



ЎЗМУ ХАБАРЛАРИ

ВЕСТНИК НУУз

АСТА NUUZ

МИРЗО УЛУҒБЕК НОМИДАГИ ЎЗБЕКИСТОН МИЛЛИЙ
УНИВЕРСИТЕТИ ИЛМИЙ ЖУРНАЛИ

**ЖУРНАЛ
1997
ЙИЛДАН
ЧИҚА
БОШЛАГАН**

**2021
1/5/2**

**Ижтимоий-
гуманитар
фанлар
туркуми**

Бош муҳаррир:

И.У.МАДЖИДОВ – т.ф.д., профессор.

Бош муҳаррир ўринбосари:

Р.Х.ШИРИНОВА – ф.ф.д., профессор

Таҳрир хайъати:

Сағдуллаев А.С. – т.ф.д., проф.

Аширов А.А. – т.ф.д., проф.

Баллиева Р. – т.ф.д., проф.

Маликов А.М. – т.ф.д., проф.

Юсупова Д.Ю. – т.ф.д., проф.

Муртазаева Р.Ҳ. – т.ф.д., проф.

Мадаева Ш.О. – ф.ф.д., проф.

Туйчиев Б.Т. – ф.ф.д., проф.

Мухаммедова Д.Г. – псих.ф.д.

Тўхтаев Х.П. – ф.ф.н., доц.

Болтабоев Ҳ. – фил.ф.д., проф.

Раҳмонов Н.А. – фил.ф.д., проф.

Жабборов Н.А. – фил.ф.д., проф.

Сиддиқова И.А. – фил.ф.д., проф.

Ширинова Р.Х. – фил.ф.д., проф.

Садуллаева Н.А. – фил.ф.д., доц.

Арустамян Я.Ю. – фил.ф.д., доц.

Пардаев З.А. – фил.ф.ф.д., PhD.

Масъул котиб: **З. МАЖИД**

ТОШКЕНТ – 2021

МУНДАРИЖА

Тарих

Абдуллаев Д. Мукофотлаш тизими: мазмун-моҳияти ва функциялари таҳлили.....	4
Kamolova N. Xiva xonligi davri qishloq xo'jaligi ishlari va mehnat qurollari.....	7
Маллабаев Б. Туркистон генерал-губернаторлиги қошида дипломатик корпуси ташкил этилишининг тарихий-сиёсий омиллари.....	10
Нарзуллаев У. Қизилқумда тоғ-кон саноатининг ривожланиши.....	14
Ўринбоев З. «Smart» тушунчасининг келиб чиқиш тарихи.....	17
Халилова З. Гуманитарные науки в средних специальных исламских учебных заведениях Узбекистана: межрелигиозная терпимость и вопросы светскости в образовании.....	20
Холиқулов Ш. XIX аср охири – XX аср бошларида Туркистон ўлкасида нотариал идоралар фаолияти тарихидан (Самарқанд вилояти мисолида).....	23

Фалсафа. Педагогика. Методика. Социология

Абдуллаева Д. Шахса диний йўналганлик муаммосининг илмий-назарий асослари.....	27
Абдулҳакимов Б. Роль развития цифровых технологий в социально-политической трансформации общества.....	31
Абдурахмонова И. Иқтидорли ўқувчилар ва уларда иқтидор элементларининг ривожланганлик даражасини ўрганиш.....	35
Adilov N. Masofaviy o'qitish davrida talabalarning jismoniy tarbiyasi.....	38
Ақрамова Ф. Кексаларни ҳимоя қилиш хориж тажрибасида.....	42
Алижонов Г. XIX аср охири XX аср бошларида Ризоуддин ибн Фахриддин дунёқараши шаклланишининг назарий асослари.....	46
Арипов Н. Информатика фанини ўқитишда ҳамкорликдаги таълим технологиялари.....	49
Атамуратов М. Ўзбекистонда бошқарув кадрларига хос бўлган компетенция стандартлари.....	52
Бердиев Х. Соҳибқирон Амир Темурнинг стратегия ва ҳарбий тактикаси ҳақида.....	57
Botirova S. Bo'lajak kimyo o'qituvchilarini tadqiqotchilik faoliyatiga yo'naltirishning metodologik aspektlari.....	62
Давқаров А., Собитов О., Саидова З. Ўзбекистонда эркаклар ва аёллар тенг ҳуқуқлигини ва тенг имкониятли муносабатларини таъминлаш тўғрисида давлат томонидан кўрилатган чора-тадбирлар ҳамда ижтимоий-иқтисодий ҳолатини тавсифловчи наслрлар ва уларни такомиллаштириш.....	67
Даминова Ю. Профессионал таълим муассасаларида ёш ўқитувчиларининг касбий мослашувчанлиги модели.....	70
Diyorov S. Conflicts - types and characteristics of them.....	74
Jakbarova Z. Oliy ta'lim muassasasi talabalarida ijtimoiy-madaniy kompetentlikni shakllantirishning pedagogik mexanizmlari.....	79
Ibrohimov S. Глобаллашув замонавий дунё ривожланишининг асоси сифатида.....	82
Isakova Z. The problem of karamat in the teaching of sufism: philosophical and epistemological interpretation.....	85
Қурбонова Г. Мактабгача таълим муассасалари тарбияланувчилари ўртасидаги гендер муносабатларига оид тадқиқотлар таҳлили.....	89
Mamasoliyev S. Zararli odatlarning talabalar salomatligiga salbiy ta'siri.....	92
Омонов Б. Экологик муаммолар глобаллашуви ва унинг инсоният тақдирига таъсири.....	95
Рамазанов А. Дунёнинг илмий манзараси илмий билимларнинг умумлашган системаси сифатида.....	99
Раҳмонова Г. Масофавий таълимнинг ўқитувчилар малака ошириш жараёнидаги аҳамияти.....	102
Rashidova G. Talabalarning ijtimoiy-madaniy kompetensiyasini shakllantirish modeli.....	105
Seytimbetova G. Intellect-xaritalari asosida o'quv materiallarini ishlab chiqish (nofizik bakalavriat mutaxassisligida fizika fanini o'qitish misolida).....	109
Сиддиқов И. Ислому фалсафасида интеллектуал фаолият мезонларига доир қарашлар.....	113
Тангирова Г. К вопросу об исследовании конвергенции и национальной специфики жанра рассказа в русской и узбекской литературах.....	117
Tashtayev Sh. Talabalarning ta'limida jismoniy tarbiyaning ahamiyati.....	119
Темиров Ш. Мактабгача ва кичик мактаб Yoshidagi bolalar bilan maxsus jismoniy tarbiya dasturi asosida shug'ullanishning samaradorligi.....	122
Тожибоев Ж. Ижтимоий муносабатларнинг шаклланишида стратификация омилли.....	125
Тошбоева Н. Геометрик масалалар ёрдамида ижодий қобилиятни ривожлантириш.....	130
Улуг'ов А. Бағрикенглик маданияти ва унинг Абу Ҳанифа қарашларида намоён бўлиши.....	133
Умиров Б. Амалий дастурлар пакети курсини шахсга йўналтирилган таълим технологиялари орқали ўқитиш.....	137
Хайтова Н. Бошланғич синф ўқувчилари мотивациясини геймификация орқали ривожлантириш.....	140
Ҳакимов Д. Ахборотлашган жамиятда ёшлар маънавий-ахлоқий беғоналашуви ва уни бартараф этишнинг устувор йўналишлари.....	143
Ходжаёрова Б. Креатив ёндашув асосида ўқувчиларни ижтимоийлаштиришнинг педагогик шарт-шароитлари (5-6 синф ўқувчилари мисолида).....	146
Xudoyberganov Z. O'zbekiston Respublikasida koronavirus Covid-19 pandemiyasining jismoniy faollikka ta'siri.....	150
Homidov H. The role of pedagogical sciences in education of the young generation on the basis of patriotism.....	153
Shokirov P. Oliy o'quv yurti talabalariga jismoniy tarbiya darslarida o'qitishda innovatsion yondashuvlarni izlash va ulardan foydalanish.....	156
Эрназаров Ш. Миллий ғоя тарихини ўрганишда тарихий онг ва тафаккур омилли.....	159
Юсупов Э. Физика фанини ўқитишда smart-технологиялардан фойдаланишнинг амалиётдаги ҳолати.....	163

Филология

Абдурахманов Б., Алтаяров Б. Перспективные площади и локальные структуры с высокой вероятностью аккумуляции залежей углеводородов.....	165
Abduraxmonova N. O'zbek tili elektron korpusining lingvistik va dasturiy ta'minoti.....	168
Алиқулова Д. Фразеологик маънонинг эмотив компоненти.....	173
Анданийазова Г. Badiiy matnni shakllantiruvchi ekspressiv sintaktik konstruksiyalar (Sharof Boshbekov asarlari misolida).....	177
Arolov Z. Role of short humorous poems in different cultural backgrounds.....	180



УДК: 1:28 (093)

Zamirakhon ISAKOVA,
Candidate of Philosophy, Associate Professor Namangan State University
e-mail: ms.outstanding@mail.ru

According to the opinion of the Advisor to the General Director of the International Research Center Imam Bukhari, DSc of Philosophy, prof. B. O. Turaev

THE PROBLEM OF KARAMAT IN THE TEACHING OF SUFISM: PHILOSOPHICAL AND EPISTEMOLOGICAL INTERPRETATION

Annotation

For centuries, man dreamed of seeing the future through the “veil” of the invisible, looking into the present and looking into the future. Arif is sincerely devoted to Allah, because he is a “true guide” who knows Allah by His nature and qualities, does what God commands, purifies his soul and is second only to the level of the prophets. Arif was a moral ideal (example) for ordinary people because of his lifelong pursuit of spiritual purification and improvement, and he was glorified as a model of high morality even after his death. The article discusses the problem of grace, which takes its place in the teachings of Sufism in two aspects, philosophical and epistemological. And also the essence and functions of grace are revealed.

Key words: holiness, saint, ikram, karam, karomat (grace), secular grace, scientific grace, causality, ubudiyat, endurance.

ТАСАВВУФ ТАЪЛИМОТИДА КАРОМАТ МАСАЛАСИ: ФАЛСАФИЙ-ИРФОНИЙ ТАЛҚИН

Аннотация

Асрлар оша инсон гайб “парда”си орқали истикболни кўришни, ҳозирга қараб, келажакка кўз тикишни орзу қилган. Ориф Аллоҳни зоти ва сифатлари билан танийдиган, Унинг буюрганларини бажариб, нафсини поклаган, пайгамбарлар даражасидан кейинги ўринда турадиган “ҳақ йўлчилари” бўлгани учун чин дилдан ихлос қилинган. Ориф умр бўйи маънавий покланиш ва камолот сари интигани боис оддий одамлар учун ахлоқий идеал (ибрат) бўлганки, вафотидан кейин ҳам юксак ахлоқ намунаси сифатида улугланган. Мақолада тасаввуф таълимотида ўз ўрнига эга бўлган каромат масаласи икки аспектда, фалсафий-ирфоний талқин этилган. Шуниингдек, кароматнинг моҳияти ва функциялари очиб берилган.

Калит сўзлар: валоят, валий, икром, карам, каромат, кавний (дунёвий) каромат, илмий каромат, сабабийлик, убудият, истиқомат.

ПРОБЛЕМА КАРАМАТ В УЧЕНИИ СУФИЗМА: ФИЛОСОФСКО-ЭПИСТЕМОЛОГИЧЕСКАЯ ИНТЕРПРЕТАЦИЯ

Аннотация

На протяжении веков человек мечтал увидеть будущее сквозь “пелену” невидимого, заглянуть в настоящее и заглянуть в будущее. Ариф искренне предан Аллаху, потому что он “истинный проводник”, который знает Аллаха по Его природе и качествам, делает то, что Бог приказывает, очищает свою душу и уступает только уровню пророков. Ариф был нравственным идеалом (примером) для обычных людей из-за его пожизненного стремления к духовному очищению и совершенствованию, и он был прославлен как образец высокой нравственности даже после его смерти. В статье обсуждается проблема благодать, занимающая свое место в учении суфизма в двух аспектах, философском и эпистемологическом. А также раскрывается сущность и функции благодать.

Ключевые слова: святость, святой, икрам, карам, каромат (благодать), светская благодать, научная благодать, причинность, убудият, стойкость.

Introduction. The knowledge of gnosis is given to the guardian and the knower directly from Allah through the heart (mind), insight, insight (insight), inspiration, discovery. Arif and Wali were distinguished by their kindness and good morals, the radiance of their faces, the domination of their desires, the acceptance of the suffering of others without objection, and the showing of compassion to all. Discovery, the display of supernatural habits, was an important aspect of mystical sheikhs. In the enlightened beings who have passed the stage of enlightenment and attained a certain rank, the springs of talent have been opened (discovered), and the rubai, the continent, and the masnavi have been created, embodying the divine wisdom.

Literature review. Abdullah Ansari called the discovery and reward “a prelude to divine enlightenment without any means”. Through discovery, Arif acquires the knowledge of “nearness” and knows the truth of existence.

Through Tajalli, the path of truth, free from any mental and discursive evidence, shines like light on the Arif. According to Boyazid Bistomi, the Arif is a servant who can keep the burden of enlightenment pure, and “Allah shines the light of knowledge on the heart of the Arif” [1.29]. Al-Hakim al-Tirmidhi, in his book *Ilm al-Awliyya*, said: “They kept themselves away from evil deeds and restrained themselves from evil thoughts. Guardians are the special people of Allah on earth. On the Day of Resurrection, the prophets and the martyrs will be envious of their status in the sight of Allah” [2.50].

Allah protects His special people and friends, and bestows upon them His grace and mercy. Allah has bestowed on each of the guardians the “Great Name”. They pray in that name, and their prayers are answered in the sight of Allah. Indeed, the servants who are pleased with Allah are the trustworthy servants of the earth, they are a proof for others,

because of which Allah protects the people from calamities [3.85.] Guardians are servants of the divine presence and they know each other [4.213.].

When the intellect is freed from the “veils” of reason and logical thinking, the way to discovery is opened. In this case, rational (rational) and logical (discursive) arguments allow for an irrefutable “statement”. Arif can no longer see the “art” of the “Artist” (Allah), but the “Artist” (Allah) himself.

Divine knowledge flows like light into the heart of the sage. The content of Abu Hamid al-Ghazali's forty books, such as *Ihyou ulum id-din*, Jalaliddin Rumi's *Masnaviyi ma'navi*, Mahmud Shabustari's *Gulshani roz*, Fariduddin Attor's *Asromoma*, and *Ilohiynoma*, is a product of the award.

Muhiddin Abdul Qadir ibn Abu Salih, the founder of the Qadiriyya sect, a Persian theologian and mystic scholar, called Jangidust Gilani (d. 1166) a “helper who spread the teachings of religion and adhered to the religion of the Messenger of Allah (pbuh). they can see as they see” [5.98.]. Sheikh Uwais Qarani of Yemen (d. 657) did not see the Messenger of Allah (saw), nor did the Messenger of Allah (saw) see Uwais Qarani with his own eyes.

Research Methodology. Logical, historical, objective (objectivity), hermeneutics, comparative analysis, interpretation, inheritance, systematic, methods of scientific knowledge.

Analysis and results. The mystical literature, in particular, describes the habits and prophecies of the supernatural, the ranks of the guardians and sages, which appear in the *manaqib* in the *pirmashayikh*. According to him, governors and sages dream, anticipate future events through the eyes of the heart, communicate with a loved one in distant cities, the soul travels away from the body and returns to the body, reads the thoughts of others and influences the thoughts of others. they possessed such qualities as the power of breath, the power of gaze, the power of the tongue, the power of the mind, and the ability to radiate light from the body into a state [6.14.]. These include the response to Abdullah Mubarak's prayers, the spiritual support of Hodja Ahmad Yassavi, the “governorship” of Sheikh Najmiddin Kubro, and the discoveries of Hodja Abdul Khaliq Gijduvani.

Discovery is like lightning, just as a being is enlightened when lightning strikes, so the discerning heart is enlightened by the light of divine truth. Discovery and reward differ from the Arif's divine mysteries according to his level of awareness, that is, the fact that the Arif who went to the world of Jabarut also reached the world of Malakut is determined by his condition. The common man is deceived by the world and its colorful splendor, limited to what he can comprehend at the level of his intellect, and prefers to remain in the world of property. In fact, he cannot know the truth of existence. Miracles are common to the prophets, the miracle is common to the claim of prophethood, the condition of prophethood does not exist in prophecy [7.4.], I.e. Allah gives miracles as He wills according to the level of each of the prophets. The miracle of the prophets is that the rod of Moses turned into a dragon, Jesus healed the sick in one breath, raised the dead, and the Messenger of God performed Isra and Miraj. The greatest miracle of the Messenger of Allah, may Allah bless him and grant him peace, was that he recited the verses of the Qur'an by heart and was a divine revelation that was impossible for mankind in terms of verse and content. In this process, it is possible to observe the processing of ancient ideas and their adaptation to Islamic beliefs.

In the hearts of the guardians of Allah, the mockery of the divine mysteries has led to discovery. The miracle of the Messenger of Allah, may Allah bless him and grant him peace, is also the miracle and generosity of the heart, which is the treasure of Allah [8.64.]. Indeed, mysticism is to see the whole universe in the Cabbage (one of the names of Allah).

Prophecy (akram, honor, cabbage, grace and charity) is a phenomenon (extraordinary state) in a person who has attained spiritual maturity, and some of the prophecies that occur in the guardians and sages are the “Mary” of the Qur'an [9.306-307.], Mentioned in Surahs *Al-Ashabi Kahf* [9.259-262.].

The guardians and sages were not demanding prophecy, but demanding residence (righteousness, right action, righteousness). The reason for this is explained by the superiority of residence over prophecy.

The guardians and sages called people to obedience, that is, servitude, and said, “If Allah asks you for guidance, your nafs wants prophecy”. [10.76] They could only manage their place of residence, that is, their standard of living. After all, there is no confidence in discovery. The reason for this is that a prophecy that can open the “veil” between God and man is a divine prophecy. Otherwise, the prophecy will be wrapped in superstition and heresy.

The source of knowledge is discovery, and the knowledge of each sage is distinguished by its uniqueness, new interpretation, originality, originality. Seeing the unity of Being and Allah in the heart, the immanence of the world to God (arising from its active nature) is understood in their relationship based on the inner essence, i.e. the question of the coexistence of cause (Allah) and consequence (universe) cannot be solved by logical reasoning, and the commonality of consequence) is known through inner cognition. If a guardian has at least a thousand statuses, the first is prophecy. The prophecy has two aspects as an event in the “*khoriq ul-adat*” that is performed by saints.

The first is the *kavni* (world) prophecy, which includes phenomenal, extraordinary events that occur in a short time. The second is scientific prophecy, which is the superiority of knowledge, gnosis, enlightenment, morality. According to the guardians, even if the original prophecy is a scientific prophecy, the truth will not be true with the prophecy [6.143.].

The wisdom in the appearance of prophecy is that after the prophecy has taken place, the trust of the guardian increases even more, and the piety of *zuhdu* in the world increases and the claim of lust disappears [11.403.]. The claim is that the nafs attributes to itself something that does not belong to it, and that the greatest barrier between the slave and Allah is the claim.

Abu Hamid al-Ghazali analyzed the essence of both sciences by dividing science into imitative (inherited from the past, knowledge from parents and teachers) and discovered science. It is achieved by blindly following the science of imitation. The discovered science is acquired through the unique abilities, talents, conscious pursuits of each person. Abu Hamid al-Ghazali said, “My goal was to discover the truth of the commandments”. In life, so many people are satisfied with simulated knowledge that it is easy to live a long life without learning something new, learning a ready-made profession, science. The problem is that there has always been a need to search for, to discover, to discover the divine and worldly truth, the creative essence, in order to advance the thinking of the next generation, progress, humanity. This task was entrusted to the sages and rulers, who were recognized by mankind as “great figures”.

If a governor has at least a thousand statuses, his first is called a prophecy. If the prophecy is the first, the rest is at a higher level. Most guardians hid the prophecy, keeping secrets themselves and Allah. The purpose of entering mysticism and becoming a sheikh was not to prophesy, but to rise spiritually and lead others to the path of bliss. Now that we pay attention to the fact that the people's respect for the governor is due to prophecy, the pursuit of the ideal stems from the inner need of each person.

5. Abdulkadir Giyloni (Ghawsul A'zam). Understanding the Lordship and gaining the grace of mercy. The first book / Translators: Muhammadjon Nuriddin, Olimhon Yusuf, Abror Abdulazim, Abdulboki Azim. – T.: Movarounnahr, 2004. 98-p.
6. Alisher Navoi. Nasayim ul-muhabbat min shamayim ul-futuwwat. A perfect collection of works. Twenty volumes. Volume 17 / Prepared by: S. Ganieva, M. Mirzaakhmedova. Translating Arabic and Persian texts, preparing for publication and responsible muh. S.Rafiddinov. – T.: Fan, 2001. pp. 14, 24, 143.
7. Wave is the son of Jesus. About governorship and Gawsul A'zam // Abdulkadir Giyloni (Gawsul A'zam). Understanding the Lordship and gaining the grace of mercy. The first book / Translators: Muhammadjon Nuriddin, Olimhon Yusuf, Abror Abdulazim, Abdulboki Azim. – T.: Movarounnahr, 2004. Page 4.
8. Komilov N. Sufism or perfect human morality. 1 book. 64bet.
9. Translation and interpretation of the meanings of the Holy Quran / Translation and interpretation by A.Mansur. - T: Tashkent Islamic University Publishing House, 2004. Surah Maryam, verses 24-35. Pages 306-307; Ashobi Qahf – “Brothers of the Cave”. The pious young men who fled from the tyranny of the king, hid in a cave in order to preserve their faith, and sought refuge in Allah. Translation and interpretation of the meanings of the Qur'an. Surah Qahf, verses 9-26. Pages 259-262.
10. Muhammad Boqir. Bahauddin Balogardon / Translated from Persian, foreword and dictionary author Mahmudkhan Mahdum Hasankhan Mahdum oglu. – T.: Writer, 1993. 76, 93 pages.
11. Muhammad Anwar Badakhshani. Talqiyasi of the commentary of Aqidat ut-Tahawiyah / Translated by Sheikh Muhammad Sadiq Muhammad Yusuf. – T.: Hilol-Nashr, 2014. p.403.

Man cannot find a pattern for the ideal in the future, he has not gone to the future, he does not know, the future is abstract, he has no idea about it. because the pattern requires historicity, experience. As long as a person who has become a moral ideal exists only in experience, he will be enriched, that is, idealized, at a certain time, in a certain sense, with exaggerated and mythical manaqibs. Note that so far, it is not the parents, that is, ordinary people, whose lifestyle will serve as an ideal for future generations. It should not be overlooked that the reason for quoting the guardian's prophecies in the manaqibs stems from the needs and demands of the common people. so far, the people's trust is high, their devotion is great.

An experienced sage can correctly interpret the essence of prophecy. This means that prophecy has always existed and occurred continuously, but people did not perceive or feel prophecy. An example of this is the loss of a moral quality or material thing contrary to all human desires, which in the language of science is called coincidence. In fact, each prophecy represents a sequence of interrelated events.

The function of prophecy is that prophecy evokes a reaction (activity) in a person and provides a person with a specific spiritual nourishment (confidence, hope, fear, consolation, balance, enthusiasm). The prophecy varies from person to person depending on who is affected by it. In all cases, prophecy is at the same time a tool for evaluating the person under its influence. Prophecy affects people differently:

a) prophecies can be presented to him as a random event in the most necessary cases;

b) they cannot be understood and identified because they are so complex.

c) The essence of prophecy cannot be separated from its effect, if man is not connected with it, prophecy loses its meaning.

d) every action is a physical phenomenon, and the different manifestations of its effect depend on the effect of a particular object. This is deeply understood through the category of cause and effect. The prophecy is related to the principle of causality, which in turn is related to space and time. Events seem to be prophecies to people because they do not obey the laws of time and space. For a sage who has reached the world of higher dimensions (the unseen), prophecy is considered a simple phenomenon.

In approaching the issue of prophecy, Abu Ali ibn Sina said, "If you see something supernatural, do not try to deny it. For the mystery of every event will be revealed in due course". For just as it is difficult to convince a person who has never seen snow in his life that the snow is cold, pure, and unsalted, so it is difficult for a person with weak faith to measure prophecy. Knowing what is in the hearts of others takes place through the light of openness and understanding.

Prophecy has always been and always will be. When Bahauddin Naqshband was asked for prophecy, he said, "All prophecies are doomed to destruction by the word tawhid". All the prophets are under the veil, that is, the hijab, and the sages are out of sight. Our prophecy is apparent. In fact, we can walk the earth with this kind of sin. Whatever appears to

us from the thoughts, deeds, and circumstances of the people, we will not be in the middle. Either they inform us through inspiration or they convey it through someone [10.93.].

It should be noted that the purpose of entering mysticism, becoming a sheikh, was not to prophesy, but to engage in spiritual education and to lead others to the path of bliss. The guardians are those who know as Allah has revealed, those who are as needless as Allah has willed, and those who are capable of what Allah has made possible. In the context of these views, a great truth is embodied, that is, even if the prophecy ended with the death of the Messenger of Allah, but the circumstances of the Prophet Muhammad, the qualities of his clergy, must continue in the form of his separate ummah. In Islam, there was a need for this and an inner need was felt. The reasons for this can be explained as follows. First of all, the people of the Shari'a (commentators, muhaddiths, mullahs) were limited to hermeneutic interpretation, hierarchical interpretation of Islamic sources. It is a "science of knowledge", and the owners of "knowledge of science" repeat words that are not connected with their life, destiny, and experience, without knowing the true meaning and truth of the words.

Conclusion. The Shari'ah could not satisfy the aspirations of the people, such as Higher Purity and Absolute Holiness, Communication with Allah, Satisfaction with Him, and Spiritual Support and Endurance. Ordinary people wanted to see and feel the continuance and manifestation of God's power in people who were similar to them, but with special qualities. It should be noted that man wants to see any abstract (abstract) in concrete (clear). Second, (as a continuation of that), there is no denying that this was influenced by pre-Islamic religious ideas. In addition to God, the Almighty, there were auxiliary gods and goddesses, priests, the worship of shamans, belief in divine powers, reliance on them, support, until the world religions were decided. The idea of monotheism in Islam denies all this.

The hermeneutic interpretation of guardianship and enlightenment as a "phenomenon that deepens and completes the idea of monotheism" is correct, as the guardian and the sage, after the prophet, deserved respect among the people as a person of special character and prophecy. It was a characteristic of the Prophet (peace and blessings of Allaah be upon him) to impart knowledge, to guide the lost, to be generous to the poor, to care for the widows, to caress the heads of orphans, to make the strangers happy, and to look at all creatures with compassion. If the inner world of the Wali and Arif is purer and more developed than its appearance, they will reach the level of "Arif Billah" (the guardian who has attained the rank of fano, is acquainted with the mysteries of wisdom and enlightenment, and possesses perfect enlightenment and knowledge).

Recommendations. When knowledge and belief, in general, are united in the discussion of various aspects of the relationship between science and religion, it is inevitable that a completely different picture will emerge in the development of science, leading to incredible innovation and discovery.

REFERENCES

1. Imam Abu Abdurahman as-Sullami. Tabaqati Sufism / Translation, preparation for publication and muqadd. mual. M.Nuriddinov. – T.: Fan, 2004. p.29.
2. Somiy Nasr. Hakim Termizi is the introductory part of the edition of "Ilm al-Awliya". - Cairo.: Ayn ash-shams University: Maktabat al-hurriya al-hadith, 1981. p.50.
3. Imam Abu Abdurahman Sullami. The layer is Sufi. Page 85.
4. Ali ibn Usman al-Jullabi al-Khudjviri. Raskr tie skrytogo za zavesoy dlya svedushchix v taynax serdets. (Kashf al-maxjub li arab al-kulub) / Per. s angliyskogo A.Orlova. First edition. – M.: Edinstvo, 2004. 213-bet.