

THE REPRESENTATIVES OF TASAVVUF PHILOSOPHY .**Sotiboldiyev Nodirbek Abdukodirovich***Master student, National University of Uzbekistan.**Nodirbeksotiboldiyev3@gmail.ru**+99897 717 90 95*

Abstract: *This article attempts to discuss scientifically proven theory of tasavvuf in English. Descriptions of tasavvuf philosophy provided along with its tarikats. At the same time, this approach to research in general and in particular is becoming more global. It also allows you to analyze errors and cause their appearance.*

Key words: *tasavvuf, Muhammedinism, Yassavia Tarikat, sufi, Nakshbandia Tarikat, Kubrovia, mured.*

Introduction

The Tasavvuf philosophy was created in the 7th — 8th centuries in Arabia. Before the creation of Islamic religion, but when the prophet Muhammad was still alive, Arabic tribes were engaged in cattle — breeding. Even though the conditions of their lives were hard, the Arabs conquered various rich countries in Asia and Europe. Ibn Kutaiba who conquered Central Asia used to melt dishes and jewelry made of gold and silver and sends them to Arabia. That's why the Arabs built enormous palaces spending the wealth they had taken. The subjected people had to pay them very high taxes and had to work like slaves. It was however against the

Prophet Muhammad's Islamic teachings.

Tasavvuf is not only God seeking, at the same time it is a great philosophy which made a great contribution in the development of the mankind's spiritual and moral world outlook. This philosophy was created by the Moslem world.

Even today this philosophy is actual in strengthening national faith, in loving native land, native home, native language, national culture (art, literature), and history and in recognizing Islam.

The development of Tasavvuf is connected with the name of the great scientist, theologian, famous philosopher and poet Ahmad ibn Umar Abdul Janob Najmiddin Kubro Al-Khivaki Al Khorazmi. Part of his name «Najmiddin Kubro» was given to him as a scientific degree taking into consideration his ability and talent. «Najmiddin» means «great». Kubrovia Tarikat (the order of religious perfection) based on Najmiddin Kubro's philosophical teaching spread in many countries of

Mast and West, at the result of which such orders as Firdavsia, Nuria, Ruknia, Ilamadonia, Nurbakhshia, Nematulloia were created. Kubrovia leaching said that religion and the physical world were closely connected.

The brightest star of Tasavvuf philosophy was Khoja Ahmad Yassavi. It is said that every epoch creates its great people. Generous earth (land, soil), moral unity, meeting of the happy stars in the sky, historical necessity altogether creates great people. Alisher Navoi says that Khoja Ahmad Yassavi who was born in Turkey was the great person who could achieve this aim. The destiny made him responsible for

Turkic people to be kept from destruction. His philosophical teaching attracted Turkic people. They adopted Muhammedinism. They were taught to unite, to be in direct communication with God. This way Yassavia Tarikat appeared on the basis of the great poet, thinker Ahmad Yassavia's teaching

(12th century) and shaped in the epoch of Mongolian yoke (oppression), that's why despondency dominated in this teaching.

Following Yassavia Tarikat the people were taught to unite, sufis were taught to be in direct communication with God, to attain completeness, to know the Highest Truth. This way Ahmad Yassavi became the spiritual father of the

Turkic people. Turkic sheikh Arslon Bobo was Ahmad Yassavi's teacher. After his death Ahmad Yassavi went to Bukhara, the centre of Turkistan, to Imam Yusuf Hamadoni. Khoja Ahmad Yassavi was promoted and attained the rank of khalfa

(assistant of the sheikh who followed the Sufi Tarikat). It was a great honor for him. His aim was to propagandize Koran and Hadith which were the bases for one of the great world cultures. He dreamt the people to devote their lives to God's love. He used to say: «There must be God in your heart, worship Him. God cares for the people of the world, if you have God in your heart, you must do the same». As Khoja

Ahmad Yassavi was a perfect, irreproachable man he cared for the people of the world and wanted them to be perfect, complete, to achieve perfection. He called the people upon being friendly to each other, to care for each other, to help each other.

The greatest order of the Tasavvuf Philosophy shaped in Central Asia is connected with the name of the great theologian, scientist, philosopher Bahouddin Nakshband (14th century). It is called Nakshbandia Tarikat. Bahouddin Nakshband's words:

My God, how fine it is to laugh in heart,
 How fine it is to see the world without opening eyes,
 Very nice it is to travel sitting in one place.

Khoja Bahouddin Nakshband received the Nakshbandia Tarikat with its theoretical teaching and practical rules from two branches of Tasavvuf, that is: 1) Yassavia Tarikat, founded by the Turkic sheikh Ahmad Yassavi, 2) Khojagon Tarikat, founded by Bokharan Tajik sheikh Ahmad Yassavi, 3) Khojagon Tarikat, founded by Bokharan Tajik sheikh Khojai Khojagon Abdul Kholik Gjizduvoni.

Khoja Bahouddin added new ideas to the theoretical and practical content of these two branches and restored it. He followed his spiritual teacher Abd Al Kholik Gjizduvoni's instructions: Khush dar dam, nazar bar kadam, safar dar Vatan», which

mean «be merry every minute, pay attention to your every step, travel around your native land».

Nakshbandia Tarikat condemned superciliousness. The followers of Nakshbandia Tarikat were frank; they didn't conceal their fault if they had. To be among wise men and to listen to their talk were considered to be a school of many years for them.

Nakshbandia Tarikat was developed by theologizes, scientists, philosophers and poets who lived in Central Asia and India. They are: Ala Uddin Attor (14th century), Ali Bin Muhammad Al-Jurjoni, Yokub Charkhi, Sul-toniddin Muhammad Al-Koshghari (14 century), Ubaidullo Khoja Ahror, Orif Billoh Abdullo Al — Simavi, Muhammad Bokibillo (16th century), Hisomiddin Bin Bokibillo Tojiddin Zakaria, Allohobidi, Ahmad Toruki Sirhindi (17th century), Murod Bin Ali Bukhori (17th-18th centuries).

Khoja Abd Al Kholik Gjizduvoni studied sufism under the guidance of Saint Khoja Yusuf Hamadoni. He achieved great success in sufism and his teacher gave him the right to be a khalfa (his assistant). He was the author of many books, such as «Risolai Tarikat» (A Commentary on the Koran), «Vasiyat Nomah» (Testament) etc. In these books Abd Al Kholik Gjizduvoni, Khojai Djahon (the people loved him, trusted him and that's why called him Khojai Djahon, that is «The Lord of the World»), interpreted the Sufi Tarikat Rules and Practice. He died and was buried in 1180 in Gjizduvan. His grave is six farsah from Bukhara. His mother was one of the daughters of the king who came from the family of Malik. Khoja Abd Al Kholik Gjizduvoni's followers were famous sheikhs Khoja Orif Mohi Tobon Rev-gari, Khoja Mahmud Faghnavi, Khoja Ali Rometani, Khoja Muhammad Boboi Samosi, Khoja Said Mir Kulol Bukhori, and Khoja Muhammad Bahouddin Ibn Said Jaloliddin Nakshband.

Sufi Tarikat became famous among the people of the world. Khoja Langar and Sufi Chuhyan also were Abd Al Kholik Gjizduvoni's mureds (pupils, or those who follow sufi's way of life).

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