

**THE FORMATION OF SUFI TEACHINGS IN CENTRAL ASIA AND THEIR
INFLUENCE ON THE SOCIAL AND SPIRITUAL ENVIRONMENT**

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Annotation. *Sufism is a phenomenon that arose from the middle of the 8th century due to several religious, socio-economic, political, ideological and ideological reasons. Ontological and geneological ideas were being formed in the Sufis, whose main ideas were fear of God and piety. The fact that thinking about metaphysical phenomena is somewhat limited in traditional Islamic thought has motivated many foreign researchers to look for the roots of these teachings in other faiths and sources that give way to some superstition. In these views, we sometimes come across conclusions that are the result of going beyond the limits, bigotry, and not understanding the essence of the subject. Therefore, it is required from the researches of the new era to fully cover the subject based on in-depth research and comparative analysis of these issues. It is clear that the conclusions expressed by Orientalists about the history of Sufism and its ideas are often derived from the approaches that prevailed in their countries or scientific and cultural environments. However, recognizing the scientific importance of these fundamental studies, it is becoming necessary to carry out studies aimed at studying their thoughts, finding the fundamental principles of Sufism teachings, and their comparative analysis.*

Key words: *fundamental studies, fundamental principles, Sufism teachings, the muhaddis, commentators, jurists.*

Introduction. Researchers who have conducted research on the roots of the formation of Sufism put forward different views. For example, the first group of researchers, consisting of Arab, Turkish and modern Uzbek researchers, emphasize that Sufism originates only from Islamic foundations. The second group of researchers, consisting of Western orientalist and Iranian scientists, see the roots of other faiths in the genesis of Sufism: Buddhism, Zoroastrianism, Judaism, Christianity, spiritual religions, and Greek philosophy. The English orientalist JST Trimmingham considers Sufism to be completely unrelated to Islam and writes that "Sufism developed within Islam without taking anything from Muslim sources, while at the same time it absorbed the ascetic and mystical practice and philosophy of Eastern Christianity". The Swiss orientalist Adam Mes also concludes that Sufism arose under the influence of Christian Gnosticism.

Some researchers took a middle path in the matter of genesis. The Iranian researcher R. Birinjkor is one of them and expresses the opinion that "Sufism took the basic

concepts from Islam, but while developing a clear system and rules for its theoretical and practical aspects, it also used the mystical and philosophical views of other nations".

The issue of man and his perfection has been relevant in all times. Sufism teachings paid special attention to this issue, because their goal is to raise the human spirit to the highest level.

Today, when education of a perfect generation is the priority of our policy, researching and searching for ways and means leading to perfection is one of the main tasks of the scientific community.

The well-known mystic scientist, professor Gulchehra Navro'zova, in her book "Naqshbandiya-kamalot yoli" cites Hazrat Azizan's ten conditions of perfection as follows.

The Khojagan sect of Sufism has found a moderate, acceptable path leading to human perfection. Bahauddin Naqshband, the piri of Khojagan sect, is one of the teachers of Naqshband, known as Hazrat Azizan, and his years are worthy of being called the era of Hazrat Azizan. Hazrat Khoja Ali Romitani also thought about the issues of human perfection. In Risolai Hazrat Azizan, he showed ten conditions that help a person to reach the Truth and to be a perfect person. The conditions that must be observed and fulfilled in the brochure help a person to realize himself and manage himself.

The first condition is to be ablution or purification. Hazrat Azizan divides ablution or ablution into four types - external, internal, heart and head ablution, and views it as a condition that helps a person to be ready to receive the blessings and rays of the pure Allah. Trying to be outwardly clean, a person cleans his body, clothes, place of residence. He cleans every cell in his body by observing halal food and drinks with internal ablution. With the ablution of the head and heart, the spiritual world is purified, and it is ready for perfection, outwardly and inwardly.

It is written in the treatise that a person has fulfilled this condition perfectly only if he is purified and acceptable to both the people and the nation.

The second condition is the purity of the language from inappropriate words. This condition teaches a person to control the powers of speech given to him. Man is distinguished from other creatures by his eloquent speech. A good word can save a person from death and a bad word can lead to death. Therefore, the issue of language management is a global problem that affects all mankind to live peacefully and sustainably.

Hazrat Azizan emphasizes that a person is a complex entity consisting of a body and a soul, that is, a soul, and that every part of the body is created for the same purpose, and calls a person to study and think about his body and soul, soul and soul. Alisher Navoi also stated in this sense:

Think about your body,

Whatever you want, you want from yourself.

The third condition is khilavat and uzlat. This condition teaches a person to control the powers of eyes, vision, and observation. Hazrat Azizan equates looking at something bad with a poisoned arrow and quotes the following verses:

*I'm sorry for the evil of my life,
Halok gardy, if alive korgar yoby.*

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*Close your eyes from the evil devil's trickery,
You will die if you find his arrow in motion.*

Also, uzlat, khilvat means controlling the powers of hands, feet, ears and soul. That is, not engaging hands and feet in unworthy work, not listening to unworthy words, and learning the tricks of the soul will lead to directing the energies of these organs to the path of goodness.

The fourth condition is fasting. This condition is aimed at studying the powers of the soul and controlling it, regulating it, and controlling it. Fasting is the main means of controlling and purifying the body's energies.

The fifth condition is dhikr. Hazrat Azizan La Ilaha Illallah - It is necessary to recite the dhikr of Allah, there is no god but Allah 'calls for distinguishing between changeable and immutable things and treating them accordingly. Bahauddin Naqshband also said in this sense:

*Dil chu mohi, zikr chu ob ast,
The zikr of the pure heart Wahhab ast.*

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*The heart is like a fish, and the mind is water.
The purity of the heart is from the remembrance of Wahhab (one name of Allah).*

Hence, dhikr helps in controlling the condition of the heart. Since the heart is the center of the whole body, as a result of dhikr, it becomes like a king over the body and takes it under its control.

The sixth condition is memory retention. It can be said that the most necessary tool for human development is memory, because the powers of a person's memory affect his condition. Hazrat Azizan says that there are four types of memory, and says that it is necessary to lose satanic and carnal memories, and to preserve good and merciful memories. Hence, this condition recommends memory power management.

The seventh condition is consent. This is a necessary condition that brings a person to harmony, compatibility, compromise and tolerance. In the condition of consent, Hazrat Azizon recommends the necessary risk-fear and hope-hope for a person to keep himself in moderation and not fall into decline. That is, a person should always control his every action and move, be afraid of committing a sin, and hope for the blessing and benefit of a good deed. The condition of consent helps a person to control his behavior.

The eighth condition is taxes - choosing the conversation of those who follow the path of truth and staying away from the bad ones. This condition is aimed at controlling the

discretion given to man. Man, indeed, is the noblest of creatures because he is given freedom of choice. Man is given free will with intelligence and understanding to choose his interlocutor. Khoja Ali Romitani recommends to talk with such a person so that the divine qualities of a person will increase due to his blessing.

The ninth condition is wakefulness. With this condition, Hazrat Azizan recommends to manage the time given to a person, to move from the state of sleep and heedlessness to the state of wakefulness and vigilance:

If you want a country that knows even at night, revive the night.

He who lies down is blind, and the state reaches only those who are awake.

The tenth condition is to keep the bite. This condition is aimed at maintaining, protecting and managing the purified body and the matured spiritual powers that a person has obtained by following the nine conditions. Because a dirty bite destroys all logic. Hazrat Azizon showed the following reasons for keeping the bite:

1. To make an intention, so that the halal fast is granted. Because it is written in the hadith that "Prayer consists of ten parts". Nine parts of it are fasting, and the remaining part is all prayers. Therefore, the prayer, fasting, zakat, hajj and other prayers of a person who lives on halal morsels, halal sustenance, and recitation of the Qur'an are accepted. Therefore, those who fulfill one condition to be prayerful and fail to fulfill nine, will burn their end.

2. An honest bite is a bite earned through conscious effort. This is the essence of the slogan "Dast ba koru, dil ba Yor" - "Hands with hard work, heart with Yor-Allah".

3. The purpose of eating Luqma should be to perfect one's worship, i.e. to gather strength to work for lawful sustenance, which is the nine parts of worship. Being a slave to lust and eating a morsel will lead a person to heedlessness and he will not be honest.

4. A clean bite of halal is not wasted.

5. When eating Luqma, it is necessary to be grateful for the blessings given with zikr, in a conscious state.

6. It is necessary to eat Luqma with good people and not to associate with bad people.

7. While cooking food, he should be alert, alert, remember and thank God, and think of blessings, otherwise he will lead himself and others to heedlessness.

8. The person cooking the food must be ablution. Khoja Khizr did not eat a single meal and said, "A person who eats dough is without ablution, such a bite is not worthy of us." If Bahauddin Naqshband was hit while preparing food with one angry anger, they did not eat it.

By the second half of the 8th century, the translation of the works of Greek philosophy led to a complete change in the worldview of the intelligentsia. Although these changes are mainly visible in the scientific fields, it cannot be denied that they have also affected philosophical views. In particular, the influence on mystical-philosophical teachings was expressed, firstly, by the translation of ancient literature, and secondly, by the spread of philosophical-ideological communities to wide areas. As a result of the expansion of the

territories of the Caliphate, different peoples and representatives of different faiths began to accept Islam.

Ghazali divided the sciences related to Greek philosophy into six types: mathematics, logic, natural sciences, politics, theology and ethics. In Sufism teachings, there are elements related to ethics and theology of Greek philosophy. While Ghazali assessed the ideas of moral science as a direction that rarely contradicted Islam, he pointed out that many philosophers had gone astray in the science of theology, which is why disagreements about this science have increased among them. Religious-philosophical and metaphysical views began to be introduced into mystical works. Sufis began to explain the ontological and gnesological views about the essence of things and events, the nature and attributes of God, relying on their inner experiences. It can be observed that Sufism was later divided into "Sunni Sufism" and "philosophical Sufism" and interpreted by Sufism researchers. Dividing Sufism in this way and denying that it is influenced by other teachings besides purely Islamic ideas, understanding the nature of the human self and being, the soul and its creator, mortality and immortality in these teachings It is possible to ignore the aspirations of the Sufis. By looking at it as a human philosophical-philosophical doctrine, we will follow the principles of historical justice.

Thus, Central Asian Sufism was formed on the basis of Hanafi traditions. This is explained by the fact that most of the muhaddis, commentators, jurists, mutakallims and scholars in the region were ascetics. These teachings have their roots in the Shari'ah and are interpreted within orthodox Islamic traditions. The mystics who lived and worked in Central Asia turned the central problems of Islamic teachings into the main point of their thoughts and views. Their ideas and visions about statuses in human development, purity of body and soul, moral purity and self-cultivation are considered priority ideas even today.

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