

## ANALYSIS OF THEORETICAL SOURCES ON SUFISM IN MODERN SOCIETY

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### Abstract:

This article analyzes religious-philosophical views about the role and importance of blame in modern society .

**Keywords :** modern society , blame, mysticism, gnosis, sincerity, sidq.

The XI century starting from institutionalize started Sufism own sect and sects with spiritual to the team turning around went Blame ideas sect experiences mathematics for strong ideological basis it has been. Sufism in the world own special place took over Har one in sect flow as own instead of have has been Malamatism this about own position have it has been. Some him ie blame movement that counts some of them him flow or sect who also believed that Sufism and sects history with engaged in scientists this of the sect three period the first " Malomatia " era Qassariya ", i.e blameworthiness the founder Thank you Qassar (V. 271/884) name with they connect Second " Malomotia " era " Bayramiya " is his founder around Bursa lived Umar Name of Sakini (V. 880/1475). with related. The third is " Malomatia " Nuriyya " is and Muhammad Nurul It is associated with Arabi ( d . 1305/1887) . That's it way independent sect as this of the appraisers except , time pass with them Koran and From the Sunnah completely another in directions movement what they did , also from Sharia another marriage from the style suffering those who smoke for shelter being service who also emphasizes that he did There were also categories . This is them which uses life to philosophy became Sufism history and theory from the first being education did Bukhara mystic scholar Abu Bakr Kalabadi his "at-ta'arruf bi sect people Sufism " of the 10th century mystical environment obvious described. In the book "at- ta'arruf " (" introduction ") of the mystic " Alohdan another of things face they turned Theirs light curtain siirib and basirats Arsh around window hit They are priest bodies and on the ground walker are celestials . People between are Rabbanites . They are default save walker eye sharp , old clothes wore kings , people between strangers ..." [1.7] saying the first Sufis who described appearance manifestation will be Theirs apparently and the bottom purified people that throws to the X century about this source of the period above to the language



received sect fight or different to arguments answer way written primary theoretical source that with important is counted . The work of Sufism classic to the period proximity Sufism currents ideas private initial information giver source the fact that methodological importance with together important historical and religious position have is considered Blame to the flow belongs to of malomis their faces their virtue and characteristics understanding in the sense of Sufism with relatedness in terms of own in learning instead of have

that blameworthiness also appeared in the foundation of Islam . In the Holy Qur'an Surah Ma'ida (verse 54 ) we can see the harmony with the verse "They do not fear the blame of the one who blames" [2.117] . In conclusion, it can be concluded that it is a fact that Islam was the most important factor not only in the formation and development of sects and views, but also in the improvement of their religious and philosophical foundations.

In general , blamelessness as a unique phenomenon in the history of the culture of the peoples of Central Asia, whether in literature, in the vernacular, or in the works of Sufism scholars, was manifested at different levels. Social culture has shown its influence on social consciousness in life . He urged people to get rid of various vices of the ego, to purify the ego, to constantly examine oneself, to know one's own "I". In this way, he made his contribution to spiritual, moral and moral education. The emergence of calamity and calamity in Central Asia and its spread is reflected in historical studies in most cases. Different stages of development of Sufism and sects, calamity, Qalandarianism and other movements and sects have widened the field of debates within these views. The emergence of Malomatism and Qalandarian sects spread in Central Asia, especially the fact that Qalandarianism has roots specific to these countries, has been the cause of various debates. Many researchers stated that they originated and spread in Iran and Turkey, and then spread to other countries. The emergence of sectarianism, Sufi sects and movements in Central Asia and their influence on social and philosophical views, the study of blameworthiness and calamity, which have their own historical roots, have been left out in the history of philosophy to a certain extent.

It can be said that the culture, lifestyle and way of thinking, customs and traditions of the peoples of Central Asia, the Sufi and Islamic environment in the society as a whole created conditions for the emergence of these sects. It is important for the creation of incomparable colorful and colorful cultural and spiritual wealth in the history of Central Asia, for creating completely new, centuries-old layers and new pages in the history of the culture of the Turkic peoples.



At the end of the 12th century, in the 13th century, the limitation of the political situation in the region, the instability of life, and various invasions led to the people becoming homeless. Muslims who were left in a helpless situation lived there. The decline of science and enlightenment as a result of struggles for the throne, religious-sectarian conflicts and disagreements also corresponds to these centuries. The emergence of fake sheikhs, religious people, khyrvatnishin, and noble-minded ulama who were chilling in the houses was a great danger for Sufism and sects. Moving away from the foundations of Islam indicated that the possibility of maintaining the purity of Sufism was disappearing more and more. Because the various sects formed in the social and spiritual environment of the time began to take on a movement and sectarian-political tone, which also showed the weakening of its philosophical and mystical foundations.

In the conditions of the Middle Ages, especially during the period of Amir Temur and the Timurids, Naqshbandiyya, which developed alternatively, maintained its position as a sect against the same conditions. increased during this period . By this time, sects gained a high position in society. For example, a theoretical system of Sufism was created, which could be mastered and studied had become a mystical doctrine. In their books, Sufism scholars expressed their views on the existence of God, the creation of the world for man, the fact that the human child is a noble being, that spiritual and spiritual education can elevate him, and that he can be brought to God's vassal. Muhammad bin Mahmud al-Hafiz al-Bukhari in his book "Faslul-Khitab" says that "the leaders of the sect are the leaders of the religion and the people of the faith." They are the ones who have collected external and internal knowledge and are the possessors of state and perfection. Their pure beliefs are illuminated by the Sunnah of the Book (hadith) and the consensus of the Ummah (ijma') and supported by intellectual and narrative evidence. With all this, they are also the people of pleasure, conscience, and discovery. Allah turned to them with His grace and drew them to Himself with His love. Beauty passed on to them from him, and they took the word of piety to themselves. Those who worry about Allah, those who walk towards Allah and those who turn away from Allah. Their rays tore the veil, and their secrets revolved around the Throne. They are dedicated believers. People of the Sunnah are the ones who strengthen and make the religion of Jamaat true. "They are far away from heresy and error" [4.3], one can see the description of the qualities of the Sufi people and the people of the sect. At the same time, Sufi people had a special influence in the society as people on the way to achieve moral relations, faith strength, and the happiness of two worlds.



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