



FEATURES OF THE INITIAL PERIOD OF SUFISM'S FORMATION IN CENTRAL ASIA

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ANNOTATION

The most important component of Muslim culture in Central Asia is Sufism. In the process of the historical development of society, it is constantly under the strong influence of socio-economic, political relations, spiritual processes, internal and external changes. The study of Sufism's early development is quite complex. However, a diligent study of the history of Sufism in Central Asia helps to identify a number of features that are related to the initial period of Sufism in our region.

Key words: Sufism, Islam, culture, spiritual life, Yasaviya, Khozhagon, Naqshbandiya, pantheism.

INTRODUCTION:

For many decades, Central Asian peoples' spiritual heritage has been the subject of close attention of orientalists, Islamic scholars and representatives of many humanities, whose research contributed to the formation of new directions in the study of this invaluable wealth.

The entire history of the peoples who professed Islam is largely connected with religion, which had a serious impact on all aspects of their lives. For many centuries, Islam, which was the dominant worldview in Central Asia, regulated not only socio-economic relations, the political structure in society, but also legal and moral norms, and the personal life of Muslims, on the basis of the Koran, Sunnah and Sharia.

At the same time, Islam is gradually becoming an important part of the Muslim world' culture and its values are included in the general spiritual values, covering both ideological and theoretical ideas and practical actions. It becomes an important factor in the further strengthening of economic and cultural ties, as well as the exchange of spiritual values with



other countries. Islam played different roles in the spiritual life of society, depending on the socio-economic conditions and the interaction of social development factors. What is more, it should not be forgotten, that religion is an integral part and form of culture and constantly interacts with its other elements.

In the process of the historical development of society, it is constantly under the strong influence of socio-economic, political relations, spiritual processes, internal and external changes. The change in attitude to the role that religion plays, makes it possible to objectively highlight the significance of Islam in the spiritual life of the peoples of Central Asia.

Taking the fact above into the consideration, a comprehensive study of Central Asian peoples' social thought, in the Middle Ages, during the period of development and domination of feudalism, requires the identification and consideration of socio-philosophical, moral and ethical concepts, teachings, sources and their main achievements, their connection with folk traditions and with religious - theological thought at the same time. The most important component of Muslim culture in Central Asia is Sufism. During more than ten centuries of formation and development, this movement in Islam acquired various forms and directions, depending on the historical periods and socio-cultural characteristics of the region.

Sufism played an important role in the spiritual life of the Muslim East. "... The spread of the ideology of Sufism in the public life of Central Asia was so great, - wrote academician B.G. Gafurov, that Sufism was becoming the dominant trend of the Muslim religion here."¹

The study of Sufism as an influential religious and philosophical direction makes it possible to reproduce the process of formation and development of Eastern Muslim peoples' philosophy, more accurately. This trend is of interest in a broader historical and philosophical context. Sufism is a religious-philosophical trend and it deserves a serious study. The formation and definition of new, more productive approaches to the socio-political problems of the Muslim East, the development of new stereotypes of thinking and

¹ Gafurov B.G. Tajiks. Ancient, ancient and medieval history. - M.: Nauka, 1972. P. 262



politics regarding issues of religious and national relations, interethnic relations, cultural exchanges between peoples, all these factors mainly depend on an objective approach to the study of such a complex ideological and philosophical heritage as Sufism in the Eastern "Muslim" culture, philosophy, religion, art, literature and the scientific assessment of their role in the spiritual life of these peoples.

“Sufism as an original theoretical system, which has a special socio-ideological, ontological status in medieval society, has attracted great research interest among orientalists, Islamic scholars, historians of philosophy and literature in recent decades.”²

In its initial development, Sufism contributed to the further penetration of Islam into the milieu of nomadic tribes living in the steppes and environs of Central Asia. Suffice it to say that all the rulers of the Middle Ages considered it obligatory for themselves to have popular and influential sheikhs of Sufism as their spiritual leaders. While having a research on the history of the spread of Sufism in Central Asia, it should be noted that the main Central Asian Sufi tariqas of Yassavia, Khodjagon- Naqshbandiya originate from Yusuf Hamadoni's school, which played a fundamental role in the formation of the currents in Sufism, which were mentioned above. The philosophical and pantheistic teachings of Sufism had a tangible impact on the work of thinkers and poets of this period, and this was reflected in their attitude to this teaching. The moral content of Sufism has a humanistic character and expresses universal moral values.

The study of Sufism's early development is quite complex. However, a diligent study of Sufism's history in Central Asia helps to identify a number of features of Sufism's initial period in our region. Nowadays, Sufism not only did not lose its viability in modern conditions, but, on the contrary, its revival is observed in many countries of the West and East.

CONCLUSION:

Taking all the facts above into consideration, the study of Sufism in the initial stages of its development / IX-XIII centuries, allows to draw the following conclusions and generalizations:

² Islam in the Modern Politics of the Countries of the East. – M.: Nauka, 1986. P18



1. In the history of the spiritual life of the peoples of Central Asia, Sufism was a kind of religious and philosophical movement, which found its expression in the worldviews of philosophers, thinkers, scientists, poets, and Sufi sheikhs.
2. In its initial development, Sufism contributed to the further spread of Islam on the milieu of nomadic tribes living in the steppes and environs of Central Asia.
3. Sufism played a significant role in the socio-political, socio-economic life of the peoples of the Central Asian region.
4. In the period of that is mentioned in the study, Sufism in the form of its main tarikats of Khojagon and Yassavia, acts not only as a religious and philosophical doctrine, but also as an ideological, social and ethical worldview

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