

Impact Factor: 5.479

ISSN 2181-9505

Doi Journal 10.26739/2181-9505

Philosophy and Life

FALSAFA VA HAYOT • ФИЛОСОФИЯ И ЖИЗНЬ

July
August

Special
Issue 2

2021



O'ZBEKISTON RESPUBLIKASI VAZIRLAR MAHKAMASI
HUZURIDAGI IMOM BUXORIY XALQARO
ILMIY-TADQIQOT MARKAZI
O'ZBEKISTON FALSAFA JAMIYATI

Международный научно-исследовательский центр Имам Бухари
при Кабинете Министров Республики Узбекистан
Философское общество Узбекистана

Imam Bukhari International Research Center under the Cabinet
of Ministers of the Republic of Uzbekistan
Philosophical Society of Uzbekistan

FALSAFA VA HAYOT XALQARO JURNAL

ФИЛОСОФИЯ И ЖИЗНЬ
МЕЖДУНАРОДНЫЙ ЖУРНАЛ

PHILOSOPHY AND LIFE
INTERNATIONAL JOURNAL

Jurnal bir yilda 4
marta nashr qilinadi.



Журнал выходит
4 раза в год.



The journal is published
4 times in a year.



ISSN: 2181-9505
DOI: 10.26739/2181-9505



JULY | N° SI-2
AUGUST | 2021

MUNDARIJA / СОДЕРЖАНИЕ / CONTENT


1. Илёсжон Сиддиқов Бахромович ИЛМИЙ, ИЖОДИЙ МЕРОС ВА ЖАМИЯТНИНГ ИНТЕЛЛЕКТУАЛ МАДАНИЯТИ.....	8
2. Сиддиқов Илёсжон Бахромович ИСЛОМ ФАЛСАФАСИДА ИНТЕЛЛЕКТУАЛ ФАОЛИЯТ МЕЗОНЛАРИ ВА АКСИОЛОГИК АСОСЛАРИ.....	13
3. Жумаев Соҳибжон Ботирбоевич ЖАМИЯТ БАРҚАРОРЛИГИНИ ТАЪМИНЛАШДА ОИЛАВИЙ МУНОСАБАТЛАРНИ ТАРТИБГА СОЛИШ УМУМИНСОНИЙ ҚАДРИЯТ СИФАТИДА.....	21
4. Жуманиёзов Хушнуд Сапаевич ГЛОБАЛЛАШУВ, ГЛОБАЛ МУАММО ВА ИНТЕГРАЦИЯ АТАМАЛАРИНИНГ ИЖТИМОЙ ФАЛСАФИЙ ТАҲЛИЛИ.....	27
5. Собирова Марҳабо Абдуғаниевна МИЛЛИЙ ҒОЯ ТАРҒИБОТИДА ЭТНОМАДАНИЯТНИНГ ЎРНИ.....	37
6. Нормаматова Махсуда Нурмаматовна ЖАМИЯТНИ ВИРТУАЛЛАШТИРИШ: АСОСИЙ ОМИЛЛАР ВА ДЕТЕРМИНАНТЛАР.....	48
7. Абдурахмонов Ғайратжон Зокирович УЧИНЧИ РЕНЕССАНС ОСТОНАСИДА ЖАМИЯТНИ БИРЛАШТИРУВЧИ ЯНГИ КОНЦЕПЦИЯГА ЭҲТИЁЖНИНГ ОБЕЪКТИВ ЗАРУРАТИ.....	57
8. Ахметжанова Муқаддас Вахабовна ХАЛҚ - МИЛЛИЙ ҚАҲРАМОН: ЭТНОПОРТРЕТ ЯРАТИШ МУАММОЛАРИ.....	65
9. Ғаниев Баходиржон Содикжонович ЖАМИЯТ ИҚТИСОДИЙ ТАРАҚҚИЁТИДА ОИЛАВИЙ ТАДБИРКОРЛИКНИНГ ЎРНИ.....	76
10. Гафуров Бахромулло Адхамович РАЗВИТИЕ ЛОГИКИ В ЦЕНТРАЛЬНОЙ АЗИИ В СРЕДНИЕ ВЕКА.....	86
11. Жураев Шерали Соибназар ўғли АБУ АЛИ ИБН СИНОНИНГ “АЛ-ИШОРАТ ВА АТ-ТАНБИҲОТ” АСАРИДАГИ БАХТ-САОДАТ ҲАҚИДАГИ ҚАРАШЛАРИНИНГ ФАЛСАФИЙ ТАҲЛИЛИ.....	98
12. Исақова Замирахон Рухитдиновна ИРФОНИЙЛИК ВА ИНСОНИЙЛИК ТАМОЙИЛИНИНГ ФАЛСАФИЙ ТАЛҚИНИ.....	108
13. Isakova Zamirakhon Rukhitdinovna CONTENT AND ESSENCE OF THE IRFAN CONCEPT.....	118
14. Makhmudova Aziza Nugmanovna LEGAL CULTURE, LEGAL CONSCIOUSNESS AND THE RELATIONSHIP IN THE PROCESS OF LEGAL SOCIALIZATIONAL.....	130



УДК 1:28(093)

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

CONTENT AND ESSENCE OF THE IRFAN CONCEPT

 <http://dx.doi.org/10.26739/2181-9505-2021-SI-2-13>

ANNOTATION

Based on the sources, the article reveals the content and essence of the irfan concept, which is an integral part of the Sufi teaching. It is also scientifically substantiated that the Arifs have not lost their views on existence, knowledge, perfect morality, spirituality and enlightenment, social development, science and the views of thinkers who played a significant role in the development of the philosophical thought of the East. The importance of irfan science in improving humanity based on the criterion of continuity is shown, through the restoration of the social status of living moral values, the correction of society by promoting an exemplary lifestyle, wisdom and spiritual heritage of the arifs, prevention of socially harmful threats from all sides, an enlightened approach to global processes.

Key words: irfan, Allah, arif, ilm, marifat, hikmat, irfan knowledge, khal, makom, ishq.

Исақова Замирахон Рухитдиновна,
 фалсафа фанлари номзоди, доцент
 (Ўзбекистон, Наманган)

ИРФОН ТУШУНЧАСИНИНГ МАЗМУНИ ВА МОҲИЯТИ

АННОТАЦИЯ

Мақолада тасаввуф таълимотининг таркибий қисми бўлган ирфон тушунчасининг мазмуни ва моҳияти манбалар асосида очиқ берилган. Ирфон аҳлининг борлик, билиш, комил ахлоқ, маънавият ва маърифат, ижтимоий ривожланиш, илм-фан, ҳақидаги қарашлари Шарқ фалсафий тафаккури ривожда салмоқли ўрин эгаллаган мутафаккирларнинг қарашлари билан муштараклиги, ҳозирга қадар таъсири ва аҳамиятини йўқотмагани илмий асосланган. Ҳаётбахш ахлоқий кадриятларнинг ижтимоий мавқеини тиклаш, орифларнинг ибратли ҳаёт тарзи, ҳикматлари, ўзларидан қолдирган маънавий меросини тарғиб қилиш орқали жамиятни тузатиш, ҳар тарафдан бостириб келаётган ижтимоий зарарли хавфнинг олдини олиш, глобал жараёнларга маърифат билан ёндашиш, бунинг ортидан башариятни ворисийлик мезони асосида такомиллаштиришда ирфон илмининг аҳамияти кўрсатилган.

Калит сўзлар: Ирфон, Аллох, ориф, илм, маърифат, хикмат, ирфоний билимлар, ҳол, мақом, ишк.

Исакова Замирахон Рухитдиновна,
кандидат философских наук, доцент
(Узбекистан, Наманган)

СОДЕРЖАНИЕ И СУЩНОСТЬ КОНЦЕПЦИИ ИРФАН

АННОТАЦИЯ

В статье на основе источников раскрывается содержание и сущность концепции ирфон, являющейся неотъемлемой частью суфийского учения. Научно обосновано, что не утратили взгляды арифов на существование, знание, совершенную мораль, духовность и просвещение, социальное развитие, науку и взгляды мыслителей, сыгравших значительную роль в развитии философской мысли Востока. Показана важность науки ирфан в совершенствовании человечества на основе критерия преемственности, через восстановление социального статуса живых моральных ценностей, исправление общества путем пропаганды образцового образа жизни, мудрости и духовного наследия арифов, предотвращение общественно пагубных угроз со всех сторон, просвещенного подхода к глобальным процессам.

Ключевые слова: ирфан, Аллах, ариф, ильм, марифат, хикмат, ирфан знание, хал, мақом, ишк.

INTRODUCTION

Irfan is a complex phenomenon that requires spiritual purity. Irfan, on the one hand, embodies religious knowledge and, on the other hand, represents the essence of religion in religion. The science of gnosis and religion is a complex and interrelated phenomenon, such as the relationship of essence and phenomenon, content and form, that is, Islam has been an integral part of the way of life and thinking, spirituality, along with the faith of Muslim peoples for more than a thousand years. At the same time, gnosis has played an activating and revitalizing role in religion for centuries.

Today, the spread of Islam in different parts of the world, the main means of conversion to Islam by other religions is gnosis, which reflects the divine nature of Islam, geniuses who make Islamic beliefs the content of their lives, and verses of the Qur'an, hadith wisdom and mystical ideas. The science of gnosis has long been called by different forms and names and has been interpreted differently in theological and religious sources. In the system of theism, irfan arif is manifested in the form of a vassal with God, and this connection is made by the will of the object.

The evolutionary perfection of mystical knowledge is reflected in the development of Eastern philosophical thought as follows: From the tenth century onwards, as a specific concept of mystical knowledge, "Orifan mysticism, which encompasses all sciences, including wisdom and philosophy" [Komilov N. 1996: p. 47.], was formed and developed in the thirteenth century. [Grigoryan S.N. 1960: p. 13.] And has become an integral part of Eastern philosophical thought. In the development of the science of gnosis, moral qualities were first achieved through self-education (X-XI centuries), and then through the sheikh or pir (XII-XIII centuries) [Xayrullaev M. 1994: p. 22.]. The mystical literature that has hitherto been important, the combination of science and morality, was created at a time when the mystical and philosophical ideas put forward in them are equally valuable and important for the present and for the future.

MATERIALS AND METHODS

In the tenth and thirteenth centuries, the science of gnosis was in the process of anthropogenic (related to human activity) development [Stepanyants M.T. 2001: p. 218.]. During this period, the science of gnosis deepened in content and terminology was formed and enriched in content. For example, in the X-XI centuries the term "fano" was used in the sense of (absence), while in the XII century "fano" meant the transition from a human quality to a higher, divine quality [Dr. Sayyid Ja'far Sajjodiy. 1370: p. 219.].

In the tenth and thirteenth centuries, the style of strong observation gave rise to a strict imperative perfection of morality, as a result of which the concept of morality was fully formed in the science of gnosis. The highest human qualities are called “all (praised, great) morality”, and the science of gnosis and morality complement and enrich each other [Komilov N. 1995: p. 27.].

Irfan is a product of high thinking, that is, understanding of one's self, understanding one's Creator through this substantial basis, appreciating all created things (nature, animals, plants and the human world). enriched.

Hakim al-Tirmidhi (d. 932) explained the science of gnosis with the term “wisdom”: knowledge is the statement of the Shari'ah, and knowledge is the document of Allah to His servants. Wisdom is the statement of truth ”[Usmonov I.S. 2006: p. 15.]. In this sense, the sage is called a “judge”: There are two categories of those who listen to wisdom: reason and factor. The wise man marvels at every wisdom, and the more he hears wisdom, the more he rejoices. The factor changes with its body under the influence of wisdom, as if its heart is filled like a snake” [Imam Abu Abdurahman as-Sullami. 2004: p. 75.]. From this it is clear that wisdom is of great importance in understanding the essence and content of things. Arif is wise because he knows wisdom based on the innate power of the mind. A person who is deprived of the nature of the mind cannot know the inner essence of things and rejects the truth. The reason for this is that enlightenment, that is, knowledge, is realized through perception, emotion, imagination, and contemplation [Al-Hakim at-Termizi. 1981: p. 85.], And that these means are only in the mental nature.

The essence of the science of gnosis in the development of Islamic civilization is reflected in the analysis of the interdependence and relationship of the science of Shari'a and mysticism by Abu Hamid al-Ghazali (d. 1111) and shows the commonalities. This led to the widespread spread of mystical-mystical knowledge among the scholars and its recognition as a science, which later became the leading force of the religious way of life. M. Hodgson [Hodgson G. 1974: p. 201,254,438-440,570-571.] Analyzed this issue on a systematic basis.

The methodological basis of the research is the objectivity (objectivity), historical, logical, succession, systematic, hermeneutics, interpretation, methods of comparative analysis of scientific knowledge.

DISCUSSION AND RESULTS

Irfan is a religious-philosophical term (concept) that expresses direct contact with the divine reality (Allah), knowing Allah with His knowledge and understanding with His enlightenment. The human soul is directly connected with the divine essence and lives in it. The mind is not involved in this process. This is because evidence for a misunderstood situation is of no use. Understanding the divine essence denies the concept of assimilation of being in various forms (image, image, symbol, model, symbol, symbol, emblem, idea, emotional perception, understanding).

The pleasure of gnosis is to feel Allah and His essence through lust, witness (seeing the Truth through the eyes of the heart, seeing the Truth with the eyes of the Truth) [Zarrinko'b A. 1992: p. 368.]. The use of extractive (external) evidence and historical positivism in the study of irfan science is ineffective, i.e. the pure content of irfan science remains undisclosed because they are aimed at improving a clear rational feature. Irfan Arif's passion for “divine vasl” (maturity, vision) is a means of direct, that is, direct connection with Allah, which A. Bergson also recognized the introvertedness, self-integration, dialectic, renewal, ie dynamic movement of such connection [Bergson A. 1994: p. 13.].

In the development of mystical knowledge, views on existence take two forms, the first of which is “unity of witness”, that is, the ideal (Allah) manifests its sign (witness) in this world. Being can be known on the basis of these signs that there is a sign of His perfection in the human body. By studying the human body, one can imagine Being (unity). This view is reflected in the works of Sheikh Abu Bakr Kolobadi, Yusuf Khas Hajib, Aziziddin Nasafi [Komilov N. 1999: p. 76.]. The second is called “wahdat ul-wujud”, according to which the whole of Being consists of the body of the Ideal (Allah). Its gracefulness moves the being [Smirnov A.B. 1990: p. 15.]. Such a view is embodied in the views of Khoja Ahmad Yassavi, Suleiman Bagirgani, Ibn Arabi, Sheikh Najmiddin Kubro.

Tawhid is the oneness of Allah and therefore the difference between Allah and the universe and man in essence, action and quality. Allah is not asked about what He has done, only what man has done, that is, the creatures do not think about the Seed (substance) of the Creator of all the worlds (Allah). It is possible to think about the human essence (accident) that reflects all the worlds as the Creator (Allah). This means, “The existence of Allah is not like the existence of humanity. Because all beings are made up of bodies, they exist in time and space. The essence of Allah is free from time and space. All creation has a prelude (beginning) and end (end). There is no beginning and no end in the existence of Allah”. [Abu Ibrahim Ismail Muhammad Mustamalli Bukhari. 1366: p. 8.] That is, Allah strengthens the universe and man He has created through manifestation (the appearance of divine grace, the radiance of the unseen).

The mystery, knowledge, wisdom, character, and laws of existence are a reflection of the attributes of Allah, and the sage who recognizes each of these attributes can know the essence of Allah in the rank of “jam”. Being is a sign and reflection of the attribute of Allah, the individual attribute of the attribute (“juz”) is concentrated, rises to the transcendental (universal), universal (“kull”) attribute, and there is oneness, oneness (“tawhid”). The sage integrates these processes in the soul, which encompasses the whole body, the senses, the mind, the consciousness, and the perception.

Since the science of gnosis is closely related to morality, evaluating it as a moral science is a one-sided view. First, the science of gnosis analyzes man's interaction with himself, his being, and the Creator on the basis of the necessary religious and moral systems in unity, with priority given to man's relationship with God. It does not take into account the relationship of all moral systems with the Creator: religion is the basis of morality, from which values, virtues and ideal examples of morality are derived.

Second, ethical rules are subject to a certain balance. The science of gnosis requires the gradual conquest of positions and a strong will. According to Arif, the struggle against the nafs, the overcoming of the nafs, and the gradual transition from status to status are like crossing the “bridge of Sirat” [Abu Hamid al-Ghazali. 2007: p. 138]. The importance of this path is that it does not lead to a clear goal of moving from one position to another or to staying in one position continuously.

Abulqasim Qushayri described the truth of maqam (position, spiritual position, career, stop) as “it is manners and morality that a slave makes a quality on the basis of repetition, which is achieved through riya'at, mujahideen”, while Sheikh Najmiddin Kubro said that maqam is rest and “If a bird has two wings, then its nest is new”.

The views of the people of Irfan on existence, knowledge, perfect morality, spirituality and enlightenment, social development, science, along with the views of thinkers who played a significant role in the development of Eastern philosophical thought, have not lost their influence and significance. According to the French mystic R. Arnoldz, Islamic mysticism includes chapters and materials that are broadly rooted in the principles and teachings of Islam [Juzjani A.Sh. 2001: p. 19.].

An important aspect of the development of the science of gnosis is caring for a person, thinking about his spiritual maturity, the role of man in society, self-education, getting rid of negative vices, renouncing “I”, meeting the needs of others, preferring to adhere to various customs and sects not to be limited, but to strive for perfection in all respects, and the noble ideas that “worshiping Allah, only Allah, is freedom for the Arif” were reflected in the propaganda of generosity and futuwwat. This is gnosis.

The corresponding aspects between philosophical heresy [Alikulov. X.A. 1991: p. 19.] And mystical heresy are reflected in the ideas of glorifying man and opposing any fanaticism, sectarianism, partisanship, bigotry [From the history of the peoples of Central Asia. 1990: p. 18.]. It was the people of gnosis who were against any fanaticism and bigotry.

The difference between philosophical thought and mystical thought is that mystical thought does not mean “denial of God”, but the development of science, the discovery of the mysteries of the universe through the creation of new knowledge [From the history of socio-philosophical thought and freethinking in Central Asia. 1991: p. 6.]. All this is a vivid expression of the pure faith, worldview of medieval thinkers, mystics and mystics.

Knowledge is divided into divine (hol) and human (kal) knowledge according to its essence. Through divine knowledge, existing and non-existent beings are known: divine knowledge contains hidden meanings and discovers them. Arif clearly feels that Allah sees his every move [Ali ibn Usman al-Jullabi al-Khudjviri. 2004: p. 32.].

There are differences between human knowledge and divine knowledge, divine knowledge is infinite and eternal, and human knowledge is limited [Knysh A.D. 1992: p. 11.].

There are three careers in Irfan:

1) The source of knowledge is in Allah [Abu Hamid al-Ghazali. 2019: p.17]. All the knowledge in the material world, the wisdom accumulated by mankind, the mysteries that have not yet been revealed belong to Allah, and the knowledge acquired by man is the interpretation of the knowledge of Allah;

2) To Arif, all knowledge comes from Allah through “inspiration”. “Inspiration” is an expression of the pleasure given by Allah, divine knowledge, wisdom, discovery (manifestation of the truth of the spiritual and inner world). The science of inspiration is laduniy.

3) Knowledge given by Allah raises the knowledge to the status of "discovery". Discovery is the revelation in the heart of what lies behind the “curtain” [Dr. Sayyid Ja'far Sajjodiy. 1370: p. 142.]. The Arif sees with the eye of the heart the coming of a truth that cannot be perceived by the senses and the intellect through discovery (the degree to which man attains purity from all imperfections) [Khoja Arif ar-Revvari. 1994: p. 5.]. Through this career, the attributes of Allah, the essence of the material world, and the biography of man are revealed [Birindjkar R. 2014: p. 242.]. This is gnosis.

Hoja Abdulkhalik Gilani explained the importance of the heart's eye in attaining divine enlightenment through the “small” and “big” eyes of the heart: the heart has two eyes, “sugro” and “kubro”. The manifestation of the names of divine qualities is observed through the eyes of the heart “Sugro”. It extends to the world of degrees in gaze and observation. With the eyes of the heart “Kubro” in the shadow of the light of monotheism and eternity, the situation in the land of intimacy in the world of Lohut is observed [Sheikh Sayyid Abdulkadir Giyloni. 2005: p. 91.].

The essence and content of the concept of gnosis is reflected in gnosis-philosophical sources [Usmon Turar. 1999: p. 13-16.]. Almost all the influential poets and writers, thinkers and scholars of the East were nourished by mystical sciences and inspired by his humanistic (humanistic) and theosophical (truthful) ideas.

The essence of the science of gnosis is deeply understood by classifying mystical-gnosis sources:

a) Irfan-philosophical works that reflect the nature and attributes of Allah, the creation and essence of creation, the relationship between Allah and man, knowledge, enlightenment, knowledge, gnosis, the issue of truth.

b) works explaining the fundamental themes of mystical science, such as sect, enlightenment, truth, prophet, guardian, heart, state, time, sky, tamkin, talvin, mukoshafa, murakaba, mushahada.

c) books on the life, series, genealogy, authority, discovery, and wise sayings of the Sufi and sect sheikh.

g) the people of knowledge, the life of the sheikh of the sect (pir), the way of life, the words of the orifona, the leech, the manaqibs, which reflect the teachings of the right path.

d) Moral principles, duties of a leech, murid and sheikh, prayers recited during dhikr, etiquette of the sect and books of advice.

e) lyrical philosophical-mystical, mystical-moral, religious-enlightenment works written by the people of knowledge under the influence of “divine love” and “inspiration”.

j) The mystical-mystical interpretations of the Qur'an written by the people of knowledge.

h) Comments on the enlightenment works written by the people of knowledge.

i) translations and commentaries of mystical and mystical works written by mystics.

Irfan literature has become an integral part of the socio-spiritual life of the peoples of the East, has had a positive impact on the development of science, culture, literature and has become an integral part of universal culture. The ghazals and masnavis of the mystical enlightenment singers are the hymns of divine love, and it is appropriate to call them the pioneers of the secrets of making them

come true. The figurative love described in the mystical literature is a link to divine love. After all, figurative (worldly) love is the first stage of divine love:

If you look at your friend's face,
The world was full of this love legend [Saadi Sherazi. 2015: p. 32.].

The second stage is enlightened love, that is, loving the pure “mazhar” with a pure heart and enjoying it purely. While worldly love is mixed with lust, worldly love is syncretized with lust and lust, enlightened love is free from lust and lust, pure gaze and pure pleasure (i.e. lust and lust remove wisdom from the heart) [A Thousand and One Hadith 1991: p. 15].

The third step is divine love. Divine love is direct love for God, discovering the divine light in the heart of the wise, observing eighteen thousand worlds. The inner gaze (the eye of the heart) looks at the emanation of the Truth and creates a feeling of “amazement” (divine wonder) through noumenon (observation). The observation of the Arif, who drowned in Tahayyur, became a reward. It was at this point (status) that divine love arose. The “divine” (divine), which embodies incomparable knowledge, wisdom, divine love, inexhaustible emotion, and enlightened perception, flowed like a flood in the heart of the sage who enjoyed the “mystery of the divine”. On the other hand, the mystical essence of these works, which are read with love because they are wrapped in figurative meanings, is not clear to everyone, and not everyone is old enough to understand the meaning of the mystical ideas “scattered” in the work. “A huge number of these works are absolutely unique and unique, so their true meaning can only open the door to the treasure if they have the key that unlocks these secrets. at the same time, those who are ignorant of this science either know it literally or do not know anything” [Nicholson R.A. 1931: p. 171.].

The hierarchical classification of mystical science is defined as follows:

- a) Knowledge is in Allah;
- b) knowledge is from Allah;
- c) knowledge with Allah [Imam Abu Abdurahman as-Sullami. 2004: p. 74.].

When we say “knowledge is in Allah”, we mean knowing the attributes of Allah, and when we say “knowledge is from Allah”, we mean the knowledge of the outward, the inner knowledge, the understanding of what is lawful and what is unlawful. When we say “knowledge is with Allah”, we are referring to seeing knowledge as from Allah, correcting intentions, and loving and passionating. Irfan, that is, divine enlightenment, although it is a “conscientious commandment” (directly perceived light), is its “prelude”, so it is impossible to have enlightenment without knowledge, and knowledge without enlightenment is impossible [Abdurahman Jami. 15: p. 6.]. Whether the people of opinion call them scholars, or my mystics call them urafas, both groups are in fact judges. Perhaps the next category is more mature because they learn the science of enlightenment from Himself. They are close to the prophet and heirs. Both paths are ultimately close to each other. There is no contradiction between the two road researchers [Davoniy. 7703: p. 26-28.].

Sufism had a wide range of social activity, and most of the people of gnosis preferred a socially active lifestyle, preached, reconciled people with themselves, with their families, with society, with the sultans. On the basis of the divine program, they showed ways to turn the flaws in their morals into virtues.

The tolerance and perseverance of the people of Irfan have won the love of ordinary people. While the scribes considered themselves superior to the common people and were not interested in their pain and complaints, or disregarded the people, the people of knowledge, like all other beings in existence, treated ordinary people with respect and consideration and did not feel bored with their behavior. Thus, myths, legends and stories about the sincerity, generosity, generosity, tolerance, gentleness and generosity of sages and rulers were spread and spread among the people. People came to the khanaqahs of their own free will, were bound by a sheikh or a pir, received spiritual nourishment, their hearts were filled with light from the words of the murshid, their faith was steadfast, and their wills were strong. Although some Shari'ah scholars who opposed the Sufi way of life strongly criticized them, they later became convinced that the right path was the path chosen by the people of knowledge and set out on the path of Truth.

The path chosen by the people of Irfan was a great advantage for mysticism, and the khanaqah became a field of enlightenment. Strong sectarian schools were formed. The methodology (methods) of spiritual education, arising from the spiritual needs and requirements of man, have been developed and put into practice certain ethical norms, procedures and tasks. The Sufi lifestyle did not leave sultans, governors, officials and representatives of other religions indifferent. The way of life of the people of Irfan became an example for all. The relationship between murshid and murid has led to the development of mystical knowledge, the integration of religious traditions. Although mysticism created great social unity, such qualities as unity, brotherhood, altruism, and bravery among the people of the sect initially frightened the sultans and officials, the mystics, who were themselves high-ranking members of the Muslim elite aristocracy, did not interfere in state affairs. The rulers, who saw their patience, tolerance, and tolerance in practice, were inclined to mysticism, visited the khanaqahs, took part in mystical conversations, and followed the advice and teachings of the sheikhs in public administration.

While the people of the Shari'ah regulated the outward aspect of human social reality, the Sufis controlled the inner feeling of man. In this sense, the Shari'a and the teachings have served society as an interconnected, complementary, mutually compatible way. While the people of the Shari'ah taught the rules of Islamic law, the people of the sect preached the Sufi way of life. Calling themselves "friends", "souls", "people of the heart", "like ourselves", they knew each other by heart, and understood their status in the province. The ways in which the sages know each other intelligently cannot be expressed in terms of simple moral and psychological terms used in everyday life, these methods are only relevant and understandable to the sages themselves.

The diversity of sects is a vivid expression of the pluralism inherent in Islamic mysticism, who, being aware of the secrets of enlightenment, linked his knowledge with the Messenger of Allah through a chain. As the number of centers of knowledge and enlightenment increased, so did the science of Shari'a and the science of the teachings. Students from distant lands and other countries to study in madrassas and khanaqahs have made a great contribution to the spread of theology. In particular, Sheikh Najmiddin Kubro, the founder of the Kubroviya sect, developed a method of educating murids (tawba, zuhd, tawakkul, qanaat, uzlat, zikr, tavajjuh, sabr, murakaba, rizo) on the basis of the "usul ashara" (ten requirements). Representatives of different nationalities and religions came to Khorezm to study the Kubravian sect, and later laid the groundwork for the spread of the sect. These include the Qadiriya, Yassaviya, Mawlawi, and Khojagon sects.

In the course of the research, it was clarified that for centuries all religions and advanced philosophical ideas served the politics, ruler and ideology of that time, and this task was considered an "honor". History does not forget the terrible consequences of religion's service to politics and philosophy's ideology (inquisition, repression, fascism, Nazism, crisis, stagnation, bigotry, extremism, blasphemy ...). Legitimacy means respect, trust, recognition and love of the people. The people of knowledge, who are themselves people at the highest levels of the Muslim elite aristocracy, have never supported a tyrannical regime, ideology, tyrant or state, oppressed oppression, applauded the ruler with fiery words, but fed the ruler with admonition, advice and wisdom. received The people of Irfan did not seek to seize power, but instead called for the health and moral maturity of the existing society [Is'haqova Z. 2011: p. 178.].

Abdullah Ansari wrote a letter to the Minister of the Seljuk state Nizamulmulk (d. 1092) entitled "Advice Minister" in order to put an end to the injustices of officials [Yoqubov A. 2004: p. 23.]. The murshids, who had managerial and regulatory skills, resolved political problems peacefully and called for peace among the beleaguered people. They sacrificed their lives for the defense of the Motherland when the country was in danger. The struggle of Sheikh Najmiddin Kubro with his followers against the Mongol invaders of Khorezm in solidarity with the people is forever imprinted in the hearts of the people.

CONCLUSION

Summarizing the above points, it is appropriate to draw the following conclusions about the essence of the science of gnosis and its role in the development of Eastern philosophical thought:

First, gnosis, the external and internal sciences, along with the science of the Shari'a, theology, also included philosophy and wisdom, and determined the rational (mental) and irrational (heart, inner) ways of knowing, which expanded the boundaries of human thought.

Second, gnosis connects divine enlightenment with moral purification, riyazat, that the more a person purifies his appearance and heart, the more he strives for knowledge and enlightenment, and the more he attains gnosis through inspiration and discovery. It is not possible to be enlightened and knowledgeable without possessing moral virtue. At the heart of such views is the noble goal of turning the path of not only man, but of all mankind towards morality.

Third, the mutual dialectical commonality of gnosis, enlightenment and sincerity, purity, righteousness, generosity was understood. Irfan is the enjoyment of the enlightenment of Allah, enlightenment is the knowledge of Allah, sincerity and superficiality, selfishness, hypocrisy, liberation from negative qualities and habits, closeness to Allah, truthfulness, sincerity, generosity and generosity. Such moral norms were the paradigm of the rules and requirements reflected in the moral views of the holy books, the Torah, the Psalms, the Bible, the Qur'an, and almost all thinkers, which existed even before the perfection of mystical enlightenment [Ogurtsov A.P. 2010: p. 211.]. These requirements and rules have been passed down from generation to generation: "When people unite and help each other, they truly care about others, when mutual aid and communication are established, there are tried and tested ways of justice, the means of subsistence are regulated, the citizen is strengthened and the human race is preserved" [Davoni. 7703: p.135.].

Abu Nasr al-Farabi's views on a ruler with moral principles and norms in *The City of Noble People* [Abu Nasr Farabi. 1993: p. 161] did not go unnoticed by the dissertation, as many others, which can be explained by mystical thinking. Sincerity is the purification of intention from all things except Allah, which makes a person a sincere, right word, truthful. Man's obedience to his Creator, who has no devotion to truth and purity, consists of lies and hypocrisy. The people of Irfan combined high moral requirements and norms with the concepts of piety and perfection, and applied them in practice, as well as demonstrated high moral principles and norms in their activities. Their perfect character attracted not only the Sufis, but all the people living in that society, whether poor, rich, artisan, or thinker. Moral purity and love for Allah were embodied in the fact that the people followed the sages and rulers.

Fourth, the essence of mystical knowledge is man, and the purpose of life is reflected in self-awareness and knowledge of God. Sincere devotion to Allah elevates the soul and gives it freedom, creating a positive spiritual state instead of any negative mood.

Fifth, if the achievements of science are synthesized (joined) by the Eastern idea of the spiritual unity of the Creator and man, science will become a means of achieving the well-being of mankind.

Sixth, gnosis is wisdom. In the Qur'an, the knowledge acquired through the heart also comes in the sense of wisdom. If the wise man meditates on the verses of Allah with wisdom, if he meditates on the blessings of Allah (hands, face, mouth, eyes ...) and blessings (the strength of the hand, the beauty of the face, the taste of the mouth, the light of the eyes), he meditates on the promises of Allah with love. if he meditates on the mercy of Allah with fear and hope, courage and zeal will arise. Both the divine sciences, theology, wisdom, and philosophical ideas are the product of human thought, consciousness, and intellectual pursuits. When they are in conflict, science loses, when they are dialectically reconciled, science is enriched, it benefits humanity.

Seventh, the philosophical analysis and study of the science of gnosis in a new way and style not only allows to give new scientific conclusions to the views on the history of philosophy, the development of philosophical ideas, but also the history of philosophy in Central Asia, and paves the way for new thinking in the future.

Given that the life of the Arif is in harmony with the life of all mankind, the science of gnosis, which embodies a pure oriental system, has a strong influence not only in the East, but also in the fundamental foundations of Western civilization. The science of gnosis restores the social status of vital moral values, promotes the exemplary lifestyle, wisdom, and spiritual heritage of the sages, correcting the moral norms such as kindness, generosity, honesty, justice, and humility that society

needs today. It is important to prevent the threat of social harm from all sides, to take an enlightened approach to global processes, and then to improve humanity, and thus the world, on the basis of heredity.

Mystical views have formed mutually compatible aspects between Muslims and people of other religions, as well as ordinary people, ascetics, monks, scholars, and people of the Shari'a. The priceless mystical works of the mystics, which serve for the spiritual perfection and perfection of the intellectual potential of mankind, were the epitome of the vitality and permanence of this doctrine. In this regard, the Center for Islamic Civilization of Uzbekistan, Imam Bukhari, Hakim Termizi, Imam Moturudi in collaboration with international research centers to develop new paradigmatic approaches to the understanding of historical memory by young people through the translation of mystical and mystical works, heuristics of the system of national historical development research is expedient.

REFERENCES

- Komilov N. Sufism or perfect human morality. I-book. – T.: Writer, 1996. p. 47.
- Grigoryan S.N. Iz istorii filosofii Sredney Azii i Irana VII-XII vekov. – M.: Nauka, 1960. p. 13.
- Xayrullaev M. Cultural development in Central Asia in the IX-XII centuries. – T.: Fan, 1994. p. 22.
- Stepanyants M.T. Oriental philosophy. Introductory course. Favorite text. – M.: Izdatelskaya firma Vostochnaya literatura. RAN, 2001. p. 218.
- Dr. Sayyid Ja'far Sajjodiy. Farhange estelohote and tabirote erfoni. – Tehran.: Tahuriy. 1370. p. 219.
- Komilov N. A new direction in the development of mysticism // Sheikh Najmiddin Kubro. Articles. Editor-in-Chief E.Yusupov. – T.: Writer, 1995. p. 27.
- Usmonov I.S. Al-Hakim al-Termizi's Navadir ul-Usul is an important source on the science of hadith and mysticism. History fan.nom.dis ... Abstracts. – T.: 2006. p. 15.
- Imam Abu Abdurahman as-Sullami. Tabaqati Sufism / Translation, preparation for publication and muqadd. mual. M.Nuriddinov. – T.: Fan, 2004. p. 75.
- Al-Hakim at-Termizi. Prepared for publication by Ilm al-Awliya / Sami Nasr. – Cairo.: Ayn al-Shams University, 1981. p. 85.
- Hodgson G. The Venture of Islam: Conscience and History in a World Civilization. V. 2. The Expansion of Islam in the Middle Periods. – Chicago & London.: 1974. p. 201-254, 438-440, 570-571.
- Zarrinko'b A. Jo'sto'ju narrow mysticism Iran. – Dushanbe.: Irfon, 1992. p. 368.
- Bergson A. Two sources of morality and religion. – M.: 1994. p. 13.
- Komilov N. Sufism. Book II. The secret of monotheism. – T.: Uzbekistan - Ghafur Ghulam Publishing House of Literature and Art, 1999. p. 76.
- Smirnov A.B. Three solutions to the problems of transcendence and immanence of the divine nature in the philosophy of Ibn Arabi. Rationalistic tradition and modernity. Blijniy and Sredniy Vostok. – M.: 1990. p. 15.
- Abu Ibrahim Ismail Muhammad Mustamalli Bukhari. Sharh at-taarruf li madhhab at-tasawwuf / Author of the text, commentary and preface Muhammad Ravshan. – Tehran.: 1366. Volume 1. p. 8.
- Abu Hamid al-Ghazali. Vesny deyaniy i drugie sochineniya: Per. s arabskogo A. Miniyanovoy, S. Sagadeeva. – M.: Ansar, 2007. p. 138.
- Juzjani A.Sh. Sufism and man. – T.: Adolat, 2001. p. 19.
- Alikulov. X.A. Mesto religii i sufizma v sotsialno-politicheskoy i kulturnoy jizni Sredney Azii XIV-XV vv // Iz istorii obshchestvenno-filosofskoy mysl'i i volnodumiya v Sredney Azii. – T.: Fan, 1991. p. 19.
- From the history of the peoples of Central Asia. Responsible editor MM Khayrullaev. – T.: Fan, 1990. p. 18.
- Iz istorii obshchestvenno-filosofskoy mysl'i i volnodumiya v Sredney Azii. – T.: Fan, 1991. p. 6.

- Ali ibn Usman al-Jullabi al-Khudjviri. Raskrytie skrytogo za zavesoy dlya svedushchix v taynax serdets. (Kashf al-maxjub li arbab al-kulub) / Per. s angliyskogo A.Orlova. First edition. – M.: Edinstvo, 2004. p. 32.
- Knysh A.D. Muslim mysticism. – M.: Nauka, 1992. p. 11.
- Abu Hamid al-Ghazali. Mukoshafat ul-qulub (Discovery of Hearts). Corrected reprint / Translator: Miraziz A'zam. – T.: Ghafur Ghulam Publishing House of Literature and Art, 2019. p. 17.
- Dr. Sayyid Ja'far Sajjodiy. Farhange estelohote and tabirote erfoni. – Tehran.: Tahuri. 1370. p. 142.
- Khoja Arif ar-Revgariy. Orifnoma / Translated from Persian-Tajik by S.S. Bukhari and I.Subhani. – T.: Navruz, 1994. p. 5.
- Birindjkar R. Znakomstvo s islamskimi naukami: kalam, falsafa, irfan: v 3 ch / Per. s pers. S. Khodjaniyozova. predisl., comment. and obshch. ed. I.A. Tairovoy. – M.: Sadra, 2014. p. 242.
- Sheikh Sayyid Abdulkadir Giyloni. Sirrul-asror. Letter / Translator, publisher, foreword and author of comments: O. Jo'raboev. Responsible: S. Hasanov, S. Rafiddinov. – T.: Movarounnahr, 2005. p. 91.
- Usmon Turar. History of Sufism. – T.: Istiqlol, 1999. p. 13-16.
- Saadi Sherazi. Enlightenment / Compiler and foreword author E.Ochilov. – T.: Hilol Publishing, 2015. p. 32
- A Thousand and One Hadith / Translated from Arabic by A. Mansurov. – T.: O'zbek maskani, 1991. p. 15.
- Nicholson R.A. Mystical tales. – London.: 1931. p. 171.
- Imam Abu Abdurahman as-Sullami. Tabaqati Sufism / Translation, preparation for publication and muqadd. muall. M.Nuriddinov. – T.: Fan, 2004. p. 74.
- Abdurahman Jami. Nafahot ul-uns min hazarot il-quds / Fund of the Library of the Museum of Literature named after Alisher Navoi. № 15th manuscript copy. p. 6.
- Davoniy. Morality is glorious. UZFA, Institute of Oriental Studies Manuscripts Fund, inv. 7703. p. 26-28.
- Ishaqova Z. Interpretation of enlightenment and guardianship in mystical teachings (Monograph). – T.: Abu Press Consult, 2011. p. 178.
- Yoqubov A. Sufism and Statehood // Society and Management, 2004. № 1. p. 23.
- Ogurtsov A.P. New philosophical encyclopedia in 4 volumes / pred. nauch.-red. Council V.Stepin. – M.: Mysl, 2010. p. 211.
- Davoniy. Ethics Jalaliy / UZFA, Institute of Oriental Studies Manuscripts Fund, inv. 7703. p. 135.
- Abu Nasr Farooobi. City of good people / Responsible editor: Muzaffar Khairullaev. – T.: Abdulla Qodiri National Heritage Publishing House, 1993. p. 161.

Библиография

- Комилов Н. Суфизм или совершенная человеческая мораль. I-книга. – Т.: Писатель, 1996. С. 47.
- Григорян С.Н. Из истории философии Средней Азии и Ирана VII-XII веков. – М.: Наука, 1960. С. 13.
- Хайруллаев М. Культурное развитие Средней Азии в IX-XII вв. – Т.: Фан, 1994. С. 22.
- Степанянц М.Т. Восточная философия. Вводный курс. Избранные тексты. – М.: Издательская фирма Восточная литература. РАН, 2001. С. 218.
- Д-р Сайид Джафар Саджодий. Фарханги истилохоти ва таъбироти ирфони. – Тегеран.: Тахурий. 1370. С. 219.
- Комилов Н. Новое направление в развитии мистики // Шейх Наджмиддин Кубро. Статьи. Ответственный редактор Юсупов Э. – Т.: Писатель, 1995. С. 27.
- Усмонов И.С. “Навадир уль-усул” аль-Хакима аль-Термизи как важный источник хадисов и суфизма. Автореф. дис. ... канд. историч. наук. – Т.: 2006. С. 15.
- Имам Абу Абдурахман ас-Суллами. Табакати Суфиййа / Перевод, подготовка к публикации и мукадд. муал. М. Нуриддинов. – Т.: Фан, 2004. С. 75.

- Аль-Хаким ат-Термизи. Подготовлено к публикации Im al-Awliya / Sami Nasr. – Каир.: Университет Айн аль-Шамс, 1981. С. 85.
- Ходжсон Дж. Венчание ислама: совесть и история в мировой цивилизации. Т. 2. Распространение ислама в средние периоды. Чикаго и Лондон, 1974. Р. 201-254, 438-440, 570-571.
- Зарринкуб А. Жустужу дар тасаввуфи Иран. – Душанбе.: Ирфон, 1992. С. 368.
- Бергсон А. Два источника морали и религии. - М.: 1994. С. 13.
- Комилов Н. Суфизм. Книга II. Секрет единобожия. – Т.: Узбекистан - Издательство литературы и искусства “Гафур Гулям”, 1999. С. 76.
- Смирнов А.Б. Три решения проблем трансцендентности и имманентности божественной природы в философии Ибн Араби. Рационалистическая традиция и современность. Белый и Средний Восток. – М.: 1990. С. 15.
- Абу Ибрагим Исмаил Мухаммад Мустамалли Бухари. Шарх ат-таарруф ли мазхаб ат-тасаввуф / Автор текста, комментария и предисловия Мухаммад Равшан. – Тегеран.: 1366. Том 1. С. 8.
- Абу Хамид аль-Газали. Весы деяний и другие сочинения: Пер. с арабского А. Миньяновой, С. Сагадеева. – М.: Ансар, 2007. С. 138.
- Джужжани А.Ш. Суфизм и человек. – Т.: Адолат, 2001. С. 19.
- Аликулов. Х.А. Место религии и суфизма в социально-политической и культурной жизни Средней Азии XIV-XV вв. // Из истории общественно-философской мысли и волнодумия в Средней Азии. – Т.: Фан, 1991. С. 19.
- Из истории народов Средней Азии. Ответственный редактор М.М.Хайруллаев. – Т.: Фан, 1990. С. 18.
- Из истории общественно-философской мысли и волнодумия в Средней Азии. – Т.: Фан, 1991. С. 6.
- Али ибн Усман аль-Джуллаби аль-Худжвири. Раскрытие скрытого за завесой для свиданий в тайнах сердца. (Кашф ал-махджуб ли арбаб ал-кулуб) / Пер. с английского А.Орлова. Первое издание. – М.: Единство, 2004. С. 32.
- Кныш А.Д. Мусульманский мистицизм. – М.: Наука, 1992. С. 11.
- Абу Хамид аль-Газали. Мукошафат уль-кулуб (Открытие сердец) / Переводчик: Миразиз Азам. – Т.: Издательство литературы и искусства Гафур Гулам, 2019. С. 17.
- Д-р Сайид Джафар Саджодий. Фарханги истилохоти ва таъбироти ирфани. – Тегеран.: Тахури. 1370. С. 142.
- Ходжа Ариф ар-Ревгари. Орифнома / Пер. с персидско-таджикского С.С.Бухари и И. Субхани. – Т.: Навруз, 1994. С. 4.
- Биринджкар Р. Знаки с исламскими науками: калам, фальсафа, ирфан: в 3 ч / Пер. с чел. С. Ходжаниезова. Предисл., комментарий. и общ. изд. Я.Таировой. – М.: Садра, 2014. С. 242.
- Шейх Сайид Абдулкадир Гиллони. Сиррул-асрор. Письмо / Переводчик, издатель, предисловие и автор комментариев: О. Джурабоев. Ответственные: Гасанов С., Рафиддинов С. – Т.: Мовароуннахр, 2005. С. 91.
- Усмон Турар. История суфизма. – Т.: Истиклол, 1999. С. 13-16.
- Саади Шерази. Просвещение / Составитель и автор предисловия Е. Очилев. – Т.: Nilol Publishing, 2015. С. 32.
- Тысяча и один хадис / Пер. с арабского А. Мансурова. – Т.: Узбек маскани, 1991. С. 15.
- Николсон Р.А. Мистические сказки. – Лондон.: 1931. С. 171.
- Имам Абу Абдурахман ас-Суллами. Табакати Суфизм / Перевод, подготовка к публикации и мукадд. муал. М. Нуриддинов. – Т.: Фан, 2004. С. 74.
- Абдурахман Джами. Нафахот уль-унс мин хазарот иль-кудс / Фонд библиотеки Литературного музея имени Алишера Навои. № 15 рукописный экземпляр. С. 6.
- Давоний. Ахлоки Джалали. УЗФА, Фонд рукописей Института востоковедения, инв. 7703. С. 26-28.
- Исхакова З. Толкование знаний и попечительство в мистических учениях (Монография). - Т.: Абу Пресс Консалт, 2011. С. 178.

- Ёкубов А. Суфизм и государственность // Общество и управление, 2004. № 1. С. 23.
- Огурцов А.П. Новая философская энциклопедия в 4-х томах / Пред. науч.-красный. Совет В.Степин. – М.: Мысль, 2010. С. 211.
- Давоний. Ахлоки Джалали / УЗФА, Фонд рукописей Института востоковедения, инв. 7703. С. 135.
- Абу Наср Фаруби. Город хороших людей / Ответственный редактор: Музаффар Хайруллаев. – Т.: Издательство национального наследия Абдуллы Кодир, 1993. С. 161.