

**THE IMPORTANCE OF THE IDEALS OF HUMANITY AND TOLERANCE IN
CENTRAL ASIAN SUFICIAL ORDER TODAY**

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Abstract: This article analyzes the content and historical and scientific foundations of the ideas of humanism, tolerance and spiritual maturity formed in the teachings of Central Asian mysticism. In particular, it is shown that the moral principles put forward by the founders of such orders as Yasawi, Naqshbandi, Kubravi, Chusti are aimed at creating an atmosphere of peace, tolerance and mutual respect in society through methods that lead a person to spiritual purification and perfection. Also, special attention is paid to the socio-spiritual significance of these ideas in today's era of globalization and ideological confrontations, their role in forming a culture of tolerance in the minds of young people. Based on scientific analysis, the role of mysticism in understanding human value in modern society, ensuring interethnic harmony and strengthening spiritual stability is revealed.

Keywords: Sufism, Central Asia, humanity, tolerance, perfect person, Yassawiism, Naqshbandiyya, spirituality, spiritual purification, modern society, intercultural dialogue, social stability, moral education, tolerance.

Introduction. The fate and future of every society and the people living in it are, of course, closely linked to the education of young people, who are considered the leading forces of states. In our country, great work is being carried out to strengthen the intellectual and creative potential of young people, to increase their involvement in the reforms being implemented in our country. After all, one of the most important tasks today is to educate well-rounded, goal-oriented and energetic young people who have modern knowledge and skills and are able to take responsibility for the worthy future of the country. Since the first days of gaining independence, representatives of more than one hundred and thirty nations and ethnic groups have been living in harmony and prosperity in our country as one whole family. As a result of such a large number of nations and ethnic groups living together in cooperation and solidarity, each of them has become spiritually and culturally enriched, and under the influence of mutual relations, the lifestyle of our multinational people is further improving. This is a high example of the humanitarian policy that is being given special attention in our country. At present, caring for representatives of different nationalities and ethnic groups, helping them find their place in society, preserving, further developing, and enriching the national traditions and values of others have become a priority of our state policy.

The proposal of the President of the Republic of Uzbekistan, Sh.M. Mirziyoyev, to the participants of the 72nd session of the UN General Assembly to adopt a special resolution entitled "Enlightenment and Religious Tolerance" is aimed at "eliminating ignorance, establishing tolerance and mutual respect, ensuring religious freedom, protecting the rights of believers, and preventing their discrimination" on a global scale, and is aimed at implementing one of the most important principles of Sufism.

The principles of the Naqshbandi order, especially the ideas of tolerance, honesty and humanity of the order, as well as the practice of the order in the middle of the 14th century, the first half of the 15th century and subsequent periods, had a great influence on the development and advancement of cultural, religious-mystical, socio-political, artistic-moral and scientific-philosophical thought not only in Turkestan but also in the Muslim world. The founder of the

Naqshbandi doctrine of Sufism is Muhammad ibn Muhammad Bukhari (1318-1389), known by such names as Bahauddin Naqshband, Shahi Naqshband, Khojai Buzurg. The Naqshbandi order is a doctrine that deeply studied all aspects of human life. Many philosophers and scientists have conducted a number of studies on the Naqshbandi doctrine and created many works. One of such research scholars is our teacher, Professor G.N. Navruzova. He trained many students and served in the development of the philosophy of Sufism. During his activities, our teacher wrote monographs, treatises, articles and scientific papers on the topic of the “Naqshbandi Order”. The purpose of studying the history of this order is to study the order and convey it to future generations. A major mystical order that emerged in Central Asia in the 14th century - the “Naqshbandi” order - is associated with the name of Khoja Muhammad Bahauddin Naqshband. Naqshband was born in 1318 in the village of Qasri Hinduyon near Bukhara (later, thanks to Hazrat Naqshband, this village began to be called “Qasri Orifon”). Bahauddin Naqshband was educated by several pirs throughout his life. The first pir was Khoja Muhammad Boboyi Samosiy. He did not keep any property or wealth in his house. He lived on reeds in winter and on mats in summer. There were never any servants in his house. Hazrat Naqshband spent his whole life in poverty and destitution by his own will. After all, the true creed of this order is “Dil ba yor u, dast – ba kor” - that is, “may your heart always be with Allah, and your hands are at work.” As a result of the reforms in the scientific, spiritual, and cultural spheres carried out in our country during the years of independence, special attention was paid to studying the scientific and spiritual heritage of our world-famous scholars and thinkers, their religious and mystical teachings. The “Naqshbandi” doctrine, which emerged in Central Asia in the 14th century, began to spread rapidly through Afghanistan to India and other Islamic countries. The Naqshbandi doctrine played a significant role in Amir Temur's struggle against the Mongol invasion, his desire to establish an independent state and ensure cultural and spiritual development in it, and the cultural rise of the Timurid era. The Naqshbandi order also flourished on Indian soil in the 16th century after Khoja Muhammad al-Baqi Kabuli (died 1605) went to India. This famous Sufi scholar is known in Afghanistan and India under the name Khoja Boqibillo. His disciple Khoja Ahmad Farouk Sirhindi (1563-1624) played a major role in the spread of the Naqshbandi doctrine in India in the 17th century. That is why hundreds of great progressive and humanist poets and thinkers, such as Abdurakhmon Jami, Alisher Navoi, Khushhol Khan Khatak, Ahmad Shah Durrani, and Makhdumquli Firog'i, who were great figures of science, enlightenment, and literature of their time, chose the Naqshbandi path, sang life and humanity on high levels, and tirelessly created a blessed creation.

The concept of humanism appears in dictionaries as a concept that expresses concern for the dignity, freedom, happiness, equality, and the creation of conditions for the realization of all the principles of humanity. According to it, the most valuable thing in the world is man, all existence, all existence should serve man, his happiness. Concern for the fate of man, the interests of the people, and the people of the country is the main issue of humanism.

The Hadith, which is considered one of the sources of Islamic religion and Muslim philosophy, also glorifies the human striving for perfection in every way. It contains guidance and wise advice that are considered necessary for the social image of a person to conform to universal moral norms.

In the 9th-12th centuries, the ideas of Sufi orders in Central Asia also included futuwwat, youth, humanity, and the humanization of society as the main directions. In the cities of ancient Khorasan and Transoxiana, the youth movement and futuwwat ideas were widely spread since the 10th century. Spiritual and moral thoughts, universal human values, and humanistic ideas were widely present in the teachings of Sufism. The teachings of Sufism developed in connection with philosophical teachings that prioritized and promoted humanistic ideas.

Although the concept of humanism does not appear directly in primary sources and works on Sufism, it was used in various meanings such as futuwat, youth, and generosity. Although the idea of courage and valor does not fully encompass the meaning of the concept of humanity used in today's context, in its time, it was a characteristic of the Sufis, who embodied courage, valor, generosity, and all human qualities in the Sufi orders.

Husayn Waiz Kashifi, who wrote a special work on the idea of futuwat, says about futuwat, "...you should know that the lexical meaning of the word 'futuwwat' is youth, so a young man is called 'fatiy'. Some, explaining this word, call futuwat youthfulness (generosity). As a term, futuwat means being famous among the public for good qualities and exemplary morality, and for this reason, such a person will always be famous among his colleagues and class with his morality. As for the specific definition, futuwat consists of the manifestation of the light of human nature directed against the darkness of sensual signs, breaking through (this darkness)."

Futuwwat is not doing anything hidden from the people and always living in harmony with people. This concept is used as futuwat in Abul Hasan Hujviri's work "Kashf ul Mahjub". In many places of the work, the Sufi expressed his opinions about Sufi sheikhs and Sufis, and expressed their opinions on futuwat.

In the Nurist order, one of the first Sufi orders founded by Abul Hasan Nuri, the issue of futuwat is explained in connection with issar-sukhbat. Abul Hasan Hujviri, in his commentary on the Nurist order in "Kashf ul Mahjub", said, "One of the rare features of his order was that in conversation he would order his interlocutor to issar, that is, to sacrifice himself. He considered conversation without issar to be haram and said: "Conversation is obligatory for dervishes. Intercourse is not prescribed. Intercourse between interlocutors is also obligatory." And it is also narrated from him that he said: "Stay away from issar. Indeed, intercourse is an alliance with Satan. Talk." According to Nuri, isolation harms humanity, makes it dependent on others, distracts the mind, and prevents development. For this reason, according to Nuri, it is a great virtue and duty for a person to live a dervish life among the people and engage in Sufi conversation.

The people of Futuwat were considered "young men" (Persian: young men) in Movarunnahr. Youthfulness was widespread in Movarunnahr in the 10th century and can be said to have been a practical application of the theoretical aspect of mystical moral norms. Researcher I. Usmanov concluded that although the terms "futuwwa" or "youthfulness" do not appear in the literature of early medieval Movarunnahr, the qualities characteristic of them are more often found in mystical works. In particular, Hakim Termizi (d. 932), Abu Bakr Kalobodi (d. 990), Mustamli Bukhari (11th century) and other scholars glorified the morals of youth in their works. Hakim al-Tirmidhi (d. 932) described the behaviors characteristic of futuwat in his Hakim order in a unique way. Some researchers attribute one of the approximately 10 futuwat works collected in the Hagia Sophia manuscript collection No. 2049 to Hakim al-Tirmidhi. For example, the Egyptian scholar Muhammad Juyushi notes that the only copy of Hakim al-Tirmidhi's "ar Risala fi-l-Futuwa" is preserved in Hagia Sophia and that this work is one of the first works on futuwat. Many primary and secondary works and sources on Sufism contain Hakim al-Tirmidhi's thoughts on futuwat. For example, in the "Futuwwat" chapter of "ar Risala al-Qushayriya" it is narrated from Hakim al-Tirmidhi: Muhammad ibn Ali al-Tirmidhi said: "Futuwwat is not being an enemy to your own self for the sake of your Lord." Muhammad ibn Ali al-Tirmidhi said: "Futuwwat is when you see a resident and an unexpected guest as the same."

According to historical information, Yusuf Hamadani visited the madrasas of Herat and Urgench and taught students.

According to the teachings of Yusuf Hamadani, the spiritual father of the Yasawiya, Khojagon, and Naqshbandi orders, only those who devote their entire minds to reaching the goal of Allah Almighty, who live on such a noble and noble path of purity, righteousness, honesty, the strength of their own hands and the sweat of their brow, and honest labor, who tirelessly struggle and strive for this, and who have achieved perfection in all aspects, can be called Sufis. If we pay attention to the requirements mentioned, we can understand that Sufism is a specific form of human existence, a theologically related method of understanding God and knowing existence. This requires high willpower, perseverance, and the fulfillment of complex and difficult external and internal tasks, such as re-understanding of oneself. Therefore, the issues of educating a spiritually perfect person through such altruistic ideas of Yusuf Hamadani are still relevant today.

The Yassawi sect, founded by Ahmad Yassawi, stands out for its ideals and views of humanism and humanism. This is reflected in the following verses of the Sufi:

If a disbeliever is following the Sunnah, do not harm him,
God hates a heartless person.

In this wisdom, we witness the emphasis on tolerance, courtesy, humanity, and interethnic eloquence, which are of particular importance in educating today's young generation.

Abdukhalik G'ijduvani's remarkable thoughts on humanity, a vivid expression of Sufi humanism is evident in the views of the Sufi.

The merging of ideas about futuvvat and youth with mystical philosophical ideas is one of the important features of the cultural, spiritual, and educational life of the peoples of medieval Central Asia. The services of Najmiddin Kubro, the founder of the Kubra order, in this regard are unparalleled. One of the important services of Najmiddin Kubro in the history of Sufism is that he introduced the ideas of futuvvat and youth into the order.

As Husayn Voiz Kashifi wrote in his work "Futuvvatnomai Sultaniy", "the whole essence of bravery is embodied in the following two qualities: one - benefiting friends, that is, generosity, and the other - protecting friends from harm from enemies, that is, courage."

In his teachings, Najmiddin Kubro also analyzed what makes a person human and how he can become elevated and gain a spiritual position within society and humanity. In one place he writes: "O my brother, make piety your bed and your wealth your investment. The Hereafter is your journey, patience is your companion, trust is your companion, weakness is your remedy, calmness is your action, solitude is your home, hunger is your food, tears are your drink, poverty is your clothing, the reckoning of life is your sleep, your knee is your pillow, the mosque is your dwelling place, wisdom is your lesson, taking a lesson is your look, modesty is your observer, tawfiq is your companion, high morality is your quality, contentment is your teacher, diet is your prayer, walking quietly is your fasting, the thought of hell is your sorrow, the thought of paradise is your joy, helplessness is your health, greed is your illness, graves are your reminder, days are your teachers, Let sadness be your fire, remembrance of death be your heaven, turning a blind eye to the world and its inhabitants be your dance, ablution be your weapon, piety be your weapon, Satan be your enemy, the self be your enemy, the world be your prison, desire and lust be your guard...." According to Najmiddin Kubro, a person who possesses the above qualities will certainly develop humanitarian qualities.

In conclusion, the expression of humanistic ideas in the Yassavi, Khojagon, and Kubrav orders formed in Central Asia has, in a certain sense, been expressed as the practical significance of Sufi philosophy. Through these orders, humanistic ideas have also been widely spread in other orders and mystical-philosophical teachings formed in Central Asia in later periods. The humanistic ideas expressed in the orders have a strong philosophical essence, and it is becoming necessary to reveal their significance in overcoming modern social problems.

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