

EVOLUTION OF SUFISM THEORIES

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Abstract: Sufism, along with aqeed, jurisprudence and other Islamic sciences, did not stand out in the era of peace and in the early times after that. During the lifetime of the Prophet, may the blessings and peace of Allah be upon him, the Muslims of that time followed him in everything.

Key words: Mysticism, sufism, order, great ancestors.

Sufism is a path that calls people to spiritual purification, honesty, walking on the path of truth, and forms human and moral principles. As we know from history, there are many great figures who lived according to this path, encouraged people to live correctly, made people's lives easier, and benefited them. Their life work serves as a school of example for us. Examples of such great ancestors are Amir Temur, the founder of the Timurid state, Khoja Ubaidullah Ahror, who was honored with the rank of governor in his time, and Mir Alisher Navoi, the sultan of the ghazal estate. If we look at the history of Sufism, its ideas and teachings have been refined and improved over the centuries, just as morality has changed over time. Below we will briefly touch on this historical process.

Sufism, along with aqeed, jurisprudence and other Islamic sciences, did not stand out in the era of peace and in the early times after that. During the lifetime of the Prophet, may the blessings and peace of Allah be upon him, the Muslims of that time followed him in everything.

Later, the Companions drew the necessary conclusions from the Qur'an and the Sunnah and followed them. At that time, people inclined to spiritual perfection, dhikr and asceticism found evidence for themselves in various verses and hadiths and applied these things to their lives.

In this regard, the four Rashid caliphs, Abu Zar Giffari, Abdullah ibn Amr, Abu Dardo, Abdullah ibn Abbas, Abdullah ibn Umar, Salman Farsi, his companions Suffa, may Allah be pleased with them, and others were prominent in this regard.

And the generation of the slaves received from the Companions, along with all other sciences, the science of spiritual education and self-control.

Among them, there are those who have made significant contributions to defining the direction of Sufism and its formation as a science. Among them, Uwais Karani, Hasan Basri, Saeed Ibn Musayyab, Jafar Sadiq and others are acknowledged and mentioned.

Mysticism, Sufism is a teaching in Islam that leads a person to spiritual and moral perfection. Scholars have expressed different opinions and assumptions about the essence and meaning of the word Sufism. Among them, Ibn Khaldun's opinion is recognized as close to the truth. In the work "Muqaddimah" it must be derived from the Sufism word "suf" - "wool", "skin", because the ascetics who have been living in the world since ancient times used to wear clothes made of wool or skin, with this they It is said that the people who walk around in fancy clothes have shown a way of life different from the worlds. The words Sufism and "Sufi" were introduced from Abu Hashim Sufi who lived at the beginning of the 9th century. In earlier times, words such as "zuhd" ("asceticism", "secularism"), "piousness", and "dieting" were used instead of this term. According to Ibn Khaldun, the companions, followers and the people of the century after them embodied the feelings of guidance, prayer, piety and asceticism. But by the 2nd century of the Hijra and the period after it, when most of the people began to have negative characteristics

such as worldliness, indifference to religious matters, arrogance and hypocrisy, a group of people who chose obedience and zaqidism in the name of Sufism and Sufism. separated ones. Sufism has been interpreted differently. For example: according to Ma'ruf al-Karhi (815 CE), "Sufism is the pursuit of truth, not coveting people and choosing poverty." Zunnun al-Misri (859 CE) said, "A Sufi does not exhaust himself in search of wealth and does not feel sorry for his lost wealth." He defined it as "getting rid of weakness and unpleasantness and winning over animal and sensual feelings". He also said, "If Sufism is a house, Sharia is the door to it." Sufi Olloyar supports this definition: "A person without Shari'ah does not give up. Do not give up. Egyptian scholar Ibrahim Basyuni wrote in the book "Emergence of Sufism in Islam" that lived in the 3rd and 4th centuries of Hijri. cites 40 definitions of Sufism by scholars. In conclusion, it can be said that Sufism consists in trying to reach the level of a perfect human being by purifying the soul, embodying noble qualities such as asceticism, piety, and humility, while sincerely fulfilling the requirements of Islamic law. Sufism has its own meaning. For example, a person who teaches Sufism is known by such titles as sheikh, murshid, pir, eshan, khoja, mavla, mavlana, makhdum. A person who learns Sufism is known by such names as murid, solik, ahli dil, ahli hol, and mystic. The sahibkaramat pirs who reached the highest positions in Sufism are Wali, Awliya, Qutb, Aktob, Avtod, Chilton, Abdol, Abror, Ahror, Nujaba, Nuqaba, Siddiq, Gaws, etc. it is said. The people of Sufism are sometimes expressed by terms such as ashiq, faqir, haqir, dervish, qalandar, zahid, arif, madonna, ahl muhabbat, ahl suluk, rijolulgayb, zadayi, gado. Poets who created on the basis of Sufism chose figurative style. That is why it is difficult for a reader who is not familiar with logical rules such as truth, metaphor, allusion, and metaphor to fully understand the poems of classical literary figures such as Navoi, Fuzuli, Atoyli, and Omar Khayyam. In the history of Sufism, many scholars have written dictionaries and encyclopedias dedicated to the interpretation of words related to Sufism. Some of them are kept in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. Although the immense contribution of Sufism to raising the spirituality of humanity is recognized by the people of the whole world, sometimes in the Islamic world, Sufism is viewed negatively, its sects, mashayikhs and blessings are denied. "Crisis of Sufism" by Burhoniddin al-Biqai (1406-1480), "Analysis of Naqshbandiyya" by Abdurrahman Dimashqiya and other books severely criticized all sects of Sufism and related works and scholars. Visiting the mausoleums and graves of saints was considered shirk. However, their claims are totally unfounded.

Islom huquqshunosligida, ya'ni shar'iy ko'rsatmalarni As there are 4 jurisprudential schools in Islamic jurisprudence, that is, in the implementation of Shariah instructions, several sects have been formed in Sufism. The most famous ones are Taifuriya, Junaydiya, Hakimiya, Qadiriya, Yassawism, Malomatiya, Rifaiya, Kubroviya, Suhrawardiya, Chishtiyya, Akbariya, Shaziya, Bektoshiya, Mawlawiya, Naqshbandiya, Sanusiya sects. During the years of independence, the study of Sufism, the translation of related works, the reconstruction and repair of the mausoleums of famous martyrs have been given importance in our country. Hakim Termizi, Najmiddin Kubro, Abdulkhalik Ghijduvani, Khwaja Ahmed Yassavi, Bahauddin Naqshband, Khwaja Ahror Vali, Sheikh Zainiddin, Zangi ata, Sheikh Khavandi Tohur and many other Sufi sects left a deep study of the lives and works certain things were done to make our people enjoy his works.

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