

**THE DEVELOPMENT OF MYSTICAL THINKING IN CENTRAL ASIA, ITS
SCIENTIFIC-PHILOSOPHICAL ESSENCE.**

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Abstract: *In the article, opinions are given about the emergence of the history of Sufism in Central Asia during the Middle Ages, its scientific-philosophical essence, and historical significance. Sufism sects, their content, main problems are studied.*

Key words. *Sufism, sufism schools (sects), Ahmad Yassavi, Najmuddin Kubro, Zoroastrianism,*

Introduction

It is important to study the spiritual heritage of the great thinkers of the East, who made an incomparable contribution to the philosophical-scientific development of Sufism in Central Asia, that is, to study their philosophical essence, religious-educational aspects, social-cultural experiences, moral-aesthetic characteristics from a modern point of view. In our research, scientific analyzes were conducted regarding the emergence of the history of Sufism in Central Asia during the Middle Ages, its scientific-philosophical essence, and historical significance. During the Middle Ages, Sufism views, nourished by Islam, improved scientifically and philosophically, thus the history of Sufism and its stages of development were formed. As a doctrine, a set of concepts, theories, principles, and categories was formed, ontological, epistemological, and synergetic features were created. The transformation of Sufism into a doctrine, the supremacy of Sufism in all spheres, and its deep penetration into the life of mankind have been realized.

Both the philosophy of Sufism and its essence as a doctrine are extremely complex both theoretically and practically. According to the dynamics of the development of Sufism as a doctrine, its main ideas and theories are in constant motion, improved and enriched. Of course, Sufism as a doctrine has declined, but Sufis are still active in many countries. The analyzes of the historically formed Sufism heritage show that they have a strong focus on the practical aspects of human problems, especially the creation of methodological foundations of his "I", victory over his "I", self-education, management, and organization. The issues of raising human spirituality and achieving perfection were considered the leading factors of Sufism.

The First President of the Republic of Uzbekistan I.A. Karimov: "If you ask me what should be done to protect our spirituality and what should be done against the attacks that threaten it, I would first of all say that every person living in this country should realize their identity, our ancient history and rich I would answer that it is necessary to deeply assimilate the heritage of our culture, our great ancestors, to consciously look at the reality of today's rapidly changing life, to think independently and to live with a sense of belonging to all the changes in our country. [1.13] After all, not in one year or five years, a person (nation, people) reaches the high level of human spirituality over many years and centuries. Human spirituality is the age-old problem of humanity, and it is also explained in a unique way in the science of Sufism.

Materials and methods.

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The scientific-philosophical nature of Sufism attracts the attention of both foreign and Uzbek scientists alike. Sufi schools (sects) created by the representatives of Sufism in the Middle Ages had a great role in its rise to the level of teaching. In Tariqat, the "master" teaches his "disciples" (murshid) the knowledge of Sufism. According to some sources, elements of Sufism were originally present in the Zoroastrian religion. The holy book of the Zoroastrian religion "Avesta" as an encyclopedic and spiritual monument reflects the philosophical ideas of Zoroastrianism, a world religion of its time, which was formed in the Khorezm region (these views are also quite controversial), then spread in Iran, developed from a polytheistic and dualistic worldview to a monotheistic understanding of the universe. . The work reflects the ancient culture and spirituality of Central Asia, moral, legal, humanitarian ideas.

In essence, the work is a hymn to human work, moral excellence and humanity. About the universe (unity, integrity of the universe), social (society, justice, family, tribe well-being), economic (livestock breeding, expansion of agriculture), about life, proper attitude to nature (land, water, air, fire), spiritual and moral (good thought, good word, good deed unity) issues define the main essence of Zoroastrianism. In these matters, Sufism has similarities with its ideas and theories. Also, Zoroastrianism, like Sufism, is a complex work, in which worldviews, socio-cultural experiences (prayer, customs, traditions) of ancient Turanian peoples related to mythological images and ideas are all mixed up.

The dynamics of transition from polytheistic beliefs to monotheistic ideas can also be observed in "Avesta". In the first part of "Avesta" - "Yasht", every natural phenomenon has its patron deity. But in "Yasht" itself, it is felt that these gods are gradually divided into two groups: some unite and represent Ahura Mazda, the symbol of all light, good things and events, while others represent darkness and evil in the form of Anhra Mainyu. The importance of "Avesta" in the history of human civilization lies in the fact that man and his pious way of life are at the center of its philosophy. Concern for man, a wide range of socio-political and religio-ethical ideas testify to the life-giving, optimistic and humane nature of Zoroastrian philosophy.

Human problems in Zoroastrianism (spiritual purification included), his faith, spirituality, culture, knowledge, socio-legal relations, etc., were considered as the eternal problems of mankind, also the object of Sufism. "Aesthetic categories such as Beauty and Ugliness, Light and Darkness, Highness and Lowness, Purity and Impurity, Piety and Sinfulness, Heaven and Hell express various aspects of the Zoroastrian aesthetic ideal, call to strengthen the humanistic essence of this doctrine, reveal its new aspects and components. serves to give." Zoroastrianism and Sufism are essentially expressions of human problems, religious beliefs, etc. have similarities in a number of issues. Unlike Zoroastrianism, Sufism is not a religion, it is widely spread as a doctrine. Sources also recognize Zoroastrianism as a doctrine. However, Zoroastrianism was once the great religious faith of the Persian Empire, and now it is one of the world's minor religions.

Sufism is a religious-philosophical trend formed on the basis of Islam, in which the influence of ancient Greek teachings - Neoplatonism, Judaism, Christianity, Zoroastrianism, and especially Buddhism can be felt. It is based on asceticism, that is, on the basis of renouncing the pleasures of this world, the search for the way to reach God, to know him, to unite with him. Sufism is based on fulfilling the religious beliefs and requirements required by the Qur'an and Sharia, unconditionally considering oneself as a slave of God, and unquestioning submission of one's personality to certain religious rules. In this way, those who were converted to Sufism were condemned, persecuted, and punished in some cases because they did not comply with the requirements of the orthodox Islamic clerics. Sufism has not always been welcomed in history, and it has had its detractors. Some scientists

have also said that Sufism is a problem related to the human psyche.[2,21] However, the wide spread of Sufi way of thinking definitely means its importance and valuable properties.

Hazrat Inayat Khan (1882-1924) said, "Tasavvuf (Sufism) never had a beginning or a period of emergence, it cannot be said that it arose in a certain historical period. It is the light within man. Sufism is the study of ancient wisdom, which has given its own character to mythological and philosophical views in many cults. Its roots go back to ancient traditions (Egypt). Later Sufism is divided into 4 schools: 1) Naqshbandiyya, 2) Qadiriya, 3) Suhrawardiya, 4) Chishtiyya (poetry and music). These 4 schools are widespread in Arabia, Turkey, Palestine, the land of Tatars, Central Asia, Bukhara, Afghanistan, India, Siberia and many Asian countries. [3,353]

Sufism schools (sects) in turn are divided into their directions, members, supporters. In this way, the essence of Sufism deepened and became more complicated. It is known that complexity as an event or object has many elements in itself. The components of a complex object are mutually related and cooperative. Sufism is explained by the fact that it is a complex doctrine, divided into sects, different currents and trends.

In the history of philosophy in the 9th-12th centuries Sufism theorists Muhosibi, Junayd Baghdadi, Kalabadi, Sarraj, Hujviri, Sulamili considered tariqat to be a set of morals, moral and spiritual rules - instructions. Hujviri gave information about the first twelve Sufi sects in his work "Kashful Mahjub".[4.23]

According to the analysis of the researcher, M.F. Norova, 12 main sects in Sufism emerged in the 12th-14th centuries: Rifoia, Yassaviya, Shaziliyya, Suhrawardiya, Chishtiyya, Kubraviya, Badaviya, Qadiriya, Mavlaviya, Bektoshiya, Khalvatiya, Naqshbandiya. From such ways, Yassaviism, Khojagon, Kubravism, Naqshbandism and Qadirism sects spread in Central Asia. So, initially Sufism sects were formed in areas where Islam spread widely, such as Kufa, Baghdad, Basra, and Egypt, while Yassaviya, Khojagon-Naqshbandiyya, and Kubravya sects, which were recognized throughout the Islamic world, emerged and developed in Central Asia.

Tariqat (arab. way, method) is a concept specific to Sufism. It is used in three senses: 1) the path of Sufism in general; 2) a specific branch, direction of Sufism; 3) one of the stages of Sufism. But it is more widely used in the sense of Sufism directions (leeches), branches. As a stage of Sufism, tariqat includes a specific set of requirements for Sufis, various mental and physical behaviors. [5,357]

The Yassaviya sect also had a unique character in the history of Sufism. The famous Ottoman Turkish poet Yahya Kamal asked the famous scientist Muhammad Fuad Koprulizoda: "Who is Ahmad Yassavi?" What is the secret of his heritage? Study it in depth. You will find the foundations of our nation in that place!", he said. After that, Koprulizoda started working and wrote a study entitled "The first mystics in Turkish literature". It is no coincidence that this book is still popular and read with interest. In it, the author gave a good account of Ahmad Yassavi's rule in the priesthood for the first time among the Turkic peoples. [6.83]

Ahmad Yassavi (pseudonyms: Hazrat Khoja Ahmad Yassavi, Qul Khoja Ahmad, etc.) (1105-1166/67) is a sage, poet, founder of the Yassavi order. Born in Sayram. His father, Sheikh Ibrahim, was a sheikh in Yassi and Sayram for many years. Yassavi Piri went to Bukhara with the advice of Arslanbab and received excellent knowledge of Sufism from Yusuf Hamadani. Then he returned to Turkestan and propagated Sufism. He gained a great reputation among the people and was glorified as a saint. "Mohammed in Medina, Ahmed in Turkestan" voices spread. The number of disciples increased, and the Yassavit sect was formed. [5,320]

Ahmad Yassavi was also a Sufi poet, and Yassavi's poetry played an important role in the spread of Sufism. The artistic views of Ahmad Yassavi, who infused the above-mentioned four stages of

Sufism - shariat, tariqat, marifat, truth into his poetic verses, also gained great fame in the direction. Yassavi considers Sufism as an important factor that elevates human spirituality. The purpose of this is to call mankind to the right path and the right path should lead to the realization of the truth. Realizing the truth is knowing the self. In order to achieve this, a person must strictly adhere to the rules of religion, be able to develop love for God, and be able to focus all his strength and body on this path.

The doctrine of Naqshbandiyya, which arose in Central Asia, belongs to the era of Amir Temur and the Timurids. In this period, the faith and attention to the Islamic religion and especially to the teachings of Sufism formed in its structure, showed its influence on its rise. As a result, this sect of Sufism developed further and became the main political-religious ideology.

Eight rules of the Khojagan sect - "Usuli yazdahgona" - "Hush dar dam", "Nazar bar qadam", "Safar dar Watan", "Khilvat dar anjuman", "Yodkard", "Bozgasht", "Nigodosh", "Yoddosh" Khwaja Bahouddin Naqshbandan (Bukharo, 718 / AD 1318 - Bukhara, AD 791 / AD), who added three more rules to it - "Wuqufi ada-diy", "Wuqufi modern" and "Wuqufi qalbi" 1389) then the Khojagon-Naqshbandiyya sect split into two directions. The first route goes through Khoja Alauddin Attar to Khoja Yakub Charkhi (d. 851), and from him to Khoja Ubai-dullah Ahrori Vali (d. 895), the second route goes through Khoja Muhammad Porso. reached his son - Abu Nasr Porso (died 865 AD), from him to Nizamuddin Khomush, and from him to Hazrat Jami's murshi - Sheikh Sa'diddin Koshgari (died 860 AD), in later periods, it was divided into several branches and branches, such as Ahroriya, Khilavatiya, Kumukhkhanaaviya and Mujaddidiya. [8,28]

Najmuddin Kubro, one of the mystic sages of Central Asia (13th century), founded the "Kubraviya" order. The full name of Najmiddin Kubra (1145-1221) is Ahmad ibn Umar ibn Muhammad Khivaqi al-Khorazmi, which means "Najmiddin" ("The Star of Religion"), "Kubra" ("The Great"), "Abu-l-Jannab" ("The Excluded from the World"), the shaykh popular among the people with the names "valiyatarosh" ("educator of the guardians"), one of the well-known representatives of Sufism, the founder of the Kubravian order. Najmuddin Kubro was born in Khiva in 1145. Abdurrahman Jami's work "Nafahot al-uns" contains information about how Najmuddin Kubro Khorezm won scientific debates, surpassing prominent scholars, and was nicknamed "Tommat al-kubro", that is, the achievement, glory of scholars, or "the scourge of knowledge". Najmuddin Kubro was one of the famous and powerful sheikhs of his time. [9.]

Najmuddin Kubro tried to connect religiosity and worldliness in human spiritual maturity. Recognizing that only morally perfect and mature people can approach the knowledge of divine power, Shaykh raised his murids to become perfect people based on ten rules and conquered spiritual horizons. True happiness is within a person. Happiness is not in the abundance of a person's possessions, in the strength of his career, in the number of children, in useful interests, in material well-being, in a full life. Happiness is a spiritual wealth, it is in the purity of human soul, peace of mind, breadth of language and purity of conscience, although it cannot be seen with the eyes, its essence is embodied in the ten rules. [10.66]

Conclusion

In short, in the history of our country, the development of mystical thinking, the strengthening and wide spread of mysticism as a doctrine began to be realized under the influence of sects formed in Central Asia. During the history of its formation, the teaching of Sufism presents four stages of the path to self-perfection: shari'a, tariqat, enlightenment and truth. Sufism sects formed in Central Asia differed from each other according to their style. Most studies focus more on patterning. Especially during the period of Amir Temur and Timurids, Naqshbandi was very developed. Mystical thinking

develops in this way, but there are many differences between them, and in each order the views of the founders gain priority.

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