>

Abstract: The role and importance of Islamic knowledge in understanding the traditions of the formation and development of the spirituality, culture and development of the peoples of Central Asia is incomparable. In this matter, without knowing the essence of Sufism, it is impossible to know the qualitative changes of Eastern social development. Islamic mysticism has its own history, process of formation and improvement, and the historical and cultural foundations of its development are also distinguished by their own characteristics.

Key words: Sufism, Islam, Sufism, perfect person, spiritual education, mystic

The religion of Islam, which appeared in the Arabian Peninsula in the 7th century and soon spread to other regions, caused a sharp turn in the cultural development of mankind. He set new moral standards for the society, which has been dominated by the system of ignorance for several centuries. Sufism emerged on the basis of Islamic traditions as a direction reflecting high human qualities. The path of Sufism was manifested as an act of putting one's identity above the fleeting whims and luxuries of the world, despising one's "self" from all things, fighting against it, and striving to overcome it in the end. In later periods, Sufism was somewhat refined philosophically and systematized as a theoretical activity that includes certain stages that form a perfect person.

Sufism has passed through several periods in its historical development. Although researchers have presented different classifications of periodization of this process, no final decision has yet been made about the exact variant of periodization. U. Turar, K. Turkish mystics such as Yilmaz divide it as follows: 1. Zouhd era (VII-VIII), 2. Sufism era (IX-X), 3. Tariqat era (after XI century). O. Akimushkin dates it as follows: 1. IX-X centuries. The period of the sect related to status and status, 2. X-XII centuries. The period in which the traditions of Murshid and Murid schools were formed. 3. The end of the 12th century. English scientist J. S. Trimingham divided the periods as follows: 1. Khanaqokh period (X-XII centuries), 2. Tariqa period (XIII-XIV centuries), Toifa period (XV century). Iranian scientist R. Birinjkor cites the classification of historical development as follows: 1. The era of Zuhd (VII-VIII centuries), 2. The era of Khanaqahs (the middle of the VIII century - the beginning of the IX century), 3. The period of formation of Irfan (IX-XIII centuries), 4. The period of Nazari Irfan (XIII-XIV centuries), Late period (after XV century). Researcher K. Relying on the conclusions of Uzbek mystics, Rahimov divides the history of Central Asian mysticism as follows: 1. The period of asceticism of the VIII-IX centuries. 2. The era of Sufi schools and currents of the 9th-11th centuries. 3. The era of Sufi orders after the twelfth century.

The main idea of Sufism is to purify the soul and become the owner of good morals in order to achieve the approval of the Most High, that is, to become moral with the behavior of Allah and His Messenger. Shaykh Muhammad Sadiq Muhammad Yusuf wrote: "Sufism is a life

philosophy that develops the soul morally, it becomes a reality through certain practical mathematics and sometimes leads to a sense of immersion in the supreme truth." The Turkish mystic Altintash Hayrani in his "History of Sufism" gives an understanding of Sufism and states that it is the science that gives the most reasonable answer to the truth. Professor H. Salomova gives several definitions of Sufism in her article "The essence and criteria of a perfect person or spiritual standard in Sufism": "Sufism is the killing of the "You" in you and its resurrection in your eyes (Junayd Baghdadi)", "Sufism is divine by abstaining from bad morals. is to reach the light of qualities (Ibn Arabi)", "Sufism is to direct the heart only to Allah, and Musuwa is to completely disconnect from everything other than Allah (Imam Ghazali)".

As we have seen above, there are many definitions of Sufism, and some have compared the number of definitions of Sufism to the number of mystics. This situation indicates that each practitioner of Sufism has his own unique experience based on general rules.

By the middle of the 8th century, the word Sufi began to be used to refer to people who belonged to the Sufi movement, which began to take shape due to religious, social, political and dogmatic reasons. There are many views on the etymological origin of this word. The great thinker of the East, Husayn Vaiz Koshifi, in his book "Unsul Sufiya" cites the story that Shish was one of the sons of Adam who was the first to receive the name Sufi. Other researchers first associate the name of the Sufi with the name of Abu Hashim Kufi (d. 776), who was born in Tus, Iran, and later lived in Kufa. In the history of Sufism, the first takya-khanaqah was built by a Christian emir for Abu Hashim in the city of Ramla. Orientalist A. D. Knysh cites the pious people of Kufa as wearing woolen clothes in imitation of Iraqi Christian monks.

The Holy Qur'an says that besides the biological and physiological characteristics of man, other divine secrets are kept, and we are commanded to discover these secrets. In addition to discovering the secrets of the outer world, the Qur'an calls us to use our intellect and describes us as "the possessors of intellect." However, while calling for the discovery of divine and spiritual mysteries, he remembers man as the owner of "lubb".

The heart is a higher tool than the mind in knowing the truth, and the idea of Sufism is to discover and reveal these divine secrets hidden in the human soul. According to the mystic scientist Majid Fakhri, in order to discover the divine secrets, it is necessary to listen to the heart, to listen to it, to listen to the divine voice coming through the heart. If a person can direct his heart to the divine path through Sufism and elevate it through certain actions, his soul will also move towards perfection. Abu Bakr Kalabadi, Abu Nasr Sarraj Tusi, Mustamli Bukhari and Abu-l-Hasan Hujwiri attribute the etymology of this word to several Arabic words, while Abul Kasim Qushayri and Abu Rayhan Beruni reject the Arabic etymology of this word. But despite the diversity of possibilities, many groups of scientists believe that the most correct variant of this word is the Arabic "suf" and "sufi" "one who wears woolen clothes". According to the narration of Anas ibn Malik, the Prophet, peace and blessings be upon him, used to respond to a man's call, ride a donkey and wear woolen clothes. Sufis also wore woolen clothing, as it was the clothing of the prophets and a symbol of tawaze (modesty). Wearing white woolen clothes has been considered acceptable as a formal dress by Sufis since the 3rd century AH.

A mystic is a person who has a tendency towards mystical ideas in his heart, who takes mysticism as his faith and profession, but does not follow the practice of the sect, and is not a

true Sufi. In the opinion of Navoiist scholar Abdumalik Arif, a Sufi or dervish belongs to a specific organization - tariqa, and sets himself the goal of reaching the truth on the path of leech. On this path, he is guided by a special teacher - murshid, pir, sheikh. To the category of mystics are the thinkers, scientists, writers and poets who have accepted Sufism and applied its philosophical ideas and ethical principles to their works. The social base of early Sufism was mainly formed by townspeople: small traders, craftsmen. There were not many of them who had sufficiently mastered the teachings of Islam, although they considered themselves theorists of "mystical science". In the formative stage of Sufism, it was necessary to master the theory and practice of Sufism under the guidance of a spiritual teacher. Without it, a novice Sufi (murid) could lose his mind and health. The requirement of complete obedience to the Shaykh and recognition of his authority in all religious and worldly matters made him superior to other people in the eyes of the murids. Husayn Vaiz Koshifi writes that in the description of the khirqa and the clothes of the poor, wearing it, wearing it and delivering the khirqa to murids and its conditions, manners, and etiquette, the person wearing the khirqa is Adam, whose purpose and original purpose is that the khirqa is a garment of knowledge. At the same time, in the description of the colors of the robe of the Sufis, its colors are different, and each of them refers to a certain state. it is clean from anger and dust. Whoever wears a white kirqa, the morning will be faithful, and the example of the day will give clarity to everyone. At the same time, the author describes the green, blue and earth-colored kirjas, describing them in the description of the fabric they are made of, and notes that the first one is made of wool, the second one is made of cotton, the third one is made of wool, and the fourth one is made of leather. It seems that in Sufism, a great deal of attention was paid to the compatibility of the Sufi's clothing with his spiritual world.

References:

1. Eraydın Selçük. Tesevvuf ve tarikatlar. – Istanbul: Marmara üniversitesi İlahiyat fakültesi vakfı yayınları. 1994. –S. 25.
2. Eraydın Selçük. Tesevvuf ve tarikatlar. – Istanbul: Marmara üniversitesi İlahiyat fakültesi vakfı yayınları. 1994. –S. 25.
3. Rahimov K. The history of Movarounnahr Sufism: formation and systematization of doctrine (VIII-XI centuries). - Tashkent: "Akademnashr", 2020. - B. 24.
4. Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. - Tashkent: Hilal publication, 2016. - B. 35.
5. Altıntaş Admiration. History of Sufism. - Ankara, Ankara University Faculty of Theology publications, 1986. -S. 8-9.
6. See: Scientific Information of Bukhara State University 2019/1 (73). - B. 217
7. Koshifi, Husayn Voiz. Futuvvatnomai Sultani or Juvanmardlik sect. - Tashkent: "People's heritage named after A. Qadiri" publishing house, 1994. - B.18.
8. Rahimov K. The history of Movarounnahr Sufism: formation and systematization of doctrine (VIII-XI centuries). - Tashkent: "Akademnashr" 2020. - B. 22.
9. Komilov N. Sufism or perfect human morality. The first book. - Tashkent, Yozvchi, 1996. - P. 49.
10. Macir Fährı. İslam felsefesi kelamı ve tasavvufuna kısa bir giriş.– Ankara, İnsan yayınları, 1997. –S. 34.

11. Rahimov K. The history of Movarounnahr Sufism: formation and systematization of doctrine (VIII-XI centuries). - Tashkent: "Akademnashr" 2020. - B. 22.
12. Rahimov K. The history of Movarounnahr Sufism: formation and systematization of doctrine (VIII-XI centuries). - Tashkent: "Akademnashr" 2020. - B. 24.
3. Makhmudovna, A. Sh. (2022/3/4). creative writing in grammar lessons. Barqarorlik va yetakchi tadqiqotlar onlayn ilmiy jurnali, 258-260
14. Makhmudovna, A. Sh. (2022/3/4). Working with Texts in Grammar Lessons. barqarorlik va yetakchi tadqiqotlar onlayn ilmiy jurnali, 261-263
15. N. Komilov. Sufism. Lights lit by the ghosts / collection /. - Tashkent, Uzbekistan, 1994. - B. 22.
16. N. Komilov. Sufism. Lights lit by the ghosts / collection /. - Tashkent, Uzbekistan, 1994. - P. 17.
17. Arif from Abduma. Is Navoi a Sufi or a mystic? - Lights lit by the ghosts / collection /. - Tashkent: "Uzbekistan", 1994. - V. 223.
18. Hossein Vaiz Koshifi. Futuvvatnomai Sultani or Javonmardlik sect. - Tashkent, People's Heritage Publishing House named after A. Qadiri, 1994. - V. 43-45.