

**DEVELOPMENT OF SUFISM IDEAS OF THE BUKHARA EMIRATE AND ITS  
SOCIAL SPIRITUAL SIGNIFICANCE**

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**Annotation:** In this article, the Naqshbandiyya, Naqshbandiyya-Mujaddidiya sects, and partially the Qadiriya and Yassaviya sects were spread and had their supporters in the Bukhara Emirate. The researchers who studied the history of Bukhara Emirate, especially the aspects related to Islam and Sufism, revealed the above sects and their ideas and principles in the tazkiras, manoqibs, and maqamats about Sufism written during the Bukhara Emirate.

**Key words:** Sufism, Emirate of Bukhara, sect, spirituality, humanitarianism, culture, science, enlightenment, hadith, fiqh, interpretation, social life, ethics.

**Аннотация:** В данной статье секты Накшбандия, Накшбандия-Муджадидия, а также частично секты Кадирия и Яссавия были распространены и имели своих сторонников в Бухарском эмирате. Исследователи, изучавшие историю Бухарского эмирата, особенно аспекты, связанные с исламом и суфизмом, раскрыли вышеуказанные секты, их идеи и принципы в тазкирах, манокбах и макаматах о суфизме, написанных во времена Бухарского эмирата.

**Ключевые слова:** суфизм, Бухарский эмират, секта, духовность, гуманизм, культура, наука, просвещение, хадисы, фикх, интерпретация, общественная жизнь, этика.

**Annotatsiya:** Mazkur maqolada Buxoro amirligida asosan, naqshbandiya, naqshbandiya-mujaddidiya tariqatlari va qisman qodiriya va yassaviya tariqatlari ham tarqalgan bo'lib, o'zining tarafdorlariga ega bo'lgan. Buxoro amirligi tarixini ayniqsa, islom va tasavvuf bilan bog'liq jihatlarini o'rgangan tadqiqotchilar Buxoro amirligi davrda yozilgan tasavufga oid tazkiralari, manoqiblar, maqomatlarda ham yuqoridagi tariqatlar va ularning g'oya va tamoyillari ochib berilgan.

**Kalit so'zlar:** Tasavvuf, Buxoro amirligi, tariqat, ma'naviyat, insonparvarlik, madaniyat, ilm, ma'rifat, hadis, fiqh, tafsir, ijtimoiy hayot, axloq.

Due to the fact that national and religious values have been closely related for centuries, a broad and comprehensive philosophical analysis of the social-political, economic, religious-spiritual life of Bukhara is important in studying the ideas of Islamic enlightenment and Sufism. holds rin. From this point of view, first of all, it is appropriate to emphasize that Sufism schools, which are an integral part of Islamic teachings, have played an important role in the social and political life of the Central Asian region since the Middle Ages. In the course of their development, schools of Sufism went through stages such as adapting the Islamic heritage to local customs and culture, and taking the lead in political life. The activity of the Bukhara school, which produced great mystics for Islamic sciences and culture, maintained its high position in the country's social life from the 10th century to the beginning of the 20th century.

In the Emirate of Bukhara, the Naqshbandi, Naqshbandi-Mujaddidiya sects and partially the Qadiriya and Yassaviya sects were spread and had their supporters. The researchers who studied the history of Bukhara Emirate, especially the aspects related to Islam and Sufism, revealed the

above sects and their ideas and principles in tazkiras, manoqibs, maqamats about Sufism written during the period of Bukhara Emirate.

As a set of principles of Sufism mysticism, it is considered not only a practical order, but also a teaching with methods of educating a person to perfection levels and spiritual maturity. Being a doctrine that has absorbed the essence of Islam, it has taken a place in the hearts of the people with its principles that glorify the honor, education, and value of a person. In particular, the Naqshbandi sect encourages people to be knowledgeable, moral, polite, kind, to live and work honestly. At the center of the tariqat is a person, his way of life, ideological maturity and moral purity. From this point of view, in the treatise "Maqamoti Khwaja Alouddin Attar" by Khwaja Muhammad Porso, the teachings of Khwaja Alouddin Attar from Bahauddin Naqshband, his thoughts on the principles of the tariqat are also noteworthy: Khwaja Buzruk (Bhouddin Naqshband) used to say that prayer is ten parts, nine of which are "halal" demands, and they used to say that among the professions of our time, agriculture and gardening are closer to halal than commerce. It is known that "Dil ba Yor dast ba kor", which is the main principle of Naqshbandi sect, is an idea that brings taxes closer to social life, and it also unites people as an important idea in demanding "halal". He encouraged mutual solidarity in work, extending a helping hand. Of course, these ideas played an important role in the complex socio-cultural environment of the time, socio-political situation, improving the condition of the people, and changing the way of life. Even during the period of Bukhara Emirate, these ideas show the place of the Naqshbandi order in the social and spiritual life. After all, it would not be a mistake to say that the traditions and ideas of these generations are embodied in the essence of the attention paid to farming and horticulture during the socio-economic reforms that are being carried out in our country today.

Also, during the period of the Bukhara Emirate, the place of the Naqshbandi order was incomparable in the development of Islamic culture. Naqshbandiya is a sect that teaches a person to be free from oppression, to get rid of self, and instills the remembrance of Allah in his heart. The main reason why this tariqat spread widely and mixed with the lifestyle of the population was that Naqshbandi aligned his tariqat with the Sunnah of the Prophet Muhammad and cleared it of various heresies and superstitions. He made it a basic rule to adhere to Sharia law and not to deviate from it. Tarkidunyochilik made it a condition to be together with the community, rejecting khilavat . He urged not to leave the world because of the love of God. Luqma halal - the need for everyone to make a living with his own work - was defined as a fundamental requirement of the sect.

"Today I have perfected your religion for you. I have completed my favor for you. And I agree with you that Islam is a religion. Of course, during the Emirate period, Islamic rules and Sharia rules came into force. Sufism propagated humanistic ideas of the true essence of Islam within these rules. He absorbed the ideas of enlightenment and gnosticism of Islam that encourage knowledge and fulfillment. Islam includes not only matters of faith, but also ethics, spirituality, education, prayers, halal and haram, and all social issues.

Sufism scholars who lived and worked during the Amrlik period described the sects and their role in society and human life, and their main principles in their works. One of such mystics, Musa Khan Dahbedi, in his work "Navodir ul-maarif" stated that "Khojagan sect is the path that leads people to spiritual and moral maturity. A Muslim man, with his manners, lives in harmony, cooperation and good relations with all beings in this world . And in the world of the hereafter, he will enjoy the reward of his manners". So, each of the Sufism sects had its own manners, that is, sect manners. It consists of methods of educating people, and they are called murid etiquette, tax etiquette, and other names. The main goal is to encourage a person to realize his spiritual upliftment. The methods developed by representatives of the Naqshbandi order, mystics, called people in the region to help each other, acquire a profession, and be active in society. The Emirate

era is no exception. Because he does not choose nationality, he promotes spiritual and moral education to purify the human soul and soul and to be in constant remembrance.

Ahmad Donish, one of the scholars who has his own name and influence in Bukhara Emirate, in his work "Nawadir ul-Waqae", while covering the events that prevailed in the region, emphasized the need to follow the rules of etiquette and ethics in every work, even in state administration, emphasizes that only then can a person achieve success in any field. In the work, he writes about the need to radically renew these areas to carry out reforms in his moral views and thoughts. Although this work of Alloma is a historical work, mystical ideas flow from its content. Alloma dwells on the issue of morality in the work, according to his opinion, the corrupt behavior of Amir Muzaffar, one of the emirs of Bukhara, he does not know the rules of etiquette, so he eats pand in everything, and even the crisis in the management of the state is due to his immorality. emphasizes that 1. That is, Ahmed Donish approaches historical events in the work by mixing his mystical views and thoughts. This means that this work of his has historical and mystical content and is different from other historical works.

Historian scientist A.Ziya described the emirs of Bukhara and made the following comments about the behavior of emir Muzaffar and the social and cultural life that prevailed in the region during his time: "The years of the reign of emir Muzaffar were a dangerous period for the Mangit dynasty and the people who lived under their rule. because of this, the people lived in a difficult situation. According to him, "Amir Muzaffar always worked for his own benefit. His work consisted of dismissing officials who were in office during his father's time and confiscating their property. In all the sources covering the history of Amir Muzaffar and the period of his reign, we find a lot of negative opinions about this period, and the reason for this is that the amir is uneducated, immoral, careerist, self-interested, and short-sighted. As Ahmed Donish said, it is important to observe ethics in every work, even in the management of the state.

Sufi Olloyor, one of the Sufi sheikhs who lived in Bukhara, said, "Suhbat, vird, khatm and other zikrs include outward manners. Purification of the heart from negligence and evil, education of the soul, and the exaltation of the soul to the divine presence are part of inner manners. In the age of Sufi Olloyor "Maslak ul-Muttaqin" ("Maslagi of the Pious"), the attributes of God, the blessings of the saints, the instructions for praying and calling the call to prayer, ablution, the rules of Ramadan and Eid al-Adha, the burial ceremony of the deceased, fasting, and zakat giving procedures are discussed. In this book of Sufi Olloyor, instructions are given on how Muslims should follow the rules of conduct in performing the above rituals. These include moral purity, keeping the body clean, clothing, keeping the house clean, hunting wild animals, following the rules of slaughtering animals, etc. Sufi Olloyor emphasized that every action ordered in Islam has its own rules and ethics. So, the legacy of scholars who lived in Bukhara was not only to promote or reveal the essence of Sufism and its sects, but also to promote the norms necessary for the society as a whole. Of course, its roots go back to Islamic manners.

In other works of Sufi Olloyor, there are a lot of ideas promoting human and his moral qualities and universal values, thoughts rich in social content. They require deep mystical observation. Sufi Olloyorniig's treatise "Sabot ul-Ojizin" talks about the behavior and behavior of ascetics, the poet calls them to moral purity and spiritual perfection. According to Sufi Olloyor, a hermit should be generous, open-faced, kind, sweet-natured and polite.

The 18th and 19th centuries, Bukhara was mainly dominated by the Naqshbandi sect. The people of Bukhara believed in this sect and accepted every idea presented in it as a rule of life. In the religion of Islam, the model of etiquette in all thoughts and actions is emphasized on the Prophet, may God's prayers and peace be upon him. Etiquette is in the heart, in words and deeds. The etiquette of the heart is in intention, sincerity and sincerity. In Sufism, there is a lot of thought about the morals of the soul. Even in sources related to Sufism, scholars and Sufi sheikhs say

about Islamic ethics, "The great ones have determined that this morality is a charitable career and that it is located in the body only in the shadow of zoti zikr. Zoti zikr is a spirit, a secret in every place, in every work, in every situation. and other latoifs consists of dhikr of Allah Ta'ala". Musakhan Dahbedi in his work "Nawadir ul-Maarif" mentioned the following about Islamic ethics: "Whatever happens to someone, it happens because he is unaware of the tricks of the soul. If a person is not able to leave ignorance with his own strength, let him turn to manners. So let him think that the Lord sees me every moment, everywhere, and torment his ego. By bowing to open and secret manners, one's heart is awakened. In this way, carelessness will disappear".

The work "Dakhmai Shohan" is a historical source written in masnavi, which is considered to be the creation of the era of the Bukhara Emirate of the end of the 18th century and the beginning of the 19th century. In the play, Munshi talks to the emirs when he goes to each emir's house. He describes their sins and their regrets.

In the story, the inhabitant of each village tells his story with all the details in his own language. And if he is a disgusting and unjust person, he will be very sorry for what he has done. If the particle has done a good deed, it will surely see the result. Unfortunately, these emirs are themselves did not think about it during his reign. They are their kingdoms considered eternal. If we describe the content of the above verses, the author, while illuminating the life of the emirs, reminds us that the life of the grave, the punishment of those who committed bad deeds is inevitable, and that there is an answer and account for all good and bad deeds done in this world. Sadiq's work "Dakhmai Shahon" is based on a famous legend, although it looks like a narration, but the difference between this work and the narration is that:

1. The narration mainly talks about good deeds, while Sadiq's work only talks about bad deeds and sinful deeds.
2. Narrative is told through people's work, and Sadiq's work is told directly from the hero's own language.
3. In Sadiq's work, the writer's observations are the basis of the image.
4. The theme and content of Sadiq's work are new in Tajik literature, and the work is valuable for its historicity.

Mirzo Sadiq's work "Dakhmai Shohan" is a work in the form of ghazals and fables, and the development of events is written in a new style.

In the cultural foundations of the development of mystical teachings in the Emirate of Bukhara, a large part of the spiritual heritage and sacred values of the people is characterized by Islamic spirituality and national traditions. The sources of religious values are expressed in the Holy Qur'an, hadith, commentaries, and Sharia rules. An important part of the Islamic culture of the region is the mystical heritage, the teachings and values of Sufism. A unique aspect of the factors that led to the development of Sufism in the Emirate is that the hermits in this region advocated a socially active way of life. Most of the ascetics had established cultural ties with many cities in the Islamic world.

A person should realize that this world is not eternal, build his life on the basis of halal food, collect halal sustenance, and beware of haram. In Sufism, it is said that Jihad with the self, training the self is one of the most important issues. Muhammad ibn Abdullah (peace be upon him): "The greatest enemy is the ego!... " - they ordered. The basis of Sufism is self-cultivation. If the soul is nurtured, a person finds comfort, attains peace of mind, abandons bad behavior habits, becomes a useful person who indulges in good morals and virtues and meritorious deeds. Sufism is a life philosophy that develops the self morally, and it leads to absorption in the higher truth through a certain practical method.

The Bukhara Emirate period, tried to express the struggle with the ego in their works. They try to reconcile the tenets of Islam, the political and social environment prevailing in the region, and



their own mystical ideas with ideas from sacred sources. They preached spiritual and moral qualities - kindness, generosity, contentment and honesty. In their advices, it is emphasized that it is necessary to renounce nafs-dunya, to free the human soul and mind from all vices and vices, only then some obvious defects in human morals will not appear.

In the history of Sufism, there are some sects and sects Although there are physical differences, human spirituality is never a sect not far from the attention of the people. People of Sufism have always been interested in the inner world and inner conflicts of man. They looked at the place of a person in life and ways of living as a society from this position. The people of this doctrine looked for the root cause of social conflicts, wars, and economic inequality in the society. They believed that it is necessary to start the reformation of a person's morals by eliminating the negative traits in his nature. Sufism is human nature they call negative situations and manifestations "nafs" and recommended means to fight against it.

Muhyiddin Baqi emphasizes that no matter who a person is, he should always remember God, keep God in his heart and live with Him in mind, regardless of what he is busy with in life. Muhyiddin Baqi's analysis of the above verses shows that he was one of the followers of Naqshbandi sect. It can be seen that the above thoughts are in harmony with the noble, worldly and vital ideas of the Naqshbandi order "Dil ba yoru dast bakar" (Let your hands be in work and your heart in God).

Ideas and views similar to the thoughts of the above-mentioned Sufi scientist were also mentioned in other Sufi science and Sufi sources written in the region during the period of the Bukhara Emirate. Such views and ideas islam doctrine basis to be Quran karim and Hadith nobles with in sync is proof of that.

This period Sufi the sheikhs human being doing at work and in practice the intention too unbiased to do to the necessity encourages. In the history of Islam, all Prophets call people to be united in heart, language and deed. It is narrated from Umar ibn Khattab: "I heard the Messenger of Allah, may God bless him and grant him peace, say: "Actions are only based on intentions".

According to this hadith, it is known that the good deeds done must be acceptable in the presence of Allah and the intentions must be correct in order to receive His reward. If Allah's approval is sought in the performance of every good deed, reward will be obtained. Therefore, it is necessary to understand how important the role of intention is in every work and action. In this case, the role of intention is very important. According to Islamic teachings, God rewards people not according to their deeds, but according to their intentions. If intention and devotion are always properly applied throughout one's life, every moment of life becomes a prayer.

One of the most important tasks is to inculcate the mystical ideas and visions of the great ancestors and mystics into the minds of today's youth, to develop in them such qualities as patriotism, loyalty to the country, hard work, and honesty.

Therefore, the stages of Sharia, Tariqat, Enlightenment and Truth encourage a person to improve spiritually and morally as well as spiritually. Sufism scholars have written in their works that just as there is no tariqa without Shariat, so also without enlightenment, the Sufism of the Emirate era is defined by its influence on society and people's life instead of itself in social and cultural life. The basics of Islamic Sufism require knowing these stages and basics. The center of Islamic sciences of Bukhara is a city where the theory of Sufism was founded. In this sense, the sects that exist in this region exert their influence on the mutual relationship of the people in lightening the burden of justice, and Tawheed. He brought everyone together around his mother.

The 19th century, the Naqshbandiyya sect began to be understood as groups whose main task was only regular dhikr. This is not a phenomenon unique to Central Asian embroidery. The same situation can be seen in the activities of the Naqshbandiyya-Mujaddidiya network in India and the Naqshbandiyya-Mujaddidiya-Khalidiya network in Turkey. Naqshbandis prepared many pir-

murshids in order to attract more and faster regions of the country to their sphere of influence. Local representative caliphs have also formed their own networks. As a result, the number of tariqat schools increased excessively, and the rules for choosing murids of great masters were violated. Most of the caliphs deified their murshids for their personal benefit and organized the worship of their personalities, in competition with contemporary or famous saintly Sufis, exaggerating their merits, which they did not have, and raised the levels of guardianship of their pirs to higher statuses. As a result, graves of pirs buried in large and small districts of the country gradually became objects of worship. Of course, the society was not without real pir-murshids who were faithful to the classic ideals of the tariqat. Russian travelers and scholars who came to Bukhara in the 19th century noted several such prestigious pir-murshids. But even powerful pir-murshids could not oppose the works of fake saints who took root in the country.

In conclusion, it can be said that Sufism made a great contribution to Islamic culture and enlightenment. If in the early days, a small number of ascetics and Sufis lived in the cities of Kufa, Basra and Baghdad, then the number of famous sheikhs, Sufi dervishes, and Qalandars of the Muslim world increased. and his views led to the formation of a system of moral views in Islamic culture.

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