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**THE CURRENT STATE OF SUFISM IN UZBEKISTAN
СОВРЕМЕННОЕ СОСТОЯНИЕ СУФИЗМА В УЗБЕКИСТАНЕ
ЎЗБЕКИСТОНДА СЎФИЙЛИКНИНГ ҲОЗИРГИ ҲОЛАТИ**

М. Маматов, О.Азимбеков

Annotation

The article explores the historical and philosophical essence of Sufism, its place in Islamic culture and civilization, along with the of the formation of high spirituality, religiosity and moral values of the individual, and analyzes the current state of sufism in Uzbekistan.

Аннотация

Статья рассматривает историческую и философскую сущность суфизма, его место в исламской культуре и цивилизации, идеи по формированию высокой духовности, религиозности и моральных ценностей личности, а также современное состояние суфизма в Узбекистане.

Аннотация

Мақолада сўфийликнинг тарихий ва фалсафий моҳиятини, унинг ислом маданияти ва цивилизациясидаги ўрни, инсоннинг юксак маънавияти, диндорлик ва ахлоқий қадриятларни шакллантириш гоёларини ва шу билан биргаликда Ўзбекистонда сўфийликнинг ҳозирги ҳолати ўрганиб чиқилган.

Keywords and expressions: Hadith, Allah, Sufism, Zakhidism, Abidism, Religious Tolerance.

Ключевые слова и выражения: хадисы, Аллах, суфизм, захидизм, абидизм, религиозная толерантность.

Таянч сўз ва иборалар: Ҳадис, Оллоҳ, сўфийлик, зоҳидлик, обидлик, диний бағрикенглик.

On December 12 2018 the General Assembly of the United Nations at the plenary session adopted a special resolution "Enlightenment and religious tolerance". The project of which was developed by Uzbekistan. The document was unanimously supported by all 193 UN member states [1,1].

The bishop of the Roman Catholic Church in Uzbekistan, Jeshy Matsulevich, said about this: "The initiative of President Shavkat Mirziyoyev is based on the experience of Uzbekistan, where people of different cultures, nations and religions live in harmony. The resolution is not aimed at ensuring the tolerance and tolerance of a particular country, but at educating the inhabitants of the entire planet, eradicating ignorance. The document calls for cooperation at the interregional, continental, and global levels. This is important in the context of the modern world [1,4].

It is known that Sufism originated in the depths of Islam, its teaching continues and develops the traditions of this religion. Enlightenment - "marifat" is one of the stages of achieving the advancement (insanikamil) by the followers of this mystical worldview.

Most of the Shaykhs, mentors of Sufis, as well as murids in accordance to the requirements of the Sufi teachings, abide the principles of Islamic shariah. The main part of them operates in various state and religious institutions within the framework of the internal and foreign policy of the state, they actively participate in the formation and support of high spirituality among the participants in the construction of a new, democratic society in our country. They are currently providing the purity of the true faith and tirelessly fight against the perversions of the regulations of Islam.

However, the study of the processes occurring in modern Sufism, showed that in the result of the development of democratic reforms and the growth of religious activity it the formation of various associations of "false Sufis". The roots and sources of these formations ultimately go to mercenary intentions or obvious misconceptions in the religion of their certain founders. Behind the sign "tarikat" the specific interests or attempts of their leaders to attract new followers to their ranks is often hidden. For the attractiveness of their positions, they try to substantiate their various "innovations" with citations from the Koran, the Hadiths, which they, due to the lack of appropriate theological training, comment on at their discretion.

Their activities repeat the same mistakes that were frequently criticized and forbidden by Sufi classics and famous Muslim law (fikh) experts. The improbable glorification of the personality of their spiritual leaders, the excessive exaggeration of their spiritual, mystical abilities leads to the cult of the individual, which means one of the greatest sins - shirk (idolatry).

Official confessional institutions, scholars and specialists are constantly working to clarify the essence of classical Sufi teaching and to warn against unprofessional, unauthorized interpretation of the canons of Islam.

The ideas of religious tolerance of the Sufi teachings are justified with the following:

firstly, religious, including Sufi values help to ensure the development of society;

secondly, in Uzbekistan, religion is separated from the state: religion does not interfere the activities of the authorities, and the authorities do

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not interfere the internal affairs of religious organizations and institutions. But this should not lead to the opinion that believers can do whatever they want to violate public order or state laws;

thirdly, religious tolerance does not mean support of fundamentalism and terrorism, it should contribute to distinguishing between positive and negative character of actions and ideological views;

fourthly, in inter-ethnic relations, reliance on religion and religious values is ensured through the freedom of conscience. What kind of faith to profess, what values to prefer and support is the constitutional right of the individual;

fifth, the use of positive historical, cultural, social and moral experience achieved by religion and classical Sufism has a constructive significance. But it is important to keep in mind that there are conservative and dogmatic elements in religion that can be used by destructive forces.

The state's development strategy is interrelated with spirituality, one implies the other. In today's difficult period, one of the most important tasks of society is the proper upbringing of young generation, in-depth study and analyse creative ideas, so that they could correctly orientate in the condition of globalization in the modern world and know how to distinguish positive ideas from destructive ones, master the former and fight against the latter.

In educating young people on the basis of the teachings of Imam Bukhari, Naqshbandi, Yassavi, it is necessary to train young men and women to distinguish the difference between those who, in the name of religion, pursue their own selfish goals, and pure true Islam, whose prescriptions above mentioned people observed and recommended to future generations.

Absolutization of pragmatism, having preferred materiality to spirituality, means the inferiority of social life. One of the most important tasks of religion is to ensure the active participation of members of society in solving social problems, the establishment of friendly relations, and the transformation into a daily need for a sense of religious, national and cultural tolerance and harmony in society.

Achieving a person's responsible attitude to these issues and ensuring his\her conscious active participation in social life, a call for perfection, which is the main goal of Sufism, can become an integral part of the implementation of a policy of forming a harmoniously developed personality.

In the Republic, all relevant regulations and laws are adopted, in the platform of the requirements of international documents and they are consistently implemented. As a result, the Uzbek people: representatives of all nationalities, religions, live peacefully and strive together to create a civil society.

One of the important conditions for strengthening the independence of the state is the education of a person of perfect qualities - the foundation of development of Uzbekistan. The relevance and significance of this task, the ways of its implementation are thoroughly described in the works, reports, speeches, conversations and answers to questions during conversations with the people, congratulations and decrees of The President of the Republic Mirziyoyev Shavkat Miromonovich. Achievements of religious and secular consolidation in society reinforces the correctness of the development path chosen by the Uzbek people. The great successes achieved in all branches of political, economic, and cultural life during the years of independence are indisputable proof of this.

During 1990-2006, 18 decrees of the President and 54 decisions of the Cabinet of Ministers of the Republic of Uzbekistan were adopted to improve activities in the sphere of religion, only in 2017 dozens of documents were adopted aimed at ensuring the development of religion, several institutions of higher, secondary and secondary-special education were opened to expand religious education. It is a practical solution of tasks put in the resolution: "Enlightenment and religious tolerance".

Due to wise political regulations 16 religious confessions successfully operate in Uzbekistan

The study of the positive experience accumulated by the Uzbek in shaping the national, cultural and religious coexistence of society members has led to the conclusion that it has international significance and, as a positive example, deserve worldwide dissemination and application. This would eliminate the dangerous manifestations of religious terrorism, fundamentalism and extremism that are currently occurring in certain regions of the Muslim world, and suppress their repetition in the future [6,58]. The aforementioned UN resolution is called upon to carry out this urgent task.

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