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SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2022 Issue: 06 Volume: 110

Published: 02.06.2022 <http://T-Science.org>

Issue

Article



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## A STUDY OF THE SCIENTIFIC AND EDUCATIONAL LEGACY OF SUFISM IN THE YEARS OF INDEPENDENCE

**Abstract:** Approaches to the study of Sufism, in particular, the division of scientific research into groups, the study of the Nakshbandiyah tariqah in the years of independence, the activities of the Bukhara School of Sufism, the classification of dissertations in the field of social sciences and the humanities, as well as the large-scale celebration of anniversaries of scientists in our country and a new stage of reforms in this region is researched in this article.

**Key words:** Islam, Sufism, Bukhara, Nakshbandiyah, sheikh, scientific School, scientific research, reforms.

**Language:** English

**Citation:** Khatamov, T. A. (2022). A study of the scientific and educational legacy of sufism in the years of independence. *ISJ Theoretical & Applied Science*, 06 (110), 8-11.

**Soi:** <http://s-o-i.org/1.1/TAS-06-110-2> **Doi:**  <https://dx.doi.org/10.15863/TAS.2022.06.110.2>

**Scopus ASCC:** 3300.

### Introduction

From the first years of independence, a number of innovations and reforms in the field of mysticism have been implemented in our country. In particular, from the first years of independence, mystical scholars and their heritage were highly respected. In 1993, the 675th anniversary of Khoja Bahauddin Naqshband was celebrated, the 910th anniversary of Khoja Abduhaliq Gijduvani, the teacher of Uvaysi, was widely celebrated in 2003, and the 600th anniversary of Khoja Ahror Wali was widely celebrated in 2004 [4: 410].

Since 2008, the scientific-educational, literary-educational magazine "Naqshbandiya" has been published every three months [8: 5]. Works on the life and scientific and educational heritage of our scholars have been translated and published. In particular, in 1993, the work of Muhammad Baqir ibn Muhammad Ali "Maqomati Khoja Bahauddin Naqshband", dedicated to the life and enlightenment of Khoja Bahouddin Naqshband, and in 2004, four works of Khoja Ahror Wali were published as a collection of "Holy Treatises". In 1991, the collection "Wisdoms" by Khoja Ahmad Yassavi, in 2003, the works of

Hakim Termizi "Manozil ul-ibod min al-iboda" were published and presented to our people.

In addition, many historians, Islamic scholars, source scholars, literary critics, philosophers, orientalist, pedagogues, sociologists, and journalists have conducted a number of new research studies in the history of mysticism.

But, unfortunately, the original sects, elevated by mystical sheikhs and teachers, were misinterpreted during the former Soviet regime and portrayed as a community that propagated mystical ideas to our people, and in some cases sought wealth and power through religion [1: 252].

So what or how was mysticism actually?

Sufism was formed by Muslim nations on the basis of Islam over many centuries and has been recognized as an enlightened path that has stood the test of time and taken root in the hearts of nations, promoting high human qualities.

### Main part

As a result of the reforms of recent years in our country, the attention to the heritage of mysticism has reached a new level. In particular, on November 30, 2017 by the order of the Office of Muslims of

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Uzbekistan at the Mir Arab Higher Madrasah in Bukhara was established "Scientific School of Sufism" and on January 24, 2018 approved the Regulation on the "Scientific School of Sufism". continues its activities [10: 1].

The opening of a school of mysticism in Bukhara, where Naqshbandi was born, is also symbolic.

The school of mysticism teaches mainly in the following areas:

First, the lessons are taught from books on the way of life and lifestyle of mystical sheikhs, in particular, the sheikhs of Naqshbandi.

Second, the wise sayings of the teachers of the sect are interpreted and books on spiritual education are taught.

Third, students are taught Arabic and Persian, the rules of the language are explained in the process of reading historical sources, and their knowledge and skills are regularly strengthened. One of the most important aspects of this is the reading of historical manuscripts.

There is also a course on modern mysticism, which provides information about new scientific research, publications on mysticism in the XX-XXI centuries, modern theology. In particular, scientists A. Kayumov, O. Usmon, N. Kamilov, H. Islami, SS Bukhari, AR Bukhari, B. Bobojonov, E. Karimov, who grew up in Uzbekistan and contributed to the study of mystical heritage; Russian scientists O.Akimushkin, E.Bertels, N.Semyonov, A.Khismatullin; Turkish scientists N.Tusun, M.A.Joshan, H.K.Yilmaz; Information on the scientific research of Western orientalist Yu.Paul, H.Algar, J.Gross, J.Trimingham, A.Kugelgen is also provided for the audience [10: 1].

Students of the scientific school are issued a special certificate (permission) on completion of a certain work (waiting for the letter).

In addition to studying the teachings of Naqshbandi, students of the scientific school pay special attention to the study of the heritage of such sects as Kubroviya, Yassaviya, Qodiriya, which have a special place in the history of our country. Although these sects propagated their teachings according to different rules, in some respects they established mutual harmony, cooperation, and even teacher-disciple relations. In particular, the founder of the Yassaviya sect, Khoja Ahmad Yassavi, was educated in Bukhara by Sheikh Yusuf Hamadoni [6: 317], and the founder of the Khojagan (Naqshbandi) sect, Abduhaliq Gijduvani, was taught by the same teacher. Summarizing the above, we can say that the sects formed in Central Asia do not differ significantly from each other, because, as we have noted, the teacher-student relationship continues in the later sects, even the murshids who acted with the permission of several sheikhs at the same time. [7: 106-107].

At one time, in order to gain the prestige of mystics among the people, there were cases when some malicious individuals tried to distract the people from the original mysticism with "false claims". There have also been some conflicting approaches to mysticism as a result of the diversity of customs and lifestyles, science and culture of peoples in different regions and lands. It is also unfortunate in the pages of history that some murids exaggerate about their pir, sheikhs, denying the ways of other teachers, blaming, slandering and cursing them, knowing that their way is the most correct [5:87].

However, in spite of some problems and contradictions, Islamic scholars, intellectuals and students of the sciences treated the schools of mysticism, which established their sect on the basis of the tenets of Islam, with high courtesy and respect.

In this regard, it is worth mentioning Naqshbandi, one of the most popular sects in the Islamic world with many followers. According to some statistics, the number of Muslims practicing the Naqshbandi sect worldwide is said to be in the millions. However, it is a bit difficult to say the exact number of these data, because a person who enters the path of a sect will be very careful of his qualities such as hypocrisy and ambition to show off his condition to people. In this regard, a number of well-known recommendations have been made in the Naqshbandi sect, including the rule of "Khilvat dar anjuman" or the motto "Dil ba yoru - dast ba kor" [3: 20-21]. promotes engaging in the remembrance of the Truth while engaging in honest labor. For this reason, in some cases it is more difficult to distinguish them from ordinary people, which requires a strong knowledge and experience.

In our centuries-old history, the doctrine of Naqshbandi has been recognized by Islamic scholars, one of the main reasons for this respect is that the famous scholar, mystic Sheikh Imam Rabbani lists the following four conditions of the Naqshbandi path.

1. Mastering the Ahl as-Sunnah and the community's faith.
2. Following the Sunnah of the Prophet (s.a.v.).
3. Staying away from evil heresies and lusts.
4. Follow with as much azimat as possible.

The strict requirement of these conditions by the Naqshbandi teachers from the Taliban was one of the reasons why the sect gained great prestige among the Shari'a scholars and the Ahl as-Sunnah and the community.

Today, as in the Middle Ages, the teachings of mysticism are being studied by scientists, intellectuals, and researchers, and new information is being provided to our people [2: 400]. In this regard, it is expedient to divide the work on the study of the history and socio-religious content of mysticism during the years of independence into groups. Including:

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The first group is the work done by scientists and intellectuals, which can include research work in terms of the implementation of various scientific projects and government programs;

The second group consisted of research papers defended in specialized councils, in which researchers defended their papers within a specific topic and object;

In the third group of research works, we can show the practical work carried out by representatives of the religious sphere. In this case, the religious-enlightenment and popular approach prevailed;

To the fourth group we can include the work done independently by people interested in the teachings of mysticism;

The fifth group should be noted for the pedagogical and didactic work written for educational institutions;

To the sixth group we can show the materials of scientific-educational, socio-ethical direction, studied in the journalistic interpretation and covered in the media.

Given that the analysis of the work on these groups will be a comprehensive study, we consider it appropriate to present the research work in all groups as a separate scientific article. In this article, we found it necessary to provide a brief analysis of the research work defended. In particular, the research work carried out in our country has been defended in specialized councils of universities and research institutions, and experts of the Higher Attestation Commission under the Cabinet of Ministers have given positive conclusions to this research. These dissertations apply to various fields of science. It should be noted that the scientific research on the teachings of mysticism is mainly reflected in the research defended in the field of social sciences and humanities.

The classification of defended dissertations in the field of mysticism in the field of social sciences and humanities in the following areas:

- 1) 07.00.01 - History of Uzbekistan
- 2) 09.00.03 - History of Philosophy
- 3) 10.01.03 - History of national literature (Uzbek literature)
- 4) 10.01.10 - Journalism
- 5) 13.00.01 - General pedagogy, history of pedagogy and education
- 6) 19.00.05 - Social psychology and ethnopsychology
- 7) 24.00.01 - Islamic history and source studies (on historical sciences)

In the works defended in these specialties, the priority of the following features was identified. In particular, the candidate's dissertation on the specialty 07.00.01 - History of Uzbekistan N.Khidirova (2006) "The role and place of Khoja Muhammad Porso in the development of the Khojagan-Naqshbandi sect (late XIV - early XV centuries)." 07.00.08 - M. Kh.

Candidate's dissertation on "Sharh at-Ta'arruf" and its influence on the sources of mysticism in Movarounnahr and Khorasan in the XI-XV centuries".

09.00.03 - M.Jakbarov's (2000) "Problem of social ideal and perfect man in the philosophical thought of Movarounnahr of IX-XII centuries", G.Navruzova's (2002) "Naqshbandi mystical doctrine and upbringing of harmoniously developed man", M.Mamatov's (2018) "Dissertation on the historical and philosophical essence of the teachings of mysticism" defended dissertations for the degree of Doctor of Philosophy, this research focuses on the conceptual disclosure of the topic.

Also, O.Tursunova's (2002) "Moral values in the teachings of Khoja Abdulkholiq Gijduvani mysticism", N.Safarova's (2002) "Problems of spiritual and moral values in the teachings of Khojagan's mysticism", J.Kholmuminov's (2003) Based on the work "Sharhi ruboiyot", Z.Isakova (2007) "Religious and philosophical interpretation of the concept of guardianship in the teachings of Sufism (based on the work of Alisher Navoi" Nasoyim ul-muhabbat ", S.Ismailov (2008) "The role of the Naqshbandi sect in the development of mysticism ", B.Namozov (2011) "Philosophical bases of mystical views of Abu Bakr Kalabadi", N.Zaynobidinova (2011) "Problems of human spiritual perfection in the mystical teachings of Jaloliddin Rumi", O.Safarbaev (2011) "Humanism and patriotism in the mystical teachings of Najmiddin Kubro" in his PhD dissertations in the sciences through the philosophical analysis of mystical teachings.

10.01.03 - History of National Literature (Uzbek literature) by I. Hakkulov (1995) "Formation and development of Uzbek mystical poetry (ideology, follow-up, the world of images)", A. Abdukadirov (1998) "Sufism and Alisher Navoi's creativity (Vahdat ul In the doctoral and candidate's dissertations of K.Mullahojaeva (2005) "The combination of mystical symbolism and art in the ghazals of Alisher Navoi (based on" Badoe'-ul-bidoya ") interpreted on a scientific basis and presented in a simplified manner.

10.01.10 - In the dissertation of G. Togaeva (2007) "Coverage of mystical doctrine in the Uzbek press: problems, principles and forms" in the field of journalism scientifically analyzed articles on mystical doctrine in the media and many issues aimed at covering their content.

13.00.01 - K.Kilicheva's (2009) doctoral dissertation on "Formation of students' spirituality in the system of higher education through mysticism" in the specialty of general pedagogy, pedagogy and history of education and recommendations are provided.

19.00.05 - In the specialty of social psychology and ethnopsychology U. Kasimov's (2004) defended dissertation on a theme "Social psychological features of the perfect man (on the basis of A. Gijduvani's

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doctrine)" focuses on psychological features of upbringing of the harmoniously developed person.

24.00.01 - Candidate's dissertation on Islamic history and sources (on historical sciences) I.Usmanov "Al-Hakim at-Termizi's work" Navodir al-usul "important source on the science of hadith and mysticism" (2005) and is one of the first studies to be conducted on source studies [11: 1].

If we briefly analyze the works defended in the above-mentioned areas of specialization, we will see different approaches to the doctrine of mysticism, which in turn show how comprehensive the subject of mysticism is. Since the analysis of this research work requires a great deal of responsibility and hard work, we consider it expedient to study the research in each field of specialization separately.

### Conclusion

In conclusion, it should be noted that a lot of research is being conducted in our country on the history of mysticism and scientific and educational

heritage, and today this research has reached a new stage. In particular, we can observe this situation in the analysis of our recent research. Including,

□ If we pay attention to the comparative analysis of research work in the early years of independence with today's research work, we will see a positive improvement;

□ We can also see the entry of new historical data and scientific ideas into scientific consumption;

□ An analysis of scientific research has shown that the study of the Naqshbandi sect is a priority in research.

The fact that we have many great scientists and a huge scientific heritage in the history of our country gives us a sense of pride, but at the same time, this sense of pride imposes on us a great responsibility. This burden of responsibility, in turn, requires us to make a worthy contribution to the foundation of the "Third Renaissance" by living, developing, studying the thousands of years of historical heritage and passing it on to future generations.

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