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## THE ROLE OF SCIENTIFIC RESEARCH IN STUDYING THE HERITAGE OF SUFI SCIENTISTS

**Abstract:** As a result of the reforms carried out in the years of independence, a number of renovations took place in the field of science. In particular, opportunities for studying Sufism in the field of philosophy have expanded. This article analyzed the scientific study of Sufism in the years of independence from the perspective of philosophical sciences.

**Key words:** Islam, Sufism, dissertations, philosophy, historiography, Islamic studies, source studies, scientific research.

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### Introduction

In the process of restoration of our history and national values, a number of reforms were carried out in the direction of studying and conveying the heritage of Sufism to our people. Scientific research plays an important role in studying the heritage of Sufism, and scientific research, in turn, provides reliable information to the public. In this regard, it is necessary to emphasize the scientific research works carried out in the fields of Islamic studies, history, philosophy, philology, pedagogy. According to our analysis of the study of Sufism in the years of independence, the scientific research conducted in the field of philosophy is considered the most compared to other fields of science. We can explain the greatness of the contribution of the science of philosophy to the study of Sufism by the philosophical laws, the experience of the representatives of the field in using scientific research methods in the study of various ideologies, ideas and teachings, the breadth of rational and irrational thinking possibilities within the science, which gives the science of philosophy the opportunity to study Sufism on a large scale.

Within the scope of philosophy, researchers and scientists R. Shodiev, M. Jakbarov, F. Isomiddinov, J. Ne'matova, O. Sharipova, G. Navruzova, N. Safarova, S. Ismoilov, O. Safarboev, B. Namozov, A. Samadov, N. Zaynobidinova, Kh. Rakhmatova, Kh. Samatov, M. Mamatov, Q. Rozmatzoda, J. Kholmominov, M. Norova, B. Namozov, Z. Isakov studied and presented their scientific conclusions to our people.

We can evaluate the main focus on researching the importance of ethical, mystical ideas and theories in scientific research works as an achievement of dissertations defended in the field of philosophy. Also, we can see that in the dissertations, the study of the concept of "perfect person", analysis and conclusions, development of suggestions and recommendations became a priority.

Doctoral dissertation on the subject of "Sufism v dukhovnoy jizni narodov Sredney Azii (IX-XII vv.)" [1:39] is the first research work successfully defended in this specialty within the framework of Sufism. R. T. Shodiev conducted research on the introduction and spread of Sufi teachings in Central Asia, the formation, development and mystical teachings of Khojagon, Yassaviya, Kubroviya sects. In the study of

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M. Jakbarov, who prioritized the study of the concept of "perfect man" on the topic "Social ideal and the problem of the perfect man in the philosophical thought of Movarounahr of the 9th-12th centuries" [2:277], the spiritual and educational legacy left by scholars on human perfection a thousand years ago was analyzed. In the research work of J. O. Ne'matova on the topic "Yassaviism and its role in the development of socio-philosophical thought" [3:133], the socio-historical reasons and spiritual foundations of the emergence of the Yassavism order, the spread of Sufism in the Turkestan region, the religious-philosophical content of the doctrine, moral problems the rise and further development of the Yassavaite order and its influence on the spiritual life of the society are researched.

The socio-economic and spiritual situation in Bukhara in the XII-XIII centuries, the life and work of Abdukholiq G'jduvani, the sect of Khojagons and the development of spiritual-theoretical and mystical thoughts in this period, ideas of man and humanity, the concept of science and faith, spiritual-moral purity and the idea of a perfect person. issues are covered in O. Sharipova's candidate's dissertation on "Ethical views in the mystical teachings of Khwaja Abdukholiq G'jduvani" [4:160]. G. Navruzova, who is one of the leading scholars who has researched Sufism in the direction of philosophy, on the topic of "Naqshbandi Sufi Teachings and Perfect Human Education" [5:291], discusses the concept and essence of Sufism, the system of sects and Naqshbandi, Bahauddin Naqshband's life and Sufism. It has a great scientific value due to the research of its mystical views, views of existence in Naqshbandiyya doctrine, man and his levels of perfection, self-cultivation, the path of vigilance-harmony, "Khilvat" and "anjuman". In the research work of N. Safarova on the topic "The issue of spiritual and moral values in Khojagon's mystical teaching" [6:135], the conditions for the emergence of Khojagon's mystical teaching, its founder and major manifestations, as well as the mystical and philosophical worldview, attitude to science and enlightenment, ethics views are studied scientifically and analytically.

In his candidacy thesis on the topic "The role of Naqshbandi sect in the development of Sufism" [7:28], S.T. Ismailov studied the development of Sufism until the Naqshbandi period, the main sects in Turkestan, the spiritual-mystical roots and religious-philosophical foundations of Naqshbandi sect. Also, the life, religious-mystical heritage and sect of Bakhoudin Naqshband are highlighted, and the results of research on "Rashhas" and "Zikri Hafiya" in the Naqshbandi sect are presented. The practice of Naqshbandi and the way of harmonizing Sharia and Sufism, the impact on the socio-philosophical, religious-mystical and political life of the peoples of the region are also analyzed. At this point, it is necessary to emphasize that Ismailov Sobirjon

Torabekovich's professional activity of combining scientific and practical life in the field of mystical ethics is also reflected in his pedagogic-teaching and mentoring activities at Gulistan State University. [8:1]

In the research work of O. Safarboev on the topic "Ideas of humanity and patriotism in the Sufi teachings of Najmuddin Kubro" [9:172], the theoretical and methodological problems of the study of the time, life, creativity and heritage of Sheikh Najmuddin Kubro are studied, in which the socio-political and social-political and spiritual-educational factors, philosophical analysis of the works of scholars, illumination of the human problem in his mystical views, analysis of the issue of human perfection in his works are given. Also, a number of issues such as the harmony of futuvvat and mystical ideas, the importance of humanitarian and patriotic ideas in raising a mature generation are studied in the teaching of Allama.

In the candidate thesis of B. Namozov on the topic "Philosophical foundations of the mystical views of Abu Bakr Kalabadi" [10:26], the life and mystical heritage of Abu Bakr Kalabadi, including the creation of the universe, existence, views on the Creator and man, thoughts on mystical knowledge, spiritual perfection and about the soul, the interpretation of divine love, the question of human will and religious tolerance, cultural and spiritual life in Movarounahr in the 9th-10th centuries are given priority in the research. A. Samadov [11:27] in his candidate's dissertation on the topic "Social-philosophical essence of the moral ideal and its importance in raising a mature generation" wrote the theoretical and methodological foundations of the moral ideal and its socio-philosophical system, Sufism philosophy and Eastern thinkers' views on the moral ideal, a mature generation carried out research on the principles of the formation and development of the moral ideal.

N. Zaynobidinova in her research work on "The issue of human spiritual perfection in Jalaluddin Rumi's mystical teachings" [12:29] sheds light on Jalaluddin Rumi's mystical views on spiritual existence and divine love. Also, the dialectic of contradictions between the body and the soul, love for man and being is one of the factors leading to perfection, and the way to curb it is also notable for the analysis of the philosophical and religious basis of views on human spiritual maturity. The main object of Kh. Rakhmatova's scientific research work on the topic "Social-philosophical views of Khoja Ahror Vali" [13:154] is the study of spiritual, moral, mystical ideas and theories of human development using many methods such as comparative, analytical, dialectic, and based on such comparative analyzes we can evaluate the carried out scientific research work as the achievement of dissertations defended in the field of philosophy.

The historical conditions and ideological conditions of the formation of the mystic worldview

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in the candidate's thesis of H. Samatov on the topic "Spiritual heritage of Makhdumi Azam Kosani and its place in youth education" [14:125], dedicated to the study of the spiritual heritage of Makhdumi Azam Kosani and the social and moral place of this heritage in the process of globalization -the main principles of the ideological roots, scientific and spiritual heritage and worldview are explained. In the teachings of mystics, the question of existence, the views of scholars on knowing the universe and man are studied. Also, the mystic's ideas that the family is the spiritual and spiritual basis of the stability of the society, his ideas about spiritual alertness and responsibility, the perfect person and his upbringing are given. One of the scientific studies aimed at studying the historical-philosophical essence of Sufism is M. Mamatov's doctoral dissertation on the topic "Historical-philosophical essence of Sufism" [15:217]. also, the essence, characteristics of the foundations of the Sufi worldview, the classification of Sufism sects are highlighted. At the same time, the Sufis of Central Asia spoke about the renewal of Sufi teachings, their place in their development, and the need to use them in the current period. The relations and views of Central Asian thinkers to Sufism, the analysis of the dynamics of development of pantheism in Sufism are given. Modern sects and sharia, the idea of religious tolerance in Sufism and its place and role in the life of society, guarantees of freedom of conscience in Uzbekistan and issues of Sufism are also separately researched.

The biography and genealogy, creative activity and heritage of Khojannazar Huvaido were studied in the doctor's thesis of Q. Rozmatzada on the topic "Ontological and epistemological concept in the mystical views of Khojannazar Huvaido" [16:298]. In particular, the socio-philosophical essence of Naqshbandiyya ideas, the influence of Boborahim Mashrab's Sufi teachings and Huvaido's worldview, commonalities, differences and specific aspects in the Sufi views of Sufi Allahor and Khojannazar Huvaido, Sufi views of Khojannazar Huvaido and its important features, ontological and epistemological aspects of the Sufi and poet's Sufi views. The issue of concept, the followers of Khojannazar Huvaido and the present period are also given relevant conclusions.

J. Kholmo'minov's candidate's dissertation on the topic "Mystical-mystical views of Maulana Abdurrahman Jami (based on the work "Sharhi Rubaiyot")" [17:153], the place of the work "Sharhi Rubaiyot" in Jami's philosophical-mystical heritage is separately researched. In particular, in clarifying the classification of Jami's mystical-mystical works, attention is paid to philosophical-mystical commentaries, works related to philosophical-mystical or mystical theory, works related to sect ethics or practical mysticism, works related to the history of Sufism, and to the research of manuscript copies of the work "Sharhi Rubaiyot" in Uzbekistan.

In the philosophical-mystical analysis of the work "Sharhi Rubaiyot", the teachings of Jami and Ibn al-Arabi, the interpretation of the theory of wahdat ul-wujud, the enlightenment of God, and the transformation are covered in "Sharhi Rubaiyot". In the work "Sharhi Rubaiyot" the interpretation of Naqshbandi teachings, the position of Maulana Jami in the Naqshbandi order, the Naqshbandi interpretation of Ibn al-Arabi's views, and the mystical interpretation of the rules of the Naqshbandi walk are researched.

Also, J. Kholmo'minov's doctoral dissertation on the topic "Philosophy of Wahdat ul-Wujud and its influence on Naqshbandi doctrine (based on the views of Ibn-al-Arabi, Muhammad Porso and Abdurrahman Jami)" [18:64] Ibn al-Arabi's "Philosophy of Wahdat ul-Wujud" and pays special attention to the study of its place in the development of Islamic philosophical thought, and also presents its scientific conclusions by studying the attitude of the representatives of the Khojagon-Naqshbandiyya doctrine to the philosophy of Wahdat ul-Wujud. In the scientific work, Maulana Abdurrahman Jami's position as a theoretician of Naqshbandiyya doctrine is also revealed, and the combination of Naqshbandiyya doctrine and Wahdat ul-Wujud philosophy in Jami's views is also analyzed.

In the scientific work of M. Norova on the topic "The place of Sayfiddin Boharzi in the history of Sufism" [19:47], the great role of Sayfiddin Boharzi in the development of Kubroviya sect was studied. In particular, the place of Sufi views of Sayfiddin Boharzi in the development of mystical-philosophical thinking was studied separately. Also, the place and role of Saifiddin Boharzi in the development of philosophical views about the idea of the Perfect Man - one of the biggest topics in the Eastern nations - is revealed. B. Namozov's doctoral dissertation on the topic "Philosophical foundations of Muhammad Porso's mystical teaching" [20:67] describes the socio-political situation in Movarounahr (XIV-XV centuries), the peculiarities of the cultural and spiritual environment of this period, and the conditions that influenced the formation of Muhammad Porso's mystical teaching and Research work was carried out on the doctrine of Naqshbandiyya, which people followed. The ontological issues of Muhammad Porso's mystical views are analyzed, and a number of conclusions on this issue are presented. Together with the analysis of ontological issues, the epistemological nature of Muhammad Porso is scientifically studied, and the issues of achieving perfection are discussed separately. In the dissertation, we studied the spiritual and moral significance of Muhammad Porso's mystical views, the difference between self-righteousness and self-righteousness, perfect personality education and purity of heart, religious tolerance, and the role of moral ideas in the life of the society.

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In Z. Isaqova's doctoral dissertation on the topic "Irfan and its place in the development of Eastern philosophical thought (10th-13th centuries)" [21:72], the unique aspects of the development of the science of irfan in the Muslim East of the 13th century were studied, and the essence of the concept of irfan was revealed in the research. Also, in the theory of knowledge of medieval Muslim eastern philosophy, the rational and irrational methods of knowing about the essence of gnosis were comparatively studied, the analysis of scientific-philosophical and religious-mystical concepts in the Muslim eastern philosophy was scientifically studied, and attention was paid to the scientific justification of the dialectic of prophethood and guardianship. In his research on Sufism and Human Psyche: Succession and Trend of Modernity, the researcher also analyzed the gradual development of mysticism and human psyche.

## CONCLUSION

As a conclusion, we can say that scientific research works within the field of philosophy and the breadth of their scope give positive impressions about the research conducted by philosophers. In most of the scientific research works carried out by philosophers, approaches to Sufism have been carried out in a wide range, on the basis of various research methods, and the scientific research works analyzed above also confirm this opinion. Studying the spiritual-enlightenment heritage of Sufism is one of the most urgent tasks for science today. In order to eliminate the many negative consequences of the transformation of pure human feelings, the increase of immorality, and globalization, the wisdom and teachings of Sufism, which embody noble ideas, are the spiritual guidance of the young generation. acquires positive importance in moral education. After all, relying on the legacy of our scholars is beneficial for the present and future of our generations.

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