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ANALYSIS OF RESEARCHES ON SUFISM DOCTRINE IN THE YEARS OF INDEPENDENCE OF UZBEKISTAN

Abstract *Independence provided a wide opportunity for great changes and development in the religious and educational fields, especially in the field of Islamic Studies. As is known, the science of Sufism is considered one of the main branches of Islamic Studies. In this field, a number of scientific studies have been created focusing on the history of Sufism, its essence, tariqats and their development, their uniqueness, and their role in society.*

Keywords: *religious and educational field, Islamic Studies, Sufism, tariqat, pir, sufi, Naqshbandiya.*

INTERDICTION

Central Asia is one of the ancient centers of world civilization, known for its rich cultural heritage and outstanding scholars who made significant contributions to science and spirituality. After Uzbekistan gained independence, favorable conditions were created for the systematic study and revival of religious and spiritual heritage, particularly within the field of Islamic studies. As a result, academic programs in Religious Studies, Islamic Studies, and related disciplines were established at undergraduate, graduate, and doctoral levels.

Within this framework, the study of Sufism has gained special importance as an essential component of Islamic civilization. Research on Sufism focuses on its historical development, doctrinal foundations, major tariqats, and their role in the spiritual and social life of Central Asia. In particular, the Naqshbandiya tariqat and its branches have

been widely studied due to their deep historical roots and intellectual influence. Thus, the systematic study of Sufism serves as an important scholarly field for understanding the spiritual heritage and cultural identity of Central Asia.

MAIN PART

The territory of Central Asia, which possesses an ancient glorious history and culture, holds a special place among the world's peoples and countries. This land has long been known for its great scholars who originated here and contributed immensely to human civilization, along with the discoveries and works they created. The declaration of Uzbekistan's independence opened up opportunities for the implementation of major reforms precisely in this sector, particularly in the religious and educational sphere. As a result of these activities, specializations in Religious Studies and Islamic Studies were opened at the undergraduate level, and specializations in Qur'an Studies, Hadith Studies, Islamic Law (Fiqh), Islamic Creed (Kalam), and Islamic Civilization were opened at the Master's level. As an integral continuation of this process, doctoral programs (post-graduate education stage, numbered 24.00.00 in Islamic Studies) began operating in the specialties of «History of Islam and Source Studies,» «Qur'an Studies. Hadith Studies,» «Fiqh, Kalam Science. Theology,» and «Classical Oriental Literature and Source Studies». Within the existing wide-ranging fields of Islamic Studies, special attention is also given to the science of Sufism. In the passport for the Sufism specialization, the main directions are defined as: studying the place of religious mysticism and mystic-philosophical systems in various confessions, Sufism, its causes of emergence, similarities and differences, the role of Sufi tariqats in the lives of Central Asian peoples, systematizing Sufi traditions, Sufi brotherhood, and the lives, works, writings, and views of Sufism theorists.

The studies on the science of Sufism conducted in Uzbekistan in recent years have been aimed at examining the historical-philosophical essence of Sufism doctrine, the theory and practice of Sufism, the tariqats formed in Central Asia Naqshbandiya, Naqshbandiya-Mujaddidiya, Kubrawiya, Yasawiya, Qalandariya the lives and scholarly heritage of famous Sufi masters, their place in the history of the Sufi tariqat, and the role of Sufi tariqats in the life of society and individuals. Measures aimed at developing

pilgrimage tourism in Uzbekistan have further accelerated interest in the science of Sufism.

Research dedicated to the Naqshbandiya tariqat stands out for its scientific significance. A separate part of the research dedicated to the history of Sufism is focused on the topic of the «Seven Pirs». The monograph *Tariqatning yetti piri* (Seven Pirs of the Tariqat) written by scholar L. Asrorova is considered one of the latest studies in this regard. It provides information on the Naqshbandiya tariqat, the 11 rules (rashha laws, guidelines) of Naqshbandiya, and the 7 pirs in the Naqshbandiya chain, including their lives, spiritual heritage admonitions, advice, and translations from their works. The monograph dedicated to the Naqshbandiya doctrine, *Tariqatning yetti piri*, includes the exemplary life paths, scholarly heritage, place in the history of Sufism, advice, and contemporary relevance for the upbringing of youth of the famous pirs of the tariqat: Khwaja Abdulkhaliq Ghijduvani, Khwaja Muhammad Arif Revhari, Khwaja Mahmud Anjir Fagnavi, Khwaja Ali Ramitani, Khwaja Muhammad Baba Sammāsi, Khwaja Sayyid Amir Kulal, and Khwaja Bahauddin Naqshband (Asrorova, 2021:258).

As is known, the Naqshbandiya tariqat has a unique history of development in different periods and regions. The study on *The Naqshbandiya-Mujaddidiya Tariqat in Central Asia in the 18th–19th Centuries* analyzed issues such as the spread of the Naqshbandiya-Mujaddidiya tariqat in Central Asia, determining and introducing into scientific use the scope of written sources related to the tariqat, studying various objects connected with the tariqat representatives, and determining the genealogical connections between the pirs and murids (disciples) of the tariqat chain, and theoretical conclusions were presented (Amonov, 2021:45).

The study *Specific Aspects of the Qalandariya Tariqat in Central Asia* is one of the latest researches dedicated to the history of Sufi tariqats. This research illuminated issues such as the factors leading to the emergence of the Qalandariya tariqat in Central Asia, the characteristics of the Qalandariya tariqat directions, the influence of Malamatiya ideas on the Qalandariya tariqat, the depiction of the Qalandar image in the works of Central Asian writers, the importance of Qalandarnoma manuscripts as vital sources for studying Qalandari views and practical activities, and the attitude towards Central Asian Qalandaris in the periodic press of the Jadid representatives. These issues were

analyzed based on rare manuscript sources in relevant funds and documents from the National Archive of Uzbekistan.

Research was also conducted on The Philosophy of Wahdat ul-Wujud and its Influence on the Naqshbandiya Doctrine. This work was based on the philosophical heritage of Ibn al-Arabi, Muhammad Parsa, Khwaja Ahrar Wali, and Abdurahman Jami. The research analyzed the compatibility of the essence of the Eastern thinkers' philosophy of Wahdat ul-Wujud («Unity of Being») with modern knowledge about existence, the role of the Wahdat ul-Wujud philosophy in the formation of Islamic religious-philosophical doctrines and its function as a source of belief in the worldview of the population, the influence of Ibn Arabi's Wahdat ul-Wujud philosophy on the Naqshbandiya doctrine, and the consistency of the Wahdat ul-Wujud philosophy of Khwaja Muhammad Parsa, Khwaja Ahrar Wali, and Mawlana Abdurahman Jami with the Naqshbandiya tariqat.

The study The Significance of Ahmad Sirhindi's «Maktubat» in the Formation of the Naqshbandiya-Mujaddidiya Tariqat was also carried out (Mirzaeva, 2022:46). This research broadly covered the theoretical foundations and historical features of the Naqshbandiya-Mujaddidiya tariqat's formation, the historical-cultural and social factors that influenced Ahmad Sirhindi's scholarly activity and Sufi views, a structural analysis of the Maktubat, an analysis of the letters Sirhindi sent to Central Asian Sufi shaykhs, the activity of the tariqat shaykhs who contributed to the development of the Naqshbandiya-Mujaddidiya, the importance of the Maktubat in forming the theoretical foundations of the Naqshbandiya-Mujaddidiya tariqat, issues concerning tariqat practice mentioned in the work, and the use of the Maktubat in solving modern problems related to Sufism. Overall, the place and significance of Ahmad Sirhindi's Sufi views in the formation of the Naqshbandiya-Mujaddidiya branch were comprehensively investigated.

The core essence of the concept of Wilaya (sainthood) in Sufism doctrine is broadly explained in classical sources. Information about the Sufi views and paths of representatives of Uzbek classical literature can also be found in their works. From this perspective, the Sufi themes in the heritage of classical literature representatives have become a separate research topic. In particular, the artistic interpretation of Sufi issues in the lyrical heritage of Alisher Navoi holds special significance. These issues

were emphasized in the research *The Religious and Philosophical Interpretation of the Concept of Wilaya in Sufism Doctrine* based on Alisher Navoi's work *Nasayim ul-Muhabbat* (Isaqova, 2007:46). It illuminated issues concerning the origin of Wilaya, the religious-philosophical study of nubuwwa (prophethood) and walaya, the qualities of the wali (saintly person), the similarities and differences between prophet-hood and sainthood, the views of the shaykhs mentioned in the work regarding Sufism and gnosis (ariflik), the spiritual stages (maqamat) of perfection, the signs and degrees of walaya, the wali's views on knowing the world, their intellectual and esoteric methods of knowledge, the Sufi interpretation of truth, information about the shaykhs' chains (silsila), and the Sufi credo of shaykhs and female saints.

As one of the latest scientific studies dedicated to the sources of Sufism doctrine and their source studies and textual analysis, we can mention the dissertation written by B. Umurzokov for the degree of Doctor of Philological Sciences (DSc) on Ali Safi Harawi's "Rashahat" Work: Text History, Translations, Source Studies, and Hermeneutic Research (Umurzokov, 2023:65). This dissertation was dedicated to the methodological foundations for studying the literary heritage of Ali Safi Kashifi Harawi, the textual and source studies of the *Rashahat*, and the analysis of its translations, manuscripts, and hermeneutics. The research analyzed the importance of Khwajagan tariqat sources as scientific-educational works in Eastern classical literature, the analysis of the sources of Ali Safi Harawi's scholarly-literary heritage, the description of his newly discovered works, the study of the text history of *Rashahat*, newly identified manuscripts of the work from foreign funds, its compilation-comparative text, issues of artistic skill in the work, and the analysis of literary devices.

During the years of independence, important scientific studies dedicated to the history of Sufism, tariqats, and related issues were carried out on topics such as Mawlana Abdurahman Jami's *Sufi-Irfani Views*, Al-Hakim at-Termizi's «*Nawadir al-Usul*» as an Important Source on Hadith and Sufism, The Significance of Rushdiy's «*Tazkirat ul-Awliya*» Texts in Studying Eastern Hagiographic Sources, and *The Historical-Philosophical Essence of Sufism Doctrine*. Furthermore, monographs and books related to the translation and study of Sufi sources have been published, including: *Khwajagan-Naqshbandiya. Foundations and Rashahat, Sufism and Naqshbandiya* (Sources and

Wisdoms), Maqamat of Khwaja Abdulkhaliq Ghijduvani and Khwaja Arif Revhari, Khwaja Abdulkhaliq Ghijduvani. Maqamat of Yusuf Hamadani. Testament, Khwaja Yusuf Hamadani. Criterion of Life. Tariqat of Manners. About the Universe and Man, Waqf Documents of the Khwajagan-Naqshbandiya Tariqat, Khwaja Muhammad Parsa's Risalai Qudsiya, and Mawlana Yaqub Charkhi's Risalai Unsiya.

As is known, various Sufi tariqats have spread and still exist in countries around the world. It is important to study the history, doctrine, sources, and aspects related to social issues of the Haqimiyya, Yasawiya, Kubrawiya, and Naqshbandiya movements, which are widely spread among the world's peoples and hold spiritual significance.

CONCLUSION

In conclusion, the study of Sufism and Sufi tariqats in Central Asia constitutes a vital area of contemporary Islamic and humanities research. The conducted analysis demonstrates that, during the years of independence, significant progress has been achieved in investigating the historical, philosophical, doctrinal, and source-based aspects of Sufism. Numerous scientific works, monographs, and dissertations have been devoted to major Sufi tariqats such as the Naqshbandiya, Naqshbandiya-Mujaddidiya, Kubrawiya, Yasawiya, and Qalandariya, as well as to the lives, teachings, and intellectual heritage of their prominent representatives.

These studies confirm that Sufism is not merely a mystical trend but a complex spiritual, ethical, and socio-cultural phenomenon that has played a crucial role in shaping the worldview, moral values, and cultural identity of Central Asian societies. The examination of Sufi doctrines, concepts such as wilaya (sainthood), wahdat al-wujud (unity of being), and the interpretation of Sufi themes in classical literature highlights the deep interconnection between religious thought, philosophy, and artistic expression in the region's intellectual tradition.

Overall, the accumulated scholarly research provides a solid foundation for further comprehensive studies of Sufism, its sources, and its contemporary relevance. Continued investigation in this field will not only enrich Islamic studies and source studies but also contribute to strengthening spiritual education, promoting cultural heritage, and fostering a balanced understanding of religion and spirituality in modern society.

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