

IDEAS OF HUMANITY IN CENTRAL ASIAN SUFIS

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Abstract: *The Renaissance in Central Asia dates back to the IX-XII centuries. The Renaissance is characterized by a serious focus on the issues of human enlightenment, spirituality, morality, and humanity. During this period the direction of secular and religious sciences developed. Mysticism which emerged as a result of this process also played an important role in the socio-spiritual life of society. Sufism is an important component of Muslim philosophy. It is important to study the religious and philosophical doctrine of mysticism in order to assess properly the formation and development of the philosophy of the nation of the East. Sufism deeply ingrained in social and cultural life and had a significant impact on the development of science, culture and literature. The Khojagan, Yassaviya, Kubraviya and Naqshbandi sects of Sufism were formed in Central Asia and spread to other Muslim countries.*

Key words: *humanism, Eastern renaissance, mysticism, Yusuf Hamadoni, Abdulkholiq Gijduvani, Khojagon, rashahot, man, perfect man, love, figurative, lust, Kubraviya, Yassaviya, Naqshbandi.*

I. Introduction

During the Renaissance the ideas of humanity emerged in Europe, especially in Italy, in the fourteenth and sixteenth centuries. The encyclopedic scholars of this period glorified the human person and interpreted man as the highest value in their works. Until recently humanity was seen to be associated with the European Renaissance. But the ideas of humanity are not only related to the European Renaissance. Such ideas also played an important role in the scientific and artistic works of famous Central Asian thinkers of the Eastern Renaissance, i.e. in the IX-XV centuries. Moreover, the sources of Islam are reflected in the Qur'an and the hadiths, as well as in the doctrines of mysticism, spiritual and moral thoughts, universal values and ideas of humanity. According to the sufist N. Kamilov, "Since the XI century, almost all the influential poets and writers, thinkers and scientists of the East have been nourished by mysticism and inspired by its ideas of humanity and justice." [12; 4 b].

Sufism originated and developed within Islam. Its rules and principles are based on the Qur'an and the Hadiths. According to O.F. Akimushkin, "Sufism is a special mystical, religious-philosophical worldview within Islam, the representatives of which believe that it is possible for a person to communicate with Allah through personal spiritual experience (reach and being absorbed in Allah). This is achieved by the one who follows the divine path with love for in his heart Allah by means of attraction (gravity, the aspiration of the servants of the Allah and His servants to the Allah is ours) and manifestation (all action and activity, life and existence is present (restraint) in the world created by God)." [2; 8; 27 b.]. According to the concept of mysticism, man moves towards

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higher truth through moral purification, self-control. When a person goes through several stages, he attains it and becomes a divine being. For this man has been given intelligence. The wise man chooses the hard and arduous path of the truth.

According to Abdulkhalig Gijduvani (1103-1179), the founder of the classic mystical sect Khojagon (later developed by Bohauddin Naqshband and called Naqshbandiyya), there is nothing in the doctrines of his teacher Hamadani that contradicts the Shari'a. On the contrary, his doctrines is entirely based on the traditions of the Prophet and his four caliphs. [4; 8 b]. According to the doctrines of Hamadani, only a person who is completely devoted to Allah, who tirelessly seeks ways to attain His guardianship, who strives to be wise in this sacred path, and who strives for knowledge, can consider himself a true Sufi. In Sufism, this process of communication takes place through sincere love for Allah, striving for Him with all one's heart, and ecstasy.

Abdulkholiq Gijduvani developed moral rules (rashahot) for his followers (solik, disciple, murshid). This rashhas (water drops of life) contains eleven rules. There is no clear idea in the scientific literature of mysticism about its creator. Some authors suggest that eight of the rashahats were developed by Ghajduvani and three by Bahauddin Naqshband. According to other scholars, Yusuf Hamadani, the fourth of the rashahat, means (Khush dar dam (every breath that comes out of it should be on the basis of awareness and peace, ignorance should not allowed in it), Nazar dar kadam), Safar dar Vatan (meaning that the disciple should travel to the nature of humanity, that is, from evil to good) and Khilvat dar anjuman (let the disciple be with the people from the outside, with the heart from the Truth) and four more from Abdulkhalig Gijduvani (Yodkard mentioning the oneness of Allah and that Muhammad Alayhissalom (prohibit) is a messenger on the earth), Bozgasht (getting rid of different thoughts, striving to separate from the outside world), Nigodosht (getting rid of different thoughts, not being distracted by other things), Remembrance (enjoying one's constant presence with Allah), the other three (Wuqufi zamani - the disciple is to be aware of thanking and apologizing to Allah at all times and in every breath), Wuqufi-adadi (this requirement is considered to be the beginning of the career of divine knowledge, Lo ilaha The purpose of repeating the word "illallah" is not to say it much, but to understand the truth), Wuqufi-qalbi (full awareness of the heart from the mentioned zikr) was founded by Bahauddin Naqshband.

It can be assumed that there is a basis for such a classification. It is known that the roots of Gijduvani's spiritual and moral heritage go back to the doctrines of Hamadani. Therefore, it is true that there is a spiritual succession between Hamadani and Abdulkhalig Gijduvani, that is, the teacher and the student. From this it can be concluded that Gijduvani took a creative approach to his master's pleasures, developed them and established the moral principles peculiar to his time. Another aspect of the matter is that there is a difference in the naming of these thinkers. From a linguistic point of view, there is a peculiarity in the naming of these categories. Hence, the naming of four of Hamadani and Gijduvani and three of Bahouddin Navshband's rashhas is distinctive and common. This generality indicates the continuity of mystical teaching.

The fundamental basis of mystical philosophy is man, his essence, life, spiritual world, in short, all the issues related to this social phenomenon. Therefore, the pleasure developed by thinkers is intended for man, and in their core lays the idea of spiritual understanding of God and infinite love for the Creator. The direction of the theory and practice of the main currents of mysticism was to improve the human spirit spiritually through a sense of love for God. Thus, the term "love" gained a wide philosophical significance in the interpretation of Sufism and rose to the level of a philosophical category [16; pp. 79-80].

The general analysis of the rahshas in mysticism shows that no matter where the disciple is, one should be careful, follow one's step, and not be distracted. In order to attain the status of Sufism, it is necessary to understand its essence, to purify its heart, that is, to move from human qualities to divine, from bad qualities to good ones [6; 128 b]. For example, "Safar dar Vatan" ("Journey within the Homeland") should not be understood simply as a trip around the country. This rule is aimed at the inner world of man. It is about an allegorical, figurative, spiritual-moral journey. Therefore, the goal of a person who enters the path of Sufism is to attain the love to Allah, to strive for it, through worldly pleasures and the renunciation of wealth. In his works, the thinker Abdukholik Gijduvani expresses his views on the ideas of spirituality, morality and humanity. The essence of the humanistic concept of mysticism is the question of human happiness. The main purpose of this doctrine is to truly serve human happiness. Abdukholiq Gijduvani was the first to put forward the motto "Dil ba yoru dast ba kor", meaning that your heart is for Allah and your hand is for work. The logic of equilibrium is manifested in this slogan. In the heart of Salik, he should always remember Allah and love Him, but he should not give up the affairs of this world, work hard, and live in an honest way. Thinking and living within this criterion is a guarantee of human happiness. It is not in accordance with the requirements of mysticism for a person to go to the world and live in the world and, conversely, to indulge in worldly pleasures. It is completely contrary to Gijduvani's humane principles to be indifferent to the concerns of the people, ordinary people, to live in isolation from the community, and to show off that he is a Sufi in public. According to Gijduvani, man's task in this world is to prepare for the attainment of the guardianship of Allah in the Hereafter. According to the thinker, "To achieve this, a person must have good qualities, be engaged in a profession, help widows and people in need, be kind, generous and open-handed to the weak and disabled [3; 10 b]. We see that in the philosophy of Gijduvani, there are ideas as human life is short, in this world one should not miss an opportunity, has to value every minute doing something useful for society. The thinker Abdukholik Gijduvani's "diligent study of knowledge, walking away from ignorant and fanatical Sufis, not coveting anything from anyone, extending a helping hand to the people in any situation" [7; 8 p.] In his doctrines he encouraged never to lose their relevance.

Abduhaliq Gijduvani expressed the view that doing goodness, compassion and generosity towards bad people is also an important aspect of humanity. Even if someone harms another person materially and morally, the idea that it is inappropriate to commit suicide at all, which shows that mysticism is an extremely humane doctrine.

Hoja Ahmad Yassavi (1103-1166) was one of the great representatives of mysticism and he founded the Yassavi sect. Therefore, he is one of the most valuable figures in the Islamic world. All the noble ideas he put forward in the doctrines of Sufism are also reflected in Yassavi's poetry. It also implies the idea of striving for the Truth, joining and being together. Yassavi condemns the negative qualities of human nature, such as ignorance, depravity, ignorance, arrogance, intolerance. In his opinion, a person should be kind, caring, tolerant, and humane. The thinker emphasizes that finding the hearts of the poor, the needy, the orphans, and giving alms to the poor is an important sign of humanity. [5; 45 b]. Patience, contentment, honest work, courage are the qualities of a real person.

In his poetry, there is a hadith that says, "Whoever restrains his concupiscence, he knows his Lord." He who restrains his desires knows Allah, the world, and man. That is why the great poet calls for jihad against lust. Hoja Ahmad Yassavi hated the scourge of lust that leads the human race to evil. In the eyes of the thinker, he who enters the path of lust is disgraced, misguided, slipped, misguided, and if he lies down, he is accompanied by the devil. That is why he says to the wicked, "Kick the lust, kick the lust." [15; 91 b.]. Of course, it is difficult for a

person who flies into the devil's way to be kind to others, in which the feeling of humanity is expressed only superficially, in language. Belief in the truth saves man from the devil's way. Because the real purpose of Allah in creating the universe is man. That is why man deserves the love of Allah. "After all, our ancestors knew the soul and its owner, God, as life and survival. They considered materialism to be the antithesis of the subtle spirit, including our body. Even life in this world, the blessing of life, is only a means to an end for eternal life in the hereafter. "If this view is true, then his love is a lie, his actions are hypocrisy, and he is a devil who misleads the people." [12; 134 p]. Even during the reign of Sheikh Ahmad Yassavi, among the priests there were greedy sheikhs and maestros, who amassed wealth at the expense of murids. Ahmad Yassavi criticized such hypocritical sheikhs. Such rebellious sheikhs extorted wealth from their murids, and their hearts could not escape the disbelief and misguidance. Such idols are benevolent to the disbelievers and the oppressors, and disregard those who do not give gifts. Ahmad Yassavi wrote in his book Rasool (The Sects): If he uses the alms he has received for his own desires, it will be as unclean as the food a dog touches. If he sews a garment from the zakat (money given the poor) cloth and wears it himself, the fasting prayer will not be acceptable in the sight of God [13; 6 p].

The Kubravian sect, widespread in Central Asia, originated in Khorezm in the last quarter of the 12th century and the beginning of the 13th century. This sect was founded by Ahmad ibn Umar Abul Janab al-Hawaqi al-Khwarizmi (1145-1221). In the history of mysticism, Najmiddin is called "Star of Religion" in Arabic, and "Kubro" means "Great Scholar" in Arabic. In the Kubravian sect, there is a question of the development of man both physically and spiritually. According to this theory, man's life in this world is temporary and therefore he must be prepared to go to an eternal destination. During this period, the existing man must get rid of worldly desires. It is a way of purifying the soul. According to GS Yunusova, "In Kubravia, lust is considered to be a disease that causes heart disease and distracts people with various activities [17; 21 p.]. Lust leads man to evil. He is a worse enemy to man than the devil. Lust makes a person addicted to superfluous deeds and nonsense. Pride arises in man. He who is selfish forgets Allah. There is a conflict between the lust and the mind. When the lust prevails, man is enslaved by the desires of the air. Abu Hamid al-Ghazali said, "It is like a butterfly setting itself on fire. For man sees the rays of adornment in the outward appearance of lusts, but does not know that there is a powerful deadly poison beneath it. It therefore throws itself into the abyss, dives into it, clings to it, and as a result suffers eternal destruction, [1; 68 p.]. Because of lust, man becomes deeper than an animal. Positive emotions such as compassion, kindness, tolerance become alien to such people. Therefore, Najmiddin Kubro concludes that this category of people is characterized by selfishness, not humanity. It is the scourge of lust that undermines the moral relationship between members of society. This can lead to confusion.

Najmiddin Kubro said that the human world is "water world", that is, the small world, "kubro world " [8; 28 b] implies that it is a large universe. M.T. Stephants explains this as follows: "If the whole universe is a macrocosm (the world of kubro), then man is a microcosm (the world of water). [14; 21 p.] All the features of the big world ("world kubro") are embodied in the "world sugro", that is, in the small world. Man can gradually acquire all the attributes of Allah (except the attributes of "Rahim and Rahman"). This means that man strives for perfection.

The doctrine of Naqshbandi, which is an integral part of our spiritual life, was formed on the basis of the Khojagon sect of Yusuf Hamadoni and Abdukholik Gijduvani, developed it and improved it with new ideas. Bahauddin Naqshband learnt the rules of the Khojagan sect from Sayyid Kulol. The doctrines of Naqshbandi united the path of Abdul Khaliq Gijduvani and Ahmad Yassavi and adapted it to life [11; 14 b].

In the doctrines of Naqshbandi, the education of the lust is of paramount importance. Honesty can only be achieved through the training of the lust, through hard work. Sufism is the science of purifying and perfecting a person, and he interprets all the negative qualities in it in relation to the concept of lust. According to this doctrine, "Lust is the way of the devil, the power that leads to lust, the tree of lust, the power that leads to lust, pride, ignorance, and fornication. Therefore, the first duty of man is to control his lust, to destroy it" [9; 5 p]. This has always been considered an important issue in mysticism. It can be seen that in the works of mystics, the signs of the human soul are seriously interpreted and classified. In particular, Junaid al-Baghdadi (d. 911), the founder of the rational stream of mysticism, said that mysticism is "the pleasures of the hands of the world, the liberation of the heart from lust." Abstinence is the purification of the hand from wealth and the heart from greed [10; 153 b].

Naqshband paid special attention to living honest. According to the rules of the Naqshbandi sect, social labor activity does not preclude humanity. It has therefore become the ideology of different social strata. The Naqshbandi sect encourages man to work honestly, to be just, to be humble, to be upright, to be perfect.

The basic principle of Naqshbandi is to be with the people from the outside and with God from the inside. It is important that the image of God be sealed in the human heart like a pattern. This means that the sect is distinguished by its closeness to life and its secularism.

According to the doctrines of Naqshbandi, the presence of the disciple with the people, self-control and upbringing help to get rid of negative traits. The formation of positive qualities in a person is important not only for himself and others, but also for the development of the society. Because man grows up in the bosom of society, becomes a person and improves. The more positive qualities such as justice, humanity and so on in the behavior of the members of the society, the stronger the spiritual environment of the society will be. This means that Naqshbandism adhered strictly to the principle of humanity.

In the Naqshbandi sect, universal values and humanity began to take on a universal character. Sufism sought to incorporate into human daily life the procedures for showing compassion to one another throughout human life, including each other. As M.T. Stephants points out, "Sufism was the product of the most advanced elite consciousness and at the same time was the popular "religion of the people "... [14; 3b]. This allowed Naqshbandi to become "popular" and spread to other regions.

Hence, the position of Central Asian mysticism in the Islamic world shows that it is an extremely popular and humane doctrine. The ideas of humanism and generosity have permeated the whole essence of mysticism. Irrigated with a high level of humanism, mysticism also had a positive effect on Uzbek classical literature. As a result, samples of classical literature have been created that have not lost their value even in modern times. The humanism of the mystical sect led to its spread and popularization. The teachings of Sufism have played an important role in the socio-philosophical thinking and spiritual life of Muslim nations for centuries. In the current era of globalization, the social, philosophical and moral content of Central Asian mysticism and the ideas of humanity are still of spiritual and enlightenment significance.

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