

## THE ISSUE OF TOLERANCE IN SUFISM

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### ABSTRACT

In this article, an important aspect of the formation and development of tolerance of young people is connected with its duration and time. Sufism sheikhs are the spiritual leaders of the people, those who came to the field as spiritual trainers and promised to continue the activities and conditions of the Prophet.

**Keywords:** Sufism, education, science, upbringing, sustainable development, spiritual maturity, human perfection.

## ВОПРОС ТОЛЕРАНТНОСТИ В УЧЕНИИ СУФИЗМА И ЕГО ИДЕЯХ, СОДЕЙСТВУЮЩИХ ДУХОВНОМУ ОЧИЩЕНИЮ ЧЕЛОВЕЧЕСТВА

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### АННОТАЦИЯ

В данной статье важный аспект формирования и развития толерантности молодежи связан с ее продолжительностью и временем. Суфийские шейхи – это духовные лидеры народа, те, кто пришел на поле деятельности в качестве духовных наставников и пообещал продолжить деятельность и условия Пророка.

**Ключевые слова:** Суфизм, образование, наука, воспитание, устойчивое развитие, духовная зрелость, человеческое совершенство.

## TASAVVUF TA'LIMOTIDA TOLERANTLIK MASALASI VA UNING INSONIYATNI RUHIY-MA'NAVIY POKLANISHIGA DA'VAT ETUVCHI G'OYALARI

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## ANNOTATSIYA

Ushbu maqolada yoshlarning tolerantligini shakllantirish va rivojlantirish masalasining muhim tomoni, uning muddati va vaqti bilan bogʻlangan. Tasavvuf shayxlari xalqning maʼnaviy rahnamolari, ruhoniylar murabbiy sifatida maydonga chiqib, paygʻambar faoliyati, holatlarini davom ettirishga jazm qilganlar bayon qilingan.

**Kalit soʻzlar:** Tasavvuf, taʼlim, fan, tarbiya, barqaror taraqqiyot, maʼnaviy yetuklik, inson kamoloti.

One of the important tasks facing Orientalists-Islamists is the scientific research and publication of rare works that glorified the ideas and views that encouraged our people not to secularism, but to a socially active way of life in our history.

An important aspect of the formation and development of tolerance of young people is related to its duration and time. "The length of school and madrasas is thirty years, and the duration of education is thirteen years.

The sheikhs of Sufism appeared as the spiritual leaders of the people, spiritual trainers, and promised to continue the activities and conditions of the Prophet. In the early days, people who followed the path of Sufism used to wear woolen cloaks or furs to distinguish themselves from other ordinary people. That is why they were called Sufis.

The contribution of our compatriots to the development of Humanistic teachings, which have been concerned about the perfection and spiritual growth of man, is immeasurable. After all, as the first President of the Republic of Uzbekistan, Islam Karimov, emphasized, when it comes to the development of Islamic enlightenment and culture, we "have an Imam who was born and raised in this blessed land, whose blessed names the whole Islamic world mentions with infinite respect". We are referring to our peers such as al-Bukhari, Imam al-Tirmizi, Khoja Bahauddin Naqshband, Ahmed Yassavi, Abdukhaliq Ghijduvani, Zamakhshari. We connect our spiritual life with these great names. "We are creating conditions for the hearts of the young generation", he said.

Sufism is of great importance among Islamic sciences. If we take a deep look at the essence of Sufism, we will see that concepts such as philosophy, religion, shariʼa and ethics are combined. The main ideas of this teaching are the spiritual and moral purification of a person and the rising power of divine love. Sufism reflects knowledge of the world and views related to human understanding of the world and universe, time and space, moment and eternity, phenomenon and essence. That is why Sufism cannot be imagined outside of the development of knowledge. If we look at the history of Sufism, we can see that at the initial stage, it consisted of simple views and concepts, and it took on a more practical nature. Sufis were often engaged in obedience and paid

great attention to secularism and mathematics. At that time, Sufi matlabs were not recorded as teachings, but they were passed from mouth to mouth. In later periods, treatises and books on Sufism were created, houses were built, and programs defining Sufis' manners and behavior were drawn up.

One of the important features of Sufism is that it applies the principles of Sufism in practical life through sects, not limited to the theoretical aspect. In theory, this flow is called "Sufism" and in practice it is called "tariqat". For example, Sufism originally originated from the ascetic movement that placed great importance on practice. Sufis believe that theoretical knowledge alone is not enough to adequately understand many issues of Sufism. According to them, through dhikr, mujahada and riyazat, the soul attains the purity of understanding these matters. Since Sufism is based on a practical way of life, on the one hand, its theoretical foundations were developed, on the other hand, sects appeared, and the Sufi way of life continued to be formed.

The scientific study of Sufism is a rather complex topic, one of the wide-ranging phenomena of the system of religious philosophies, which requires the efforts of theologians and historians, philosophers and literary critics, psychologists and philosophers. As the well-known mystic scientist N.Komilov noted: "Sufism is a unique teaching that has developed in connection with religion and sharia, on the one hand, and philosophy and the science of wisdom, on the other hand.

After the emergence of Islam, its teachings of Sufism, which appeared in accordance with the rules of the Holy Qur'an and hadith, began to spread widely in Central Asia in the 10th-11th centuries. Ahmed Yassavi is the founder of the first mystical order that appeared in Central Asia in the 12th century. The role of Khwaja Ahmed Yassavi in the history of Sufism was very great, and his sphere of influence was very wide. The Yassavi sect began to spread almost throughout Central Asia already in its time. From Movarounnahr, it expanded to Great Turkestan, White Edil, Caucasus, Khurasan, Iran, Rum, Badakhshan and Eastern Turkestan. For centuries, the Yassavi sect lived in a certain way.

First of all, Ahmad Yassavi is a mature scholar of Islam, a propagator of Sharia rules. After all, he intended to call the Turkic nations to Islam through his wisdom. Secondly, Ahmed Yassavi is a famous sheikh who founded a new order among the Turkic peoples for the first time under the name of Yassavi. It can be said with confidence that Ahmed Yassavi is a Sufi poet who started Uzbek Sufi poetry. Yassavi's wisdom is popular, simple, fluent and easy to memorize.

In the early days of Islam, the words tariqat, enlightenment and truth were not used, but their meanings were. These are the terms that were later developed by Sufi scholars.

In short, while the Sharia teaches the actions and laws ordered by Allah (prayer, fasting, zakat, hajj, etc.), the Tariqat teaches the attitude of carrying them out.

It is known that many opinions and reflections are expressed in mystical works about the dictionary and terminological meanings of the above terms. In them, it is noted that Sharia is fundamental and primary, and that tariqat, enlightenment and truths are interdependent. A person who is not perfect in the path of Sharia will not be granted the ranks of tariqat, enlightenment and truth. It is not for nothing that scholars say: "Sharia is a tree, tariqat is its branches, enlightenment is its leaves, and truth is its fruits. "If there is no tree, there will be no seed, no leaf, and no fruit."

The science of Sufism is essentially a science about man. He appealed to people's day, heart, and soul, called people to always be pure and good, promoted correctness, honesty, honesty, and peace, and urged them to put the bad guys on the road. Sufi sheikhs and their students encouraged people who followed the path of Sufi not to taste the world or the hereafter, not to pass through the path of the soul. Sufism considered it their main duty and goal to educate people with good morals, pure heart and soul, and high knowledge, i.e., perfect people. In other words, the spiritual and spiritual perfection of a person is the main goal of Sufism, and for this goal, each great sheikh developed the rules of his order, and on this basis, various leeches of the order were formed.

It is known that scientific schools were established by the President of the country in order to restore the traditions of the previous schools and to educate the followers of scholars who have matured in our great history in our country. For example, the Scientific School of Fiqh in Fergana, the Scientific School of Hadith in Samarkand, the School of Aqidah in Karshi, and the School of Sufism in ancient Bukhara are performing their activities. Today's Bukhari, Nasafi, and Marginani should grow up in these centers, which were established several centuries later. For this reason, I would recommend that young people like me, who want to study Sufism and are interested in it, should turn to these places and learn the rich heritage left by our Sufism scholars and the essence of the purpose of Sufism.

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