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METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**SUFISM IS THE SCIENCE OF PURIFICATION OF THE HEART*****Gulandom Togayeva****Associate Professor of the Chirchik State Pedagogical University**Candidate of Philological Sciences*g.togayeva@cspu.uz*Chirchik, Uzbekistan***ABOUT ARTICLE**

Key words: Sufism, Islam, press, Bedil, Fitrat, mystical interpretation, ijtihad, consensus, purity of heart.

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Abstract: Sufism is also a beautiful form of worship, one of the methods of expressing one's love to the Lord. Therefore, in a certain sense, he also gave artistic decoration and meaning to literature. If a lover can please his beloved with a beautiful heart, the beloved's response will be worthy of it. Therefore, it is said in

the Hadiths that "God is beautiful, He loves beauty." Allahu ta'ala is the only one who deserves the greatest love, because he loves the most beautiful heart. In other words, the Lord is worthy to love his servants in a unique and beautiful way and to

express his heart. After all, isn't every Sufi's love unique? So, one of the reasons for the formation of Sufism is the need of the servant to express his love to the Creator. A common shortcoming of scientific article writing during the Shura period is that it is ideologically limited, it is molded by the communist ideology. Any interpretation is a bridge between its time and the original. It is necessary for the press to interpret the truth objectively from the point of view of its time, way of

thinking, needs and demands. In other words, the interpretation takes all the raw material from its time, relying on the original. That's why it has a flaw of periodicity.

Hermeneutic laws also confirm that there is a need for a different interpretation, an attitude to the original that corresponds to the way of thinking of that time. In addition, it is an indicator of progress and maturity.

If the attitude to the years of the Shura period, to the mystical interpretations in it, does not change, if the need for new interpretations is not felt, this is a sign of intellectual stagnation in the society, the indifference of the society and the people to the future. It is true that Sufism literature was studied in one way or another by many researchers such as E.E. Bertels, V.V. Bartold, G'. Gulom, Oybek, Fitrat, V. Zohidov, but this incentive continued on a large scale from the beginning of the nineties. was made. After independence, a wider path was opened to this process. A new era, a new faith, outlook, ideology, social consciousness has begun. The article reveals aspects of these issues in Uzbek literature and press.

Introduction. Literary criticism has always studied and researched the enlightenment knowledge about the purity of the heart, the place of man in existence, and the degrees of closeness to God through Sufism. [1.32] Doctor of Philology Ibragim Hakkulov said, "Sufism is the education of the soul. Sufism is a consistent concern for the perfection of morality and etiquette. Sufism is the breadth of imagination and imagination. It teaches one to look with longing at all subjects in the world. Almost all sects of Sufism reflect the inner activity of the sad and sorrowful human "I." [2.180.] Only people who sincerely believe in the victory of divine purification and spiritual perfection among people can write such pure and profound words.

Jalaluddin Rumi said, "Man is a great miracle and everything is written within him.

"But there are darkness and veils that do not allow us to read the inscriptions," he said. [3.51] The past 70 years have been "darkness and veils" that have hidden our great literary and philosophical heritage - the pearls of Sufism from us. The great intellectuals and intellectuals who were the forerunners of our nation were repressed and mercilessly oppressed.

According to scholar Muhammadjon Imomnazarov, as a result of the repressions of 1937-39 and the forcibly introduced sole rule of the new proletarian literature called "socialist realism", Uzbek literature was cut off from its historical roots, and its past literature was divided into good and bad, "progressive" and "reactionary". [4.34] Scholars themselves have published articles about this in the press. Researchers, although later, sought accuracy in assessing historical heritage and consistency in adhering to historical truth [5.67].

Methodology. At the beginning of the 20th century, one of the great intellectuals, Abdurauf Fitrat, created a scientific article "Mirzo Bedil", "Bedil", "The Path of Salvation" ("The Leader of Salvation"), which was written with the aim of educating a person in a high moral spirit, and discussing the divine sciences and what they mean. Such works, which are of great importance for the education of the nation, were for a certain time removed from their readers in the "whirlpool of socialist life". According to the scientist Hamidulla Boltabaev, A. Fitrat published his scientific article "Bedil" in the journal "Tong" (No. 2) in 1920. In 1923, the work "Bedil (In a Meeting)" written in the style of badeah was born. This work emphasizes: "We, who judge everything only by its surface, look at this only by its surface. We are given to his (Bedil's – Emphasis ours. – G.T.) mastery of words, his power, his judgment, his games... We do not understand or do not want to understand his fundamental ideas." In this work, Fitrat takes the reader on a journey into the deep layers of Bedil's philosophy. He shows that the purpose of a person's life is not only to eat and drink, connecting it with reality. [6.79] In his work "The Path of Salvation" ("The Leader of Salvation"), Fitrat shows the Quranic knowledge as the leader of salvation, knowledge and enlightenment. [7.79] He wants this knowledge to be developed for the benefit of the nation and the people. He opposes courage, generosity, courage, perseverance and gentleness to the ego, ignorance and ignorance. Fitrat has absorbed the moral and philosophical ideas of the Sufi school into the essence of this work. The devoted scholar, who wrote intensely and devoted his life for the enlightenment of his people, emphasizes that "the oneness and greatness of God must be known through science, through the judgment of reason." [8.14]

The "caution" towards mystical topics during the Soviet era did not fail to have an impact on the development of literature and philosophy, as well as on the press, which was a field of sharp thought. According to Doctor of Philology, Professor N.Kamilov, a total of fifty-three chapters were omitted from the publication of the epics of the great thinker poet A. Navoi "Khamsa" in the 1970s. [9.23] If we take into account the fact that the "hamd" and "nat" in the work are of a mystical nature, we understand that our people have been deprived of a huge spiritual treasure. The press is, first of all, a bridge connecting the past and the present, a field of slogans calling for tomorrow. (-Emphasis ours.-G.T.) A common shortcoming of scientific article writing during the Soviet era is that it was ideologically limited, molded into the mold of communist ideology. Any interpretation is a bridge-tool between its time and the original. The press must interpret the original objectively from the point of view of its time, way of thinking, needs and demands. In other words, the interpretation, relying on the original, takes all the raw material from its time.

Therefore, it is tainted with the mark of periodization. [10.87] Hermeneutic laws also confirm that there is a need for an attitude towards another interpretation, towards the original, that corresponds to the way of thinking of that time. Moreover, this is an indicator of progress and maturity. If the attitude towards the years of the Soviet era, towards the mystical interpretations in it, does not change, and if there is no need for new interpretations, this is a sign of intellectual stagnation in society, and the indifference of that society and the people to tomorrow. True, the study of Sufi literature was studied in one way or another by many researchers, such as E.E. Bertels, V.V. Barthold, G.Ghulom, Oybek, Fitrat, V.Zohidov, in those times, but this interest continued on a large scale from the beginning of the nineties. After independence, an even wider path was opened for this process. A new era, a new belief, worldview, ideology, and social consciousness began. [11.89]

Results and Discussion. In the study of Sufi teachings, Uzbek journalism, in particular the press, became a huge platform for solving existing problems in such social institutions as history, philosophy, literature, music, and pedagogy. Because this science, as a historical value, is armed with a powerful journalistic influence that can penetrate the deepest aspects of each field. The potential for sensing and deeply studying historical values in all these fields is especially clearly manifested in scientific journalism. What is the doctrine of Sufism, which can be a spiritual food for all strata of society? What does it mean? What is the basis for the idea it promotes? Professor Najmiddin Kamilov explains it as follows: “Sufism is a doctrine that has gradually developed and appeared in the Islamic world in the middle of the 8th century. Initially, it sprouted in the form of an ascetic movement. The fact is that after the death of Hazrat Muhammad Mustafa (PBUH), a division occurred within the Muslim community, especially during the time of Caliph Uthman, it became customary to indulge in wealth, to give expensive gifts to relatives and close friends and brothers. By the time of the Umayyad Caliphate, palace luxuries, luxurious decorations, an obsession with gold and silver, and the accumulation of treasures were at their peak. As a result, this caused discontent among the believers, who prioritized religious practices and devotion to God over worldly affairs and wealth. Among them were the hadith collectors, and the companions who were previously poor and did not care about their homes and property. Some of them defended the religion and went into open struggle, while others, with contentment and asceticism as their main goals, promoted the idea of renunciation of the world as a sign of protest against the morals of the courtiers and the wealthy, completely withdrew from social activities, and engaged in chronic obedience and worship...»[12. 34] “The Tariqa,” says N. Kamilov, “is a way of life that is heartbreaking, but not like ascetics, that can turn the soil into ash with a glance” (H. Shirazi) “a class of people with

intelligence, intelligence, and insight that is unparalleled, but stands out from thinkers and philosophers, who drink the knowledge of the Sharia like water, are strong in obedience and worship, but are different from ordinary believers, and are called people of spirit..." Thus, the existing socio-political climate also influenced the process of the formation of Islamic Sufi knowledge as a great science. We believe that there are two more major reasons for the emergence of the doctrine of Sufism. First, the need for Sufism arose due to ijihad. Because the sources of the Islamic religion are mainly four: a) The Book: b) Sunnah: c) Qiyas: d) Ijma'. These four sources are called "adillai shari'iyya" ("Shari'a evidence"). It is narrated that "Our Prophet (peace and blessings of Allaah be upon him) sent his companions to teach the religion of Islam. He also appointed Mu'adh as his governor in Yemen. The following conversation took place between them: "O Mu'adh, what will you use to judge and make decisions there?" the Messenger of Allaah (peace and blessings of Allaah be upon him) asked. "I will judge by the Book of Allaah," Mu'adh replied. "What will you do if you do not find it in the Book?" "I will act according to the Sunnah of the Messenger of Allaah." "What if you do not find it there either?" "I will use my own opinion, O Messenger of Allaah!" The Messenger of Allaah (peace and blessings of Allaah be upon him) was extremely pleased with Mu'adh's answer..." [13.61].

If the house of the heart is pure, thoughts and decisions will also be correct and pure. Therefore, only with a pure, dust-free heart can a servant come face to face with his Lord. Because the science of Sufism is also the science of the feelings of the heart. With its emergence, both the science of jurisprudence and the science of philosophy were formed. Ijihad cannot exist without purity of heart, alertness, and feelings. Ijihad is only possible for servants who have found their identity and have recognized their Lord in a beautiful image. Such servants live with a purified soul and a heart shining like a mirror, and they are called "Sufis." If we compare ijihad to a tree, we can assume that Islamic jurisprudence and philosophy are its two golden branches. Ijihad itself is based on the Holy Quran and the Sunnah of our Prophet, and it never rules contrary to them. The aspiration to the status of Sufism also took shape in the form of literature. First of all, literature is the satisfaction of the heart, the artistic perfection of human feelings. As is known, one of the most important issues in Islam is how a servant worships his Lord. Sufism is also a beautiful form of worship, it is one of the ways for a servant to express his love for his Lord.

Therefore, it has given literary decoration and content to literature in a certain sense. If a lover can express his love to his beloved to the extent that his heart is beautiful, the beloved's response will also be worthy of it. Therefore, it is said in the Hadiths that "My Lord is beautiful, He loves beauty." Allahu ta'ala is the only One worthy of the Greatest Love, because He loves

the most beautiful satisfaction of the heart. In other words, His Lord is the One worthy of being loved and expressed by His servants in an inimitable, beautiful way. After all, isn't every Sufi love unique? Thus, another reason for the formation of the doctrine of Sufism is that it arose due to the need of the servant to express love for the Creator (-Taqid is ours. G.T). Maulana Rumi says: "Since the Great Allah created man as a scholar and scholar, man from time to time sees the glory of God and his unique beauty in the depths of his being.

He never leaves the mirror of this beauty. There are servants of the Almighty and Glorious God who have clothed him with wisdom, enlightenment and miracles." The wisdom of these servants gave rise to Sufism. In particular, such works as Ibn

Arabi's "Fususil Hikam", Abdullah Ansari's "Tabaqatus Sufiya", Farididdin Attar's "Tazkirat-ul-Awliya", Abdurahman Jami's "Nafahat-ul-Uns", and Alisher Navoi's "Nasayim-ul-Muhabbat" contain detailed commentaries on this.

Where did the term "Sufi" come from? What does this word mean? There have been centuries-old debates among scholars about the definition of the word "Sufi". Abu Rayhan Beruni calls this word "sufos-hikmat" in Greek. "Or," he says, "some Muslims, not knowing that the word "suffiya" is a term, write it with the letter sad and attribute it to the word suffa, saying, "the companions of the suffa are people from the suffa," that is, "the companions and the group on the suffa of the mosque for the secret, private conversations of our Prophet came up with this word." They called them Sufis. There were even those who said that this word was shortened from the word "suffatuus" - a kind of wool. Also, some researchers claim that the apostles of Jesus Christ - Christian monks - followed the path of asceticism and piety, trained their souls through austerities, and wore woolen clothes (hirqa) for modesty and secrecy. And this custom also passed to Muslims, some of whom apply this word to the same hiraqa. In our opinion, the history of this word goes back to very ancient times. The word "Sufi", which appeared with the first man and revelation, expressing the essence of the tajalli, and which is the means of providing, educating, and guiding man to understand himself and approach his Lord in all situations and at all times, goes back to the attribute of Hazrat Adam as "safiullah".

In the sources, Adam (peace be upon him) is called "safiullah". [14.89] This word, with the grace it received from itself until our last prophet Muhammad Mustafa (peace be upon him), became thinner and lighter, and changed from century to century, turning into the word "Mustafa". The word "Sufi" is derived from the holyword "Mustafa", which comes with the blessed name of our prophet who fulfilled an important task such as the goal of humanity, the end of religion, and the unification of the beginning and end of the path to the development of a perfect human being. Adam (peace be upon him) and our prophet Muhammad Mustafa (peace

be upon him) are also connected by the grace of this word. There are many adjectives and verbs based on the word "Saf" leading to the name "Mustafa", all of which are directly related to Sufism: saf, safiy, safvat, safa, asfiya, tasfiya, musaffa, istifa and finally Mustafa... Another feeling we have is that the adjective "safiullah" in Adam (peace be upon him) cannot fully and completely show the radiance of the rays of beauty in the world of Adam's heart, while the word Mustafa answers thousands of questions that have arisen in the world. Because Allah said: "If I had not created Muhammad, I would not have created 18 thousand worlds." Turkish scholar Mehmed Ali Ayni also has a similar view on the origin of the term Sufism. According to Imam Sha'rani's conclusion, in the book "Lawami'ul Anwar fi-tabaqatul Ahyar", it is emphasized that "Just as the grammar of the science of meaning and expression is a science itself, Sufism is a science that works with the rulings of the Sharia.

Conclusion. Sufism is an independent science." Sufism is strengthened and built on the basis of the book and the Sunnah. Sheikh al-Akbar's "Futuhati" says, "The path to this science is faith and piety." [15.]The science of Sufism, which began in the time of Adam Safiullah, has been living in all corners of the world in various guises and in all kinds of ways until the time of the Prophet Mustafa and to the present day. [16.67]

Since Sufism has a deep foundation in this sense, based on multi-layered socio political, spiritual insights, philosophers seek essence and logic for their disciplines from it, while writers view it as a study of artistic beauty, and in psychology, pedagogy, and even in the art of war, Sufi wisdom serves as a source for shaping morality and character. Scientific journalism, on the other hand, collects, clarifies, and studies Sufism in these areas from a comparative typological point of view, classifying the stages of development of the Sufism doctrine in the philosophical and social thought. Most importantly, it serves as a great social institution for shaping public opinion about this deep and complex doctrine.

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