
**THE POSITION OF TASAVVUF AND IRFAN IN MAVERUNNAHR AND
KHORASAN: IBN AL-ARABI AND ABDURAHMAN JAMI
(A COMPARATIVE ANALYSIS)**

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ABSTRACT

This article highlights the essence of the philosophy of Irfan (mysticism) of Maverunnahr and Khorasan, its features. According to him, the Islamic religion and its humanistic teaching, the problem of man and the world, the unity, uniqueness of being and its philosophy were studied on the basis of the views of Eastern scholars. Especially, it is emphasized that the human essence is a complex variety, and the religious and secular approach to it is the main problem of the teaching of mysticism. The author has comparatively studied the doctrine of “Wahdat al-wujud” of the philosophy of mysticism of Ibn al-Arabi and Abdurahman Jami from Eastern thinkers and views on it.

Moreover, the present article is devoted to some teachings of Sufism and the Sufi-mystical movement in Maverunnahr have been analyzed. There are given the promoted and prominent representatives of Sufism as Hakim Termizi, Khoja Abu Yusuf Hamadoni, Khoja Ahmad Yassavi, Khoja Abdulkholik Gijduvoni, Khoja Bahouddin Naqshband, Khoja Muhammad Porso Buxori, Sheikh Muhyiddin ibn al-Arabi, Najmuddin Kubro, Aziziddin Nasafi, Sheikh Alauddavla as-Semnoni, Abdurahmon Jomi and also, some of their Sufi-philosophical teachings have been stated. Furthermore, the author in vivid examples characterizes each school of Sufism and essence of the Sufi-mystical movement in Maverunnahr. The doctrine of Sufism as a main teaching of Islam had a great influence and authority in Muslim countries as a whole.

Keywords: *Tasavvuf, Irfan, Ibn al-Arabi, Abdurahman Jami, Nakshbandiya, philosophy of Irfan (mysticism), philosophy of Wahdat al-wujud, essence, human essence, pure philosophy, science, faith and morality, Sufi worldview, gnostic teaching, mystical schools, philosophical discussions, spiritual mentor.*

**TASAVVUF VA IRFONNING MOVAROUNNAHR VA XOROSONDAGI
MAVQEYI: IBN AL-ARABIY VA ABDURAHMON JOMIY**
(Qiyosiy tahlil)

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ANNOTATSIYA

Ushbu maqolada Movarounnahr va Xurosonda tasavvuf va irfonning mavqeyi, irfon (tasavvuf) falsafasining mohiyati va xususiyatlari yoritilgan. Unda islom dini va uning gumanistik ta'limoti, inson va olam muammosi, borliqning birligi, Vahdat ul-vujud falsafasining mohiyati Sharq allomalari qarashlari asosida tadqiq etiladi. Ayniqsa, inson mohiyatining murakkabligi va xilma-xilligi, Inson va olam munosabatlariga diniy va dunyoviy yondashish masalasi tasavvuf ta'limotining asosiy muammosi ekanligi ta'kidlanadi. Muallif Sharq mutafakkirlaridan Ibn al-Arabiy va Abdurahmon Jomiyning tasavvuf falsafasining "Vahdat al-vujud" ta'limotini va bu boradagi qarashlarini qiyosiy tahlil etadi.

Shuningdek, ushbu maqolada Movarounnahr va Xuroson tasavvufidagi ba'zi ta'limotlar tahlil qilinadi. Muallif Hakim Termiziy, Xoja Abu Yusuf Hamadoniy, Xoja Ahmad Yassaviy, Xoja Abdulxoliq G'ijduvoni, Xoja Bahouddin Naqshband, Xoja Muhammad Porso Buxoriy, Muhyiddin ibn al-Arabiy, Najmuddin Kubro, Aziziddin Nasafiy, Shayx Alauddavla as-Semnoniy, Abdurahmon Jomiy kabi tasavvufning ko'zga ko'ringan namoyandalarining falsafiy ta'limotlari, Movarounnahr va Xurosondagi tasavvufiy tariqatlarning mohiyatini ochib beradi, tasavvuf ta'limotining islomniy bir ta'limot sifatida butun musulmon dunyosida katta ta'sir va nufuzga ega bo'lganligini ta'kidlaydi.

Kalit so'zlar: *Tasavvuf, Irfon, Ibn al-Arabiy, Abdurahmon Jomiy, Naqshbandiya, irfon falsafasi, Vahdat ul-vujud falsafasi, mohiyat, inson mohiyati, sof falsafa, ilm, e'tiqod va axloq, so'fiylik dunyoqarashi, tasavvuf maktablari, falsafiy munozaralar, ruhiy ustoz.*

INTRODUCTION

The development of humanity is based on the unity of beliefs, unity of goals. Religious views certainly play an important role in this. All secular religions in their time have undergone dramatic changes in people's thinking, turning into a way of life

the principle of the embodiment of the desire to live and happiness on the basis of divine grace. However, the role and place of the Islamic factor in the current conditions, when the world is rising, a conflict of inter-state and inter-regional interests has erupted, is growing more and more. At the 72nd session of the UN General Assembly, President of Uzbekistan Sh. Mirziyoyev noted that “We consider the most important task to convey to the world community the true humanitarian essence of the Islamic religion. We cherish our holy religion as an expression of our spiritual values. We strongly condemn those who put our holy religion on a par with violence and bloodshed, and we can never reconcile ourselves to them. The Islamic religion calls us to peace with good, to preserve the true human qualities. I would like to emphasize the invaluable contribution of many outstanding figures of the Renaissance of Central Asia to Islam and world civilization” [Mirziyoyev Sh. 2017. p.28]. Indeed, if you look at the sketches of history, “Imam Bukhari, Burhaniddin Marghinani, Hakim Termizi, Mahmoud Zamakhshari, Muhammad Kaffal Shashi, Bahauddin Naqshband, Khoja Ahror Vali, Muhammad Khorazmi, Ahmad Farghani, Abu Raihan Beruni, Abu Ali Ibn Sina, Mirzo Ulugbek, Alisher Navoi and many other geniuses not only say that Islam, but and that he was right in the history of world Civilization” [Mirziyoyev Sh. 2017. p.28].

Development of humanity-is a synthesis of religious and secular views. From this point of view, we can say that in any religious teaching there is a spiritual and educational essence associated with social content, secular thinking, the fate and prospects of mankind. We cannot imagine religious and secular thinking separated from each other [Jo`raev N. 2000. p.14]. They have for thousands of years strongly influenced the development of mankind in different regions, in different forms and served as an important basis for the stages of evolutionary development of the individual. In particular, the Islamic religion was born as a set of humane ideas, spiritual-moral and spiritual-legal foundations of individual life.

MAIN CONTENT

The prospects of modern civilization and personal development require deep study on a scientific basis of the essence, philosophical and logical essence, a deep understanding of the essence of this great value, the ideas of the great figures of the Islamic religion. In particular, the development of social and philosophical thought in Central Asia cannot be imagined without two main directions of Islamic philosophy: the philosophy of the word (theology) and the philosophy of mysticism(theosophy). It is no secret that the philosophy and literature of mysticism, which has a twelve-year

history, left a deep mark on the cultural and spiritual life of the peoples of the Eastern countries, in particular, the Central Asian region.

In the first half of the eighth century, mainly beginners, that is, extraordinary, were representatives of the peoples (for example: Habib Ajamiy, Ibrahim Adham, Shakik bin Ibrahim Balkhi, Fuzayl bin Ayozi, Ma'ruf Karhi, Ahmad Khizrawayh Balkhi, Johiz bin Muaz, Boyazid Bistomiy, Ahmad bin Asim Antaki, Abu Hafs Haddad Nishapuri, Jonayd Bagdadi, Mansoor Hallaj...) the doctrine of mysticism, which arose as a social movement and received a royal and practical coloring, came to the primitive of the ninth century and received a kind of scientific and theoretical basis. Those who created the scientific and theoretical foundations of mysticism were people who came from the land of Maverunnahr and Khorasan. In particular, the founder of the irfoniy (it means knowledge, enlightenment) school "Hakimiya" Hakim at-Termizi (m. 820/830-909), the largest representatives of the Bukhara school of mysticism - Abu Isaak Kalabadi and Mustamli Bukhari (X century) were great theorists of the mystical doctrine. Even the great theorist of the post-graduate teaching of mysticism, writes about 500 works and is known as "Sheikh ul-Akbar", that is, as "the Great Sheikh", Andalusian thinker, theologian and poet Sheikh ul-Akbar Muhiiddin Ibn al-Arabi (m. 1165-1240), as well as their scientific and theoretical views received and affected. If we consider that on the basis of Maverunnahr, especially on the territory of modern Uzbekistan, mystical customs formed in subsequent periods – the mystical philosophy of Kubraviya (Sheikh Najmiddin Kubra), Khadjagan (Khoja Abdulholik Gijduvani), Yassaviya (Khoja Ahmad Yassavi) Naqshbandiya (Khoja Bahauddin Nakshband) and, in General, religious and philosophical teachings that left a deep mark on the history of Islamic thinking, we can assume that the great Patriotic war is in itself an obvious contribution of our ancestors to the development of this way of thinking.

We are proud that this Holy land serves as the cradle of perfection for many saints, poets and scientists, such as Imam Bukhari, Imam Moturidi, Kazizoda Rumi, Ali Kushchi, Khoja Ahror Vali, Abdurahman Jami, Alisher Navoi, Abulais Samarkandi, Davlatshah Samarkandi, who have made an invaluable contribution to the development of world science and culture" [Mirziyoyev Sh. 2017. p.178].

At the beginning of the teachings of mysticism, the supernatural principles that emerged during the umawiyah Caliphate-worldview, wealth, property and cruelty, racist and nationalist sentiment, accumulated human dignity - were moving in the form of objections. And those who were at the origin of this creative initiative were

people who were rich in the awakening and heart of society, the light of faith and enlightenment.

Since it had been allowed “the ideological democracy”, aiming at the human heart and psyche, entering the field against ignorance and selfishness, promoting moral purity, mysticism was essentially close to the creative people. This is on the one hand. On the other hand, it should be recognized that although tasawwuf was struck by Islam, fed on the wisdom of the Koran and Hadith, and in many cases relied on the doctrine of sharia, it expressed the dissatisfaction with the hard-working people, despite the official religious affiliation and fanaticism, as well as the wrong way of life, looting and interest of the ruling strata. Beginning with practice, during the IX-XV centuries, the doctrine of mysticism, again fixed by the theory, penetrated into various layers of society and actively participated in the spiritual life of the peoples of the region as a kind of social institution. Even in some periods it had been a leading doctrine (in particular, during the reign of Amir Temur and the Temurids).

Eastern ethical standards and criteria, national values and customs that have been established in our people since the millennium, even if they are manifested in the relationship between parents and children, children and parents, teacher and student, or are reflected in the neighborhood and other social relations, actually receive from the mystical teachings. Speaking about the philosophy of mysticism and social development, the mystic Najmiddin Kamilov noted that “The education of man, the salvation of man from shortcomings, sins-this is the grief of our great ancestors. The realization of the blessed hilkat as a person created on the border of honor and sin, shadows and light, Rahman and Satan, charitable sharr, says that when, where and when, when, when, when and where the force, in the force that is the cause of these forces, is a serious Covenant” [Komilov N. 2009. p.3] - and, based on the essence of the philosophy of mysticism, says that the complex, conflicted world of man always needs education.

Indeed, the world of man is a blessed world, an unknown world. For thousands of years, not-not sages, scientists have tried to solve the mystery of this universe. He looked at it with infinite admiration and excitement. He spent a lot of time conducting research and presented reasonable conclusions. However, none of them was able to evaluate the world of man to integrity, integrity. In world science, language, in which it is difficult to reveal the essence of a person, occupies a special place in research as an incomprehensible, enigmatically synonymous miracle.

Mysticism, on the one hand, is diverse, interesting and diverse when it comes time away the mysterious, controversial, complex and intricate doctrine of the philosophical views, on the other hand, from the strong faith and love of God (divine love) and its Messenger Muhammad (SAV), and on the third hand-from the special morality, order, conditions and rituals of content-teaching. "Tasavvuf is a teaching about religion, wisdom (philosophy), the emotional and mental life of artistic creativity, as well as a statement about the divine work" [Komilov N. 1999. p.150], explained the famous scientist-mystic Najmiddin Kamilov.

Speaking about the role or significance of the teachings of tasavvuf in the formation of national spirituality of the peoples of the Muslim East, including the Uzbek people, it is necessary to pay special attention to the following aspects:

The teachings of mysticism in the Muslim East types of racial philosophy-ancient Greek philosophy (Eastern Aristotle and neoplatonism) and Islamic theology - philosophy of the word (Mutaziliya, Ashariya, Mothuridiya, Botiniya) after philosophical thinking-absolute irrational third direction-initiated irfonskuyu philosophy, and even the fourth direction-the philosophy of work (Sheikh Shahabiddin Suhrawardi on the example of the doctrine). He also influenced racial philosophy to a certain extent (for example, the example of such works

of Ibn Sina as "Hay Ibn Yakzan", "Salaman and Absal", "Risola fil-Ishk", "Risola fit-Tair", "Risolai mashriqiya").

Question about Wahdat al-wujud (unity, unity of being), which is the subject of a central debate in the philosophy of Irfan, has been redesigned from the vision, the great theorist scientist Muhyiddin Ibn al-Arabi and Hoya Muhammad Porso, and then a great thinker poet, philosopher and thinker Maulana Abdurahman Jami and acquired a natural sense and essence. As a major representative in the XV century philosophical school of Iran Jami Sheikh ul-Akbar of Muhyiddin Ibn al-Arabi and a major representative of the teachings of naqshbandism in Khorasan, Wahdat al-wujud, within the Hanafi mazhab, acquired a politico – religious force, and the original purpose of Sufism-research teaching naqshbandism, remote from education. "He tried to reform the theoretical aspects. In these good efforts, Jami, his disciple and his associate - the great thinker Alisher Navoi - became the main characters. It should also be noted that a number of Jami's works on the history and philosophy of mysticism, including "Nafahat ul-uns min hazarat al-kuds", "Ashiat ul-Lamaat", were written in accordance with the wishes and requirements of Navoi himself. Of course, there were certain reasons. First, Alisher Navoi himself was very interested in the philosophical teachings of Ibn al-Arabi about Wahdat al-wujud, promoted and

promoted in his literary and poetic works through Jami treatises. Secondly, there is a need to reform the scholastic political and religious movement, which has turned into a tactical and philosophical breakthrough, by splitting philosophical and irphonic issues. Hazrat Navoi was the first to realize this necessity and encouraged his peer and mentor to write scientific and theoretical works.

Thus, the process of penetration of the philosophy of Wahdat al-wujud into the Naqshbandiya doctrine in Jami interpretation, studying the question of the positive impact of this doctrine on the development of philosophical and purely intellectual thought in Central Asia, generates new approaches to the philosophical and ethical concepts of such great poets and thinkers as Jami and Alisher Navoi, the possibility of a deep study of their literary and scientific heritage. It should also be noted that this purely philosophical doctrine and in the post-war years was the focus of such great poets and thinkers as Mirzo Bedil, Mirzo Golib, Babarahim Mashrab and Sufi Allahyar, encouraged them to express philosophical thoughts about the relationship between the world and Man, the Individual and society, to create scientific and literary works.

Mysticism has developed a system of religious studies that is peculiar. For this purpose, the views of scholars of the Qur'an, hadith and sufism, as well as representatives of various philosophical movements, were effectively used.

The teachings of mysticism also actively penetrated into a number of other areas of science. In particular, Sullamiys "Tabaqat us-Sufi", "Tazkirat ul-avlyo "of Attor,"Manaqib ul-arifin" Aflaki," Nafahat ul-uns" Jami, "Nasaem ul-muhabbat" Navoi), Tafsir of Quran (interpretation of iran version, including the interpretation Ansari Abdullah), "Tabaqat us-Sufiyya", the Hadith (a hadith that corresponds to the doctrine of mysticism), literature (mystical works from an artistic character, in particular, the symbolism of poetry of iran on the example of interpretation revealing images), Linguistics (the mystic words, for example, the dictionary explains intrigue and idioms), leadership in pedagogy (teacher (murshid) written by the disciples (murshidi). In particular, the book of Abu Isaac Kalabadi Bukhari "Kitab at-tarruf li mazhab at-tasavvuf" ("Book at-tarruf li mazhab at-tasavvuf"), ethics ("morals of Murshid and Murid", "morality of khanakah"), for example, in the 3rd quarter of the work "Sharhi at-tarruf li mazhab at-tasavvuf " (book of 3 of the 4 volumes). And about such moral qualities as Rizo, argue both from the vital and from the religious (mystical) point of view. In particular, Chapter 23, entitled "in the definition of a profession", contains the following thought, based on strong logic "but Sheikh Rahmatullahi (Kalabadi- J.Kh.) says: "in my opinion, the occupation of a profession

should not lead to the fact that the slave has departed from the truth. That is (first of all, a person who wants to engage in a profession), must look at the state of their desire. If a person is not engaged in a profession, his sexuality deviates from the truth and encounters creatures, then he, as a professional, seems to need to engage in prayer.” [Jo`raev N. 2008. p. 181] Also on the works explaining the medieval aesthetic (aesthetic Sufi Deed, for example, the color characteristics of Najmeddin Kubra and their place in the spiritual Sufis-the spiritual life), psychology (psychology Murshid and mureed, psychology taxman, passenger psychology, psychology of orif (educated). For example, in the teachings of tasawwuf “challa” and “makamat” discusses such issues as the travel mental condition, road conditions (for example, seven valleys in the tales of Attor “Mantiq ut-tayr”, of Navoi “Lison ut-tayr”), sociology (for example, the Sufi "society", the role of Sufi in public life, for example, the attitude of the Sufi to a family issue, sociology of khonakoh, contrast (on the example of the Sufis "society", "the attitude of the Sufi to a family issue sociology austerity; (for example, “Dil ba yory dast ba kor”, (At the same time as you are communicating with the outside world, hearts should be occupied by Allah constantly), “Khilvat dar anjuman” (privacy in the meeting), an example of the principle of how society should be with him, but not forget the truth on the Shoe), Ethnology and Ethnography (artifacts that depict specific laws, paintings and rituals of Khanakoh), political science (for example, mystical representations – On the example of the works of Imam Muhammad Gazzali “Nasihah ul-Muluk” (instruction to kings), Hoya Samandar Termizi “Dastur ul-Muluk” (guide for kings) also quite feed on the mystical teachings. The education of the mystic created fiction that has a beautiful meaning and meaning, as well as form, in the literature of the peoples of the Muslim East (especially Arabic, Persian-Tajik and Uzbek). As part of this product of high thinking and art, known as” mystical literature or “irfoniyadabiyet”, thousands of images, artistic pictorial means, symbols, movies and images, tashbeh and attritions, talmehs and representations have been created. In particular, Abulmajd Sanai, Ahmad Yassavi, Farididdin Attor, Saadi Sherozi, Jalaliddin Rumi, Nizami Ganjavi, Khusrav Dehlavi, Najmiddin Kubro, Pahlavon Mahmud, Hafiz Sherazi, Kamal Khujandi, Abdurahman Jami, Alisher Navoi, Mirzo Bedil, Saib Tabresi, Shavkat Bukhari, Baborahim Mashrab, Sufi Allaher, the work of such great poets and thinkers as Tugral, it is impossible to Imagine without mystical teachings. Professor N. Juraev speaking about the social essence of tasavvuf's philosophy andhe comes to the conclusion that, based on the views of Jalaliddin Rumi, we can also see a distinctive religious tolerance in our views on Rumi. In particular, at its disposal is

the one who believes in what religion. Belief, belief can be different. But God is one! It is unchangeable, like Faith. Allah said: "Prayer is different religions, but faith is unchangeable" [Komilov N. 2009. p.5].

Regarding the Sufi-mystical movement in Maverunnahr, which today covers a large part of Central Asia, begins with the Hakimiya epistemological school - belonging to Abu Abdullah bin Bashar, nicknamed Hakim Termizi (died in 285. hijri - 894).

The manifestation history, antiquity and the influence of this Sufi brotherhood (order) on the formation of Sufi-theological teachings in the Islamic world, such as that of the Sufi school "Akbaria" (Founder Sheikh Akbar Muhyiddin ibn al-Arabi, Andalusian theologian) indicate that this school, from the third to the seventh centuries, was in head of the epistemological tenor of Maverunnahr and had a huge influence on the Sufi worldview of this region.

Gnosis, which was represented by Hakim Termezi in this region, along with religious services and spiritual hardening of the scientific knowledge of the Sufi worldview, was also a theoretical - philosophical, discriminatory, gnostic teaching, which led to the attainment of truth by divine grace.

With the release of Hakim at-Termezi's "Khatm al-velayat" (mission, or "Vali" (ruler) held a higher position than the Prophet. Despite the fact that the "Velayyat" position is very respectable, highly authoritative among Muslims, it flows out of it and that's why is subject to prophecy") [Abdulvahhab Shaarani. 1378. p.72] he became the founder of one of the mystical schools. The same book became the reason for his exile from Termez. Over time, this work was lost, but after about 300 years, Sheikh Akbar (Great Sheikh) - Muhyiddin ibn al-Arabi, the founder of the Sufi school "Akbaria", found this book, partially exploring, citing its contents in his work "Futuhaat al-Makkiya "(Mecca's discoveries) and wrote the treatise "Sharh al-masa'ail ar-ruhaniya en haal al-Hakim al-Termezi"⁴. It was this acquaintance of Ibn al-Arabi with some of the views of Hakim at-Termezi that served as the basis for his teaching on the defense of the Velayyat theory.⁵ In some of his works, Ibn al-Arabi, as one of the followers of the school of Hakim at-Termezi, interpreting his views, refined his theory. Moreover, it should be noted that Sufi terms like "Rukh" are spiritual breath coming from human thinking; "Nafs" - bodily breathing, fundamental "I"; "Rullyat" - a holy dream; "Kalb", "Fu'aad" - the spiritual heart of the mystic, etc., which Hakim at-Termezi used in his works, were later used in the ministries of the representatives of the orders "Kubraviya", "Akbariya" and the famous Sufi dynasty "Khojagon".

As a result of studying the teachings of Hakim at-Termezi about the Velayyat, Ibn al-Arabi and his followers recognized his opinion about “The Velayyat”, which consists of the following: “The position of the Prophet in the sphere of the “Velayat” is more significant than his position in the sphere of the Prophecy and the prophetic mission, but not in the sense that the “Velayat” rules the Muslim community outside ideas of the Prophet and the prophetic.

1. The divine dream of “Avliyo” - the saints is interpreted by Ibn al - Arabi as the divine revelation left after them. It should be recalled that the “Futuhaat al-Meccia” (Ibn al-Arabi) is the story of the dreams of Avliy and their revelations. This work is to some extent built on the likeness of the Termezi treatise “Bade ash-shalḥ”. This fact once again proves the spiritual influence of this Khorasan Gnostic on the Sufi worldview of the Andalusian mystic called the “Great Sheikh”.

2. And after Hakim at-Termezi in Maverunnahr, the interpretation of Sufi thinking continued, and we can say with confidence that it was the subject of philosophical discussions.

3. Later, during the capture of the Mongols of Central Asia, the founder of the Kubravia Order in Kharezm Najmuddin Kubro (born 540 hijri.) appears on the pedestal of Sufi thought. He was nicknamed “Abuljanob”, - which in itself testifies to his dominant position among scientists - mystics. Najmuddin Kubro became the bearer of the banner of Sufi thought of his era with such works as “Usul al-ashara” (Ten Principles), “Risala fis-suluk” (Treatise on the path to attaining Truth), “Risalaat at-tarik” (Treatise characterizing the features of the Sufi Way), “Tavaale at-tanvir” (Ascending the Rays), “Favaaikh al-jamaal” (The essence of beauty), “Hedayat at-taalibin” (Guide for the thirsty), “Odob al-muridin wa sakinat as-saalehin” (Rules of the Murids and Peace of Mind the righteous), “Minhadzh as-saalikin” (Walking Path), etc.

4. Despite the fact that Najmuddin Kubra did not deny the opinion of Ibn al-Arabi, moreover, he was one of the Gnostics following the theoretical trend, his follower - Sheikh Alauddavl as-Semnani, an outstanding sheikh of the Order of Kubravia began to object to some ideas of Ibn al-Arabi Arabians. He - Sheikh Alauddavl as-Semnani often spoke in discussion with Sheikh Abdurazzak Kashani - a famous commentator and distributor of the works of Ibn al-Arabi [Najib Mael Heravi. 1382].

“The strong support of the followers and supporters of the beliefs of Sheikh Akbar (Ibn al-Arabi) gradually served as the basis for the further and widespread

spread of this Sufi school in the mystical orders of Iran and Central Asia. Moreover, the teachings of Ibn al-Arabi found support among the famous representatives of the Sufi school “Kubravia”. Among them are Azizuddin Nasafi, the author of the book “The Perfect Man”, who left behind a valuable legacy according to Sufi teachings and “Hekmat” (divine wisdom) in Farsi. Despite the fact that Azizuddin Nasafi belonged to the Kubravia order, he sometimes expressed his disagreement about the Kubravia school. He said that “There are few similarities between the Kubravia school and other Sufi orders (chains), and therefore it should be attributed to supporters of scientific research, a follower of the principles of persuasion, and especially Sufi” [A.Zarrenkub. 1380. p.160].

Sheikh AzizuddinNasafi, a well-known representative of Sufi thought in Central Asia, in his works draws special attention to the theory of Ibn al-Arabi "The Perfection of Man." It can be considered that his works are the theoretical justification of the views of Ibn al-Arabi, especially in his work “The Perfect Man”.

In Maverunnahr and Turkestan in the 12 th century. AD, along with the Kubravia school, there were other Sufi schools, such as the Khojagon in Bukhara (the founder of this powerful Sufi school was Khoja Abdulkhalik Gizhdvani, born in 1103) - a student of Khoja Abu Yusuf Hamadani (born in 440.hijri- um. in 535 hijri. = 1047. -1140g.), and in Turkestan at the same time another Sufi movement called “Yassavia”, founded by Khoja Ahmad Yassavi, nickname “Piri Turkestan” (born in 432 hijri. - 1041). These Sufi schools were branches of the Sufi school of Khoja Yusuf Hamadani and preferred the scientific side of mystical thinking rather than the theoretical one.

It was after this that the Sufi doctrine in Maverunnahr emerged from the dark corners and dwellings of the mystics and received powerful support from the people and merged into the Sunni movement and received a semi-religious appearance. Now the Sufi sheikhs have established strong ties with the shah's courts, rulers of Time. Their opinion was important in managing the religious and social life of Muslims. Similar, striking success among Muslims had not yet been won by other Sufi orders of that era.

All these prerequisites led to the formation of an ideologically stable and methodologically sound well-known Sufi current in Central Asia of the “Naqshbandiya” (Founder - Mohammad ibn Khoja Bahauddin al-Naqshbandi, 1317-1376g.) order, which was an extension of the “Khojagon” Sufi orders.

Khoja Bakhouddin Naqshband, continuing the Sufi teachings of Khoja Yusuf Hamadoni and Khoja Abdulkhalik Gizhduvani, saw the postulate “Dil ba Yor –u dast ba kor” (At the same time as you are communicating with the outside world, hearts should be occupied by Allah constantly). Thus, Khoja Bahouddin Naqshband simplified some of the harsh postulates (laws) of the Sufi “Tariqat” (the Path to attaining Truth) and introduced its changes in the “Sayri ila-allah” (Path to approach to Allah), i.e. determined that it is necessary to achieve the goal not by demonstrative services, but through the transparency of the Soul and the purity of the Heart (thoughts) that are given by the hidden Zikr (⁷Zikr is a special formula for repeating the praise, names and qualities of Allah.).

Khoja Bahauddin Naqshband in the eight existing rules of the Sufi teachings “Khushdar dam” (Mindful breathing), “Nazar bar kadam” (Watching a step), “Safar dar Vatan” (Journey into your world), “Khilvat dar anjuman” (secession among people), “Yodkard” (The commemoration; aloud or to oneself), “Bozgasht” (Self-control, restraint), “Nigohdosht” (Vigilance, self-control over thoughts during the set number of times the formula is zikr), “Yoddosht” (Remembering, reminder- saving learned by heart) added three of his Rights rules: “Vukufi zamoni” (Stop at the time - that is, clearly recognize and distribute the times of worship), “Vukufi adadi” (Stop at the number — that is, determine the number of services), and “Vukufi kalbi” (Stop at the Heart - i.e. the perception of divine revelations by the heart). As a result, the Sufi doctrine of Khojagon became eleven rules.

A similar, simplified introduction of new rules for attaining the Truth of the Naqshbandiya order came to the liking of the people and the slogan “Dil baYoru dast ba kor” became the most beloved postulate in the Muslim environment of Maverunnahr, consisting mainly of Sunnis of the Hanafiyan movement. Since that time, from day to day, Naqshbandiya has become popular and received popular recognition in Mavarennahr. Now everyone who wanted to choose a spiritual path, starting from the peasant to the king, could turn to this teaching. In IX century especially during the time of the great Gnostic Khoja Ahrar Vali, Naqshbandiya became the most famous Sufi creed (spiritual worldview) in Mavarennahr. One of the researchers of the Sufi worldview in Uzbekistan, SultanmuradOlim, referring to the origins of the political mission of Naqshbandiya, believes that this direction begins with the activities of Khoja Abdulkhalik Gizhduvani [Sultanmurad Olim. 2003].

It is true that during the time of Khoja Abdulkhalik Gizhduvani, representatives of Sufi thought began to leave their sites and merged with the masses. But the entry and influence of the Sufi doctrine “Khojagon” in government agencies begins from

the time of Amir Kulal, the seventh “Saint educator” (guide) of this dynasty, because the fact that Amir Timur expressed his sympathy to Amir Kulal is known as one of his fans. The famous Sufi of this period Khoja Shamsuddin Muhammad Kusui was also one of the distributors of the Sufi worldview Ibn al-Arabi. Jami said the following about him:

“Khoja Kusui in the definition of Monotheism was armed with the conviction of the theories of Mr. Sheikh Muhiddin (i.e., Ibn al-Arabi), proceeded from his statements, commented on him in the meetings of scientists so that there was no place for objections” [Abdurahman Jami. 1370. p.477].

The third person, after Sadruddin Kunyavi, the great commentator on the Sufi worldview, Ibn al-Arabi, who preached and widely campaigned on his teaching regarding the theory of “Unity of Being,” was Abdurrahman Jami.

Jami was respected at the court of Soltan Hussein Baykara, he was honored by the vizier - Amir AlisherNavai, court scholars, writers and a large number of people. Using such success and reputation in defense of Sheikh Akbar`s theory regarding the idea of “Unity of Being”, he began compiling the treatise “A Critical Study in the Commentary” Blowing Impressions”.

Speaking in scientific circles at the court of Soltan Hussein Baykar, he acquainted the masses with the great Sufi-spiritual school "Naqshbandiya", with the philosophy of divine wisdom.

Moreover, he himself composed several of the following independent works, which were in the spirit and pathos of Ibn al-Arabills thought about the “Unity of Being”:

1. “Ad-durrat al-faakhireh” (Proud Pearl);
2. “Sharhi Fususul-hikam”;
3. “Sharh-I rubyayyat fi isbat-I wahdat al-wujud” (Commentary of the quatrains in the proof of the Oneness of Being);
4. “Ashyat ul-lamaat” (Glimmers of radiance);
5. “Lavami” (Radiance);
6. “Risalat fil-wujud” (Book of Being);
7. “Lavayih”.
8. “Nakd an-nusus fi sharhi Naksh al-fusus”;

Especially, his commentary on the book of Fakhruddin Iraqi, one of the famous followers of the Ibn al-Arabi school, “Ashi'at ul-lamaat” (Glimmers of radiance), is considered one of the best evidence of the philosophical-Sufi theory of “Unity of Being”. In addition, in the “Haft Avrang” (Seven Thrones), “Silsilat az-Zahab”

(Golden Chain) and the Jami Gazelle Collection, one can often encounter discussions about the unity of being, the divine radiance, the manifestation of the divine essence in its attributes, the manifestation of deities in the world, knowledge of Truth, divine Unity, predestination (fate, rock), the presence of five basic feelings (in Sufi collections), a perfect Man, etc.

Jami, who, thanks to his spiritual mentor Saaduddin Kashgari, one of the great sheikhs of the Naqshbandiya order in the 9th century, inherited the Sufi worldview of Ibn al-Arabi, eventually became one of the greatest experts in Sheikh Akbar's teachings on the Unity of Being and strengthened its scientific and philosophical side. On the other hand, Jami's wide scientific ties with Lola Dagestani, Hakim Kaisari, Abdurazzak Kashani, etc. - Shiit commentators of the works of Ibn al-Arabi, allowed him to create a favorable atmosphere among the followers of this Shiit movement. Therefore, Abduvose Bakharzi, the author of "Makamaate Jami", considers him to be the renewal and reformer of the 9th century hijri.

Amir Alisher Navai is a great thinker and founder of classical Uzbek literature, one of the faithful followers and students of Jami, who, thanks to the instructions of his teacher, entered the Sufi order "Naqshbandiya" and asked his teacher to write a Sufi commentary on the treatise of Sheikh Fakhruddin Iraqi "Lamaat" (Siyaniya) in Farsi. Navai from his teacher (Jami) studied two of his works - "Radiance" and "Commentary on the Quatrains", based on the theory of Ibn al-Arabi on the Unity of Being.

The worldview of Ibn al-Arabi continued in Mavarunnahr, Khorasan and after the 9th century hijri (15th century), but in subsequent centuries (starting from the 17th century and beyond), due to the decrease in the influence of Sufism and the removal of Sufi representatives from the primary its goal, the prevalence of the spirit of demonstration, bureaucracy over the spiritual elegance of Sufism, it was thrown into the corner of oblivion, and today, it is considered and studied only in the framework of Gnostics - the Sufi heritage.

CONCLUSION

The teachings of mysticism had a significant impact on various spheres of art in the east, including Uzbek. In particular, our classical music - "Shashmakom" - is a commandment to realize without interpretation of this doctrine. Architecture, patterns, painting, painting of historical monuments in Mavarunnahr and Xorasan also develop into a philosophy of Irfan. This means that mysticism has also entered our national architecture and fine art. Miniature Kamoliddin Behzad, samples of

calligraphy, read in the library of Baysunqur Mirzo, also coincides with mystical teachings.

Ibn al-Arabi measures every legal and theological question based on the criteria of Irfan's philosophy, regardless of which question he tries to demonstrate how high a person's logical thinking and inner emotional abilities are considered to be. This situation is particularly evident in his works, which became popular in the East – “Fusus ul-hikam” and “Futuhot-ul-Makkiya”. The work "Fusus ul-hikam" is a great innovation in the history of philosophical thinking of Islam, and, as we can say, a strong thought revolution, caused a heated discussion between scientists and scientific circles in the Middle ages and caused more than 400 comments, comments and interpretations. In particular, the religious-religious and philosophical-philosophical views of the major figures of Irfan philosophy of the XV century - Khoja Muhammad Porso, Khoja Ahror Vali and Maulana Abdurahman Jami are manifested in a form that is harmonious with the teachings of Naqshbandi and Ibn al-Arabi.

The philosophy of Ibn al-Arabi Mandat-ul-both has become one of the controversial topics of contemporary philosophers, Orientalists and Muslim scholars. In particular, the famous German orientalist, Islamic scholar, Romanian scholar Annemarie Schimmel Ibn al-Arabi regarded as "a genius who settled the theory and thinking of Irfan and left the system of controversial and holistic theories of Irfan to the next generation.”

In the teachings of Ibn al-Arabi, “peace “with “body” (existence) is considered two separate categories. From this point of view, the world cannot exist. This means that it is something from the absolute body: “the world is not the same. This is what is quite obvious in the true body” [Khoja Imom Abu Ibrohim Ismoil bin Muhammad Mustamli Buxori. 1363.p.7].

The concept of “Vojib al-wujud” in the teachings of Ibn al-Arabi in Arabic means “Vojib al-wujud” (peripatetics), as a category of “body”, with the category “Vojib al-wujud” in the philosophy of al-Kindi, Forobi, Ibn Sina, Omar Khayyam and Ibn al-Rushd, but with a more religious-purely significant and content.

The most important thing that the mystic knew the person as the supreme value and glory to mankind, the value of which for centuries has been accumulated, indicating that its existence was possible, may be connected with the divine world through labour, education and spiritual and moral purification. One of the original sources of the question of national spirituality, national idea, and in general about the human factor, which occupies a special place in the policy of our state, its high value,

are viable ideas in the philosophy of mysticism. The above thoughts are reflected in the dissertation.

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