



ANALYSIS OF MYSTICAL AND PHILOSOPHICAL IDEAS IN CENTRAL ASIA IN THE DEVELOPMENT OF ISLAMIC DOCTRINE

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Abstract: The central theme of Sufism is, first of all, its study of the ways of spiritual growth consisting of shari'a, tariqat, enlightenment and truth, connecting them dialectically. The mystics did not separate these four from each other, but on the contrary tried to preserve their connection and harmony. Spiritual, educational, moral, educational and social ideas about human perfection are reflected in the Islamic religion, especially in the Qur'an and hadiths, as in the philosophical views. The article deals with the factors related to human life, such as existence, the problem of knowledge, and moral categories related to Sufism.

Key words: Sufism, Sufism, Kubrawiyyah, Suhrawardiyya, Mawlawiya, Chishtiyya, Safaviyyah, Haidariyyah,

INTRODUCTION

It should be noted that the ideas of Sufism, an important branch of Islamic teachings and philosophy, have been of great importance in the spiritual and cultural life of the Movarounnahr region since the early Middle Ages. In the 9th century, several schools of Sufis emerged in the Islamic world, and the schools of Baghdad and Khorasan were important for Mowarounnahr. Also, by the 10th-12th centuries, various sects began to appear in the Islamic world under the leadership of famous mystics. As in the jurisprudential and religious sects, although these sects did not have the goal of establishing a sect, sects began to emerge naturally around them. In the Middle Ages in Muslim countries, Sufism such as Kubraviya, Suhrawardiya, Mawlawiya, Chishtiyya, Safaviya, Haidaria, Yassaviya, Qadiriya, Nashqbandiya, Jaloliya, Bektoshiya, Shozalia, Nematullahiya emerged. The number of these mystical streams is more than thirty-five, of which the Naqshbandiyya, Yassaviya, Kubroviya and Qadiriya streams are widespread in Central Asia. These sects and schools, in their gradual development, tried to inculcate Islamic traditions in the customs and culture of the region and began to take the lead in social and spiritual life. In the 9th-12th centuries, in Central Asia, along with Sufism, there were Sharia, Kalam, Mu'tazilism and al-philosophical trends that influenced the development of socio-philosophical thought. These currents weighed theological issues in their own way, sometimes one fed the other, or one tried to complement the other from an ideological point of view.

MATERIALS AND METHODS

It is known from history that in the 9th-12th centuries, there were various mystical and philosophical ideas and philosophical currents in Central Asia. When analyzing the ideas of Sufism in depth, it becomes clear that the period of Sufism, which was free from the influence of other religions and various defective philosophical currents, and was full of healthy and advanced thoughts, is the period of the first Sufis. Arab researcher Abduqadir Mahmud divides the mystical movements that have arisen throughout the history of Sufism into three:

1. Salafi Sufism. 2. Sunni mysticism. 3. Philosophical mysticism.

The emergence of Salafi Sufism began with Muqatil ibn Sulayman (d. 150/767), and its rise to its peak is associated with the name of Imam Malik (d. 179/795). In a similar situation, Sunni Sufism was founded by Ahl al-Bayt and Ja'far al-Sadiq (d. 148/765), thanks to the services of Haris Muhasibi (d. 243/857) and Junayd Baghdadi (d. 297/909). developed, Imam Ghazali (d. 505/1111) perfected it. The emergence and development of philosophical Sufism, which gave way to Western philosophy and Shi'a inner views, is associated with the names of mystics and scholars such as Shahabeddin Suhrawardi (d. 587/1191) and Ibn Arabi. There is no doubt that the figures of Sufism related to Salafi, Sunni and philosophical Sufism have given free rein to different and sometimes mutually exclusive viewpoints and concepts. As a result of the wide spread of Sufism among Muslims, different attitudes and approaches were formed. As a result, Sufism and sects have become a field of intellectual disagreement, practical denial and authority disputes. As a proof of this, the doctrines of "sukr" (drunkenness, drunkenness) and "sahw" (vigilance) founded by the great Sufis Bayazid Bistomi and Junayd Baghdadi can be shown. Later, the classic development of Sufism, especially the ideological foundations of tariqats, was determined by the attitude towards "sukr" and "sahw", which we mentioned above. During the 10th-15th centuries, the dignitaries who made their creative contribution to Sufism were not only in Movarounnahr, but also in many other countries. Condemnation of injustice tendencies of Sufism in reaching spiritual maturity, enlightenment, calling for humanity, goodness, and patriotism continued during the period of Abu Hamid Muhammad ibn Muhammad al-Ghazali (1059-1111 AD) and in later periods as well. Sufism was enriched with new ideas by such sages as Abdullah Ansari (1006-1099), Ahmed Yassavi (died 1166), Yahya Suhrawardi (1155-1199), Ibn al-Arabi (1165-1240) and Sufism. they made an immeasurable contribution to becoming a strong direction in the spiritual and divine life of the people.

RESULTS AND DISCUSSION

In the Sufism philosophy, attention is paid to the liberation of a person from his "I" and his approach to God through inner education and emotions. It is considered that there are pir and discipleship, murshid and murid relations and four stages of reaching perfection: shari'a, tariqat, enlightenment, and truth. Ahmed Yassavi, who interpreted Sufism in Turkish, explained the interrelationship of Tariqat and Shariat in a simple and understandable language. The mystic expressed his opinion on this in the following way: "Anyone who makes a claim to the Tariqat must first take a step towards the Sharia. After fulfilling the duties of Shariat, Andin must make this claim." According to Ahmed Yassavi, it is impossible to enter the tariqat without learning the sharia, there is no tariqat without the sharia, and there is no truth without the tariqat. In all of the Sufi orders of Central Asia, such as Yassavi, Khojagan, and Kubravi, there is a requirement to master the Sharia before entering the stage of the tariqat. If a person who enters the Tariqat does not rely on the Sharia, "Satan will come" and destroy his faith. But the path of the sect is hard and arduous, and the "nojins who run away from the truth" cannot endure this path. The above thoughts of the mystical poet are reflected in the following four.

The desire of the Sharia is to enter the path,
The desire of religion is to get rid of lust,
The truth is to die,
You can't drink the wine of love before you die.

The issues raised in the teachings of Islam did not escape the attention of any mystics or Sufi sects. It is true that in some sects there have been wrong interpretations, mistakes, misunderstanding of the real essence and similar situations in solving issues of belief (Hululism, Khalajism), problems in Islamic teachings. The dogmatic teachings of Islam with the ideas of Sufism philosophy created a high mystic and at the same time hurfikir thinking, which deviates a lot from the instructions of Sharia. But this does not give rise to the idea that Sufism is completely separated from Islam. Although the Sufism sects have put forward different ideas and views on the issues of Islamic teachings, they have prioritized the pursuit of one goal, and in approaching each issue, they have tried not to leave the shell of Islam. The issue of walayat, which is the main topic of the Hakimi sect, is also one of the original topics of Islam. The original meaning of the idea of "Dil ba yoru, dast ba kor" ("Let the heart be with God and the hand with work") of the Khojagan sect based on the theories of Yusuf Hamadani and Abdulkhalik Gijduvani is reflected in the Holy Qur'an. In the ideas of Central Asian mystics and mystical sects, in addition to Islamic teachings, philosophical observations are given a wide place. For example, in the mystical views of Mustamli Bukhari, the author of the work "Sharh at-Ta'arruf", one can see the vision of Eastern peripateticism and the ideas of new Platonism. Which philosophical school influenced Mustamli Bukhari's philosophical views is a separate research topic, although it is still too early to make any conclusions about it, in "Sharh at-Ta'arruf" time and space, cause and effect, form and content, whole and part, Along with the widespread use of many other philosophical categories such as asl and far, ex and logiq, as well as essence, conclusion, proof, demonstrable and many similar logical categories, on the one hand, Mustamli's rational approaches to knowledge in accordance with Eastern Aristotelianism (Eastern Peripatism), on the other hand, reflections based on mystical-intuitive knowledge typical of new Platonism are observed[1]. In the teaching of Islam, special attention is paid to the formation of a tolerant attitude towards the world, nature, existence. Accordingly, in Yusuf Hamadoni's work "Risola fi an-nal-kavna musakhharun lil-inson" ("Treatise on Man and the Universe"), the views of the mystic on the philosophy of existence and nature were put forward. In this work, Hamadoni showed the relationship of man to the total existence of the universe, to existence, his high place among the creatures, the levels and ways of using the necessary things in the universe.

- In our opinion, in the study of a person from a methodological point of view, the religion of Islam and the teaching of Sufism, which is considered to be an important direction of it, occupy a leading place. The main place in the mystical and philosophical ideas of Central Asia is occupied by the problems related to man and his study. If we pay attention to Ahmed Yassavi's work, we can see a number of directions dedicated to general theoretical problems of philosophy. In particular, the mystic's views on the universe and man, anthropological, ontological, axiological, aesthetic, praxiological, moral, and social are noteworthy. According to the ideas of Yassavi sect founded by Ahmed Yassavi, all living beings are composed of four small elements: water, air, fire and earth. All the positive qualities and negative actions and habits of a person are related to those four elements. Fire and air have infernal qualities, while water and earth embody heavenly qualities. In particular, the formation of characteristics such as arrogance and arrogance in a person has the influence of hell fire. The fire burns a person in his love and takes him away from the Truth. Ultimately, this "love" leads to arrogance. Light-headedness in people is associated with air. Water and soil combine

goodness. For the same reason, the best qualities in a person are associated with water and soil[2].

- In the anthropological views of the mystic, attention is focused on the creation of man, human existence, and the main idea is the classification of people. Ahmed Yassavi develops a classification of people in his own way. This classification is as follows:
 - a scientist
 - a righteous person
 - a decent person
 - human being
 - a sincere person
 - a humble person
 - a perfect person
 - a person in love[3]

Socio-ethical issues are also reflected in Sufism philosophy. In it, the issue of spiritual maturity of a person was one of the main aspects of Sufism philosophy. In this, the relationship between the individual and the society is clearly visible.

By restraining and regulating the desires, the solution to the issues related to the individual and the society will be solved. Lust is at the root of various immoralities, corruption, and various deviant situations in society. In the philosophy of Sufism, ego is one of the main criteria even when dividing people into categories. There are three types of Sufism people, the first is the self-interested people - this type of people believe in Allah and His words, but are more emotional. Their abode is hell, and the way out of it is self-restraint. The people of the second category are those who act according to the will of the heart, those who put Allah and His Word, Rasul Akram above their feelings, and the last third category is called the soul, which includes people of the spirit. That is, they belong to this category of sheikhs and saints who have achieved complete purity.

In the teachings of Sufism, special attention is paid to the self, which is an important aspect of human existence, and its education and regulation.

The main goal of Sufism is to lead a person to the level of perfection. For this purpose, Sufism starts the education of man from the education of the soul and studies it thoroughly. He explains that the greatest enemy to human perfection is the ego. Abulabbas Ahmad ibn Adami noted the dependence of the ego on desire, noted that the ego is an obstacle to human perfection, and "Being familiar with various habits of Tab' prevents the possessor of Tab' from reaching the levels of truth", that is, if anyone rests with various habits of Tab', he is disconnected from the truth. In this respect, "thabs are the weapons of the soul." Nafs is hijab" [4]. Sahl Tustari on the issue of fighting against the nafs, "... smoking riyazat and doing mujahadahs is to curb this nafs. If a person does not recognize his ego, then his riyazat will not benefit him in mujaha" [5] - emphasized the idea in the content.

According to Zunnun Misri, "The strongest of Hijabs is seeing the desire and following its actions." To follow him is to oppose the will of the truth. Being against the truth is the beginning of all hijabs" [6] - he noted.

Bayazid Bistomi says about the issue of the ego: "The ego is such a quality that it finds comfort only in false deeds."

"Nafs is the material identity of a person, the "I". The soul is a spiritual being that governs our inner being and works to protect and use our body, material existence, and our

interests necessary for life" [7]. When Junayd al-Baghdadi commented on nafs, "The basis of disbelief is to follow your nafs." Because in surrendering to the Truth, there is no being close to the ego. If he does not turn away from it, he will be a munkir, and a munkir is a stranger [8]. This quote is a reference to the fact that lust alienates a person from the Truth, that is, from his own essence.

CONCLUSION

From the above points, it is clear that all Sufis and mystics agree that lust is a bad vice and aim to fight against it. This problem did not escape the attention of Central Asian mystics and sects. Abu Bakr Kalabadi, a mystic who lived and created in Central Asia, in his views on science, understands the science of human soul disasters, its essence, enlightenment, training, (that is, the hardships) the culture of his behavior, knows the tricks of the enemy, knows how to be aware of the world's conspiracy and the way to be free from corruption. says that it should be [9]. This knowledge is wisdom, i.e., if the soul is committed to obligatory (must be done) actions (stable in performance), then its nature will be righteous.

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