



# **THE PHILOSOPHY OF SUFISM IN THE SCIENTIFIC RESEARCH OF UZBEK SCIENTISTS**

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**Abstract:** The article provides information about the scientific research of Uzbek scientists who have conducted scientific research on the teachings of Sufism and are currently conducting research.

There are opinions about the unique characteristics, history, philosophy and methodology of Sufism.

**Keywords:** Sufism, sect, science, Sufism philosophy, perfect man, history of Sufism.

## **Introduction**

In Central Asia, it determined the development of science, the development of Islamic religion and the science of hadith studies.

The 9th-12th century was far ahead of the Renaissance period, historical space and time, and made a significant contribution to the scientific paradigm of world and universal values.

President of Uzbekistan Sh. Mirziyoyev noted: "For hundreds of years, our country has been one of the great centers of civilization and culture.

Since ancient times, representatives of different nationalities have been living in peace and harmony in our land together with our people.

Thanks to the policy of tolerance in Uzbekistan, all the conditions are created for the representatives of nationalities and peoples who live as a single family in our country to develop their native language, customs and values". [1:35] According to the sources, the science of Sufism arose as a protest against the feudal system, an overindulgence in wealth, and a movement against the trampling of human dignity. From the earliest historical times, the leaders of the Sufi movement have advocated the restoration of the purity of Islam, the return to the previously formed simplicity in social relations and morals.



## Literature Review

Sufism is widely studied by Uzbek scientists. The spiritual heritage of our ancestors has important values for us. The rich spiritual heritage created by great thinkers is an important methodological source for the future generation (Mirziyoyev Sh. 2021).

For example, the doctrine of Jami and Vahdat ul-Vujud (Kholmo'minov J. 2008), the history of philosophy (History of the philosophy of Uzbekistan, 2013), the essence and specific aspects of Sufism (Kamilov N, 2009), the history of Khoja Ahror (Valikhojhayev B, 1994.), Babur and mysticism (Jumaniyozova D, 2003), the life and work of Khoja Akhror (Karimov E, 2003), the history of Movarounnahr mysticism: the formation and systematization of the doctrine by centuries (Rahimov K), the history of Mahdumi Azam and the excellent Dahbeddi sect (Kattayev K, 2016) sources were used.

## Methodology

The study and research of the history of Sufism and sects that appeared in Central Asia (Movarounnahr) and their ambiguous essence have been carried out by the scientists of our country since the years of independence. Among them, N. Komilov, I. Hakkulov, B. Valikhojhayev, E. Karimov, O. Usman, G. Navro'zova, B. Nazarov, S. Olim, E. Ochilov and many other writers, historians, considerable research work was carried out by philosophers and scientists.

Muhyiddin Ibn Arabi's works "Futuhoyil Makkiya", "Fusulil Hikam", "At Tadbiratul Ilohiyya", "At Tanazzulatul Mawsiliya" are of great methodological importance in the development of Sufi thinking.

Also, the works of Mansur Halloj "Kitabut Tawasin", "Al Insanul Kamil" by Abdulkarim Jili, "Lamoat" by Fakhriddin Iraq, "Lavoih" by Maulana Jami, "Ma'naviy Masnaviy" by Jalaluddin Rumi, "Ichindagi Ichindadur" are the most important sources of Sufism philosophy.

Uzbek scientists I. Mominov, M. Khairullayev, M. Baratov, V. Zohidov also paid special attention to the philosophy of Sufism. Since the period of independence in our country, as a result of the reforms aimed at self-awareness, formation of spirituality and culture, restoration of our rich spiritual heritage, the teachings of Sufism have been consistently studied in the researches of Uzbek scientists.

N. Komilov, I. Haqqul, S. Olim, S. Saifullah, Sh. Scientific research on the history, philosophy and literature of Sufism by many scientists such as Sirojiddinov, B. Valikhojhayev, O. Usman, E. Karimov, R. Shodiyev, G. Navro'zova, S. Karimov, M. Khajiyeva, K. Kattayev

His researches and translations enriched Uzbek science with new information about Sufism. Philosophical (ontological, epistemological, ethical, aesthetic) aspects of Sufism were researched by young scientists in a number of scientific dissertations.

In particular, the scientific research works of J. Kholmominov, M. Norova, L. Karimova, M. Norqabilov, O. Orokova and others can be mentioned.



In the "History of Sufism" written by Osman Turar, in addition to the main sources that have gained importance in the development of Sufi thinking, the explanatory sources, "Tabaqati Sufiyya", "Manoqib" books, books of manners and arcan, poetic Sufi works, and Sufi commentaries are classified. Notes that the sources of Sufism are thousands.

Usman Turar even includes scientific monographs that research Sufism philosophy among Sufism sources.

At the end of the 20th century, Najmiddin Komilov wrote a book called "Mysticism". First, the books titled "Perfect Human Ethics" (1996), then "Secrets of Monotheism" (1999) were published. According to numerous conclusions of N. Komilov, Sufism is a humanitarian doctrine in the true sense.

The contribution of our compatriots to the development of humanistic teachings, which have been concerned for the perfection and spiritual growth of man, is incomparable. Indeed, the ideas of Sufism are a component of universal human culture that forms a whole.

Religion, philosophy, literature, art, etc. - all these are the branches of this great tree, the root of which is the creativity, worldview and intellectual discoveries of the people. During the entire conscious history, man searched for himself, studied, created hundreds of myths, ideal heroes, theories and teachings along the way. Many of them joined Sufism and found life again. [4:5]

According to N. Komilov: "What interests us in Sufism is its essence and truth, humanitarian ideas that are in the hearts of the people, the ideals of Purity, Truth, Beauty, Perfection that inspired great writers, and the boundless love for these ideals.

As described by Hazrat Navoi, it is a great teaching that does not contradict Sufism, it denies hypocrisy and arrogance, it is the adornment of a person, the truth that cleanses one's money. [4:20]

Najmiddiy Komilov in his book "Tasawwuf" wrote about Zunnun Misri (796-861), Bayazid Bistami (died 875), Junayd Baghdadi (died 910), Hakim Termizi (died at the end of the 9th century) "Khatm ul-Avliya" and Mansur Halloj (858 -922) studies the ideas of Sufism in his works.

Also, Abu Sa'id Abul Khair (967-1049), Abdullah Ansari's (1006-1089) *Manozil us-soirin* (Addresses of Wanderers), Ahmed Yassavi's (died 1166) "Hikmatar", Yahya Suhrawardi (1155- 1191), Ibn al-Arabi's (1165-1240) *Futuhoti Makkiyya*, Najmuddin Kubra's (1145-1221) *Risola at Turuq* (Treatise on Sects), *Al-Usul al-Ashara* (Ten Methods), "Etiquette us-salikin", "Favoyih ul-jamal", Bahauddin Naqshband (1318-1389) and the work and life path of such sheikhs ul-mashoyikhs formed the scope of extensive research. Literary scholar Botirkhan Valikhojhayev also published books on the works and activities of mystics.

The scientist's book "History of Khoja Ahror" contains a historical account of the great scholars who not only played an important role in the development of Islamic enlightenment, but also had a significant impact on the entire culture of the East. illuminates the truths.



Badihas are rich in interesting stories from the lives of the heroes, and are written in a fluent language that can be enjoyed by readers. [5:96]

According to Botirkhan Valikhojhayev: "Sugdi of ancient Samarkand - the multifaceted efforts of the representatives of the family of Makhdumi Azam Dahbedi, the work and creativity of the wonderful children of Miyonko-lot, who contributed to the culture and literature, crafts and various fields of science. The so-called polished land of Samarkand, the history and culture, science, and crafts of Samarkand, and a number of other issues related to it, and to please our respected fans, remains one of the noble intentions of our wise scientists. [5:93] In 1991, Ibrahim Haqqul, one of the scholars of literary studies, began to study the level of manifestation of Sufism and poetry in Uzbek literature.

Later, together with Aziza Bektash, he wrote the book "Mystical Life", in which he researches Najmuddin Kubro's work "Usuli Ashara".

In understanding the essence of Sufism, the services of modern Uzbek scientists, including literary scholars and philologists, are incomparable.

In particular, together with N. Komilov, I. Haqqul, scientists O. Usmanov, I. Suvankulov, B. Nazarov, Sultanmurad Olim, S. Rafiddinov, H. Hamidi and other research scientists are studying Sufism.

For example, Hamidjon Hamidi gives brief information about the emergence of tariqats in his treatise "Tasawuf Allomalari", in which, mainly, he devoted his whole life to the path of Allah, guiding people to truth and purity, acquiring a profession, to enlightenment, and to the right path. interesting information about the history of the breed is shown. In this work, information about 66 sheikhs is presented, interesting information is presented from each other. D. Jumanyozova discusses Babur's mystical views in the treatise "Babur and Mysticism". He studies the theme of love in Sufism and literature and analyzes its content in Babur's works. Mystical love is love for beauty, falling in love with beauty educates a person and saves him from being "unfortunate in the world".

In Babur's ghazals, the love for "Beautiful Yor" (fairy, parivash) is expressed by the expressions "leave the country", "crazy", "bullet hidden in the soul", says the researcher.[6:34] Also, the researcher said, "Darvishness is to be a stoner from the outside and be a warrior from the inside." Being generous on the outside is showing high morals in practice, and being generous on the inside is keeping a pure heart and treating everyone well. [6:37]

Elyor Karimov, a historian and scientist who studied the history of Sufism and mystical sources from Uzbek scientists, also researched the history of Sufism and the spiritual heritage of Sufism scholars in his scientific work. In 1998, he defended his doctoral dissertation on the topic "Sufi order in Central Asia in the 12th-15th centuries".

In the scientist's treatise "Life and activities of Khoja Ahror", the important aspects of the biography of Khoja Ahror, a religious and political figure who played an important role in the socio-economic, political-religious, spiritual and cultural life of the 15th century, are historical



and scientific. illuminated, his religious-spiritual potential is described as a great scholar and politician of his time.

One of the sources describing the biography of Khoja Ahror is singled out in the work. Using the famous work "Rashahot al-hayat" (Rashahot) about the lives of saints by Fakhruddin Ali Safi (known as As-Safi), he analyzes, first, the religious and political life of Movarounnahr, and secondly, the life and activities of Khoja Ahrar.

"Rashahot" is one of the important works in history.

The historical importance of "Rashahot" in a certain sense is that the work is one of the sources that played an important role in the formation of the religious and ideological outlook of the people of this region in the Islamic history of Central Asia. [7:8]

E. Karimov says: "Rashahot" contains stories about the relationship between worldly and religious figures, in particular, the story about the support of Naqshbandi leaders in Shahrukh's struggle for the Samarkand throne in Timurid against Khalil Sultan in another Timurid. information will undoubtedly add interest to the work. First of all, this source incorporates and coordinates a number of unique and independently formed historical and biographical traditions.

E. Karimov, in his work dedicated to the biography of Khoja Ahror, As-Safi, refers to such works as "Baburnoma", "Silsilat ul-orifin", "Tarihi Rashidi", and ancient manuscripts, and as a result,

says: Can't help but admire the subtle and precise methods of influencing the human mind in the Sufi teachings. [7:18] In fact, scientists who have studied the history of Sufism have a deep meaning, ambiguous aspects of Sufism, the unity of religious and worldly views, the variety of methods developed in the path of human perfection, with the possession of mystical characteristics. In his research, K. Rahimov justified the systematicity of Sufism, "the history of Sufism of our country includes the period of asceticism (VIII-IX centuries), the period of Sufi schools and movements (IX-XI centuries), the period of Sufi orders (XII states that it is necessary to look within the framework of three periods known as after the century. [8:48]

Hakim Termizi is one of the theorists of Sufism, and he touched upon the issues of knowledge, enlightenment, humanity, human manners, and friendship (guardianship).

These views of his mystical-philosophical work "Khatm ul-Avliya" ("Seal of the Guardians"), mystical works "Manozil ul-Ibad min al-Ibada" ("Addresses of slaves in slavery"), "Marifat ul-ul-asrar" (

In each of his works, such as "Knowledge of hidden things"), "Adab un-nafs" ("Human manners"), he develops unique concepts.

For example, in the work "Khatm ul-Avliya" ("Seal of the Guardians"), he developed the concept of "guardianship".

According to Hakim Termizi's concept, a person can become a true friend only if he goes through these stages.



The place of "jamal" (beauty) property (country, country) has gained special importance in reaching the level of friendship.

Historian scientist Komilkhan Kattayev's scientific research on the topic also allows to get acquainted with the heritage of mystics and their creative activities.

K. Kattayev in the book "Savants of Sufism", historical and chronological information about the works, life and activities of Sayyid Ata, Khoja Ahror Vali, Makhdumi Azam Dahbedi, Sheikh Khudoidad Vali, Shah Ne'matullah Vali, Makhdumi Khorezmi researched.

In the research work on the topic "History of Makhdumi Azam and the perfect Dahbedi sect", Makhdumi Azam and his descendants gave information about the history of Dahbedi Khojas.

[9:192] The book was created on the basis of historical sources, old ancient books, and contains valuable information about the history of Dahbed, the life and activities of Makhdumi Azam, Sufism, and historical figures belonging to the Dahbedi lineage.

## Conclusion

Based on the above information, it can be concluded that studying Sufism and instilling its rich spiritual heritage into the hearts of young people is an urgent moral duty of Uzbek scientists.

It is very important to study the moral and humanitarian views of our ancestors, to inform the future generation about the original human aspects of the spiritual heritage of mystics.

Therefore, it is necessary to study the philosophy of Sufism, its specific features, and conduct scientific research.

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