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THE NEGATIVE EFFECT OF MODERN PROPAGATION IN MYSTICISM ON SOCIAL LIFE

Annotation: In this article, it is analyzed that while Sufism is very complex, it is a doctrine that purifies the human being, elevates it spiritually and spiritually, and shows the humanitarian essence of Islam. Sufis, with their personal experiences focused on the education of the soul and soul, encouraged him to know his Lord and thereby to realize himself. Each Sufism sheikh had experiences of his own method of views. In this sense, if you look at the history of Sufism, you can see that historically many sects were categories. It has been revealed that attention was paid to the erroneous aspects of certain tariqas, which broke the norms of Islam and which arose in the early periods of Sufism.

Key words: Sufism, "People of Heresy", Hululiya Tariqat, Shamuroniya, Hubbiya, tariqat, spirituality, humanitarianism, culture, jurisprudence, tafsir.

Аннотация: В данной статье анализируется, что при всей своей сложности суфизм является учением, очищающим человека, возвышающим его духовно и духовно, и показывающим гуманитарную сущность ислама. Суфии своим личным опытом, ориентированным на воспитание души и души, побуждали его познать своего Господа и тем самым реализовать себя. Каждый шейх суфизма имел опыт своего собственного метода взглядов. В этом смысле, если вы посмотрите на историю суфизма, вы увидите, что исторически многие секты были категориями. Выявлено, что внимание уделялось ошибочным аспектам отдельных тарикатов, нарушающим нормы ислама и возникшим в ранние периоды суфизма.

Ключевые слова: суфизм, «люди ереси», Хулулия Тарикат, Шамурония, Хуббия, тарикат, духовность, гуманизм, культура, правоведение, тафсир.

Annotatsiya: Mazkur maqolada tasavvuf o'ta murakkab bo'lishi bilan birga inson ma'naviy borlig'ini poklaydigan, uni ruhiy-ma'naviy yuksaltiradigan, islomning insonparvarlik mohiyatini namoyon qiladigan ta'limot ekanligi tahlil etilgan. So'fiylar o'z hayot tarzlarini qalb va nafs tarbiyasiga qaratilgan shaxsiy tajribalari bilan insonni turli noqisliklardan asrashga uni o'z robbisini tanishga bu orqali esa o'zini anglashga undaganlar. Har bir tasavvuf shayxining o'z uslubi qarashlari tajribalari bo'lgan. Shu ma'noda tasavvuf tarixiga nazar solinsa, tarixan ko'plab tariqatlar toifalar bo'lganligini bilish mumkin. Tasavvufning ilk davrlarida vujudga kelgan noto'g'ri e'tiqodli, islom me'yorlarini buzgan, ayrim tariqatlarning adashgan jihatlari e'tibor qaratilganligi ochib berilgan.

Kalit so'zlar: Tasavvuf, "Bid'at ahli", Hululiya tariqati, Shamuroniya, Hubbiya, tariqat, ma'naviyat, insonparvarlik, madaniyat, fiqh, tafsir.

In the stages of the historical development of Islam, mystical teachings have been manifested in different ways in different periods under the name of tariqat. In some sources on Sufism, it has wide and regular means of influence, openly, and in some centuries, it is manifested individually, covertly or on the basis of certain restrictions. The general analysis of the processes that Sufism went through shows that Sufism has become an integral spiritual part of Islamic societies.

Indeed, the history of Sufism has not been smooth. He has experienced in his path the mistakes made by false pretenses, false pretenses, sometimes expressed in views contrary to the correct belief. found

In the 10th century, Abu Bakr Kalabadi, a mystic from Bukhara, who studied the theoretical examples of Sufism and explained the true essence of Sufism, founded the theory of Sunni Sufism, wrote in his work *al-Ta'arruf*, Finally, the meaning is gone, and the name remains. Those who claimed Sufism in language violated the path of Sufism with their activities and denied it. Those who are able to explain Sufism to the people have hidden the true essence and introduced things that have nothing to do with Sufism. As a result, hatred for Sufism was awakened in people's hearts, consciences cooled from Sufism.

While Sufism is extremely complex, it is a doctrine that purifies the human being, elevates it spiritually and spiritually, and demonstrates the humanitarian essence of Islam. Sufis, with their personal experiences focused on the education of soul and soul, encouraged him to know his Lord and through this, to realize himself. Each Sufism sheikh had experiences of his own method of views. In this sense, if you look at the history of Sufism, you can see that historically there were many sects.

In this regard, Sheikh Sayyid Abdul Qadir Gilani divides the people of Sufism into two categories in his book *"Sirrul Asrar"*. He names the first category as "Sunnis" and the second category as "heretics". About the Sunnis, he writes: "This category is completely consistent in word, deed, shari'a and the tariqat which is its meaning" The people of this category of tariqat are first of all those who fully follow the correct rules of aqeed and fulfill its requirements perfectly, following the principle that there is no tariqat without Sharia. They are in the faith of "Ahle Sunnat Wal-Jamaat". So, it is pointed out that the people of the sects of pure faith are those who follow the creed of the Sunnah and community.

The second category, defined as "people of bid'at", are those who deviate completely from the rules of Aqeed and Shariah, they deny the practices of Sunnis in various matters, and as a result, they become people of bid'at. Among such categories, Sheikh Sayyid Abdul Qadir Gilani includes the following directions of "sects": "Hululiya, Haliya, Auliya, Shamuroniya, Hubbiya, Huriya, Ibohiya, Mutaqasima, Mutajahila, Waqifiya, Ilhomiya".

If we pay attention to the erroneous aspects of certain sects that arose in the early periods of Sufism, violated Islamic standards, and:

1. The sect of Hululiyya puts forward the inappropriate idea that the Creator merges with his creation if he wants to, moves into his body, and if he doesn't want to, he is infisol - separated. This view contradicts the ideas of Islamic Sufism and is closer to the Hindu creed of "tanosukh". Such categories appeared in the stages of the historical development of Sufism and sometimes found their supporters by promoting their ideas for a certain period of time.
2. Haliya puts forward the idea that there is such a thing among the Sufis of the tariqat that it takes precedence over the rules of the Sharia. They believe that a person in such a state cannot obey the rules of Sharia.
3. Sainthood. According to them, religious judgments are absent from those who have reached the status of guardian. Guardianship is superior to prophethood, because they falsely believe that if prophets receive knowledge through Gabriel (as), guardians attain knowledge without a medium. These claims lead them directly to blasphemy.
4. Samuronia. According to them, "conversation is ancient and the question of (Sharia) rulings and prohibitions is raised from the interlocutor".
5. Hubbia. The idea is put forward that after the relationship between Allah and His servant reaches the level of love, the religious (shar'i) rulings are removed from them, and the servant can no longer keep his manners or cover his private parts.
6. Hurriya. They claim to dance, and to dance with the hurrahs when they are unconscious. Therefore, they believe that it is necessary to take a ghusl after dancing.

7. Ibahiya. They deny the commandments and prohibitions and claim that the halal is forbidden. They also consider it permissible to be with women.

8. Communication. People of this category believe that it is not necessary to work, and going from house to house to beg is a testimony that they have abandoned the love of the world. they claim.

9. Mutajahila. They say that they can wear the clothes that wicked people wear.

10. Knowledge. They say that knowledge belongs only to God, and his servant cannot attain enlightenment, so he makes the path of knowledge unnecessary for his servant.

11. Inspiration. This category also does not study science and places restrictions on young people who want to study science. They prefer the words of poets and sages to the Qur'an. They go too far and even say that "the Qur'an is a veil for us, the Qur'an of the sect is a poem" and leave the Qur'an.

The false sects mentioned above are the sects of the time of Sheikh Sayyid Abdul Qadir Gilani. After that, a number of false sects appeared, and all of them came under severe criticism on the basis of the Ahl al-Sunnah wal Jama'at faith. Most of them have disappeared from the scene of history because they were wrong.

From the first days of independence, great attention has been paid to the objective study and restoration of our priceless spiritual and cultural heritage as one of the priorities of state policy. Today, when freedom of religion has been established in our country, many people are surprised by the actions and words of some people who consider themselves to be members of Sufism and sects. Their wrong interpretation of verses and hadiths, all kinds of wrong fatwas and views are a stain on our holy religion. They have satisfied the spiritual needs of a large number of Muslims in different regions over the centuries, claiming the name of tariqats that are fully compatible with the sect of Ahle Sunna Wal Jama'ah, discrediting them, and discrediting the social status of many believing Muslims. have a negative impact on their spiritual life.

For example, the Naqshbandiyya sect is spread in most countries of the world today and is one of the most moderate sects.

This sect still lives in many countries. To this day, the educational influence of this great mystical teaching continues among peoples. However, in recent times, false sects have emerged that distort the Naqshbandi sect, which casts a shadow on the sect's reputation.

In their teaching, there are cases where some sectarians are not required to fulfill various social obligations because they have lived in the uzlat, after they reach a certain status, they deny the traditional principles of Islam. Fake sheikhs, uneducated, ignorant people who do not know the simple requirements of rational Sharia, fake pirs who do not understand the real goals of Sufism are appearing today, some of them call themselves enlighteners.

It is observed that enlighteners appeared in Toshloq district of Fergana region and Ishtikhon district of Samarkand region. According to the creed of this community:

- a) prays two rakats of prayer at any time, righteous deeds are transferred to the account of prayer,
- b) does not consider drinking vodka as haram.
- c) it is necessary to pray only in "Masjidul Haram" in Makkah, it is not possible to pray in other mosques,
- g) Friday prayer is obligatory only for the people of Makkah,
- d) believes that shrouding the corpse and reciting "Janaza" are acts that are not in Islam.

It is known from history that among the first sects and currents that appeared, the Kharijites were the first to distort the issue of faith. That is, according to him, Kharijites are based on the view that killing all Muslims who are not on their side is halal. They judged the person who commits major and minor sins as "polytheist" and "kafir". "Enlightened" people use the same method as foreigners. That is, those who are not with them, those who do not agree with their ideas, regardless of who they are, their parents, siblings, are infidels - polytheists.

Enlighteners in Ishtikhon district of Samarkand region call themselves "crazy" and have no primary religious literacy. They preach to leave the world, not to work anywhere, and that it is not necessary to work for the support of the family after God has provided sustenance. This doctrine is especially favorable to those who refuse to provide for their families and those who are lazy. They have completely abandoned the support of their families and feed themselves in various crowds.

This teaching is completely incompatible with the motto of Hazrat Bahauddin Naqshband "Dast ba kor dil ba yor-u". Such teaching, which denies the basic requirements of our religion and the Sunnah of our Prophet (pbuh), will have a short life.

The Naqshbandiyya sect calls for the continuous increase of knowledge without separating from profession and work. However, at the present time, instead of constantly increasing their knowledge, some religious people dare to discourage the young generation from studying at school and mastering modern sciences without being interested in knowledge. At the moment, we can meet some religious people who join their group, go to the streets, wherever there is charity, and completely forget about the children's allowance. According to the teachings of the Naqshbandi sect, providing for the family with an honest profession is one of the most important things. Leaving the family and children and going to distant places for the sake of self-interest is completely incompatible with the laws of the Sharia and the instructions of the Tariqat. Actions that damage religious and national values and destroy the unity of our people are negative actions for our society. They have no interest in our religion or Sufism.

Tariqat is to sacrifice one's life for the motherland like Najmuddin Kubro, to give all one's strength and opportunity for the peace of the country and the well-being of the people like Khoja Ahror Vali.

In the original sect, there is no secularism, neglect of family and children's allowance and education. Maulana Jalaluddin Rumi fought hard against unemployment, laziness, carelessness, secularism. He called people to work hard and actively participate in social life. Tariqat orders to be with the people, to lighten the burden of the people. Appearance is a sophinamo and strongly condemns being ugly.

Some of them come up with a false claim that worship is absent from the beloved servants of Allah. This is definitely a very dangerous path. Ahmed Ziyauddin al-Kumushkhanavi expressed his reaction to such actions of modern religious sects: "Prayers cannot be denied from servants who love Allah (lovers of Allah)". There is a Qur'anic verse related to this matter: "Say, (O my friend!): "If you love Allah, follow me (that is, the Messenger of Allah). Then God will love you. Allah is (extremely) Forgiving and Merciful" (Surah Ali Imran, verse 31). If there was a lack of prayer from anyone, Ibrahim (as) would be a lack of Khalilullah. When he was praying, the tremors in his heart could be heard from a mile away due to the awe of God.

It can be seen that it is unbelievable that those working in the name of tariqat can turn people's heads and start them to commit sins while denying traditional Islamic beliefs. It must be said frankly that those who promote the teachings of this sect and start the people to false deeds are actually people who are completely ignorant of Sharia science and have not read the great works of our great ones who passed before us.

H. Yoldoshkhojaev writes about the false doctrine of sectarianism, which came out under the name of "Nursafardiya" among those who came out with such a claim, in his pamphlet "Modern Views of Tarikatchilik". This refers to the path of the Tariqat of Safar Kusharov, who lives in the Jizzakh region and considers his teaching to be a new form of the Tariqat. In his book "Fourteen Steps to Perfection", he writes about his attempt to interpret the letters in the chapters of the Qur'an that begin with letters. This is definitely a form of ignorance. The scientist writes about this: "...persons who are not fully aware of Islamic sciences started the work that the great scholars of the past and even the Prophet Muhammad (pbuh) did not try and interpreted the verses of the Qur'an in a way that no one knew. if it turns out that we will do it. How do they interpret these verses, and how do scholars and other

Muslims accept them? Won't a new conflict (dissension) arise from this!?" If the so-called Pirman himself is ignorant of Islamic knowledge, and those who follow him are also illiterate, one can imagine how this situation will end. Ignorance spreads around and negatively affects the morale of our people.

In addition to these, they have a number of books, such as "Murshid-murid relations", "What is the school of Nursafardiya?", "The methods of Sufi martial arts", which are nothing but false beliefs that mislead the people. they try to spread.

Also, false sects such as "Shahidis", "Korasallali", "Pir kol birgan" and their fake, uneducated pirs appeared in our country and did not have any religious-educational or scientific-historical foundations. are not events to be watched silently.

We need to recognize the mistakes that are being made in Sufism today, draw appropriate conclusions from them and quickly correct them. Otherwise, it is out of the question that we tarnish the honor of Sufism, which has done great services for the spirituality and unity of Muslims. We need to study the place in his life based on the sources.

At present, some people who consider themselves to belong to Sufism say, "Tariqat is the truth, it is not necessary to learn Sharia", while some people look down on those who study Sharia and other sciences as misguided people. However, Abu Hamid Ghazali (ra) described the signs of a person on the path of true Sufism as follows: "All his voluntary actions will be weighed with the scales of Sharia. It is necessary to stay within the limits of Sharia both when receiving and issuing them. Because it is impossible to walk on this path without mastering all the rules of Sharia.

There are several reasons why people, especially young people, succumb to manipulative influences. One such reason is the "existential gap" explained by Western scientists today. Existential gap means that people cannot find meaning in life, they have lost their moral and social values, hopelessness for tomorrow, loneliness among people.

Another reason is the existence of an ideological or ideological gap. Such a gap appeared in our people as a result of the collapse of the communist idea and the crisis of scientific atheism. The most pressing issue today is to eliminate the "ideological gap" in the minds of our people and fill it with the "idea of national independence". If we could fulfill this task, we would save our youth from the manipulative influences of various non-religious currents.

At the same time, various non-religious teachings offer people the simplest, clearest, most thought-free and responsibility-free ways to solve their spiritual problems. On the contrary, thinking about personal opinion and responsibility is the most undesirable situation in such false religious sects. Expressing personal opinions and taking responsibility are considered qualities unique to leaders of non-religious organizations.

The manipulative effect is effective even in an environment where correct religious teaching is weakened, ignorance and heresy are strong, or there are no scholars with deep knowledge of correct religious teaching. Because the scientists who can reasonably oppose the false religious teaching to the true religious teaching and spread the information among the people weakens the manipulative influence. In this sense, opening a wide path for the development of Moturudiya teaching in our country, the right implementation of our policy on religious issues is a sign that our policy on religious issues is being conducted correctly.

Usually, a person who is a member of a sect, although he was against the sect's ideology before, becomes an ardent supporter of that religious doctrine within a very short period of time. How is this done by false religious sects? Such a sharp and deep resocialization of the individual can be a product of extreme group pressure, extreme conformity of the personality and constant control of the individual's mind. The control of a person's mind is carried out through the control of actions, information, thoughts and emotions. Below we will focus on these types of control.

The service rendered by the Sufi murshids of Movarounnahr and Khorasan to the development of the country and the spiritual growth of people has not been seen in any other country. All murshids and Sufi leaders were equally in the service of the people when they followed Sharia rules. They unanimously agreed that the only way to know the truth and reach its secret is to follow the Sunnah of the Messenger of Allah, may God bless him and grant him peace. "Piri komils" who wanted to reach the position of the world and use its wealth, disappeared without a name from the borders of history. Because their motives were impure and corrupt, they were deprived of development and a place in people's hearts for a long time. Even thanks to the prayers of those who suffered from their corruption, they disappeared without a name in their time.

According to the narrations, Hazrat Bahauddin Naqshband's disciples came to the presence of the holy spirit and brought the news that a person who had made a name for himself by mischief declared himself a piri murshid. Then Hazrat Naqshband informs his disciple that they should not pay attention to him, that Allah Almighty will soon be sufficient for him, that is, He will destroy him in the same way as He created him.

The murids of Naqshband narrate: After some time, someone was deeply ashamed, and he disappeared from people's minds on his own. Such incidents happened in every era. We all know that Allah has promised to protect his religion. Since Sufism is a part of religion, Allah protects it as well.

After the independence of our country, the Uzbek people, whose veins are full of Sufism, began to restore all the tombs of saints around. The high respect and love for mysticism in the hearts of our people was manifested in the restoration of the mausoleums.

When the love for Sufism began to rise in the hearts of our people, some people who took advantage of this love and pretended to be "piri murshid" began to appear. Some appeared in the valley, while others appeared in Samarkand. Others did not belong to Uzbekistan at all, but came from another country, that is, from Turkey. They all introduced themselves as representatives of the Naqshbandi sect. They stated that their goal was to convey the most original view of Naqshbandiyya doctrine. Sufism was boiling in their hearts, but due to their lack of knowledge of Sharia and Sufism, the Uzbeks started to follow such teachings. "Piri murshids" gained prestige among the people and gathered their supporters around them. As a result, he was called by the names of a valley sheikh, a Sufi-sheikh from Samarkand, and a Turkish gavs (in the sense of an assistant, a great teacher). 'ri, the latter's mistakes were noticed. Some bigots were not content with this, and even brought it to the level of infidels and apostates, saying that there is doubt in the religion of those who have not received our teachings. This led to discord and division among people. Unaware of the knowledge of Sharia, the people did not know what to do. Whatever the Peshwal bee said, that word became a judgment for them. When they came to the mosque to pray the congregational prayer, they did not listen to the words of the imams who had mastered the Sharia. They insisted that whatever their leader said is fine, we bowed our necks and listened. Sharia rules and the blessed Sunnah of the Prophet, peace and blessings be upon him, were left aside. Those who have a little knowledge of the Sharia and respect it, have removed themselves from such seditious "mysticism". They survived the conspiracy. But the rest who chose the path of fanaticism remained loyal to their "sheikh".

In the Bukhara Emirate, the process of Sufism was democratic in nature, and according to it, in addition to the Khojagon-Naqshbandi sect, there were ten sects such as Yassaviism, Qadiriism, and Ishqism, and Sufism works related to their foundations were created. This is an important social phenomenon.

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