

History of Sufism and its Scientific and Methodological Foundations

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Abstract. *This article discusses the fact that the philosophy of Sufism, which has gained great importance in the history of mankind, is one of the spiritual values, in particular, the uniqueness of the Kubroviya, Yassawi and Naqshbandi sects, the general and various aspects of their spiritual values, scientifically and philosophically different.*

Key words: *Humanity, spiritual values, philosophy of Sufism, order, Sharia, enlightenment, truth, the world is huge, the world is beautiful, Naqshbandiya sect, Kurobiya sect, Yassawiya sect.*

One of the spiritual values that has gained great significance in the history of mankind is the philosophy of Sufism, which was widely developed in Central Asia in the 11th-17th centuries. Sufism developed in various forms and directions in accordance with the social, cultural, ideological and moral requirements of the historical periods of its development throughout the 10th century. However, it should be emphasized that a few years ago Sufism was viewed from one side. It was called a "religious-mystical" teaching. Enjoying the rays of the sun of independence, we changed our attitude to our past values, including the teachings of Sufism, and were able to analyze it correctly and objectively.

That is, in 1993, the 900th anniversary of the birth of our compatriots, the great representatives of Sufism in the Muslim East - the founder of the Yassaviya order, a famous representative of the Turkish classical Sharia, and the 675th anniversary of the birth of Hazrat Khoja Bahauddin Naqshband was celebrated. . This is a clear sign of a radical change in attitude towards our past heritage and values.

In-depth study of our past heritage, restoration of our valuable values, educational and enlightenment activities are evidence of the great importance of our work. As the President of our Republic Sh. Mirziyoyev stated: "The people's dream brought up our great-grandfathers such as Aziziddin Nasafi, Abu Muin Nasafi, Abduhalik Gijduvani, Khoja Ahmed Yassawi, father of Zangi, Bahouddin Naqshband, Khoja Akhror Vali, their maturity and became a unique spiritual support in his good deed". By the beginning of the 9th century, the theoretical foundations of Sufism were developed, practical and psychological exercises of Sufis, methods of self-education and training were formed, the concepts of sect, Sharia, enlightenment and truth were created, and this form of Sufism A set of views on the fourth part was formed, Sufism was established as a separate science. According to Sharia, people of Sufism must first of all obey all the requirements of Sharia. Only then can one rise to the sect. At the same time, murids were obliged to obey elders and give up their personal desires. Those who go through these stages achieve enlightenment. At the same time, Sufis must realize that the unity of the Universe is embodied in God (the Universe is an emanation of God), that is, it comes from God step by step, and the relativity of good and evil must be understood not by reason, but by the heart. The fourth stage is called truth. "Attaining truth" is written as the "end" of the Sufi as an individual: reaching God, immersion in Him and, ultimately, reaching eternity.

Later, Abusaid Abulkhayr (967-1049), Abdullah Ansari (1006-1089), Ahmed Yassawi (died in 1166), Yahya Suhrawardi (1155-1199), Ibnal Arabi (1165-1240), Naqmidin Kubra (1145-1221), Bahauddin Sheikh-ul Mashayik, like Naqshband (1318-1389), enriched the science of Sufism with new ideas and views, created a new series of trends. Many treatises and books have been written about Sufism. There was great poetry promoting the ideas of Sufism. From theoretical books and manuals on Sufism: Kitabal Luma Abunasra Sarraj (died in 988), Kitabal Taarruf Al Kalabozi (died in 990), Abu Talip Makki (died in 998), Kutal Kulub, "Risolatal Malomatiya" by Sulami (died 1021). Kushayri (died 1072) read the works of Risola Fit Tasawwuf, Kashfal Mahqub Al-Hujwiri (died in 1076), Manozil as-Soyrin Abdullah Ansari (died in 1089) and Ghazkiratul Awliya Fariddin Athor (1119-1222).

By the 12th-13th centuries, several sects of Sufism appeared. These are the sects of Tayfuriya, Dzhunaidiya, Kubrovia, Kassoria, Malomatiya, Movlawiya, Sayoria, Nuriya, Qadiriyya, Sahli, Suhrawardi, Nematullahi, Bektoshiya, Yassaviya and Bahauddin Naqshband. Since we did not have the opportunity to consider all these sects, we will focus on the sects that were formed in our country and subsequently became widespread in the Muslim world.

It is known that one of the widely developed spiritual values in Central Asia in the 11th-16th centuries is the philosophy of Sufism. The forms of Sufism philosophy are dominated by ideas that analyze the spiritual world of man and show new ways of his spiritual development. This is an integral part of this doctrine, and the ideas that distinguish them from each other prevail, along with the common aspects of the Kubrovia, Yassaviya and Naqshbandi sects. But these differences should not lead to opposition to them, assessing one as better than the other. Each form of Sufism is a product of its time, an expression of the demands, needs and possibilities in certain conditions.

Najmuddin Kubro received his first education in Khorezm, his homeland. Later, he studied with the famous Egyptian sage Rozbehan Wazzam al-Misri. At that time, Egypt was one of the most developed countries in the Muslim world. Najmuddin Kubro deeply studied the various views of Sufi philosophy, the forms of approach to the process of knowing the truth that were dominant at that time. But not satisfied with this knowledge, he tried to enrich it and bring new aspects to Sufism. Although he deeply studied the ideas of his teacher Baba Faraj, he was not completely satisfied with them. In this regard, the idea put forward by Najmuddin Kubro was the recognition of the unity and interdependence of divine and worldly reality.

The main goal of Sufi philosophy is to leave the world and try to know the truth while sitting in solitude. Neglecting everything else, the attempt to approach theology through compromise was recognized as the only way to know the truth even in Sufism. By chanting, a person loses consciousness and in such a situation can achieve the will of God. Najmuddin Kubro is a highly talented scholar who, in his search for the path of Tariqa, chose a path different from his teacher.

According to scholar N. Komilov, "These qualities of Kubra are clearly visible when explaining the relationship between the world of Kabir and the world of Saghir. The world of Kabir is a divine world, and the world of Saghir is human. It is of great importance that a person seeks divine truth in his world through inner spiritual experiences, obedience and gradually achieves it with his language and faith. To know God, to realize the essence of divine power is the path of knowing Kabir. In this sense, Najmuddin Kubro does not deny the importance of intuitive thinking in knowing the truth of the world. This is due to the correct, deep understanding and analysis of Kabir.

According to the sources, Naqshband advocates contentment with little and willingly lives a poor life, refusing the world, property and luxurious life. He earned a piece of bread for his daily existence with his own labor, lived on an old mat, drank water from a broken jug, and considered it a sin for a Sufi to keep servants and slaves. As we have already mentioned above, the main slogan of the Naqshbandi sect is "Dil ba yoru dast ba kor". This means that the righteous must always turn his heart to God. Outwardly, let his hand always be busy, it does not harm the essence. Or pay attention to "Khilwat dar anjuman", one of the eleven existing creeds. It is known that in Sufism, khilwat is one of the main issues. Because when a person thinks only about Allah, separated from society, his mind will not be distracted, he will not succumb to other desires. Naqshband never denies this. However, this is an

encounter from the outside: that is, it is necessary to be in a circle of people. Because the righteous who have entered the true path of God will be saved even in this society. Because withdrawal into solitude is a phenomenon that occurs in the heart of man. The division of issues into external and internal allowed Naqshbandi to put the internal aspects of the path to God first. Because of this, even a public display of self-satisfaction becomes an aspiration of the righteous to show off and thus stand out among others. Let us take Bahauddin Naqshband's own words on this matter: "And they say that our path is conversation, and glory is in solitude, and glory is a disaster, and charity is in society, and society is in conversation. This condition is to be useful to each other." and order him the Turks ... If all these righteous people talk to each other, then there will be more benefits."

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