



THE HISTORICAL SIGNIFICANCE OF THE DOCTRINE OF SUFISM AND
HUMAN PROBLEMS IN IT

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Abstract: *In this article, the philosophical ideas and theories put forward in Sufism were analyzed, and the views of Sufism scholars about the essence of man and his human qualities were studied. The importance of human morality and spiritual growth was considered on the example of the works of mystic scholars.*

Keywords: *Sufism, Ghazali, Sufism ethics, Sufism spirituality, man, anthropology.*

In every era of human history, that is, from ancient times to the present day, the study of man and his essence has been relevant. The main goals of man were to study himself, try to understand himself, determine the beneficial and harmful aspects for man, the appearance of man, his ugly and beautiful aspects, etc. . As the whole existence is reflected in the human mind, Sufism also focuses on the issue of consciousness, which requires the study of important components of consciousness. Also, human mind, heart, spirituality, morality, and social characteristics were studied. In particular, human philosophy is formed in Sufism.

Currently, the teachings of Sufism are being researched in every way both in world science and by scientists of our country. In particular, in the world, research is being conducted in many priority areas related to the study of the essence of the philosophy of Sufism, the identification of its ontological and epistemological aspects, and the study of its foundations as a doctrine and science.

Philosophical, ethical, axiological, ontological aspects of Sufism, religious foundations, historical importance in society and people's life, attitude to human problems, issues of religious and worldly beauty have greatly increased attention to the topic.

The works of V.V. Bartold, Ye.E. Bertels, A.N. Boldirev, V.A. Gordlevsky, A. Guliyev, I.P. Petrushevsky, A.T. Tagirzhanovlar, V.V. Lavsky, A. Tamimdari, E.A. Frolova from the CIS scientists explain various aspects of Sufism.

Uzbek scientists I. Mominov, M. Khairullayev, M. Baratov, V. Zohidov also paid special attention to the philosophy of Sufism. The scientific researches and translations of many scientists such as G.Mahmudova, S.Karimov, M.Khajiyeva, K.Kattayev, and also, N.Komilov, I.Haqqul, S.Olim, S.Sayfullah, Sh. Sirojiddinov, B. Valikhovjaye, O. Usman, E. Karimov, R. Shodiyev, U. Abilov, G. Navruzova, on the history, philosophy and literature of Sufism have enriched Uzbek science with new information on Sufism. Scientific research works of A. Samadov, O. Gaybullayev, M. Melikova, J.Kholmo'minov, M.Norova, L.Karimova, M.Norqobilov, O.Urakova and others are among them. In our research, the philosophical methodology of man in Sufism philosophy was considered as an object of research.



In the teachings of Sufism (ilm al-tasawuf) in the 13th-14th centuries, a state of "philosophizing" occurs. During this period, many thinkers and learned Sufis grew up, they connected Sufism with philosophy. In particular, Ibn al-Arabi, Abu Hamid Muhammad Ghazali, Farididdin Attar, Aziziddin Nasafi, Yahya Suhrawardi, Ibn Sabain, Abdurazzaq Koshani, Abdulkarim Jili, Mahmud Shabustari, Jalaluddin Rumi, Abdurrahman Jami, Abdulkadir Bedil and others. Many new views on the universe and man, death and life, will and free will, image and meaning, mind and spirit, time and time, human essence are expressed in their work. There is probably not a single work in which views, ideas and theories related to human issues are not reflected in the works of mystics. They reveal the multifaceted aspects of a person in different aspects. Sufi scholars deeply study human morality, spirituality, social qualities, and in general all internal and external aspects related to a person.

Sufism is a philosophical doctrine that emerged in the second half of the 7th century, and those who practice this doctrine are called Sufis. In Sufism, the essence of things and events, nature, society, being, and man is studied and defined based on pure Islamic traditions, and secondly, the laws of the objective world apply to the essence of each studied object. For example, if we consider the issue of human essence in Sufism, it shows the unique aspects of Islamic anthropology. According to Islamic teachings, every person is born a Muslim, but his parents, the culture that "exists" in space and time, "forms" him into a Jew, a Christian, a Buddhist, etc., as a result, It is said that people of Muslim, Buddhist and Christian quality will appear. Religious and secular views on the creation of man are based. In Sufism, the question of man is also in the central place, it is possible to see that any other problems are directly and indirectly related to man.

Sufism is, firstly, a variant of religious anthropology, in which man and the universe are considered as an organic unity, secondly, Sufism elevates man to high positions and creates the ground for his spiritual growth, and thirdly, Sufism develops a mystical model of man, which includes three elements includes: body, mind, spirit.

It is evaluated as "the science of Sufism - spiritual power", in which the perfect human being is called "ruhul-qudus" (Suhrawardi), the human being is a beautiful being, a beautiful being, a beautiful form, and people are called "seekers of truth". is described. After reaching the spiritual status of a person, love, love, pain and sorrow of love are formed in him (divine love, love of God), he can train his ego, control his desires, become the owner of a strong will, and achieve spiritual elevation. human spirituality is formed. The spirituality of humanity is the moral criteria formed among people, self-awareness, the issue of education and humanity, the fight for humanity, knowing one's place and value in the world, existence and total beings. [1.105]

"Allah created the mind and placed it in the light. He put knowledge on the body of the mind. He gave Fahm (intuition) to the soul of the mind. He placed asceticism and piety in him, a person should also know that "the past days belong to those who lived in the past. Tomorrow is not ours either. The day is today. It is necessary to appreciate this day, know its value, and not spend your life in the service of the self, away from the service of servitude. Every day and night he calls out to us with his tongue: "O son of Adam! Don't miss the opportunity. We are at your service. Not even a minute of the past day can be

returned. Open your eyes! One day, you too will be among those who have been forgotten. What are you going to see? Are you ready for death with everything you do? [2.14-15]

A person has the ability to know, to exist, to be enlightened, to be moral, "sometimes he comes from external purity to inner purity. Sometimes, on the contrary, the inner purity is manifested outwardly, the equalization of the two is perfection, which happens with knowing, familiarity. Knowing God is true enlightenment. That is why arif is an enlightened person, a perfect person.

Philosopher scientist B.S. Rajneesh, known for his Sufi ideas. The most important element of man is his soul, which originates from God and is the "expression" of God in man. This is the essence of man, only begotten of God. If a person identifies himself with his soul, that is, with God, he can acquire higher knowledge [3]. In this, Sufism is very close to Plato's doctrine of ideas, that is, the doctrine of ideas that are the soul (essence) of visible things. According to Plato, when he lived in the "heaven", he met with the spirits of other things, thought about them, therefore the knowledge of the essence of any object was hidden in him. That's why you need to look for the truth from yourself. This idea is also expressed in Sufism.

Azizuddin Nasafi taught his student: "Darvish, the first and final knowledge is hidden in you, everything you seek, look at yourself, why do you look outside? Knowledge that reaches your heart through your ears is like dry water that you take from someone else's well and pour into your own well, but that water does not last far. Not only does it not last long, but it quickly rots and causes serious and unbearable diseases. Darvesh, this pain turns into pride and increases love for career... Dervesh, no matter what kind of person he is, there is still a well inside him, but it is not visible. It is necessary to clean the well and make the water clear".[4] All famous mystics have put forward their views on the need to gradually purify that "inner well". But for this, it is necessary to free a person from the requirements of mass culture instilled by society, to make sure that God himself speaks in it. It is possible only if you transfer his "I" from the field of consciousness to the field of spirit. The famous Russian philosopher V. S. Solovyov wrote about this: "But in man, in addition to animal nature and socio-moral laws, there is a third, higher principle - spiritual, mystical or divine ... This third, and in the True order - to specific requirements the first element possessed is absolutely natural to man for his wholeness as a being, for his participation in the supreme divine principle, and for mediating between him and the world. If the two lower elements, which are natural in their place - animal nature and social law, are taken separately from the top and relied on instead, they become unnatural. [5.185]

In this sense, a person creates his second self. If the first birth (the birth of the body) is by the parents, the second birth - the birth of the individual - is born by the society, the third and last birth is the birth of the Perfect Man (saint). He explains these three stages as being accomplished only through his own efforts.

As the Sufis say: "Until you die, you are not born." Here it is not about the death of the body, but about the transition of quantitative changes to qualitative changes in existence, that is, saying goodbye to the old life and stepping into a new life. If a complete change occurs, then a person ceases to be an individual, that is, a product of society. Now he will have no nationality, no party affiliation, no positions and titles, no orders and diplomas, no



state citizenship. He receives the citizenship of a Supreme spiritual being, becomes a part of God. This is the final point of his journey in space. This is the goal of human existence, and the means to achieve this goal is the spiritual path under the guidance of a teacher. [6.71] This idea is a variant of the religious anthropology of the Sufi doctrine of man, which is based on the three principles of human existence - physical, confirms the concept of the unity of social and spiritual. But the principle of spiritual superiority is the primary factor in this triad. The human soul is not defined much in Sufism, it is considered to be the work of God, but special attention is paid to the issue of human thinking and thinking.

In his work "Ihya Ulumid-Din", Ghazali invites people to think and observe: Luqman used to sit alone for a long time. The Mawlasi (the freed slave) passed in front of him and said: "O Luqman, you are sitting alone, if you were to sit with people, they would give you uns-ulfat." Luqman said: "In the time of solitude, thoughts are quickly understood, long thinking leads to the path of paradise." Zuhb Ibn Munabbih says: "A person's thoughts are sustained only if he knows, only he who acts knows." [7.3]

"Sleep little, talk little. Not to talk nonsense, not to hurt people and other creatures, and to do little work - all this means giving in to the whims of the ego. A person who sleeps less will have the ability to understand correctly. A poor man survives a series of disasters. A person who does not cause suffering to humans and other creatures will achieve a number of goals. A person with a small throat can easily overcome the sensual desires of the soul. Overeating blinds the soul, it causes the disappearance of human qualities. A little food brightens the soul. Greediness and continuous satiety distance a person from Allah. ...Don't kill your hearts by eating and drinking until you're full! The heart is like a sprout. Just as a plant turns yellow when given too much water and stops growing, so the soul dies from excess water, such a person does not have pure thoughts and human characteristics. He compares many things and events with man, saying that you should think about the human being, think about the house of the world, not the rich man's house, look at the water, look at the creatures in the water, think about the animal, and know the difference between yourself and him.

In many studies of Sufism, Eastern and Western thinkers consider the influence of Islam and, in particular, Sufism on other Eastern and Western philosophical schools. In the course of its formation and development, Sufism has absorbed elements of various schools of thought and currents for various reasons. The main reasons for this are, first of all, the spread of Sufism in a wide geographical area, as well as the belief in Sufism by representatives of different cultures, religions, peoples and professions.

It is known that Sufism was born not as a political trend, but as a teaching, a science, its main goal is the question of human self-knowledge and spiritual growth, in the shortest possible time plab intellectual forces united. There are different reasons why different strata of society prefer Sufism in historical space and time. This is mainly due to the fact that Sufism considers various ways and means permissible for its main goal - the realization of God. This unique feature of Sufism has led to its recognition in the West, more precisely in Europe.

The influence of Sufism on Western civilization can be observed in three directions: the first direction is the influence of Western and European thinkers by the advanced ideas



of Sufism. Sufi literature, or rather, Sufi poetry, plays an important role in this; the second direction is the study and research of various aspects of Sufism, in which the services of orientalists and translators are great; the third direction is the formation of Sufi schools and various currents in Western and European countries. Abu Hamid Muhammad Ghazali is a prominent representative of Sufism, who had a great impact on the worldview of some circles in Europe. His work "Revival of the Sciences of Faith" reached Europe in 1950 and left a great impression on the thoughts and beliefs of R. Marty, F. Aquinas, Pascal and other scientists.

The political, economic, social and cultural events taking place in the modern world are fundamentally changing the image of human life and the world community as a whole. The impact of these events is manifested mainly in the spheres of ethics, culture, religion and communication. This phenomenon can be observed in the form of change or devaluation of moral life, demoralization and immorality of society, individualism, selfishness, nihilism, moral poverty, moral rudeness, weakening of the foundations of the traditional family institution. Changes in family values, neglect of customs and traditions, increased aggression are observed in the destruction of communication between generations. Therefore, it is necessary to get acquainted with the experiences of our ancestors aimed at the problems of increasing human knowledge, raising his morality and spirituality. After all, in the teachings of Sufism, there are many spiritual experiences that are necessary for living life with awareness in modern life, for self-knowledge.

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