

## THE WORLDVIEW OF SUFISM IN THEORY OF JAMIY

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### ABSTRACT

The article deals with the philosophical views of the great scholar Master Abdurrahman Jomi, the Sufi way of teaching (Naqshbandiya) and the Sufism, the Sufi teachings related to the formation of the Islamic world. He sought to establish a spiritual connection between certain scientific processes (in the form of altruism) with religious and non-religious views. In today's globalized society, there is an overview of the needs of Islam and the science of mysticism, the importance of spiritual nobility, its importance, and relevance.

**Keywords:** Islam, road, theology, Sufis, dhikr, "Bahoristan", moral, spiritual, culture, Taşawwuf (Arabic: التَّصَوُّف), neat, asceticism, philosophy.

### INTRODUCTION

It is well known from the history that Sufism was an evolutionary development, and in other respects the Islamic world was formed in the mid-eighth century. Divisions will occur in the Islamic world after the death of the Prophet (peace be upon him). These divisions have been shaped in the time of the Uthman (Caliphate of the Caliphs in the Islamic world). These processes lead to religious worship in the religion of Islam - the work of secular work, the interest of the world's goods. This process leads to the dissatisfaction of believers who carry their religious orders through any secular works and riches.

### METHODOLOGY

Sufis have been characterized by their asceticism, especially by their attachment to dhikr, the practice of remembrance of God, often performed after prayers.[A Prayer for Spiritual Elevation and Protection (2007) by Muhyiddin Ibn 'Arabi, Suha Taji-Farouki]

Sufis played an important role in the formation of Muslim societies through their missionary and educational activities.["Sufism"., Encyclopædia Britannica. Retrieved 2018-06-26. Opposed to the dry casuistry of the lawyer-divines, the mystics nevertheless scrupulously observed the commands of the divine law. The mystics belonged to all schools of Islamic law and theology of the times]

The result of such struggles is that while some of them are defending the religion and fighting for the open struggle, the second part is that the palace men and women,

with the main purpose of conceit and zuhd[1], are entirely deviated from their social activity, promoting the idea of idleness in the form of protests against rich morality, - They were busy in prayer. In the words of Hafez al-Sherazi, who in the past, the world is deprived of the world but is not alien to the one who is alienated from the world of philosophy, in the sense of the mind, , but a class of good-natured odams that differ from ordinary believers were shaped by the fact that they were called souls. Some of the people in this category would be astonished by the mysterious prophecies they had predicted from the unseen. They were called by the Prophet, peace be upon him, his family, his tribe, his tribe, and his tribe. At the same time, we can see that more "Sufi" is used in this category. Here are some examples of the people of Sufism and Sufism who built their scientific heritage to the people of knowledge. It is known from the history that XI-XII centuries were the time of formation of Sufi schools, syllables. At that time, Egypt, Baghdad, Basra, Bukhara, Nishapur, Termez and Balkh were the centers of Sufism and teaching. Egypt, Khurasan, Movarounnakh, Iraqi and Turkestan schools were the most important centers.

They gained adherents among a number of Muslims as a reaction against the worldliness of the early Umayyad Caliphate (661–750)[G. R Hawting (2002). The First Dynasty of Islam: The Umayyad Caliphate 661-750] and have spanned several continents and cultures over a millennium, initially expressing their beliefs in Arabic and later expanding into Persian, Turkish, and Urdu, among others[p.1. Sells 1996]

## RESULTS

XIII - beginning of XIV centuries Sufism is known as the rising momentum in both theoretical and scientific aspect as well as in practical mobilization. When we talk about Irfan's knowledge and Sufism, we find that there are different answers to the questions about who was the first Sufis, how the emergence of Sufism and wisdom. Abu Hashim al-Kufi, the first Sufi writer among the people, is mentioned in the works of Sheikh Abdurrahman Jami's book Nafahat ul-minsar hazarot al-quds. In Alisher Navoiy's book, "As-Salam al-muhammad min shamil ul-futuvvat", the first Sufi Muhammad (PBUH), the contemporaries of the Prophet, are called Uways. Hussain Voiz Kashifi's "Futuvvatnomai Sultoni" mentions that the first Sufi one was named Shish, one of the children of Adam, and that she was wearing a white fur coat.

Among these, Majesty Jamiy wrote Abu Khashim Kufi, Sufyan as-Savri, with other known Darwinists (Sufis). Abu Hashim died at the age of 788, and Sufyan al - Thawri died in 807 AD. Sufyan as - Sawri said, "I did not know what the Sufi was until I saw Abu Hashim, and until then there were constant breakers in the chain of zuhd, mujasiba, vara, tawakkul and muhabbat, but it was first named by him as Sufis, they

did not call it"[2]. For this reason, Abu Hashim describes Kufi as a Sufi who first saw him

At the heart of inferiority views purity[3], clean emotion, and purity of belief. Fighting against deceit is the essence of repentance and self-purification. As a matter of fact, abstention from the Shari'ah (in this case the writers of the three books of the spiritual education, namely, Sheikh Muhammad Sadiq Muhammad Yusuf, also wrote separate books). We must not forget that it is a Shari'ah requirement to keep the body clean, to wear clean clothes, not to go to unclean places and to pray in a clean place. The people of Tariq follow that. At the same time, the people of Tariq have a deeper appreciation of purity. In particular, the quality of God-Purity. The Lord is pure and all-powerful, pure and virtuous. Total things depend on Him, but He is not bound to anything.

## DISCUSSION

In addition “Bahoristan”, wisdom, contrary to the development of the country condemns the activities of some of the leaders:

*Judge's pen denies three cases;  
A mighty king when he hurries,  
The greedy person is wealthy,  
It is wise to have a passion for possessions.*

That is to say, there are no good things to do in three types of work: from the rulers (kings) should not hurry, the wise should not like being rich and the wealthy people should not like meanness [Abdurahmani Jamī – 1971 غافور غولام – تاشکند سانی 1971 – عبد الرحمن جامي : -307- صحيفة].

Jean Jacques Rousseau notes that “Another advantage of good deeds is that it uplifts the heart and makes it more valuable”.

He has condemned the brutal bloody controversies for his civilian career through his works. According to Jami, the country was often devastated by unjust rulers. Various disasters and tragedies overshadowed the nation. He says that people are tired of paying taxes.

Jami remained true to his noble feelings. Even the ruler of Azerbaijan and the Turkish Sultan invite him to the palace but he refused to their offer.

In today's society, you may be surprised to see the “Business” of some “leaders” and you think that you become “contemporaries of Jami”. Therefore, the destruction of society is not done only by a group of people. The “society is waning” because of the traitors we face.

At present, the world is experiencing a rapid progress. Unique processes are taking place around the world political arena, especially in the social life of Uzbekistan.

The people are trying to decide their destiny. Such opportunities should be directed to the right way. To be more precise, we must use the tribute to properly evaluate our values and our pure faith. Sometimes, there is an increase in the service of “spirituality” and “enlightenment”. In this case, the essence of true spirituality and enlightenment must be shaped by erbat. It is the responsibility of every scientist to build this process through a specific process.

From the sources of the Islamic religious, the hadith of the hadith describes many purity issues in the Hadith narrated by Abu Malik al-Ash'ari from the Prophet (peace be upon him) as saying, "Purity is half of the Faith"[5] we can take. In his book Nafahat ul-han hanzat al-quds, which mentions his contributions to the teaching and teaching of the Sufis, who have practiced their purity with his knowledge, it can be seen that this book contains 664 Sheikh-Sufis names.

## CONCLUSION

It should not be forgotten that "the works of ancient Movorounnakh and Khurasan are published in the history of world science. Imam Bukhari, Abu Raykhan Beruni, Ibn Sino, Musa Khorezmiy, Abu Nasr Farabi, Rudaki, Ulugbek, Jomi, Navoi, Bobur, Abdullo Qodiriy, Chulpan, Fitrat and other hundreds of people are well aware of the world". The first President of Uzbekistan Islam Abduganievich Education is the result of consciousness, but it also determines the level of consciousness and its development. Therefore, it is impossible to change the mind without changing the educational system. Without changing the mind, it is impossible to create a free and prosperous society". The country has achieved great successes in economic, social, political, spiritual and educational spheres. Particularly global spiritual values, oriented to the development of society, should be shaped to shape their own social mentality and outlook. Tolerance in composers' work - by applying the principles of religious inequality - should be seen as one of the ways in which today's young generation can explain what the root causes of the controversy of various yacht groups in the world political arena.

Only educated and spiritually rich people can form a society that can completely eliminate war by solving their problems. Such people say that Islam is a moral and spiritual-poor person: "Of course, the majority of people who consider themselves the highest goals. It is because of the people and their good deeds that spirituality is always stable in this light ... "Enrichment, study, and disclosure of the spiritual flower of our country should become an indestructible will. It is important to remember that the core (center) of the category of justice, which is the spiritual and educational source of state control and control, is built on human thought, belief and heart!

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