



Representatives Of Sufi Schools In Khorezm

Nargiz Xudaykulova -

Doctor of Philosophy in History (PhD), Associate Professor, of the Department of "Social Sciences" of the Urgench branch of the Tashkent Medical Academy

nargizahudaykulova@gmail.com

Urgench, Uzbekistan

ABSTRACT

The article is devoted to the emergence of Sufi schools and the active development of the theory and practice of Sufism in the territory of the Khorezm oasis. The article highlights the arguments of a number of Sufi thinkers, such as Najmiddin Kubro (1145-1221), a major Khorezm scholar and fanatic who left a deep mark on the development of mysticism in the 13th century, Az-Zamakhshari, the author of Al-Kashshaf, which many scholars in the modern world study the Koran based on this work..., Sheikh Odina Eshon known as Odina Eshon, is Abul-Muzaffar ibn Sayyid Muzaffar al-Husayni Al-Khorezmi Al-Karwaki, who enters the world of science with his famous legacies such as "The World'At ul-Abidin" and "Tabbat ut-toyibin". The thoughts of these scientists about spirituality and spiritual culture, set out in the framework of ethics, education, and moralizing, are subject to scientific research.

ARTICLE INFO

Received: 10th January, 2025

Accepted: 8th February 2025

KEY WORDS: sect, upbringing, thinker, scientist, morality, human upbringing, forgiveness from sin, evil and evils, good and honesty, fate and sustenance.

INTRODUCTION

The emergence of Sufism in early Islamic thought indicates a deep spiritual evolution under the influence of various philosophical currents and socio-political conditions. Muhammad (, lit.a.C) as a reaction to the growing materialism and political unrest after his death, Sufism began as a movement emphasizing personal spirituality and moral integrity. This is evident in the teachings of early Sufi figures such as taqid Hasan al-Basriy and Abu Yazid al-Bistomi

Because the eight buildings of the mystical structure are described in eight terms as follows: the first is "generosity, and he received a proportion from the prophet Abraham, who was a man who has no equal in generosity. For he sacrificed his child on the way to God," and no one performed this generosity. The second is "Consent," which refers to the Prophet Isaac. He agreed to leave his dear soul, agreeing to the decree of Allah." The third reads: "Patient, Job originates from the Prophet. This prophet's body is seventy years old ye worms, and he has endured this honeymoon." The fourth is "a hint that belongs to the prophet of Zikria," and the fifth is "a hint that is related to a part of John the Prophet." He was a stranger in his homeland and a stranger among his relatives." The sixth is "on a journey that follows the custom of Jesus. Jesus sairu traveled as a mujarrad, that is, in solitude (alone), and carried nothing but a bowl and a comb." The seventh is "A Sufi in clothes that match the clothes of the prophet Moses. Musa's clothes, which jamiki wore, consisted of SUF (woolen cloth)." The eighth is "a beggar, Muhammad Mustafa (S.A.V.) from the original habits" [1]

The evolution of the philosophy of mysticism was deeply shaped by the main figures who expressed its teachings and moral foundations. For example, Ibn Arabis 'concept of" Vahdatul-vujud", the unity of being, had a significant impact on Sufi thought, encouraging practitioners to connect more deeply with the Divine

by giving up self-view and worldly distractions. His teachings are complemented by the teachings of Jalaliddin Rumi, whose poetry emphasizes love as the main force in achieving spiritual enlightenment. Rumi argues that "Sufi philosophy and practice have contributed to the promotion of tolerance, interreligious harmony and deep respect for humanity". Similarly, the foundation of the Naqshbandi sect by Khoja Abdulkholik Ghijduwani also highlights the synthesis of Sufi practices with Islamic law, highlighting the participation of moral life and society. In the 18th and 19th centuries, Sufi teachings, Shayh Adina Muhammad is considered to have left a vivid mark with the works "Miftoh ul-asror" (key to secrets), "Mir'ot ul-obidiyn" (mirror of obid human beings), "Tavbat ut-toibin" (repentance of penitents) and "Javohir us-sanoyi" (craft jewels). As these individuals navigate complex socio-political landscapes, their teachings serve as an important function of developing spiritual stability and interfaith dialogue in the context of problems of faith and moral integrity. [2]

The end of the XIII – beginning of the XIV century is a fertile period in Alohida in the history of mysticism. By this time, mysticism had reached its zenith, both from a theoretical-scientific point of view and from the point of view of practical mobility. The flowering of mysticism literature also dates from this period. Notably, thinker shaykhs like Najmiddin Kubro (1145-1221), Muhyiddin Ibn Arabi (1165-1240), Yahya Suhrawardi (1155-1191), Fariddin Attor (death 1220), Ahmad Yassawi (death 1166), and Noble poets such as Jalaliddin Rumi (1207-1273) expanded the scope of the science of mysticism, enriching it with philosophy and wisdom. [3]

Khorezm is one of the early cultures in the history of Central Asia. Various manifestations of the development of society were observed in this oasis and great scientists, thinkers, great Sahibs of religion grew up, who contributed to the spiritual development of the country. Among them, the major mystical tariqas of Najmiddin Kubro and Az-Zamakhshari stand out. The most significant aspect of the achievements of independent Uzbekistan in the field of science is that our modern scientists conduct a huge amount of scientific research to enrich our history, and as a result, new historical names appear in their work. In particular, Sheikh Odin Eshon is one of the outstanding scientists and philosophers of Khorezm. The life and work of this great philosopher are covered on the basis of scientific research. The Middle Ages, which developed in the history of our country, is of great importance. It was during this period that the renaissance took place, the most global period in the development of our history. A number of scientists in the fields of science, fiction, and religious culture have left rare scientific masterpieces to the world. [4]

Najmiddin Kubro (1145-1221), a prominent Khorezmian fanatic scientist who left a deep mark on the development of mysticism in the 13th century, is the founder of the Kubraviya movement. Ahmad ibn Umar Abul-janab Najmiddin Al-Kubro Al-Khevaki was born in the fortress of Kheva. His childhood was spent in constant study of religious and secular sciences. More than four hundred people were students of Sheikh Najmiddin Kubra, including: Majiddin Baghdadi, Saiddin Hamawi, Jamaliddin Geyli, Baba Kamal Jandi, Najmiddin Razi al-Doya, Radiddin Ali Lolo, Fariduddin Attor, Bahauddin Walad (Jalaliddin Rumi's father), Safiddin Saeed Al-Boharzi, Badriddin Firdowsi al-Samarqandi, Ahmad al-Gurpani, Nuriddin Abdurahman al-Isfarani, Rukniddin Alauddawla, As-Simnoni, Ali Hamadani, ibn Shahabiddin and other great Mu'tazilite poets and preachers were educated. Thus, he became famous throughout the east for his school as "Sheikh Valitarosh", a respected teacher who educates saints. As for the nickname "viceroy", the meaning of this word is the educator of the Viceroys. After all, Najmiddin Kubro had such a beautiful breath, such beautiful eyes, that when inspiration flashed in his hearts, the one he looked at reached the rank of governor. At the age of sixteen or seventeen, Najmiddin Kubro left his native Khorezm and traveled to Iran, Egypt, and Iraq in order to deepen his education. The thirst for knowledge never left him alone, wherever he heard the voice of a scientist, he immediately set out on a journey, sometimes on foot, sometimes on a horse or camel, for weeks and sometimes months, finding the one he was looking for and diligently learning from him.

Another scholar who held a special place in the rise of such teachings as Islamic culture and Sufism in Khorezm is Az-Zamakhshari. The work of the great scientist "Al-Kashshaf", which was a great success in the world of science, is a popular interpretation of the Holy Quran. The full name of Allah is Abul Qasim Mahmud ibn Umar ibn Muhammad (Ahmad in some sources), who was born in Zamakhshara, one of the large villages of Khorezm, on Wednesday, the 27th of the month of Rajab, 467 A.D. (March 29, 1075 A.D.). Zamakhshari studied with many scholars of the East, educated many talented students, and became famous in such sciences

as grammar and literature of the Arabic language, tafsir, hadith, and Fiqh. The great scientist wrote more than 50 works. According to their content, they can be classified into the following groups: religious sciences, lexicology, grammar, arud (the science of rhythm), literature, logic. Zamakhshari's rich scientific and literary heritage has long been revered as an authority in the East and West. During his lifetime, Zamakhshari was awarded such high titles as "Ustaz-ul-duniya" (teacher of the whole world), "Ustaz-ul-Arab wa-l-ajam" (teacher of Arabs and non-Arabs), "Fakhru Khvarazm" (pride of Khorezm). Nowadays, in Uzbekistan, the study of the works of Mahmud Zamakhshari has reached a new qualitative level. The rich creative legacy of the great scientist is being closely studied by young philologists, orientalists of scientific research institutes and universities, who reveal more and more new information about his life and work. On March 19, 2010, Uzbekistan widely celebrated the 935th anniversary of the birth of the scientist, poet and writer Mahmud Zamakhshari.

The full title of the work is "To open your eyes to the hidden truths in the Quran and narratives through its interpretation"), which is read with extraordinary interest. "Al-Kashshaf" was extremely beautiful, even the author wrote about his work.: Indeed, there are many interpretations in the world. , But, perhaps, there is no one like Al-Kashshaf among them. If you are looking for the truth, reread Al-Kashshaf, If ignorance is a disease, Al-Kashshaf cures it. Looking at the history of writing Al-Kashshaf, Az-Zamakhshari diligently studies numerous works devoted to the interpretation of the Quran, and throughout his research treats them both positively and critically. This is how the world-famous masterpiece "Al-Kashshaf" is born. Historical evidence suggests that the work was written in Mecca, one of the holy cities, and for good reason, namely with the support of the Emir of Mecca, Abul-Hassan Ali ibn Hamza ibn Wahh as-Suleimani. The work of Al-Kashshaf is based on tafsir, hadith, fiqh, the science of recitation, and many other sources related to science. The work "Al-Kashshaf" is one of the most famous works, as evidenced by the abundance of handwritten copies, the presence of comments on the work and the fact that they are published [5].

Another thinker, Sheikh Odin Eshon, who enters the world of science with his famous legacy, which is known as Odin Eshon, is Abul-Muzaffar ibn Sayyid Muzaffar al-Husseini Al-Khorezmi Al-Karwaki. His real name was Sayyid Odin Muhammad. One Echelon has been influenced by its mystics since a young age. Having mastered the sciences of the madrasah, the young man tries to lend a helping hand to a certain feast. However, the East begins to study on its own, having not found such a bright campfire in the Islamic world. One Echelon is considered to be from the Uwais (met with the spirit of the Messenger of Allah). Throughout his life, one Eshon tirelessly reads Rumi's Masnavi and the Spiritual and manages to fully explore the mysteries and symbolic gestures in it. Having matured in mysticism and risen to the highest level of guardianship, one Echelon vows to interpret the subtleties of his "Masnavi and spiritual" [6]. He contributed to the development of our culture and spirituality, lived in Khorezm, worked tirelessly to educate a perfect person, a prominent fanatical scientist named Eshon Al-Khorezmi (d.) on the life and work of Latifjan Haji Bahauddin, the son of his family tree, did significant work

LITERATURE ANALYSIS AND METHODOLOGY

Valuable information about the life and biography of the great thinker. Sheikh Najmiddin Kubro, is mentioned in such works as "Safinat ul-awliya a", "Riaz ul-arifin" Resoulion Idoate, "Chainat ul of Aspie" mawlawiya Ulama of Sarvar Sahiba Louri, "That ul - fuero" OI Khalifa, "Napout ul-uns" Abduraman Gomi, "Tazkirat ush-shuara", Davlatshoh Samarani, "tarihi Guzida", Hamdulla Kazvini, "Majalis ul-USA" Usain Boyero, "Tabati of Nasiri" Mavloni Minhajiddin [12:403], "Mohiam" Ibn Eute, "Naseem ul-Muhabbat" Alisher Navoi etc . He mentions a lot about the thinker and Haji Khalifa with great delight (V. 1658). "Hazrat Najmiddin Kubro is respectfully mentioned in almost all five chapters of tazkiri Tuxfat ul-citizen and indicates that the number of Arabic works is eight.

Many scientific works are known about the life story of az-Zamakhshari. In particular, "Wafot al-aen", "Nuzhadul-alifbo fi tabakotil udabo" Ibn Al-Anbariy, "Muzham al-udabo" Yekut Al-Hamawiy, "Miriyot ul-ginon" Al-Efiy, "Al-muntazam" Ibn Al-Javziy, "Bugetul vuot" Jaloliddin Suyutiy, "Inbach al-ruwot" Ibn Al-Kifti and the works of other Arab authors. Summarizing the factual data provided by these authors, one can get a certain idea of Zamakhshari's family and his early years.

Studying and publishing the scientific heritage of Ashton's homeland will undoubtedly help open a new page in our history. Latifjan Haji Bahauddin, the author of The Story of Hazrati Odin Eshon, mentions that his son

mainly used handwritten books in the creation of this book. In particular, this book, consisting of 630 pages entitled "The History of Saints in Khorezm", provides comprehensive information about Sheikh Odin Eshon. As for the treatises "the world'At ul-Abidin" and Tabbat ut-toyibin According to Eshon, these two treatises are written in Persian and are devoted to outlining the general provisions of Sharia and tariqa. For example, the book "Mirat ul-Abidin" sets out the rules for saying prayer and the rules for its sincere utterance. And Tabbat ut-toyibin tells about ways to avoid sins and repent of them, even if they were committed, as well as return to them.

CONCLUSION

To summarize, it is worth noting that the poet Sheikh Najmiddin Kubro, a mature representative of the mystical world, left an association of masterpiece ideas to the younger generation in his scientific approaches. These include the education of morality in our youth, the improvement of friendly relations, the establishment and strengthening of such universal human qualities as honesty, purity, truthfulness, justice, as well as the education of feelings of hatred for such vices as discord, arrogance, hostility, envy, betrayal, lies, oppression, fiscal facade. Az-Zamakhshari's rich scientific and literary heritage has been studied in the countries of the East and West and translated into several foreign languages. But the sad thing is that none of Az-Zamakhshari's works have yet been fully translated into Uzbek. Therefore, translating the scientist's works into the languages of our peoples and making this heritage available to the general public should become one of the urgent tasks facing our scientists. Studying the legacy of Sheikh Odin Eshon is of great importance for the study of mystical literature and history.

REFERENCES

1. Abulhasan Ali bin Uthman al-Jullobiy Al-Hajwiri Al-Ghaznawiy. Discover ul-makhjub. Valentin Zhukovsky has prepared a critical text. The Quran says: Tehran: 1376 A.D. – B. 45
2. "Academic Research in Modern Sciences (ARES)" N.A Khudaykulova. International scientific – online conference Vol 3, No 5, 2024 B.56-58
3. The perfect man received the true Scripture. At the same time, he was one of those who supported Islam. Tashkent: "Spirituality", 1997. – B. 184
4. Latifjon Khozhi Bahauddin. He is the possessor of knowledge. T.; Zarkalam, 2003.
5. Худайкулова, Н. (2024). ХОРАЗМ СЎФИЙЛАРИ. В ACADEMIC RESEARCH IN MODERN SCIENCE (Т. 3, Выпуск 18, сс. 56–58).
6. Худайкулова, Н. (2024). ХОРАЗМДА ТАСАВВУФ ИЛМИ. "Science Shine" International Scientific Journal, 15(1).
7. Abidova, Z. (2018). Pilgrimage sites and shrines of Khorezm oasis (historical and ethnological research): A dissertation for the degree of Doctor of Philosophy (PhD) in History.
8. Kadirberganovna, A. Z. (2023). Myths and legends about the saints of Khorezm. *EPRA International Journal of Multidisciplinary Research (IJMR)*, 9(2), 50-52.
9. Абидова, З. (2023). Historical formation and architectural structure of the pilgrimage places of the Khorazm oasis. *ВЗГЛЯД В ПРОШЛОЕ*, 6(8).
10. Khudaikulova, N. (2025). ISSUES OF ASCETICISM IN SUFISM. *Oriental Journal of History, Politics and Law*, 5(01), 409–415.
11. Khudaikulova, N. (2025). THE DEVELOPMENT OF MYSTICAL SCIENCE AS A PHILOSOPHICAL TEACHING. *Oriental Journal of Social Sciences*, 5(01), 108–113.