

**ANDIJON DAVLAT CHET TILLARI INSTITUTI
HUZURIDAGI ILMIY DARAJA BERUVCHI
PhD.03/29.12.2022.Fil.156.01 RAQAMLI ILMIY KENGASH**

QO‘QON DAVLAT PEDAGOGIKA INSTITUTI

ISMOILOV QAHRAMONJON ABDUMO‘MINOVICH

**MARKAZIY OSIYO TASAVVUF TARIQATLARINING
XORIJDA O‘RGANILISHI
(yassaviylikka oid ingliz va o‘zbek tillaridagi
tadqiqotlarning qiyosiy tahlili)**

**10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma
tilshunoslik va tarjimashunoslik**

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)
DISSERTATSIYASI AVTOREFERATI**

**Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi
avtoreferati mundarijasi**

**Content of Dissertation abstract of Doctor of philosophy (PhD) on
philological sciences**

**Оглавление автореферата диссертации доктора философии (PhD) по
филологическим наукам**

Ismoilov Qahramonjon Abdumo'minovich

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E'lon qilingan ishlar ro'uxati

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DISSERTATSIYASI AVTOREFERATI**

**Falsafa doktori (PhD) dissertatsiyasi mavzusi Oliy attestatsiya komissiyasida
B2021.1.PhD/Fil1626 raqam bilan ro'yxatga olingan.**

Dissertatsiya Qo'qon davlat pedagogika institutida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume), "ZiyoNet" Axborot ta'lim portalida (www.ziynet.uz) joylashtirilgan.

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Dissertatsiya avtoreferati 2023-yil «__» _____ kuni tarqatildi.
(2023-yil «__» _____ dagi _____ raqamli reestr bayonnomasi).

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon fanida, xususan, adabiyotshunoslik sohasida tasavvuf ta'limoti va adabiyotini o'rganish, uning asl mohiyatini ochib berish, mavjud tariqatlardagi farqlarni tadqiq etish, ularning faoliyatini ilmiy asoslash dolzarb masalalardan biri. Shu bois so'nggi paytlarda islom mamlakatlaridagi tasavvuf ta'limoti va adabiyoti, ularning shakllanishi va taraqqiyoti tadqiqi bilangina cheklanib qolmasdan, balki Markaziy Osiyodagi tasavvuf tariqatlari tadqiqiga ham e'tibor kuchaydi.

Dunyo tasavvufshunosligida XIX asrdan boshlab tasavvuf ta'limotining shakllanishi va rivojlanish manbalari jiddiy o'rganilib kelinmoqda. Shu bilan bir qatorda, tasavvuf tariqatlari orqali yuzaga chiqqan adabiyotlarni ham o'rganish, uning ma'naviy xususiyatlarini asoslash ham tadqiqotchilar e'tiborini ko'proq torta boshladi. Adabiyotshunoslikda Xoja Ahmad Yassaviyga nisbat berilgan "Devoni hikmat", yassaviylik tariqatining nazariy asosi hisoblangan "Faqrnoma" va Yassaviy izdoshlari asarlarining qiyosiy tahlili bilan bog'liq tadqiqotlar mavjud bo'lsa-da, jahondagi ko'plab manbalarni o'zbek tadqiqotchilari ishlari bilan qiyosiy tadqiq etishga ehtiyoj mavjud.

Mamlakatimizning ko'plab ma'naviy boyliklari va qadriyatlari tadqiq etilayotgani bois ularning zahirida yotgan tasavvuf ta'limotining mohiyati va Markaziy Osiyodan yetishib chiqqan ijodkorlar asarlari jiddiy tadqiqot markaziga qo'yilgan. Buning tasdig'ini Prezident Sh.Mirziyoyevning "Adabiyot va san'atga, madaniyatga e'tibor – bu, avvalo, xalqimizga e'tibor, kelajagimizga e'tibor ekanini, adabiyot, madaniyat yashasa, millat yashashi mumkinligini unutishga bizning aslo haqqimiz yo'q", degan fikrlarida ko'ramiz¹. Markaziy Osiyodan yetishib chiqqan tasavvuf tariqatlarining asoschilari Xoja Ahmad Yassaviy, Najmiddin Kubro, Bahouddin Naqshband kabi yirik allomalarning tasavvuf olamidagi o'rni, ular qoldirgan boy ma'naviy merosni izchil o'rganish bugungi o'zbek olimlarining kun tartibida turibdi. Ayniqsa, ingliz tilidagi manbalar bilan ularni qiyosiy o'rganish, mutasavviflar faoliyatlari va asarlari haqida ilmiy xulosaga kelish bugungi olimlar zimmasida. O'zbek mumtoz adabiyotining ulkan namoyandalaridan biri Xoja Ahmad Yassaviyning faoliyati, ijodi, adabiy maktabi, yassaviylik tariqati va izdoshlari merosini xorijlik olimlar qarashlari bilan qiyosiy o'rganish alohida e'tiborga molik vazifadir.

O'zbekiston Respublikasining 2020-yil 23-sentabrdagi 637-son "Ta'lim to'g'risida", 2019-yil 29-oktabrdagi 576-son "Ilm-fan va ilmiy faoliyat to'g'risida"gi qonunlari, O'zbekiston Respublikasi Prezidentining 2022-yil 28-yanvardagi PF-60-son "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha 2022-2026-yillarga mo'ljallangan yangi O'zbekistonning taraqqiyot strategiyasi", 2019-yil 8-oktabrdagi PF-5847-son "O'zbekiston Respublikasi oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida"gi farmonlari, 2012-yil 10-dekabrdagi PQ 1875-son "Chet tillarni o'rganish tizimini

¹ Адабиёт ва санъат, маданиятни ривожлантириш – халқимиз маънавий оламини юксалтиришнинг мустақкам пойдеворидир. Президент Ш.М.Мирзиёевнинг Ўзбекистон ижодкор зиёлилари вакиллари билан учрашувдаги маърузаси // Халқ сўзи. 2017 йил 4 август.

yanada takomillashtirish chora-tadbirlari to'g'risida", 2017-yil 20-apreldagi PQ-2909-son "Oliy ta'lim tizimini rivojlantirish chora-tadbirlari to'g'risida", 2018-yil 5-iyundagi PQ-3775-son "Oliy ta'lim muassasalarida ta'lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta'minlash bo'yicha qo'shimcha chora-tadbirlari to'g'risida", 2021-yil 19-maydagi PQ-5117-son "O'zbekiston Respublikasida xorijiy tillarni o'rgatishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida"gi qarorlari ijrosini ta'minlashda hamda mazkur faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya natijalari muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalari rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish" ustuvor yo'nalishiga muvofiq bajarilgan.

Muammoning o'rganilganlik darajasi. Jahon tasavvufshunosligida ilmiy tadqiqot olib borgan olimlar J.Braun, R.Nikolson, A.Arberri, M.Smit, J.Trimingem, E.Olvort, Idris Shoh, A.Bodrogligeti, Hamid Algar, Devin de Uis, I.Melikof, J.A.Gross, E.Karl, R.Vatkin, Sh.Bilqis² va boshqa olimlarning ingliz tilidagi tadqiqotlari nisbatan atroflicha va chuqur ishlangan tadqiqotlardir. F.Mayer, A.Shimmel, Yu.Paul, A.Kyugelgen³ va boshqalarning nemis tilidagi hamda L.Buvat, L.Massinon, X.Mason, T.Zarkon⁴ kabilarning fransuz tilida nashr

² Brown, John P. The Dervishes, or, Oriental spiritualism. – London: Trubner and CO, 1868. – P. 415; Nicholson, R.A. A Historical Enquiry concerning the Origin and Development of Sufism. // JRAS, 1906. – Pp. 303-348; Arberry, A.J. Mysticism. The Cambridge History of Islam. Vol-2B. Islamic Society and Civilization. Edited by P.M.Holt, Ann K.S.Lampton, Bernard Lewis. Cambridge University Press. 2008. – Pp. 604-631; Smith M. Rabi'a the Mystic and her Fellow-Saints in Islam. – Cambridge. 1928; Trimmingham, J.S. The Sufi Orders in Islam. Oxford, 1971; Тримингэм Дж.С. Суфийские ордены в исламе. Перевод с англ. А.А.Ставиской. – М.: Наука. 1989. – 328с.; Allworth, E.A. The Modern Uzbeks (from the Fourteenth Century to the Present. A cultural history) Hoover Institution. Press, 1995.; Shah, Idries. Tales of the dervishes. Teaching-stories of Sufi Masters over the past thousand years. Octagon Press, London, 1982.; Bodrogligeti, Andras J. E. The Impact of Ahmad Yasavi's Teaching on the cultural and political life of the turks of Central Asia. *Turk Dili Arashtirmalari yilligi*. Belleten, 1987, Turk Tarih Kurumu Basim Evi-Ankara,1992.; DeWeese, Devin A. "The Masha'ikh-i Turk and the Khojagon: Rethinking the Links Between the Yasavi and Naqshbandi Sufi Traditions" // *Journal of Islamic Studies*, 7:2 (1996). – Pp. 180-207.; DeWeese, Devin A. A Neglected Source on central Asian history: The 17th century Yasavi Hagiography. Manaqib al-Akhyar. Essays on Uzbek History, Culture, and Language. Edited by Bakhtiyar A. Nazarov and Denis Sinor with Devin DeWeese, Technical editor. Indiana University Research Institute for Inner Asian Studies. Bloomington, Indiana. Uralic and Altaic Series, 156 Bloomington: RIFIAS 1993; Melikoff, I. "Ahmad Yesevi and Turkic popular Islam". Archived 2006-12-25 at the Wayback Machine, EJOS, VI (2003), No. 8, 1-9, ISSN 0928-6802; Gross, Jo Ann. The Polemic of "official" and "unofficial" Islam: Sufism in Soviet Central Asia. 1999.; Carl W. Ernst. Eternal Garden: Mysticism, History, and Politics at a South Asian Sufi Center (1993); Карл В. Эрнст. Суфизм. – Пер. с англ. А.Горькавого. – М.: ФАИР-ИРЕСС, 2002. – 320 с.; Watkin R.O. Arthur John Arberry (1905-1969): A Critical Evaluation of an Orientalist. Doctoral thesis, University of Wales Trinity Saint David. 2020. Date of submission: 11th March 2021.; Bilqies, Shahida. Understanding the Concept of Islamic Sufism. Shah-i-Hamadan Institute of Islamic Studies. University of Kashmir, Srinagar-190006 Jammu and Kashmir, India. *Journal of Education & Social Policy*. Vol. 1 No. 1; June 2014. – Pp. 55-72/ – P.56.

³ Meier F. Meister und Schuler im Orden der Naqshbandiyya. Universitätsverlag C.Winter: Heidelberg. 1995. // Ushbu ishning ruscha tarjimasiga qarang: Суфизм в Центральной Азии (зарубежные исследования) – Санкт-Петербург, 2001. – С. 94-113; Schimmel A. Mystical Dimensions of Islam. Chapel Hill: University of North Carolina Press, 1975. – Pp. 176, 329, 364.

⁴ Massignon, Louis. La passion d'Al-Husayn-Ibn- Mansour Al-Hallaj: martyr mystique de l'Islam; Executé a Baghdad, le 26 mars 922.Étude d'Histoire Religieuse (Paris, Paul Geuthner, 1922).; Mason, Herbert. Seeking the Real in Mysticism. Parts; 1-2, Ne'matullahi Publication. Issue № 30-32, 2002; Zarcone T. Turkish Sufism in India: –

qilingan ishlari va rasmiy internet saytlari orqali qabul qilingan ishlar muammoning o'rganilganlik darajasini belgilaydi.

F.Ko'prulu, A.Go'lpinarli, K.Eraslan, M.A.Jo'shon, H.K.Yilmaz, A.Go'zal, U.Turar, N.Yilmaz, M.Uzun, M.Qara⁵ singari turk; A.Sigbatullina va A.Xismatullin⁶ kabi tatar; M.Jarmuhammad o'g'li, Z.Jandarbek kabi qozoq, shuningdek, boshqa ko'plab adabiyotshunoslarning tasavvuf adabiyoti va yassaviyshunoslikka oid tadqiqotlarida⁷ ham, qo'shimcha tadqiqotlarda ham Markaziy Osiyodagi tasavvuf tariqatiga oid mulohazalar aytilgan.

O'zbek tasavvufshunos olimlari A.Sa'diy, A.Fitrat, E.Rustamov, O.Usmon, N.Komilov, I.Haqqulov, H.Boltaboyev, S.Olimov, S.Rafiddinov, B.Bobojonov, E.Karimov, M.Ishmuhamedova, N.Hasanov, I.Mannopov, E.Qurbonova⁸ tomonidan tasavvuf nazariyasi, tariqatlari va yassaviyshunoslikka oid tadqiqotlar olib borilgan. Biroq bu tadqiqotlarning hech birida o'zbek va ingliz tasavvufshunos olimlarining ishlarini qiyosiy tahlil etish nazarda tutilmagan.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Mirzo Ulug'bek nomidagi O'zbekiston Milliy universiteti "O'zbek adabiyotshunosligi" kafedrasining "Badiiy matn va uning poetik tahlili" ilmiy ishlar rejasi doirasida hamda Qo'qon davlat pedagogika instituti "Fakultetlararo chet tili" va "Xorijiy til va adabiyoti (ingliz tili va adabiyoti)" kafedralaridagi "Tilshunoslikning dolzarb muammolari" kabi yo'nalish bo'yicha bajarilgan.

Tadqiqotning maqsadi tasavvuf ta'limoti, adabiyoti, Xoja Ahmad Yassaviy asarlari va tariqatining xorijiy tadqiqotchilar tomonidan o'rganilganlik darajasi, ularning tasavvufga, Yassaviy asarlari hamda Yassaviy maktabi shoirlarining ijodiga bo'lgan munosabatlarini ochib berishdan iborat.

The Case of the Yasawiyya. Confluence of Cultures. French Contributions to Indo-Persian Studies. Pp.82-92. Monohar. Centre for Human Sciences, New Delhi. Institut Francaes De Recherche EN Iran, Tehran, 1995.

⁵ Köprülü F. Türk edebiyatında ilk mutasavviflar. (7. Baski). Ankara, 1991.; Gölpınarlı A. (1953). After Mevlânâ Mevlevilik.; Gölpınarlı A. (1965). Yunus Emre, Risâlat al-Nushîyye and Divan.; Gölpınarlı A. (1969). *Sufism in 100 questions* (Vol. 14). Real Publisher; Yesevi, Ahmed, Divan-i Hikmet'ten Secmeler, Haz. Prof. Dr. Kemal Eraslan, K.B. yay., Ankara, 1983; Mevlana Safiyud'din. Neseb-name tercumesi. haz. Eraslan K. – İstanbul, 1996.; Жўъшон, М.А. Ислом, тасаввуф ва ахлоқ. Таржимон ва сўнгёз муаллифи С.Сайфуллоҳ. – Т.: Истиқлол, 2000. – 240 б.; Yilmaz, Dr. H.Kamil, Anadolu ve Balkanlarda Yesevi izleri, Ilm ve sanat, sayi 35-36, 1993. – S. 10-13.; Guzel A. Ahmed Yesevi'nin Fakr-name'si uzerine Bir Inceleme. 1. Baski: Ekim 2007, Kazim Karabekir Cad. Ali Kabakci Ishani No: 85/2 Iskitler – Ankara / TURKIYE. – S.334.

⁶ Сибгатуллина А.Т. "Тайны суфизма", Религ. суфийс. символы, образы и термины в тюрко-татар. поэзии. – Казань: Заман, 1998. – 367 с.; Хисматуллин А.А. Суфизм. Издательства: – Азбука-классика, Петербургское Востоковедение, 2008. – 192с.

⁷ Кожа Ахмет Ясауи. Диуани хикмет (Акыл китаби) Ред. М.Жармухамедули. – Алматы: Мураттас, 1993. – 260 с.; Жандарбеков З. Қўжа Ахмет Ясауи. Жибек йўли. – Almati, 1993. – № 1-2.–Б.17-19.

⁸ Саъдий А. Аҳмад Яссавий ким эди? // Инқилоб, 1922. – № 2; Фитрат А. Аҳмад Яссавий // Маориф ва ўқитғучи. – Т.:1927.–№ 6,7-8. –Б.29-35,39-44; Фитрат А. Яссавий мактаби шоирлари тўғрисида текширишлар // Маориф ва ўқитғучи. – Т.: 1928. – № 5-6.– Б.49-52.; Рустамов Э. Аҳмад Яссавий ҳикматларида тарих ва ҳаёт садоси // Ўзбек тили ва адабиёти. – Т.: 1972. – №4. – Б. 21-25.; – №5. – Б. 22-28.; Усмон О. Ваҳдат шаробин ичдим // Мулоқот, 1991. – №6.; Комилов Н. Аҳмад Яссавий // Гулхан, 1990. № 11; Ҳаққулов И. Навоий азиз билган // Ёшлик,1988. – № 4. – Б. 67-72.; Ислом тасаввуфи манбалари. (Тасаввуф назарияси ва тарихи) Илмий мажмуа. Тузувчи, сўзбоши ва изоҳлар муаллифи Филол. фан. док. проф. Ҳ.Болтабоев. – Т.: Ўқитувчи, 2005. – Б. 400.; Ишмухамедова М. "Девони хикмат"нинг қўлёзмалари: Филол. фан. ном... дисс.– Т., 1995; Маннопов И. Ўзбек мумтоз адабиётида хикматнавислик анъанаси ва тадрижи: Филол. фан. док... дисс. – Т. 2019.; Ҳасан Н. Яссавийликка доир манбалар ва "Девони хикмат" : Филол. фан. док... дисс. – Т., 2017.; Қурбонова Э. Яссавий ижодининг Туркияда ўрганилиши: Филол. фан. док... дисс. – Т., 2022.

Tadqiqotning vazifalari:

tasavvuf soʻzining kelib chiqishi, tasavvuf nazariyasi haqidagi talqinlar, tasavvuf tariqatlari va tasavvuf adabiyotining vujudga kelishi, ularning namoyandalari haqidagi qarashlar tavsifi, tasavvuf tariqatlarining tarqalishi haqidagi masalalarni ingliz va oʻzbek tillaridagi tadqiqotlar bilan muqoyasa qilish;

yassaviylik tariqatining vujudga kelishi va uning tarqalish davriga oid ingliz va oʻzbek tillaridagi tadqiqotlarni qiyosan tahlil qilish;

yassaviylik va naqshbandiylik oʻrtasidagi munosabatlarni amerikalik va oʻzbek olimlarining fikrlari orqali qiyosan tahlilga tortish;

Sharqiy Turkistondagi yassaviylik va naqshbandiylik tariqatlarining yangi tarmoqlari haqidagi masalalarni Fransiya va oʻzbek olimlarining tadqiqotlari orqali tahlil etish;

“Devoni hikmat” tarkibi, muallifligi, uning ilk manbalari haqidagi kuzatishlarni xorij va oʻzbek olimlarining hikmatlarga boʻlgan munosabatlarini qiyosan tahlil qilish;

Xoja Ahmad Yassaviy izdoshlari, jumladan, Sulaymon Boqirgʻoniy va “Boqirgʻon kitobi”ni ingliz va oʻzbek tilidagi tadqiqotlar asosida qiyosan oʻrganish.

Tadqiqotning obyekti sifatida xorijdagi tasavvuf taʼlimoti, tasavvuf adabiyoti va yassaviylik tariqatiga oid J.Braun, R.Nikolson, A.Arberri, J.Trimingem, E.Olvort, A.Shimmel, Devin de Uis, T.Zarkon, J.A.Gross, Sh.Bilqis kabi ingliz tilida tadqiqot olib borgan olimlar bilan bir qatorda oʻzbek va oʻzga tillarda ijod qilgan yassaviyshunoslarning tadqiqotlari ham belgilandi.

Tadqiqotning predmetini ingliz va oʻzbek tillarida olib borilgan tasavvufshunoslikka oid tadqiqotlar, tasavvuf soʻzining kelib chiqishi, tasavvuf adabiyotiga oid manbalar tahlili, Markaziy Osiyodagi tasavvuf tariqatlari: yassaviylik va naqshbandiylikning mushtarak jihatlari, jumladan, Yassaviy asarlari va izdoshlari asarlarining qiyosiy-tarixiy va qiyosiy-tipologik jihatlarini tadqiq etish tashkil qiladi.

Tadqiqotning usullari. Markaziy Osiyo tasavvuf tariqatlarining xorijda oʻrganilishi mavzusini tadqiq etishda qiyosiy-tarixiy va qiyosiy-tipologik metodlardan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

tasavvuf soʻzining kelib chiqishi 8 ta *safoa*, *ahli suffa*, *suff*, *sufa*, *safut ul-qafu*, *siyu sufiya*, *sufana* va *suf* kabi soʻzlarga bogʻlanganligi va tasavvuf soʻziga yot boʻlgan hinduiylik, buddaviylik va dastlabki vedantalarga oid qarashlar qiyosiy-tipologik jihatdan aniqlangan;

yassaviylik tariqatining vujudga kelishi, “Faqrnoma”dagi tariqatning 10 maqomi amerikalik olim E.Olvortning asari bilan qiyoslanib, asliyatdagi matnda kelgan “*vird-avrod*” (*oʻqiladigan duolarni*) *bajo kelturmak turur* maqomini tushirib ketganligi va asliyatdagi matndan uzoqlashish holati aniqlangan;

Sharqiy Turkistondagi Yassaviy va Naqshbandiy izdoshlariga doir tarixiy maʼlumotlar aniqlanib: *naqshbandiy-xafiylik*, *naqshbandiy-jahriylik*, *naqshbandiy-taqibiylik*, *naqshbandiy-mujaddidiylik* va *husayniylik* kabi yangi tariqat tarmoqlari fransuz olimi T.Zarkonning tadqiqotlari orqali ilk bor oʻzbek tasavvufshunosligiga olib kirilganligi isbotlangan;

“Devoni hikmat”ning mualliflik masalasi, Xoja Ahmad Yassaviy izdoshlari, jumladan, Sulaymon Boqirgʻoniy va “Boqirgʻon kitobi”ga boʻlgan munosabat ilk bor amerikalik olim Devin de Uising Boqirgʻoniy va oʻgʻli Hubbi Xoja hamda izdoshlarining hayoti bilan bogʻliq uch rivoyatdagi fikrlari bilan boyitilgan.

Tadqiqotning amaliy natijalari:

tasavvufshunoslik va yassaviyshunoslikka oid ingliz hamda oʻzbek tillarida olib borilgan tadqiqotlar qiyosiy-tarixiy jihatdan chogʻishtirilib, tadqiqot natijalariga doir ilmiy xulosa va takliflar ishlab chiqilgan.

“Devoni hikmat” va Yassaviy maktabi shoirlarining asarlarini qiyosiy tahlil qilishda qiyosiy-tarixiy va qiyosiy-tipologik metodlar qoʻllanilgan va tadqiqotda samarali foydalanilgan.

Tadqiqot natijalarining ishonchliligi muammolarning ilmiy tadqiqot va maqolalardan olingan metodlar, yondashuvlar va maʼlumotlardan foydalanishda, xorij va oʻzbek olimlarining tasavvufshunoslikka oid ilmiy-nazariy asarlarini qiyosiy-tarixiy va qiyosiy-tipologik metodlar vositasida tahlil qilinganligi hamda tadqiqot natijasidagi xulosa, takliflar amaliyotga tatbiq etilgani, tadqiqot natijalarining xorijiy va respublika jurnallarida eʼlon qilingan ilmiy maqolalar va tegishli tashkilotlardan olingan dalolatnomalar bilan asoslanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati chogʻishtirilayotgan tadqiqotlardan olingan tahlillar, yaʼni tasavvuf taʼlimoti, tasavvuf adabiyoti va yassaviylikning xorijda oʻrganilishining tahlil va talqinlari oʻzbek adabiyoti tarixi, adabiyot nazariyasi va qiyosiy adabiyotshunoslik sohalariga oid tadqiqot muammolarini yoritishda ilmiy-nazariy manba sifatida xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati olingan nazariy umumlashmalardan oʻzbek adabiyoti tarixi, adabiyot nazariyasi va qiyosiy adabiyotshunoslik kabi fanlarni oʻqitishda; shuningdek, koʻrsatilgan fanlar boʻyicha maʼruza kurslari, seminar mashgʻulotlarini ishlab chiqish hamda olib borish; yangi avlod oʻquv adabiyotlari – darslik va oʻquv qoʻllanmalarni tayyorlashda va ixtisoslik fanlarini oʻqitishda amaliy manba vazifasini oʻtashi bilan belgilanadi.

Tadqiqot natijalarining joriy qilinishi. Tasavvuf soʻzining kelib chiqishi va Markaziy Osiyo tariqatlarining xorijda oʻrganilishiga oid tadqiqotlar natijasida erishilgan nazariy kuzatishlar, metodik xulosa va amaliy tavsiyalar asosida:

tasavvuf soʻzining kelib chiqishi 8 ta safoa, ahli suffa, suff, sufa, safut ul-qafu, siyu sufiya, sufana va suf kabi soʻzlarga bogʻlanganligi va tasavvuf soʻziga doir ilmiy-nazariy qarashlar va xulosalardan OʻzFA QQB Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot instituti tomonidan bajarilgan FA-F1-G002 “Qoraqalpoq folklori va adabiyoti janrlarining nazariy masalalarini tatbiq etish” va FA-F1-G052 “Qoraqalpoq folklorshunosligi va adabiyotshunosligi tarixini tatbiq etish” mavzularidagi fundamental loyihalarni bajarish jarayonida foydalanilgan (Oʻzbekiston Fanlar akademiyasi Qoraqalpoq boʻlimining 2022-yil 21-apreldagi № 1701/96-son maʼlumotnomasi). Natijada tasavvuf soʻzining kelib chiqishi, tasavvuf tarixi va adabiyoti xorijiy tadqiqotlar tahlili doirasida yoritildi, yassaviylik va naqshbandiylik tariqatlari oʻrtasidagi farqli va mushtarak jihatlar xususidagi xorijiy olimlarning fikrlari tahlil qilindi;

yassaviylik tariqatining vujudga kelishi, “Faqrnoma”dagi tariqatning 10 maqomi amerikalik olim E.Olvortning asari bilan qiyoslanib, asliyatdagi matnda kelgan “*vird-avrod*” (*o‘qiladigan duolarni*) *bajo kelturmak turur* maqomini tushirib ketganligi va asliyatdagi matndan uzoqlashish holatiga oid materiallardan O‘zbekiston Milliy teleradiokompaniyasining “O‘zbekiston tarixi” telekanalida ko‘rsatuvlar ssenariylarini tayyorlashda keng foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston tarixi” telekanalining 2022-yil 19-apreldagi 06-31747-son ma’lumotnomasi). Natijada Sharqiy Turkiston va xorijiy adabiy manbalarning ilmiy muomalaga kiritilgani tufayli ko‘rsatuvlarning xalqaro miqyosi kengaygan;

“Devoni hikmat”, Xoja Ahmad Yassaviy izdoshlari, ularning o‘zaro aloqadorligiga, Sulaymon Boqirg‘oniy va “Boqirg‘on kitobi”ga oid materiallardan O‘zFA QQB Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot instituti tomonidan bajarilgan FA-F1-G002 “Qoraqalpoq folklori va adabiyoti janrlarining nazariy masalalarini tatbiq etish” va FA-F1-G052 “Qoraqalpoq folklorshunosligi va adabiyoshunosligi tarixini tatbiq etish” mavzularidagi fundamental loyihalarni bajarish jarayonida foydalanilgan (O‘zbekiston Fanlar akademiyasi Qoraqalpoq bo‘limining 2022-yil 21-apreldagi 1701/96-son ma’lumotnomasi). Natijada Ahmad Yassaviy va uning izdoshlari bilan bog‘liq muammoli masalalar xorijiy olimlarning fikrlari bilan qiyosan o‘rganilganligi ochib berilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari muallifning 12 ta ilmiy-amaliy anjumanda, jumladan, 4 ta xalqaro va 8 ta respublika miqyosidagi konferensiyadagi chiqishlarida aprobatsiyadan o‘tgan.

Tadqiqot natijalarining e‘lon qilinganligi. Dissertatsiya mavzusi bo‘yicha jami 31 ta ilmiy ish chop etilgan. Shulardan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 6 ta maqola, ulardan 2 tasi xorijiy jurnalda nashr ettirilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, 3 asosiy bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va ilovalardan iborat. Ishning umumiy hajmi 150 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning “**Kirish**” qismida tadqiqot mavzusining dolzarbligi va zarurati asoslangan, muammoning o‘rganilganlik darajasi yoritilgan, tadqiqotning maqsadi, vazifalari, obyekt va predmeti, ilmiy yangiligi, amaliy natijalari tavsiflangan: olingan natijalarning nazariy hamda amaliy ahamiyati ochib berilgan, tadqiqotning joriy qilinishi, natijalarning e‘lon qilinganligi, tuzilishi haqida ma’lumot berilgan.

Dissertatsiyaning birinchi bobi “**Tasavvuf ta’limoti, adabiyoti va tariqatlarga doir qarashlar tahlili**” deb nomlangan. Ushbu bobning birinchi fasli “*Tasavvuf nazariyasi haqidagi talqinlar (tasavvuf istilohi, paydo bo‘lish o‘rni va vaqti haqidagi masalalar)*”ga bag‘ishlangan bo‘lib, unda jahon va o‘zbek olimlari tomonidan tasavvuf ta’limotining kelib chiqishi, asl mohiyati ko‘plab ta’riflar va turli qarashlar orqali o‘z aksini topgan hamda ular qiyosan tahlilga tortilgan, shuningdek, tadqiq etilayotgan muammoga doir yondashuvlar bayon etilgan.

Tasavvuf ta'limoti faqatgina Sharq mamlakatlarida emas, balki jahonning ko'pgina olimlarining e'tiborini tortgan ilmiy muammolardan sanaladi. Shunday ekan, u haqda turlicha qarashlar mavjud. Jumladan, taniqli xorij olimlari J.Braun, R.Nikolson, L.Massignon, A.Arberri, F.Mayer, A.Shimmel va J.Trimingemlarning tasavvuf tushunchasini yoritib berishga qaratilgan tadqiqotlari fikrimizning dalilidir. Tasavvuf ta'limotining G'arbda o'rganilishi borasida ko'plab turkiyalik tasavvufshunoslar ham jo'yali fikrlar aytib o'tishgan⁹. Lekin G'arb olimlarining barchalari ham tasavvufni xolis o'rgangan, deymaymiz. "G'arbdagi tadqiqotlarning aksari muayyan bir g'oya-maqсад bilan, ba'zi xususlarni isbotlash uchungina olib borilganligi bugunga kelib ma'lum bo'lmoq-da", deydi, haqli ravishda, H.Komil Yilmaz¹⁰. M.Uzun esa: "Shuni afsus bilan ta'kidlash joizki, G'arbda islom tasavvufini o'rganishda nisbatan juda ko'p tadqiqotlar amalga oshirilgan. Bu mavzuda yozilgan maqola va asarlar to'plansa, 5-10 mingtacha chiqsa kerak..."¹¹, deydi.

XX asrning birinchi yarim yilligida ijob qilgan R.A.Nikolsonning "Tasavvufning kelib chiqishi va rivojlanishiga oid tarixiy tadqiqot" nomli yirik maqolasida tasavvuf ta'limotining kelib chiqishi 9 ta qarash orqali bayon etiladi. U tasavvufning kelib chiqishini, dastavval, islomga bog'laydi. Uning tarixini esa yunon falsafiy manbasiga tegishli, deb ta'kidlaydi. *Fano* ta'limotini buddistlarning nirvanasiga aloqador bo'lishi kerak, degan taxminlar keltiradi. Shuningdek, u qator sharq mutasavviflarining tasavvufga bo'lgan fikr va ta'riflaridan 78 tasini maqolasining so'ngida ilova qilgan¹². O'tgan asrning o'rtalarida yashab ijob etgan A.Arberri "Mistitsizm" asarida tasavvuf so'zining ma'nosiga izoh berar ekan, uni "qattiq jun mato", ya'ni "suf"dan kelib chiqqan deb, o'sha kiyimni kiyganlarni esa bu dunyodan ixtiyoriy ravishda voz kechganlar sirasiga kirishini aytadi¹³. A.Arberriining "Mistitsizm" asarida ham, J.Trimingemning "Islom tasavvufi tariqatlari" asarida ham faqatgina eng ko'p isbotlangan va to'g'ri, deb baholangani – "suf"ning "qattiq jun mato" ma'nosini berishidir. O'zbek ulamolari va tasavvufshunoslari ham "qattiq jun mato" birikmasi haqiqatga eng yaqini, deb hisoblashadi.

Shuningdek, yana bir inglizcha manbada, Kashmirdagi Shohi-Hamadon islomshunoslik instituti doktori Shohida Bilqisning ta'kidlashicha, sufiy so'zining etimologiyasi 8 xil ko'rinishda tahlil qilingan¹⁴. Shohida Bilqis ham so'nggi

⁹ Qarang: Xasan H. Туркияда яссавийшунослик. (Кул Хожа Аҳмад Яссавийнинг ҳаёти, ижоди ва тариқати мавзусида турк яссавийшунослари билан ўтказилган суҳбатлар тўплами). – Т.: 1999. – Б. 19, 20, 26, 37, 38, 44, 51.

¹⁰ O'sha asar: – Б.19-20.

¹¹ O'sha asar: – Б. 37-38.

¹² Nicholson R.A. "A Historical Enquiry concerning the Origin and Development of Sufism", in JRAS, 1906. – P. 303-348.

¹³ Arberry A.J. Mysticism. The Cambridge History of Islam. Vol-2B. Islamic Society and Civilization. Edited by P.M.Holt, Ann K.S.Lampton, Bernard Lewis. Cambridge University Press. 2008. – P. 604-631.; A.J.Arberry, Sufism London, 1950. – P. 34-35.; L.Massignon. Essai sur les origines du lexique technique de la mystique musulmane. – Paris, 1922. – P.131. Tasavvufning "Suf" so'ziga bog'liqligi va unga ta'rif berilgan ishga qarang: Meier F. Meister und Schuler im Orden der Naqshbandiyya. Universitätsverlag C.Winter: Heidelberg, 1995. || Ushbu ishning ruscha tarjimasiga qarang: Учитель и ученик в ордена Накшбандийа. Суфизм в Центральной Азии (зарубежные исследования) – Санкт-Петербург, 2001. – Б. 97.

¹⁴ Bilqies Sh. Understanding the Concept of Islamic Sufism. Shah-i-Hamadan Institute of Islamic Studies. University of Kashmir, Srinagar-190006 Jammu and Kashmir, India. Journal of Education & Social Policy. Vol. 1 № 1; June, 2014. – P. 55-72/ – P.56.

– 8-raqamda sufiy soʻzining “suf – jun” maʼno kasb etishini koʻrsatmoqda. Quyida tasavvuf soʻzining kelib chiqishiga doir qiyosiy tahlil rasmi keltirilgan:

1-rasm

“Sufiy”, “Tasavvuf” soʻzining turlicha talqinlari qiyosiy tahlili

№	Najmiddin Komilov talqinida	Shayx Muhammadsodiq Muhammadyusuf talqinida	Shohida Bilqis talqinida (ingliz tilidagi manba)	Uch tadqiqotdagi oʻxshashliklar va farqlar
1.	Saf	Ahli suffa	Safoa	<p>N.Komilovda 7 ta taʼrif boʻlsa, Shayx Muhammadsodiq Muhammadyusufda 5 ta, Shohida Bilqisda esa jami 8 ta taʼrif mavjud.</p> <p>Har uchchala muallif tasavvufni “suvf yoki suf” soʻzini jun mato soʻziga bogʻlab xulosalaydi. Yaʼni bu soʻz eng yaqin turgan taʼrifligiga ittifoq qilingan.</p> <p>Oʻzga barcha taʼriflar ehtimoliy maʼno kasb etadi, nazarimizda.</p>
2.	Suffa – ashobi suffa	Saf	Ahli Suffa	
3.	Safo	Sufa ibn Udd ibn Tlobixa (oʻta koʻp ibodat qiladigan odam boʻlgan)	Suff	
4.	Sufuh	Safo	Sufa	
5.	Sof	Suvf-jun mato	Safutu-l-qafo	
6.	Yunoncha “suf”, yaʼni faylasuf soʻzining oxiri.		Siyu sufiya	
7.	Suf – jun va jundan toʻqilgan mato. Agar “suf” soʻzidan soʻfiy yasalgan boʻlsa, oʻz navbatida, “sufiy”dan “tasavvuf”, “mustasuf”, “muttasuf”, “mutasavvif” soʻzlari hosil boʻlgan, deydi N.Komilov ¹⁵ .		Sufana	
8.			Suf – jun degan maʼnoni anglatadi.	

Tasavvuf zamon va makon jihatidan teran va keng miqyosga ega. Shuning uchun tasavvufni muayyan hududlardagi koʻrinishiga asoslanib tugal maʼnoda taʼriflash mumkin emas. Tasavvuf taʼlimotining tarixiga doir turli fikrlar koʻplab Gʻarb va Sharq olimlari tomonidan bildirilgan. Nemis olimi F.A.Toluk 1821-yil Yevropada ilk bor tasavvuf haqida lotin tilida nashr qilingan “Tasavvuf yoki forslarning panteistik teosofiyasi” tadqiqotida tasavvufni (sufiylikni) “kohinlar

¹⁵ Комилов Н. Тасаввуф. – Т.: “Movarounnahr” – “Oʻzbekiston”, 2009. – Б.11.

avlodi”dan kelib chiqqan, deb yozadi. Keyinroq tasavvuf islomga bog‘liq ta’limot ekanligiga amin bo‘ladi¹⁶. Shuningdek, qator xorij olimlari tasavvuf ta’limotiga turli yot fikrlar bilan chiqishgan.

Bobning ikkinchi fasli *“Tasavvuf tariqatlari va adabiyotining vujudga kelishi hamda ularning namoyandalari haqidagi qarashlar tavsifi”* deb nomlanadi. Ushbu faslda tasavvuf ta’limotining boshlanish davri va ilk tasavvuf namoyandalari haqida ham so‘z yuritiladi.

Fiqh, tafsir, kalom va boshqa zohiriy ilmlar kabi tasavvuf ilmi ham hijriy II va III asrlar (mil. 8-9 asrlar)da paydo bo‘lgan. J.Trimingem *“Islom tasavvufi tariqatlari”* asarida tasavvuf mafkurasi va amaliyoti keng tarqalgan asosiy mamlakatlar sifatida Iroq, Xuroson va Mag‘ribni ko‘rsatgani holda, uning turli ko‘rinishlari Hindiston va Markaziy Osiyoda taraqqiy etganligini aytadi. A.Arberri *“Mistitsizm”* deb nomlangan yirik tadqiqotida esa o‘nlab ilk tasavvuf namoyandalarining hayoti haqida qisqacha to‘xtaladi. J.Trimingem esa Robiya Adaviyani eng mashhur sufiy ayollardan ekanligini ta’kidlab¹⁷, bir qator ayol sufiylarni keltirib o‘tadi. Robiya Adaviyani Mavlono Jaloliddin Rumiy o‘zining *“Masnaviy”*¹⁸sida, Farididdin Attor esa *“Ilohiynoma”*¹⁹sida tilga olgan. Germaniyalik mashhur islomshunos olim A.Shimmel *“Jonon mening jonimda (Islom olamida so‘fiy ayollar siymosi)”* asarida ko‘pgina karomatlarga ega bo‘lgan Robiyani va o‘nlab sufiy ayollarni nomma-nom, karomatlari bilan keltiradi²⁰. Boburiy shahzoda Shoh Jahon o‘g‘illaridan biri Avrangzebning ikki qizi ham sufiylikka moyillik ko‘rsatganlarini aytib o‘tadi.

Tasavvufning islom adabiyotiga qo‘shgan eng katta hissasi she‘riyatdir. Tasavvufiy-didaktik she‘rlar (masnaviylar) o‘quvchini birdamlik va muhabbat muammolarini tashbeh hamda masallar orqali ifodalash uchun yozilgan. Sanoiyning (1131-yilda vafot etgan) *“Hadiqat al-haqiqah va shariat at-Tariqah”* asaridan so‘ng Attorning *“Mantiq ut-tayr”* asari paydo bo‘ldi. Attordan ilhomlangan A.Navoiy esa *“Lison ut-tayr”* asarini yozdi. Bu asarlar shoirlarni asrlar davomida tasavvufiy g‘oyalar va obrazlar bilan ta‘minlab kelgan manbalardir.

Bobning uchinchi fasli *“Tasavvuf tariqatlarining tarqalishi borasidagi talqinlar”* deb nomlanadi. Ushbu faslda tasavvuf ta’limotining boshlanish davri va ilk tasavvuf namoyandalari haqida so‘z yuritiladi. J.Trimingem tasavvuf tariqatlarini hududlarga bo‘lib tadqiq qilgan: birinchisi Iroq, ikkinchisi, Misr va Mag‘rib va uchinchisi, Eron, turkiy davlatlar hamda Hindiston hududlaridir.

¹⁶ Tholuck F.A. *Sufismus sive Theosophia Persarum pantheistica*. Berolini, 1821. (Tasavvuf ёки форсларнинг пантеистик теософияси.) Qo‘shimcha ma’lumot uchun qarang: Суфизм / Карл В. Эрнст. – Пер. с англ. А. Горькавого. – М.: ФАИР-ПРЕСС, 2002. – 320с.: – С. 14

¹⁷ J.Trimingem ushbu ma’lumotni M.Smith (Смис)ning *“Rabi’a”* asaridan olgan. Bu haqda qaralsin: Smith M. *Rabi’a the Mystic and her Fellow-Saints in Islam*. Cambridge, 1928.; Бертельс Е.Э. Суфизм и суфийская литература. – М.: Наука, 1965. Ushbu asarda Robiya Adaviya haqida qarang: Ст. 17, 18, 32, 35, 38, 45, 59, 263*, 267, 271*, 468; Arberry A.J. *Sufism. An Account of the Mystics of Islam*. L., 1950. (Transferred to Digital Printing 2008 © 1950 Routledge) Ushbu asarda Robiya Adaviya haqida qarang: – Pp. 42-43, 61.

¹⁸ Румий Ж. Маснавий. IV. 1518.

¹⁹ Attor Ф. Илохийнома. Насрий таржима, талқин, тафсир. Амалга оширувчи: Комилов Н. – Т.: “Ёзувчи”, 1994.

²⁰ Шimmel А. Жонон менинг жонимда (Ислом оламида сўфий аёллар сиймоси). – Б. 47-63.

Tadqiqotimizning markaziy o'rganilish obyektlari bu – uchinchi o'rinda turgan hududlardir. Unda *Eron, turkiy qavmlar va Hindiston hududlarida* tarqalgan tasavvuf tariqatlari va turli qarashlar aksini topgan. U, asosan, kubroviylik, yassaviylik, mavlaviylik, xojagon-naqshbandiylik, chishtiylk va Hind o'lkasidagi suhravardiylik tariqatlariga batafsilroq to'xtalgan. Markaziy Osiyoda tasavvuf ta'limotining kirib kelishiga sababchi bo'lgan zotlardan biri bu – Abu Yaqub Yusuf Hamadoniy Buzanjirdiydir (1049-1140). Yusuf Hamadoniy sabab ushbu o'lkada asosiy tariqatlar – *kubroviylik, yassaviylik va naqshbandiylik* vujudga kelgan.

Dissertatsiyaning ikkinchi bobi **“Markaziy Osiyo tasavvuf tariqatlari va yassaviylikka oid masalalar”** deb nomlangan. Ushbu bobning birinchi fasli *“Yassaviylik tariqatining vujudga kelishi va uning tarqalish davriga munosabat masalasi”*ga bag'ishlangan bo'lib, unda jahon va o'zbek olimlari tomonidan Xoja Ahmad Yassaviy hayoti va yassaviylik tariqatining kelib chiqishi haqida turli qarashlar qiyosan tahlilga tortilgan.

Xoja Ahmad Yassaviy hayoti, ijod yo'li, tariqati va izdoshlari haqidagi ba'zi fikrlar hamon yechimini topmagan. Ingliz olimi J.Trimingemning “Islom tasavvufi tariqatlari” asari Yassaviy va uning ustozlari haqida hamda tariqatining yoyilishiga doir ma'lumotlar beradi. U turkiy xalqlar ichida vujudga kelgan va faoliyat olib borgan bir qancha tariqatlar sirasiga yassaviylikni ham qo'shib o'tgan. Xoja Ahmad Yassaviyning tavallud topgan yili va necha yoshda vafot etganligi bugungi ilm ahliga noma'lumligicha qolmoqda. Ushbu faslda Yassaviyning tavalludi bilan bog'liq bahsli fikrlar qiyosan tahlilga tortilgan. Yassaviylikdagi “to'rt eshik-qirq maqom” tushunchalari borasida amerikalik olim E.Olvort tadqiqot olib borgan, u “Zamonaviy o'zbeklar” asarida yassaviylik tariqatining 10 maqomini keltirib o'tadi²¹. Quyidagi rasmda ushbu masala qiyosiy tahlil qilingan:

2-rasm

“Faqrnoma” dagi “to'rt eshik-qirq maqom” tushunchalarining E.Olvort tadqiqoti bilan qiyosiy tahlili

№	Yassaviylik tariqatidagi 10 maqomga E.Olvortning munosabati	“Faqrnoma”da yassaviylik tariqatidagi 10 maqom quyidagicha keladi:	Asliyat va E.Olvort sharhidagi o'xshashliklar hamda farqlar
1.	Repentance	avval – tavba turur	Asliyatga tushadi
2.	Giving the hand to a pir or preceptor	ikkinchi – pirga qo'l bermak turur	Asliyatga tushadi
3.	Fearing God	uchinchi – xavf va rajo (umid) turur, ya'ni Haq Taoloning g'azabindin qo'rqub, rahmatidan umidvor bo'lmoq turur	Inglizchasida Allohdan qo'rqish deb keladi, lekin asliyatdan farq qiladi. Inglizchasida rajo (umid) 4-maqomga tushib qolgan.

²¹ Allworth E.A. The Modern Uzbeks (from the Fourteenth Century to the Present. A cultural history) Hoover Ins-n Press, 1995. – P.72.

4.	Hoping for God's grace	to'rtinchi – vird-avrod (o'qiladigan duolarni) bajo kelturmak turur	<i>E.Olvort asliyatdagi matnda kelgan "vird- avrod"ni negadir tushirib ketgan.</i>
5.	Renouncing delights and desires of the flesh	beshtinchi – lazzat va shahovatni tark qilmoq turur	Inglizcha matnda <i>nafs</i> va <i>nafs istaklaridan</i> <i>voz kechish</i> deyilmoqda. Umuman olganda asliyatga yaqin.
6.	Performing service for the master	oltinchi – pirni xizmatida bo'lmoq turur	Asliyatga tushadi
7.	Conversing by the permission of the master	yettinchi – pirni ijozati bilan so'zlamok turur	Asliyatga tushadi
8.	Listening to the master's teachings	sakkizinchi – nasihat eshitmak turur	Asliyatga tushadi
9.	Embracing asceticism	to'qqizinchi – tajrid (ajralish) bo'lmoq turur	Asliyatga tushadi
10.	Adopting hermetic life	o'ninchi – tafrid (yolg'iz bo'lish) bo'lmoq turur ²²	Asliyatga tushadi

Ushbu faslda yassaviylikning tarqalishiga doir masalalar ham o'rin olgan bo'lib, J.Trimingemning yassaviylik tariqatining yoyilishiga doir fikrlari muhim ahamiyat kasb etgan²³.

Bobning ikkinchi fasli *“Yassaviylik va naqshbandiylik o'rtasidagi munosabatlar tahlili”*ga bag'ishlangan bo'lib, unda yassaviylik va naqshbandiylik tariqatlarining o'zaro aloqadorligi haqidagi qarashlar qiyosan tahlilga tortilgan.

Ushbu faslda amerikalik olim Devin de Uisning yassaviylik va naqshbandiylik o'rtasidagi ilmiy-amaliy aloqalarga, murshid-murid munosabatlariga, tariqat vakillari o'rtasidagi raqobatchilikka, zikr tushish jarayonidagi holatlar haqidagi qarashlari o'z aksini topgan.

Yassaviylik va naqshbandiylik o'rtasidagi shajaraviy aloqadorlikni oydinlashtirish uchun Devin de Uisning “Markaziy Osiyo tarixida e'tibordan chetda qolgan bir manba: XVII asrda Yassaviy shajarasi, “Manoqib ul-ahyor” maqolasiga e'tibor qaratamiz. Ushbu asar yassaviylik va naqshbandiylik o'rtasidagi shajaraviy aloqaga doir ma'lumotlar berish bilan birga, naqshbandiylikning hukmron tariqatga aylanishi jarayonini ochib beradi. Devin de Uisning ushbu tadqiqotidan maqsad, XVI-XVII asr boshlaridagi Hindiston bilan Markaziy Osiyo o'rtasidagi aloqalar tarixiga qaratilgan *“Manoqib ul-ahyor”*ga ilmiy jamoatchilik e'tiborini tortish edi. Asarda XVI asrda Markaziy Osiyoda diniy hududning kengayishi, naqshbandiylik g'oyalarining o'sib borishi o'z aksini topadi va yassaviylik qonuniyatlari keng ko'lamda ochib beriladi.

²² Ахмад Яссавий. Девони Ҳикмат. Маҳмуд Ҳасаний. – Т.: Ф.Ғулом, 1992. – Б.12.

²³ The Encyclopaedia of Islam. Volume I. A-B. Leiden E.J.Brill. – London: Luzac & Co, 1960. Vol. I. A-B.

Shuningdek, ushbu faslda zikr tushish haqidagi mulohazalar ham bor bo‘lib, jahriy zikrning yassaviylikda saqlanib qolishi ulug‘ pir Xoja Yusuf Hamadoniyning dastlabki talabi ekanligidan dalolatdir. Bundan shu ma‘lum bo‘ladiki, jahriy zikr keskin qoralanmagan va uning muridlar tomonidan amalga oshirilishi ixtiyoriy (vaziyat, sharoitga qarab) bo‘lgan.

Bobning uchinchi fasli “*Xorijdagi yassaviylik va naqshbandiylik tariqatlarining yangi tarmoqlari haqida mulohazalar*”ga bag‘ishlangan bo‘lib, unda Farg‘ona vodiysidan borib qolgan yassaviylik tariqati shayxlari va yassaviylikning yangi tarmoqlari haqidagi qarashlar qiyosan tahlilga tortilgan.

Xitoy davlatining tarkibiga kiruvchi Sharqiy Turkiston – Shinjondagi Farg‘onadan borib qolgan *naqshbandiy-xafiylik* va *naqshbandiy-jahriylik* sufiy tarmoqlarining XX asr dastlabki yillaridagi faoliyatlari borasidagi qimmatli fikrlar ushbu fasldan o‘rin olgan. Bu haqda J.Flecher, T.Zarkon, A.Papas va J.R.Lii kabi ko‘plab xorijiy tasavvufshunoslar o‘z fikr va mulohazalarini bildirganlar.

Fransuz olimi T.Zarkon Shinjon (Sharqiy Turkiston)da mavjud bo‘lgan *jahriylik*, *naqshbandiylik*, *chishtiylik*, *qalandariylik* va boshqa tariqatlarni to‘liq o‘rganib chiqish qiyin ekanini aytib o‘tadi²⁴. 1911-yildan beri Shinjon sufiylari orasida yuqori lavozimlarni egallab kelayotgan kishilar farg‘onalik sufiylar va ularning izdoshlari ekanliklari diqqatga sazovordir. Faqatgina *naqshbandiy-xafiylik* va *naqshbandiy-jahriylik* jamoalariga tegishli bo‘lgan bu farg‘onalik shayxlar, dastlab Janubiy Shinjonda va keyinchalik butun Shinjon yerlarida xonaqohlar tashkil etdilar va muridlar yetishtirdilar. Ushbu tarmoqlar (ya‘ni sufiylarga tegishli joylar) bugun ham mavjud bo‘lib, ularning vakillari Qashqar, Yorkent, Xo‘tan va Urumchida faoliyat olib bormoqdalar. Fransuz tasavvufshunosi T.Zarkon tadqiqoti tahlil qilinganida: *naqshbandiy-xafiylik*, *naqshbandiy-jahriylik*, *naqshbandiy taqibiyylik* va *naqshbandiy-mujaddidiyylik* va (ushbu tariqatdan ajrab chiqqan) *husayniyylik*²⁵ kabi yangi tasavvuf tarmoqlari o‘zbek tasavvufshunosligiga ma‘lum qilindi. Sharqiy Turkistonda sufiy shayxlar nafaqat shariatga asoslangan amirliklarda siyosatchi, balki konstitutsion respublikalarda ham faoliyat ko‘rsatganlar. O‘sha davrlarda Sharqiy Turkiston Respublikasining 1-Prezidenti bo‘lgan (1944-yil 12-noyabrdan – 1946-yil 16-iyungacha), sufiylikka aloqasi bor alloma Marshal Alixon To‘ra Sog‘uniy²⁶ (1884-yil 21-mart – 1976-yil 28-fevral) ham fikrimizning ayni dalilidir.

Dissertatsiyaning uchinchi bobi “**Xoja Ahmad Yassaviy va izdoshlari asarlari tahlili**” deb nomlangan. Ushbu bobning birinchi fasli “*Devoni hikmat*”

²⁴ Zarccone Th., “Political Sufism and the Emirate of Kashgaria (End of the 19th century)”. The Role of the Ambassador Ya‘qub Khan Tora, dans muslim culture in Russia and Central Asia from the 18th 20th centuries vol. 2; Inter-regional and Inter-ethnic Relations (eds: A. Von Kukelgen, M. Kemper, A. J. Frank), Klaus Schwarz Verlag. – Berlin, 1998. P. 153-165.

²⁵ Ostonqulov I. Traditions orales et Literature chez les Qadiri de la vallee du Fergana aux XIXe-XXe siecles, Journal of Histori of Sufism, (eds. Buehler A., Isin E., Zarccone Th.), Simurg Press, 1-1999 (forthcoming).; Anke von Kukelgen. Die Enfaltung der Naqshbandiya Mujaddiya in Mitteren Transoxianen vom 18. bis zum Beginn des 19. Jahrhunderts: ein stuk Detektivarbeit, Muslim culture in Russia and Central Asia from the 18th to the Early 20th Centuries, eds. A. Von Kukelgen, Kemper M., Frank A.J., Klaus Verlag. – Berlin, 1998.

²⁶ Alixon To‘ra Sog‘uniy haqida qarang: https://en.wikipedia.org/wiki/Elihan_Tore

tarkibi, muallifligi va ilk manbalari haqida kuzatishlar” bo‘lib, unda Xoja Ahmad Yassaviyga nisbat berilgan “Devoni hikmat”ning eng qadimiy manbalari jahon va o‘zbek olimlarining munosabatlari orqali tahlilga tortilgan.

Xoja Ahmad Yassaviyga nisbat berib kelinayotgan “Devoni hikmat” asrlardan beri xalq ardog‘ida bo‘lib, uning dovrug‘i ko‘plab islom va o‘zga davlatlarda ham ma‘lum va mashhurdir. She‘rlarni o‘z ichiga olgan majmua “Devoni hikmat” deb atalishi XVI asrdan so‘ng qo‘llanilganligi ilmiy adabiyotlarda qayd qilingan. “Devoni hikmat” islom dini asoslaridan bahs etuvchi, shariatning ahkomi va ahli sunnatning aqidalaridan boxabar etuvchi, tasavvuf sirlari va tariqatning odob-u arkoni yoritilgan qomusiy xarakterdagi bir asardir. Unda ilohiy ishq g‘oyasi va didaktik mazmun yo‘nalishi yetakchilik qiladi.

“Devoni hikmat” turkiy tilning “xoqoniya” lahjasida yozilgan bo‘lib, Yusuf Xos Hojib “Qutadg‘u bilik” asarida ushbu lahjani qo‘llagan. Nemis olimi T.Menzel ham hikmatlarning tili haqida so‘z aytib, ularning “Qutadg‘u bilik” va O‘rxun yozuvlari tili bilan bevosita bog‘liq ekanini qayd qiladi²⁷. Asarning xalqona til va ravon uslubda bitilgani uning ta‘sir doirasini kengaytirgan. “Devoni hikmat” mazmunan pand nasihatni ifoda etsa-da, Yassaviyning yoshligidan to‘y ostiga kirishi va undan keyingi kechirgan kunlari haqida bayon qiladi. Bu asarni biz islomiy ruh bilan sug‘orilgan avtobiografik asar, desak xato bo‘lmas kerak. “Devoni hikmat”dan o‘rin olgan hikmatlar chig‘atoy she‘riy adabiyotiga yaqin bo‘lib, ikki-to‘rt banddan o‘ttiz bandgacha bo‘lgan she‘rlardan tashkil topgan.

Xoja Ahmad Yassaviyning hikmatlari bilan bir qatorda o‘g‘itlari ham bor. Chunki u murshid sifatida muridiga, ota sifatida farzandiga pand-nasihat bergandir. Uning o‘g‘itlari ham bir dunyo hikmatga boy bo‘lib, insonga chuqur ma‘naviy ozuqa beradi.

Taniqli turk professori Ismoil Yoqit “Xoja Ahmad Yassaviy va uning turk tafakkur tarixidagi o‘rni” maqolasining so‘nggida Yassaviyning o‘g‘itlarini keltirib o‘tadi²⁸. Lekin ayni keltirilgan o‘g‘itlarning qayerdan olinganligiga ishora berilmaydi. Shunday bo‘lsa-da, biz ularni tadqiqotimizda, baholi qudrat, tahlil qilishga harakat qilganmiz.

“Devoni hikmat”ning mualliflik masalasi haligacha o‘z yechimini topgani yo‘q. Bu asarning eng qadimgi nusxasi hanuz mavjud emas. Uning muridlari ustozlarining nasihatlarini avloddan avlodga yetkazib, hikmatlardagi shakl va ma‘noni saqlab qolishga uringanlar²⁹. “Devoni hikmat” nusxalarining eng qadimiysi XVII asrdan keyinga oiddir. F.Ko‘pruli Vomiq Poshsho kutubxonasidagi 148 varaqlik, chiroyli yozuvda bitilgan “Devoni hikmat”ni “eng

²⁷ Menzel Th. Das Bektaschi-Kloster Sejjid-i Ghasi. Mitteilungen der Seminars für Orientalische Sprachen, Jahrgang XXVIII. – Abt. 2. – Berlin, 1925. – S.93; Гордлевский В.А. Избр.соч. – Т. 1. – ИВЛ. – М., 1960. – С. 205.; Ҳасанов Н. Яссавийликка доир манбалар ва “Девони ҳикмат”: Филол. фан. док... дисс. автореф. – Т., 2017. – Б.28.

²⁸ Ёқит, Исмоил. Хожа Аҳмад Яссавий ва унинг турк тафаккур тарихидаги ўрни. / Аҳмад Яссавий: ҳаёти, ижоди, анъаналари. Тўпловчи ва нашрга тайёрловчилар И.Ҳаққул, Н.Ҳасан, А.Бектош. -Т.: Ўзбекистон Ёзувчилар уюшмаси. Адабиёт жамғармаси нашриёти, 2001. – Б. 37-49.

²⁹ Дмитриева Л.В. Описание тюркских рукописей института востоковедения III. Поэзия и комментарии к поэтическим сочинениям, поэтика. – Москва: Издательство “Наука” главная редакция восточной литературы, 1980. – 262 с. – С. 17-18.

eski” (1693-1694-yillarga tegishli, katalog nomeri №1039) nusxa deb misol qilib o’tsa³⁰, manbashunos, f.f.d. A.Erkinov Berlin Davlat kutubxonasida saqlanayotgan “Devoni hikmat”ning 1699-yildagi nusxasini qadimgi nusxalar sirasiga kiritadi³¹. Har ikki nusxa ham XVII asr oxiriga tegishlidir. Amerikalik yassaviyshunos Devin de Uisning fikricha, turkiyshunoslar Yassaviy an’anasini, odatda, “Devoni hikmat”ni o’rganishga deyarli e’tibor bermasdan tadqiq qilishgan³². U “Turk adabiyotida ilk mutasavviflar” asarini eskirib qolgan manba sifatida ham bayon etadi. Uning aytishicha, F.Ko’pruluning o’zi ham Yassaviyga oid ba’zi fikrlarni, keyinchalik rad etgan. Olim yuqoridagi asarga tanqidiy yondashar ekan, F.Ko’prulining yetarli manbalar bilan tanishib chiqmaganligiga ishora qiladi. Tarix fanlari doktori E.Karimov ham xorij olimi fikrining tasdig’i sifatida, o’zining yassaviylikka oid asarida F.Ko’prulu foydalanmagan qator manbalarni qayd etadi³³.

Shuningdek, ushbu faslda Devin de Uis tomonidan “Devoni hikmat”ning dunyodagi bir necha nashrlari ko’rsatib o’tilgani aytiladi. Xorij olimlarining ayrimlari “Devoni hikmat”ning Yassaviyga oidligini inkor qilsalar, ba’zilari keskin fikr aytmaydi. Bugun dunyo yassaviyshunoslarining oldida turgan katta masalalar – “Devoni hikmat”ning asl (qadimiy) matnini topish, uning muallifini ilmiy jihatdan aniqlash va shu kabi ko’plab masalalarga oydinlik kiritishdan iborat.

Bobning ikkinchi fasli “*Xoja Ahmad Yassaviy izdoshlari va ularning asarlariga munosabat*” bo’lib, unda Xoja Ahmad Yassaviyning izdoshlari va ularning tariqatdagi faoliyatlari jahon hamda o’zbek yassaviyshunoslarining fikrlari orqali qiyosan tahlilga tortilgan.

“Devoni hikmat” Yassaviyning muridlari tomonidan o’zlashtirilib, hatto ularni ham hikmatlar yozishga undadi. Xorij manbalarida ham Yassaviy izdoshlari shajara shaklida ko’rsatilganligining guvohi bo’linadi³⁴.

Xoja Ahmad Yassaviyning XIV-XVI asrlarda yashab, ijod etgan izdoshlaridan biri, Shayx Xudoydod, o’z davrining ko’zga ko’ringan valiyalaridan biri edi. Devin de Uis o’zining bir yirik tadqiqotida Olim Shayxning “Lamahot” asarini o’rganish mobaynida Shayx Xudoydod haqida to’xtaladi³⁵. Uning

³⁰ Köprülü M.F. Turk Edebiyatında İlk Mutasavviflar. – (7. Baski). – Ankara, 1991. – S.121

³¹ Erkinov A. Die Eigenschaften der Bücher volkstümlicher Verbretung. Der Beispiel des *Diwan-i Hikmat* des Ahmad Yasavi, in *Manuscripta Orientalia* // International Journal for Oriental Manuscript Research. – P. 48-51, Vol. 9., No. 3., September, 2003. THESA St. Petersburg.

³² Devin DeWeese. The Masha’ikh-i Turk and th Khojagon: Rethinking the Links Between the Yasavi and Naqshbandi Sufi Traditions // Journal of Islamic Studies, 7:2 (1996). – P. 180-207.

³³ Каримов Э.Э. Йасавийа и ходжагон-накшбандийа: история действительная и вымышленная. – Т.: Ўзбекистон, 2000. – С. 71.

³⁴ Тримингэм Дж.С. Суфийские ордены в исламе. Перевод с англ. А.А.Стависской, под редакцией и с предисловием О.Ф.Акимускина. – М., 1989. – С. 58.; DeWeese, Devin A. The Yasavi Order Persian Hagiography in Seventeens-Century Central Asia. The Heritage of Sufism. Vol III. Late Classical Persianale Sufism (1501-1750). The Safavid & Tughal Period. Ed. by Leonard Lervisohn & David Morgan. One World. – Oxford. – P. 396.

³⁵ DeWeese, Devin A. The Yasavi Order Persian Hagiography in Seventeenth-Century Central Asia. Alim Shaykh of Aliyabad and his Lanahat min nafahat al-quds. P. 389-414. The Heritage of Sufism. Vol III. Late Classical Persianale Sufism (1501-1750) The Safavid & Tughal Period. Ed. by Leonard Lervisohn & David Morgan. One World. Oxford. (MS St Petersburg Branch of the Institute Oriental Studies of the Russian Academy of Sciences(hereafter “POIVRAN”), – C. 1563, fos. 45b-120a, in Persidskie i tadjhiskie rukopisi Instituta narodov Azii AN SSSR (Kratkie alfavitnie katalog), ed. O.F. Akimushkin, V.V.Kushev, et al. – M.: Nauka, 1964.

ta'kidlashicha, "Lamahot"ning chorak qismi to'raligicha Shayx Xudoydodga bag'ishlangan. Shuningdek, ushbu maqolada Xoja Ahmad Yassaviyning Olim Shayxgacha bo'lgan silsilasi keltirilgan.

Xoja Ahmad Yassaviyning hayoti, ta'limoti, hikmatlari, tariqatdagi tutgan yo'li, ma'rifiy dunyo qarashini aks ettiruvchi asarlardan hozirgacha ilm olamiga ma'lum bo'lganlari quyida muqoyasa qilish orqali tanishtiriladi: "Nasabnoma", "Mirotu-l-qulub", "Risola dar tarjimai Ahmad Yassaviy", "Javohir ul-abror", "Hadiqat ul-orifin", "Manba' ul-abhor", "Jomi' ul-murshidin", "Hujjat ul-abror", "Lamahot min nafahot il-quds", "Samarat ul-mashoyix" kabi manbalar taniqli yassaviyshunos N.Hasan tomonidan tadqiq qilingan³⁶. Manbashunos B. Bobojonov esa "Risoi zikri Sulton ul-Orifon" manbasini bir tadqiqotida keltiradi³⁷. Amerikalik yassaviyshunos Devin de Uis ham ko'plab manbalarni Yassaviy an'anasini ochib berishini aytib quyidagilarni keltirib o'tadi: "Muzakkiri ahbob", "Lamahot min nafahoti-l-quds", "Hadiqat ul-Orifin", "Ta'lim al-zokirin", "Hujjat ul-zokirin", "Manoqib ul-ahyor", "Samarat ul-mashoyih", "Ashjar al xuld", "Tazkirai Toxir Eshon"³⁸. Ushbu manbalarning ayrimlari o'zbek yassaviyshunoslari tomonidan o'rganilmagan. Quyidagi rasmda ushbu masala qiyosiy tahlil qilingan:

3-rasm

Yassaviylikka oid manbalarning qiyosiy tahlili

№	N.Hasan tadqiq qilgan manbalar	Devin de Uis tadqiq qilgan manbalar	Tadqiqotlardagi o'zaro o'xshashlik yoki farqlar
1.	"Nasabnoma"	"Muzakkiri ahbob"	Har ikki tadqiqotda ham bir-birini takrorlaydigan manbalar (3 tasi bir xil) bor. Lekin har ikki tadqiqotchida ham bir-biridan boshqa-boshqa manbalar keltirish holatlari kuzatiladi. Yassaviylik ta'limotini yoritish uchun har ikki olim taqdim qilgan manbalarni tahlil qilish zarur, deb hisoblaymiz.
2.	"Mir'ot ul-qulub"	"Ta'lim al-zokirin"	
3.	"Risola dar tarjimai Ahmad Yassaviy"	"Hujjat ul-zokirin"	
4.	"Javohir ul-abror"	"Manoqib ul-ahyor"	
5.	"Hadiqat ul-orifin"	"Hadiqat ul-orifin"	
6.	"Manba' ul-abhor"	"Ashjar al-xuld"	
7.	"Jami' ul-murshidin"	"Tazkirai Toxir Eshon"	
8.	"Lamahot min nafahot ul-quds"	"Lamahot min nafahot ul-quds"	
9.	"Samarat ul-mashoyix"	"Samarat ul-mashoyix"	
10.	"Hujjat ul-abror"		

³⁶ Xasan H. Яссавийликка доир манбалар ва "Девони ҳикмат": Филол. фан. док... дисс. автореф. – Т., 2017. – Б.20.

³⁷ Babadjanov B. A New Document concerning Rituals in the Yasawiyya Lineage: *Risola-yi dhikr-i sulton al-arifon*.

³⁸ Devin de Uis ushbu manbalarning deyarli ko'plaridan F.Ko'prulu "Turk adabiyotida ilk mutasavviflar" asarida istifoda etmaganligiga ishora qiladi. Ma'lumot uchun qarang: Köprülü, M.F. Early mystics in Turkish literature. Translated, edited and with an introduction by Gary Leiser and Robert Dankoff. Foreword by Devin DeWeese. This edition published in the Taylor & Francis e-Library, 2006. – P. 435. (Ushbu kitobning kirish so'zida Devin de Uisning shu masaladagi fikrlari bor).

Bobning uchinchi fasli “*Sulaymon Boqirgʻoniy va “Boqirgʻon kitobi”ning xorijiy tillardagi manbalari tahlili*” boʻlib, unda Xoja Ahmad Yassaviyning izdoshi Sulaymon Boqirgʻoniy (Hakim Ota) va uning tariqatdagi faoliyati jahon yassaviyshunoslarining fikrlari orqali tahlilga tortilgan.

Sulaymon Boqirgʻoniy Xorazm viloyati Xazorasp tumani Boqirgʻon qishlogʻida tavallud topgan boʻlib, u tasavvufning yirik namoyandasi va shoir edi. U yassaviylik tariqatining davomchisi boʻlib, hayoti haqidagi maʼlumotlar turli rivoyatlarga asoslanadi. Xalq orasida “Hakim ota” nomi bilan ham mashhur boʻlgan zot 15 yoshida Yassaviyga murid (shogird) boʻlgan³⁹, oʻz iqtidori va sheʼriy isteʼdodi bilan pirining hurmatiga erishgan. Sulaymon Boqirgʻoniy hayoti va ijodi borasida K.Zaleman, P.Komarov, A.Samaylovich, V.Bartold, G.Snesarev kabi rus olimlari⁴⁰, A.Fitrat, N.Mallayev, A.Hayitmetov, O.Usmonov, I.Haqqulov, S.Rafiiddinov, R.Vohidov, H.Eshonqulov, E.Jabborov, N.Hasanov kabi qator oʻzbek olimlari u yoki bu tadqiqotlar olib borgan va “Boqirgʻon kitobi”ni nashrga tayyorlaganlar⁴¹. Shuning bilan birga, F.Koʻprulu, K.Eraslan, A.Goʻzal, M.Kara, G.Alpay, M.Tekken, R.Arat, G.Amangulieva, R.Bayram kabi bir qator turk olimlari ham Boqirgʻoniy va uning “Boqirgʻon kitobi” haqida jiddiy izlanishlar olib borganlar hamda turk tilida ushbu kitob bir necha bor nashr qilingan⁴².

Sulaymon Boqirgʻoniyning hayoti va ijodi, uning “Boqirgʻon kitobi” (“Hakim Ota kitobi”) borasida amerikalik tasavvufshunos Devin de Uis ham oʻzining tadqiqotlarida qimmatli maʼlumotlarni keltiradi.⁴³ Uning “Markaziy Osiyodagi Hakim Ota kitobidan uch ertak”⁴⁴ nomli maqolasida Hakim Ota va uning oʻgʻli Hubbi Xoja hamda izdoshlarining hayoti bilan bogʻliq uch rivoyatning tarjimai va ularning tahlili keltiriladi. Devin de Uis, asosan, rus sharqshunosi K.G.Zalemanning tayyorlagan parchalariga, F.Koʻpruluning Qozon nashriga va

³⁹ Köprülü Fuat (1991). *Türk Edebiyatında İlk Mutasavvıflar*. Ankara: Diyanet İşleri Başkanlığı Yay.; Köprülü, M.F. Early mystics in Turkish literature. Translated, edited and with an introduction by Gary Leiser and Robert Dankoff. Foreword by Devin DeWeese. This edition published in the Taylor & Francis e-Library, 2006. – P. 90.

⁴⁰ Залеманн К. (1898). "Легенда про Хаким Ата". – Петербург. Известия императорской Академии Наук, серия 5, – №2, С.9.: – С.105-150.; Комаров П. (1901). “Ходжа Хаким Сулейман Бакиргани”, *Протоколи заседаний и сообщения членов Туркестанского кружка любителей археологии*. Год 6. – Ташкент, С.105-112.; Самойлович А. (1929). “Махтум-Кули и Хаким-Ата”, *Туркменоведение*. но: 12: 28-29.

⁴¹ Маллаев Н. Ўзбек адабиёти тарихи. 1 китоб. – Т.: Ўқитувчи, 1976. – Б.159.; Ҳайитметов А. Ҳаким ота дostonлари. – Тафаккур журнали, 2003. – № 2. – Б. 36-39; Сулаймон Боқирғоний. Боқирғон китоби. (Нашрга тайёрловчилар: И.Ҳаққулов, С.Рафиддин). – Т.,1991.; Usmanov, O. (2002). "Hubbi Hoca Hakkında", *Özbek Dili ve Edebiyatı Dergisi*. 2: 4245.

⁴² Köprülü, Fuat. *Türk Edebiyatında İlk Mutasavvıflar*. Ankara: Diyanet İşleri Başkanlığı Yay. 1991.; Köprülü, M.F. Early mystics in Turkish literature. Translated, edited and with an introduction by Gary Leiser and Robert Dankoff. Foreword by Devin DeWeese. This edition published in the Taylor & Francis e-Library, 2006. – P.89-94, 175-176.; Eraslan, Kemal. “Hakim Ata ve Miracame’si”, *Edebiyat Fakültesi Arastırma Dergisi*. 1979. 10: – S. 243-304.; Güzel, Abdurrahman. "Süleyman Hakîm Ata'nın Bakırgan Kitabı Üzerine", *Türk Kültürü Araştırmaları*. Z. Korkmaz Armağanı. – Ankara, 1996. 32/1-2: – S. 195-204.

⁴³ Deweese, D. "Hakîm Ata", *Encyclopaedia Iranica*. XI (fasc. 6): 2003. – S. 573-574.

⁴⁴ Deweese, D. Three tales from the Central Asian “Book of Hakim Ata”. Tales of God's Friends Islamic Hagiography in Translation. Edited by John Renard. – Berkeley, Los Angeles, London: University of California Press. – P. 121-135.

M.Tekkanning so‘nggi tadqiqotiga tayanganini aytib o‘tadi⁴⁵. Devin de Uis “Hakim Ota kitobi” haqida ma’lumot berar ekan, bu kitob XV asrdan XX asrning boshigacha Markaziy Osiyo turkiylarining adabiy tili bo‘lgan chig‘atoy turkiysida yozilganligini, u bugungi zamonaviy o‘zbek tili darakchisi bo‘lganligini aytadi. Olimning aytishicha, ushbu kitobning eng qadimiy qo‘lyozmasi XVIII asrning boshlariga tegishli bo‘lib, mazkur manba o‘zida ko‘plab arxaik lingvistik xususiyatlarni saqlagan. “Hakim Ota kitobi”dagi “ertaklar” yozilgan manbalar yaqin o‘tmishga tegishli bo‘lsa ham, Yassaviy an‘anasining ilk bosqichlarini ifodalaydi. Unda yozilishicha, Hakim Ota, dastlab, o‘g‘li Hubbi Hojaning karomatlaridan hayratga tushadi, lekin “aytishlaricha, bu karomatlardan Hakim otaning qalbida kibr paydo bo‘ladi”. Bu hikoyalarning so‘nggi qismigacha Hakim Otaning rashki o‘sib borishi aytiladi⁴⁶. Ayni shu masala F.Ko‘pruluning “Turk adabiyotida ilk mutasavviflar” asarida ham ko‘tariladi, lekin kibr haqida hech qanday so‘z uchramaydi. Unda Hubbi Xojaning Ka‘batullohni otasining huzuriga keltirishi voqeasidan Hakim otaning bir oz rashki kelganligi aytiladi⁴⁷.

Umuman olganda, har ikki tadqiqot bir-birini to‘ldiradi. Biz har ikkisidan ham qimmatli ma’lumotlarni olishimiz mumkin bo‘ladi.

XULOSA

1. Tasavvuf ta’limoti va tariqatlarning ingliz, nemis, fransuz va rus olimlari tomonidan o‘rganilishi va tadqiq qilinishi har doim ham xolis bo‘lgan, deb bo‘lmaydi. Tasavvuf borasidagi xorijiy tadqiqotlar, shuni alohida aytish kerakki, turli maqsadlarda amalga oshgan. Ularni o‘rganilish jihatdan quyidagi maqsadlarga ajratish mumkin: tarixiy, falsafiy, adabiy, siyosiy, mafkuraviy va hokazo. Albatta, ushbu tadqiqotimizda milliy istiqlool mafkurasiga zid bo‘lgan tushunchalar va qarashlarni yetakchi qilish bizning maqsad va vazifamizga kirmadi.

2. Tadqiqot mobaynida tasavvuf bilan shug‘ullanuvchi xorij olimlari unga baho berish bilan birga, tasavvufni o‘rganishdagi dastlabki qadamlarda, ayrim islomga yot fikr-qarashlarga tayanganliklarining guvohi bo‘ldik. Chunki tasavvuf sof islomiy ta’limot sifatida qaror topdi, uni hindlik (induizm), nasroniylilik va boshqa diniy oqimlardan kelib chiqqan deyishlik islom tasavvufi namoyandalariga nisbatan noxolislik, deb hisobladik.

3. Xorij olimlari tasavvufning lug‘aviy ma’nosini, ya’ni “suf” – “dag‘al jun mato” ekanligi haqida fikr bildirib, uning boshqa ma’nolari tugal mazmun kasb etgan, demaydilar. Jumladan, J.Braun, R.Nikolson, A.Arberri, J.Trimingem va

⁴⁵ K.G. Zaleman, "Legenda pro Khakim-Ata," Izvestiia Akademii nauk, 9, no. 2 (1898): – P. 105-50. Köprülü, M.F., Early Mystics, Pp. 91-92, 110-12.

⁴⁶ Zaleman, "Legenda," – S. 114-115.; Deweese, D. Three tales from the Central Asian “Book of Hakim Ata”. Tales of God's Friends Islamic Hagiography in Translation. Edited by John Renard. – Berkeley, Los Angeles, London: University of California Press. – P.123.

⁴⁷ Köprülü, M.F. Early mystics in Turkish literature. Translated, edited and with an introduction by Gary Leiser and Robert Dankoff. Foreword by Devin DeWeese. This edition published in the Taylor & Francis e-Library, 2006. – P. 91.

boshqalar tasavvufni aynan yuqoridagi ta'rif bilan ifoda etgan. Lekin Sharq olimlari tasavvufning ko'plab ma'no kasb etishini aytib o'tganlar.

4. Biz tahlilga tortgan xorijiy tadqiqotlarda Jaloliddin Rumiy, Farididdin Attor, Abdurahmon Jomiy, Alisher Navoiy va boshqalarning ishlari uchraydi. Ingliz olimlari R.Nikolson va A.Arberri o'z tadqiqotlarida ilk tasavvuf namoyandalarining ijodlariga ham to'xtalgan. A.Arberri Robiya Adaviyaning "Ilohiy ishq"ga atalgan bir necha misralik munojotlarini keltirib o'tgan. Nemis olimasi Anna Marie Shimmel esa, boburiyzoda Zebunisoning (vaf. 1689) she'rlarida tasavvufga oid fikrlar bisyorligini, uning singlisi Ziynatunniso ham tasavvufga aloqador bo'lganligini aytgan.

5. Tasavvuf IX asrdan keyin mustaqil ta'limot sifatida qaror topib, uning botinidan turli tushunchalar zohir bo'ldi. Tasavvuf alohida ta'limot sifatida qaror topguniga qadar sufiylar uni yoyish va munosib murshid (ustoz) topishga bel bog'laydilar. Bu haqda J.Trimingemning "Islom tasavvufi tariqatlari" asari ma'lumot berishi fikrimizning dalilidir. U tariqatlarning paydo bo'lishi va tarqalishini hududlarga bo'lib o'rgandi. Jumladan, Markaziy Osiyoda keng tarqalgan yassaviylik, kubroviylik va naqshbandiylik tariqatlari olim tomonidan o'rganilgan bo'lib, qisqa ta'riflar bilan o'z ifodasini topgan. J.Trimingem bu tariqatlarning o'ziga xos tarixiga, ularning keyingi faoliyatiga juda kam to'xtalgan.

6. Xoja Ahmad Yassaviyning shaxsiyati bugunga kelib ham mukammal o'rganilib bo'lingani yo'q. Uning tavalludi bilan bog'liq ko'plab misollar taxmin etilsa-da, ularning birortasi jo'yali asosga ega emas. Amerikalik olim Devin de Uis yassaviylik va naqshbandiylikning bir-biriga bog'liq tariqatlar ekanligini isbotlab, bahsli ma'lumotlar bilan chiqdi. F.Ko'pruluning "Turk adabiyotida ilk mutasavviflar" asari, Devin de Uisning fikricha, ayrim kamchiliklarga ega. Lekin o'zbek, turk, ba'zi G'arb olimlari ushbu asarni Ahmad Yassaviyga bag'ishlangan eng yirik asar sifatida tan oladilar.

7. Fransuz tasavvufshunosi T.Zarkon Markaziy Osiyodan, ya'ni Farg'ona, Andijon va Namangandan borib, Sharqiy Turkistonda faoliyat olib borgan o'zbek sufiylari va Markaziy Osiyodagi jahriylik hamda naqshbandiylikning yangi tarmoqlari hamda ularning Xitoyda qiyinchilik ila olib borgan faoliyatlarini tadqiq qilgan. Uning tadqiqoti orqali quyidagi: *naqshbandiy-xafiylik*, *naqshbandiy-jahriylik*, *naqshbandiy-taqibiylilik* va *naqshbandiy-mujaddidiylilik* (ushbu tariqatdan ajrab chiqqan *husayniylilik*) kabi tasavvuf tarmoqlari o'zbek tasavvufshunosligiga olib kirildi.

8. Xoja Ahmad Yassaviyga nisbat berilgan hikmat va o'gitlardagi ma'no va mazmun, avvalo, halollik, poklik, yaxshilik, to'g'rilikka chorlov bo'lib, tadqiqotimizda ular, imkon qadar, turli tahlillar orqali ochib berildi. Lekin ularning tub mohiyatini yanada kengroq va mukammalroq sharhlash mumkin, aslida. Yassaviyga nisbat berilgan "Devoni hikmat" asari shu kungacha turli yillarda nashr etilgan. Garchi "Devoni hikmat" asari Yassaviyning qalamiga mansubligi

mulohazali fikrlar bilan bayon etilsa-da, uning mavqei baland va tahsinga loyiqdir. 1896-yil Qozonda “Devoni hikmat” nashr etilgan. Unda Yassaviyning tilidan aytilgan “to‘rt ming to‘rt yuz hikmat” iborasi uchraydi, bunday katta raqamdagi hikmatlar Yassaviy izdoshlari tomonidan yozilgan bo‘lishi mumkin. Lekin ular ko‘proq rivoyatlarga yaqin keladi. Shu kungacha “Devoni hikmat”ning haqiqiy (qadimiy) nusxasi ma’lum emas. Bu borada yana ko‘plab izlanishlar olib borish kerak.

9. Ahmad Yassaviy ijodi, ya’ni turkiy tili o‘z izdoshlari tomonidan ham o‘zlashtirilib, ko‘plab asarlar yaratilishiga sabab bo‘lgan. Uning izdoshlari Turkiya va Markaziy Osiyoda mashhur bo‘ldilar. Jumladan, Sulaymon Boqirg‘oniy (Hakim ota), Haziniy, Qul Ubaydiy, Azimxoja Eshon kabi Yassaviy maktabi shoirlari Markaziy Osiyoda o‘z asarlari va tasavvufiy qarashlari bilan nom qozondilar. Ahmad Yassaviyning izdoshlari bugunga kelib, garchi faoliyat etmayotgan bo‘lsa-da, ularning amallari naqshbandiylikning bag‘rida o‘z aksini topgan.

10. Xoja Ahmad Yassaviyning hayoti, ta’limoti, hikmatlari, tariqatdagi tutgan yo‘li, ma’rifiy dunyoqarashini aks ettiruvchi asarlarning hozirgacha ilm ahliga ma’lum bo‘lganlari sanoqli. O‘zbek va amerikalik yassaviyshunoslarning tadqiqotlarida bu borada qator farqlar uchraydi. Masalan, amerikalik yassaviyshunos Devin de Uis F.Ko‘pruluni “Turk adabiyotida ilk mutasavviflar” asarida yassaviylikni ochib beruvchi ko‘plab manbalarni e’tibordan chetda qoldirganligiga ishora qiladi. O‘zbek yassaviyshunoslarining yassaviylikka oid manbalarni keltirishlarida ham amerikalik olim ishora qilgan ba’zi manbalar aks etmaganligiga amin bo‘lindi.

11. Tadqiqotimizda amerikalik yassaviyshunos Devin de Uisning eski manbalar tadqiqiga bag‘ishlangan maqolalari ham uchraydi. Ulardan biri “Manoqib ul-ahyor” haqidagi tadqiqot. Ushbu nodir manba o‘zbek yassaviyshunoslarining tadqiqotlarida yetarlicha tadqiq qilinmaganligi ma’lum bo‘ldi. Shu sabab ushbu asar yassaviyshunoslikning kamyob manbasi sifatida talqin qilinsa, maqsadga muvofiq bo‘lardi. “Manoqib ul-ahyor” asari Xoja Ahmad Yassaviy izdoshlaridan biri Sayyid Jamoliddinning zohiriy hayot yo‘liga bag‘ishlangan bo‘lib, uning ushbu yo‘li Yassaviy silsilasiga mos keladi. Ushbu manba Yassaviy izdoshlari haqidagi qimmatli manba sifatida e’tirof etiladi.

12. Xoja Ahmad Yassaviyning ilk xalifalaridan biri Sulaymon Boqirg‘oniyning “Boqirg‘on kitobi” asari “Devoni hikmat”dan keyingi o‘rinda turadigan kitobdir. Uning mazmun-mohiyati “Devoni hikmat”dagi mavzularga deyarli o‘xshashdir. Amerikalik tasavvufshunos olim Devin de Uisning bir tadqiqotida Boqirg‘oniy hayoti va uning hikmatlari borasidagi voqelikni aks ettirgan 3 “ertak” (*Devin de Uis, negadir, rivoyat so‘zining o‘rniga ertak so‘zini qo‘llagan, bunga qo‘shilmadik – Q.I.*) (rivoyat) tarjimai va sharhi berilgan bo‘lib, olimning ushbu tadqiqoti F.Ko‘pruluning “Turk adabiyotida ilk mutasavviflar” asari bilan qiyoslandi.

13. Tadqiqotdan umumiy xulosa shuki, tasavvuf ta'limoti va tariqatlarni G'arb olimlarining ba'zilar ma'lum maqsadlarni ko'zlagan holda maxsus o'rganishgan, islom sufiyligini va tasavvuf namoyandalarining ayrim juz'iy kamchiliklariga urg'u berishgan va o'z e'tiqodlariga doim sodiq qolishgan. Ba'zi G'arb olimlari esa, garchi g'ayridin bo'lsalar-da, islom tasavvufini xolis o'rganishgan, hatto unga muhabbatlarini ham yashirishmagan (A.Shimmel).

**SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREE
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OF FOREIGN LANGUAGES**

KOKAND STATE PEDAGOGICAL INSTITUTE

ISMOILOV KAKHRAMONJON ABDUMUMINOVICH

STUDY OF CENTRAL ASIAN SUFI ORDERS ABROAD
(comparative analysis of English and Uzbek researches on Yasaviya)

**10.00.06. – Comparative Study of literature,
Contrastive Linguistics and Translation studies**

**DISSERTATION ABSTRACT
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INTRODUCTION (annotation of the dissertation of the doctor of philosophy (PhD))

Topicality and necessity of the dissertation topic. One of the urgent issues in world science, especially in the field of literary studies, is to study Sufism and its literature, to reveal its true essence, to research the differences in existing orders (tariqats), and to scientifically justify their activities. Therefore, in recent years, attention has been paid not only to the study of Sufism teachings and literature, their formation and development in Islamic countries, but also to the study of Sufism in Central Asia.

In world Sufism studies, the sources of the formation and development of the doctrine of Sufism have been seriously studied since the XIXth century. In addition to this, the study of the literature that emerged through Sufism, and the justification of its spiritual characteristics, began to attract the attention of researchers. In literary studies, there are studies related to the comparative analysis of "Devoni Hikmat" ascribed to Khwaja Ahmad Yasavi, "Faqrnama" considered the theoretical foundation of Yasaviya, and the works of Yasavi's followers. There is a need for a comparative study of many sources in the world with the works of Uzbek researchers.

Since many spiritual treasures and values of our country are being researched, the essence of Sufism and the works of poets who grew up in Central Asia have been put in the center of serious research. It is confirmed by President Sh.Mirziyoev's statement, "Attention to literature, art, and culture is, first of all, attention to our people, attention to our future, and we have no right to forget that if literature and culture live, the nation can live."¹ Today's Uzbek scholars have a consistent study of the place of great scholars such as Khwaja Ahmad Yasavi, Najmiddin Kubro, Bahauddin Naqshband, founders of Sufism from Central Asia, in the world of Sufism and the rich spiritual heritage they left. It is the responsibility of today's scientists to compare them with the sources in English, to draw scientific conclusions about the activities and works of Sufism scholars. A comparative study of the activity, creativity, literary school, Yasavi order and the legacy of his followers, one of the great figures of Uzbek classic literature, with the views of foreign scholars is a particularly noteworthy task.

The results of this dissertation will serve to a certain extent in ensuring the implementation of the following laws, decrees and decisions, as well as in the implementation of tasks specified in other regulatory legal documents related to this activity, such as: the laws of the Republic of Uzbekistan №. 637 of September 23, 2020 "On Education", № 576 of October 29, 2019 "On Science and Scientific Activities", PD-№60 of the President of the Republic of Uzbekistan dated January 28, 2022 "The new development strategy of Uzbekistan for 2022-2026 on the further development of the Republic of Uzbekistan", PD- № 5847 of October 8, 2019 "On approval of the concept of development of the higher education system of the Republic of Uzbekistan until 2030", PD № 1875 of December 10, 2012 "On

¹ Адабиёт ва санъат, маданиятни ривожлантириш – халқимиз маънавий оламини юксалтиришнинг мустақкам пойдеворидир. Президент Ш.М.Мирзиёевнинг Ўзбекистон ижодкор зиёлилари вакиллари билан учрашувдаги маърузаси // Халқ сўзи. 2017 йил 4 август.

measures to further improve the system of learning foreign languages", PD № 2909 of April 20, 2017 "On measures for the development of the higher education system", PD № 3775 dated June 5, 2018 "On additional measures to improve the quality of education in higher education institutions and ensure their active participation in comprehensive reforms implemented in the country", PD № 5117 dated May 19, 2021 "On measures to bring the activities of popularization of teaching foreign languages to a qualitatively new level in the Republic of Uzbekistan".

Correspondence of the research to the priorities of the development of science and technology of the republic. The dissertation was carried out in accordance with the priority direction of the republican science and technology development I. "Formation of a system of innovative ideas in the social, legal, economic, cultural, spiritual and educational development of the information society and democratic state".

The degree to which the problem has been studied. The Scientific researches in the world of Sufism conducted by scientists such as J.Brown, R.Nicholson, A.Arberry, M.Smith, J.Trimingham, E.Allworth, Idris Shah, A.Bodrogligeti, Hamid Algar, Devin DeWeese, I.Melikof, J.A.Gross, E.Carl, R.Vatkin, Sh.Bilqis⁴⁸² and other scientists' researches in English are relatively comprehensive and in-depth studies. The works published in German by F.Meier, A.Schimmel, Yu.Paul, A.Kügelgen³, and others, as well as, in French by L.Bouvat, L.Massignon, H.Mason, T.Zarcone⁴, and the works accepted through official websites are the problem determines the level of researching.

² Brown, John P. The Dervishes, or, Oriental spiritualism. – London: Trubner and CO, 1868. – P. 415; Nicholson, R.A. A Historical Enquiry concerning the Origin and Development of Sufism. // JRAS, 1906. – Pp. 303-348; Arberry, A.J. Mysticism. The Cambridge History of Islam. Vol-2B. Islamic Society and Civilization. Edited by P.M.Holt, Ann K.S.Lampton, Bernard Lewis. Cambridge University Press. 2008. – Pp. 604-631; Smith M. Rabi'a the Mystic and her Fellow-Saints in Islam. – Cambridge. 1928; Trimmingham, J.S. The Sufi Orders in Islam. Oxford, 1971; Тримингэм Дж.С. Суфийские ордены в исламе. Перевод с англ. А.А.Ставиской. – М.: Наука. 1989. – 328с.; Allworth, E.A. The Modern Uzbeks (from the Fourteenth Century to the Present. A cultural history) Hoover Institution. Press, 1995.; Shah, Idries. Tales of the dervishes. Teaching-stories of Sufi Masters over the past thousand years. Octagon Press, London, 1982.; Bodrogligeti, Andras J. E. The Impact of Ahmad Yasavi's Teaching on the cultural and political life of the turks of Central Asia. *Türk Dili Arashtirmalari yilligi*. Belleten, 1987, Turk Tarih Kurumu Basim Evi-Ankara,1992.; DeWeese, Devin A. "The Masha'ikh-i Turk and the Khojagon: Rethinking the Links Between the Yasavi and Naqshbandi Sufi Traditions" // Journal of Islamic Studies, 7:2 (1996). – Pp. 180-207.; DeWeese, Devin A. A Neglected Source on central Asian history: The 17th century Yasavi Hagiography. Manaqib al-Akhyar. Essays on Uzbek History, Culture, and Language. Edited by Bakhtiyar A. Nazarov and Denis Sinor with Devin DeWeese, Technical editor. Indiana University Research Institute for Inner Asian Studies. Bloomington, Indiana. Uralic and Altaic Series, 156 Bloomington: RIFIAS 1993; Melikoff, I. "Ahmad Yesevi and Turkic popular Islam". Archived 2006-12-25 at the Wayback Machine, EJOS, VI (2003), No. 8, 1-9, ISSN 0928-6802; Gross, Jo Ann. The Polemic of "official" and "unofficial" Islam: Sufism in Soviet Central Asia. 1999.; Carl W. Ernst. Eternal Garden: Mysticism, History, and Politics at a South Asian Sufi Center (1993); Карл В. Эрнст. Суфизм. – Пер. с англ. А.Горькавого. – М.: ФАИР-ИПЕСС, 2002. – 320 с.; Watkin R.O. Arthur John Arberry (1905-1969): A Critical Evaluation of an Orientalist. Doctoral thesis, University of Wales Trinity Saint David. 2020. Date of submission: 11th March 2021.; Bilqies, Shahida. Understanding the Concept of Islamic Sufism. Shah-i-Hamadan Institute of Islamic Studies. University of Kashmir, Srinagar-190006 Jammu and Kashmir, India. Journal of Education & Social Policy. Vol. 1 No. 1; June 2014. – Pp. 55-72/ – P.56.

³ Meier F. Meister und Schuler im Orden der Naqshbandiyya. Universitätsverlag C.Winter: Heidelberg. 1995. || See Russian translation: Суфизм в Центральной Азии (зарубежные исследования) – Санкт-Петербург, 2001. – С. 94-113; Schimmel A. Mystical Dimensions of Islam. Chapel Hill: University of North Carolina Press, 1975. – Pp. 176, 329, 364.

⁴ Massignon, Louis. La passion d'Al-Husayn-Ibn- Mansour Al-Hallaj: martyr mystique de l'Islam; Executé a Baghdad, le 26 mars 922.Étude d'Histoire Religieuse (Paris, Paul Geuthner, 1922).; Mason, Herbert. Seeking the

Turkish scholars such as F.Kuprulu, A.Golpınarlı, K.Eraslan, M.A.Jushon, H.K.Yilmaz, A.Gozal, U.Turar, N.Yilmaz, M.Uzun, M.Kara⁵; Tatar scholars such as A.Sigbatullina and A.Khismatullin⁶; Kazakh such as M.Jarmuhammad oğlu, Z.Jandarbek⁷, as well as many other literary scholars on the Sufism literature and yasaviya studies, as well as, in additional studies, commented on Sufism in Central Asia.

Uzbek scholars such as A.Sa'di, A.Fitrat, E.Rustamov, O.Usman, N.Komilov, I.Hakkulov, H.Boltaboev, S.Olimov, S.Rafiddinov, B.Bobojonov, E.Karimov, M.Ishmuhamedova, N.Hasanov, I.Mannopov, E.Qurbanova⁸ have conducted studies on the theory of Sufism, orders and yasaviya studies. However, a comparative analysis of the works of Uzbek and English scholars on Sufism was not provided in none of these studies.

Relationship of the research with the research plans of the higher education institution where the dissertation was completed. The dissertation was completed within the framework of the scientific work plan "Fictional text and its poetic analysis" of the Department of "Uzbek Literary Studies" of the National University of Uzbekistan named after Mirzo Ulugbek and on the direction called "Actual problems of linguistics" in the following departments such as "Interfaculty Foreign Languages" and "Foreign Language and Literature (English language and literature)" of the Kokand State Pedagogical Institute.

The aim of the research is to reveal the level of study of Sufism, literature, works and order of Khwaja Ahmad Yasavi by foreign researchers, their relationship to Sufism, Yasavi's works, and poets of Yasavi's school.

Research objectives:

the origin of the word Sufism, interpretations of the theory of Sufism, the emergence of Sufi orders and Sufism literature, the description of views about their

Real in Mysticism. Parts: 1-2, Ne'matullahi Publication. Issue № 30-32, 2002; Zarcone T. Turkish Sufism in India: – The Case of the Yasawiyya. Confluence of Cultures. French Contributions to Indo-Persian Studies. Pp.82-92. Monohar. Centre for Human Sciences, New Delhi. Institut Francaes De Recherche EN Iran, Tehran, 1995.

⁵ Köprülü F. Türk edebiyatında ilk mutasavvıflar. (7. Baskı). Ankara, 1991.; Gölpinarlı A. (1953). After Mevlânâ Mevlevilik.; Gölpinarlı A. (1965). Yunus Emre, Risâlat al-Nushiyye and Divan.; Gölpinarlı A. (1969). *Sufism in 100 questions* (Vol. 14). Real Publisher; Yesevi, Ahmed, Divan-i Hikmet'ten Secmeler, Haz. Prof. Dr. Kemal Eraslan, K.B. yay., Ankara, 1983; Mevlana Safiyud'din. Neseb-name tercumesi. haz. Eraslan K. – İstanbul, 1996.; Жўшон, М.А. Ислом, тасаввуф ва ахлоқ. Таржимон ва сўнгсўз муаллифи С.Сайфуллох. – Т.: Истиклол, 2000. – 240 б.; Yilmaz, Dr. H.Kamil, Anadolu ve Balkanlarda Yesevi izleri, Ilm ve sanat, sayı 35-36, 1993. – S. 10-13.; Guzel A. Ahmed Yesevi'nin Fakr-name'si uzerine Bir Inceleme. 1. Baski: Ekim 2007, Kazim Karabekir Cad. Ali Kabakci Ishani No: 85/2 Iskitler – Ankara / TURKIYE. – S.334.

⁶ Сибгатуллина А.Т. "Тайны суфизма", Религ. суфийс. символы, образы и термины в тюрко-татар. поэзии. – Казань: Заман, 1998. – 367 с.; Хисматуллин А.А. Суфизм. Издательства: – Азбука-классика, Петербургское Востоковедение, 2008. – 192с.

⁷ Кожа Ахмет Ясауи. Диуани хикмет (Акыл китаби) Ред. М.Жармухамедули. – Алматы: Мураттас, 1993. – 260 с.; Жандарбеков З. Қўжа Ахмет Ясауи. Жибек йўли. – Almati, 1993. – № 1-2.–Б.17-19.

⁸ Саъдий А. Аҳмад Яссавий ким эди? // Инқилоб, 1922. – № 2; Фитрат А. Аҳмад Яссавий // Маориф ва ўқитғучи. – Т.:1927.–№ 6,7-8. –Б.29-35,39-44; Фитрат А. Яссавий мактаби шоирлари тўғрисида текширишлар // Маориф ва ўқитғучи. – Т.: 1928. – № 5-6.– Б.49-52.; Рустамов Э. Аҳмад Яссавий ҳикматларида тарих ва ҳаёт садоси // Ўзбек тили ва адабиёти. – Т.: 1972. – №4. – Б. 21-25.; – №5. – Б. 22-28.; Усмон О. Ваҳдат шаробин ичдим // Мулоқот, 1991. – №6.; Комилов Н. Аҳмад Яссавий // Гулхан, 1990. № 11; Ҳаққулов И. Навоий азиз билган // Ёшлик,1988. – № 4. – Б. 67-72.; Ислом тасаввуфи манбалари. (Тасаввуф назарияси ва тарихи) Илмий мажмуа. Тузувчи, сўзбоши ва изоҳлар муаллифи Филол. фан. док. проф. Ҳ.Болтабоев. – Т.: Ўқитувчи, 2005. – Б. 400.; Ишмухамедова М. "Девони хикмат"нинг қўлғамалари: Филол. фан. ном... дисс.– Т., 1995; Маннопов И. Ўзбек мумтоз адабиётида хикматнавислик анъанаси ва тадрижи: Филол. фан. док... дисс. – Т. 2019.; Ҳасан Н. Яссавийликка доир манбалар ва "Девони хикмат" : Филол. фан. док... дисс. – Т., 2017.; Қурбонова Э. Яссавий ижодининг Туркияда ўрганилиши: Филол. фан. док... дисс. – Т., 2022.

representatives, the spread of Sufi orders, comparing them with studies in English and Uzbek languages;

comparative analysis of researches written in English and Uzbek languages regarding the emergence of Yasaviya studies and the period of its spread;

comparative analysis of the relationship between Yasaviya and Naqshbandiya through the opinions of American and Uzbek scholars;

analysis of the issues of new branches of Yasaviya and Naqshbandiya orders in Eastern Turkestan through the researches of French and Uzbek scientists;

a comparative analysis of the observations about the composition, authorship, and early sources of "Devoni Hikmat" and the attitudes of foreign and Uzbek scholars to hikmats (wisdom);

a comparative study of the followers of Khwaja Ahmad Yasavi, including Sulayman Bakirgani and "Book of Bakirgan" based on the researches in English and Uzbek.

The object of the research is the works on Sufism doctrine abroad, the researches on Sufism literature and Yasaviya order of the following foreign scholars such as J.Brown, R.Nicholson, A.Arberry, J.Trimingham, E.Allworth, A.Schimmel, Devin DeWeese, T.Zarcone and J.A.Gross. And the researches taken from Uzbek and other languages were discussed, as well.

The subject of the research is researches on Sufism conducted in English and Uzbek languages, the origin of the word Sufism, analysis of sources related to Sufism literature, Sufi orders in Central Asia: common aspects of Yasaviya and Naqshbandiya, in particular, to research the features of comparative-historical and comparative-typological aspects of Yasavi's works and the works of his followers.

Research methods. Comparative-historical and comparative-typological methods were used in researching the subject of the study of Central Asian Sufi orders abroad.

The scientific novelty of the research is as follows:

The origin of the word Sufism is connected to words like 8 words, such as *Safa*, *Ahl Suffa*, *Suff*, *Sufa*, *Safut ul-Qafa*, *Siyu Sufiya*, *Sufana* and *Suf*, and the views on Hinduism, Buddhism and early Vedanta, which are alien to the word Sufism, are defined comparatively and typologically;

the emergence of the Yasaviya order, the 10 status of the order in "Faqrnoma" was compared with the work of the American scientist E.Allworth, and it was determined that *the status of performing "vird-avrod" (recited prayers)* in the original text was omitted and the state of moving away from the original text was revealed;

historical information about Yasavi and Naqshbandi followers in Eastern Turkestan has been determined: it has been proven that new orders, such as *Naqshbandi-Khafiya*, *Naqshbandi-Jahriya*, *Naqshbandi-Taqibiya*, *Naqshbandi-Mujaddidiya* and *Husayniya* were introduced to Uzbek Sufism for the first time through the researches of the French scientist T.Zarcone;

The question of the authorship of "Devoni Hikmat", the followers of Khwaja Ahmad Yasavi, including Sulayman Bakirgani, and the attitude to the "Book of Bakirgan", Bakirgani and his son Hubbi Khwaja were discussed first time with the

thoughts of the American scholar Devin DeWeese and enriched with three narratives related to their lives.

The practical results of the research are as follows:

The studies conducted in English and Uzbek languages related to Sufism and Yasavi studies were compared from a comparative and historical point of view, and scientific conclusions and suggestions were developed on the results of the research.

Comparative-historical and comparative-typological methods were used in the comparative analysis of the works of "Devoni Hikmat" and Yasavi school poets and were effectively used in the research.

The reliability of the research results is based on the use of methods, approaches and information obtained from scientific research and articles, the analysis of the scientific-theoretical works of foreign and Uzbek scientists on Sufism by means of comparative-historical and comparative-typological methods, and the conclusion and suggestions as a result of the research are put into practice. The research results are based on scientific articles published in foreign and republican journals and documents received from relevant organizations, as well.

Scientific and practical significance of the research results. The analysis of the scientific significance of the research results, analysis and interpretations of the study of Sufism, Sufism literature and Yasavi studies abroad a scientific-theoretical source for illuminating research problems related to the history of Uzbek literature, literary theory and comparative literature are noted.

The practical significance of the research results is derived from theoretical generalizations in the teaching of subjects such as the history of Uzbek literature, literary theory, and comparative literary studies; as well as developing and conducting lecture courses and seminars on the specified subjects; new generation educational literature is determined by the fact that it serves as a practical resource in the preparation of textbooks and training manuals and in the teaching of specialized subjects.

Implementation of research results. On the basis of the theoretical observations, methodological conclusions and practical recommendations obtained as a result of the research on the origin of the word Sufism and the study of Central Asian orders abroad:

the origin of the word Sufism related to 8 words such as safaa, ahli suffa, suff, sufa, safut ul-qafa, siyu sufiya, sufana and suf and the scientific and theoretical views and conclusions were used during the implementation of the following fundamental projects such as AS-F1-G002 "Implementation of the theoretical issues of the genres of Karakalpak folklore and literature" and AS-F1-G052 "Implementation of the history of folklore and literary studies of Karakalpak" carried out by the Karakalpak Humanities Research Institute of the UzAS (Reference №. 1701/96 dated April 21, 2022 of the Karakalpak branch of the Academy of Sciences of Uzbekistan). As a result, the origin of the word Sufism, the history and literature of Sufism were highlighted within the framework of the analysis of foreign studies, the opinions of foreign scholars regarding the differences and common aspects between the Yasavi and Naqshbandi orders were analyzed;

the emergence of the Yasavi order, the 10 statutes of the order in "Faqrnoma" are compared with the work of the American scientist E.Allworth, and from the materials related to *the status of performing the "vird-avrod" (recited prayers)* in the original text, and the situation of moving away from the original text. It was widely used in the preparation of scripts for programs on the "History of Uzbekistan" TV channel of the National Broadcasting Company of Uzbekistan (Reference №. 06-31747 dated April 19, 2022 of the "History of Uzbekistan" TV channel of the National Broadcasting Company of Uzbekistan). As a result, the international scale of the programs has expanded due to the introduction of Eastern Turkestan and foreign literary sources into scientific circulation;

the materials related to "Devoni Hikmat", followers of Khwaja Ahmad Yasavi, their interrelationship, Sulayman Bakirgani and "Book of Bakirgan" were used in the following fundamental projects such as AS-F1-G002 "Karakalpok" applied theoretical issues of folklore and literary genres" and AS-F1-G052 "Implementing the history of Karakalpak folklore and literary studies" topics (Reference №. 1701/96 dated April 21, 2022 of the Karakalpak branch of the Academy of Sciences of Uzbekistan). As a result, it was revealed that the problematic issues related to Ahmad Yasavi and his followers were compared with the opinions of foreign scientists.

Approbation of the research results. The results of the research were approved by the author at 12 scientific and practical conferences, including 4 international and 8 republic conferences.

Publication of the research results. A total of 31 scientific works were published on the topic of the dissertation. Of these, 6 articles were published in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan to publish the main results of doctoral theses, 2 of them were published in foreign journals.

The structure and volume of the work. Dissertation consists of an introduction, three chapters, a conclusion, a list of references and appendices. The total volume of the work is 150 pages.

MAIN CONTENT OF THE DISSERTATION

In the "**Introduction**" part of the dissertation, the topicality and necessity of the research topic is based, the level of research of the problem is highlighted, the aim, tasks, object and subject of the research, scientific novelty, practical results are described: the theoretical and practical significance of the obtained results is revealed, the introduction of the research, the information about its publication and structure are provided.

The first chapter of the dissertation is entitled "**Analysis of views on Sufism, literature and orders**". The first part of this chapter is devoted to *"Interpretations about the theory of Sufism (the term Sufism, questions about the place and time of its appearance)"*, in which world and Uzbek scientists describe the origin of Sufism, the original essence is reflected through many definitions and different views and they are comparatively analyzed, as well as the approaches to the researched problem are described.

The doctrine of Sufism is one of the scientific problems that have attracted the attention of many scientists of the world, not only in Eastern countries. Therefore, there are different views about it. In particular, the studies of famous foreign scientists J.Brown, R.Nicholson, L.Massignon, A.Arberry, F.Meier, A.Schimmel and J.Trimingham aimed at clarifying the concept of Sufism are proof of our opinion. Many Turkish Sufism scholars have expressed positive opinions about the study of Sufism in the West⁹. But we cannot say that all Western scientists studied Sufism objectively. H.Komil Yilmaz rightly says that "most of the researches in the West were carried out with a certain idea and purpose, to prove some features"¹⁰. M.Uzun said: "It is regrettable to note that relatively many studies have been carried out in the West in the study of Islamic Sufism. If the articles and works written on this topic are collected, there will probably be 5-10 thousand..."¹¹ he says.

In the famous article called "Historical research on the origin and development of Sufism" by R.A.Nicholson, created in the first half of the XXth century, the origin of Sufism is described through 9 views. He attributes the origin of Sufism to Islam. He claims that its history belongs to the Greek philosophical source. He speculates that *Fano* teaching should be related to Nirvana of Buddhists. He also attached 78 of the opinions and definitions of Sufism of a number of Eastern Sufism scholars at the end of his article¹². A.Arberry, who lived and created in the middle of the last century, while commenting on the meaning of the word Sufism in his work "Mysticism", said that it comes from "hard woolen fabric", i.e. "suf", that clothing and those who wear it will join the ranks of those who voluntarily renounced this world¹³. Both in A.Arberry's work "Mysticism" and in J.Trimingham's work "The Sufi orders in Islam", the only thing that is most proven and evaluated as correct is that "suf" means "hard woolen fabric". Uzbek scholars and Sufism scholars also believe that the combination "hard woolen fabric" is the closest to the truth.

Also, in another English source, Dr.Shahida Bilqis of the Shahi-Hamadon Institute of Islamic Studies in Kashmir stated that the etymology of the word Sufi has been analyzed in 8 different ways¹⁴. Shahida Bilqis also shows that in the last - number 8, the word Sufi acquires the meaning of "suf - wool". There is a table of comparative analysis of the origin of the word Sufism below:

⁹ See: Ҳасан Н. Туркияда яссавийшунослик. (Кул Хожа Аҳмад Яссавийнинг ҳаёти, ижоди ва тариқати мавзусида турк яссавийшунослари билан ўтказилган суҳбатлар тўплами). – Т.: 1999. – Б. 19, 20, 26, 37, 38, 44, 51.

¹⁰ Ibid: – Б.19-20.

¹¹ Ibid: – Б. 37-38.

¹² Nicholson R.A. "A Historical Enquiry concerning the Origin and Development of Sufism", in JRAS, 1906. – P. 303-348.

¹³ Arberry A.J. *Mysticism. The Cambridge History of Islam. Vol-2B. Islamic Society and Civilization*. Edited by P.M.Holt, Ann K.S.Lampton, Bernard Lewis. Cambridge University Press. 2008. – P. 604-631.; A.J.Arberry, *Sufism* London, 1950. – P. 34-35.; L.Massignon. *Essai sur les origines du lexique technique de la mystique musulmane*. – Paris, 1922. – P.131. See the work on Sufism's connection with the word "Suf" and its definition: Meier F. *Meister und Schuler im Orden der Naqshbandiyya*. Universitätsverlag C.Winter: Heidelberg, 1995. || See the Russian translation of the work: *Учитель и ученик в ордене Накшбандийа. Суфизм в Центральной Азии (зарубежные исследования)* – Санк-Петербург, 2001. – Б. 97.

¹⁴ Bilqies Sh. *Understanding the Concept of Islamic Sufism*. Shah-i-Hamadan Institute of Islamic Studies. University of Kashmir, Srinagar-190006 Jammu and Kashmir, India. *Journal of Education & Social Policy*. Vol. 1 № 1; June, 2014. – P. 55-72/ – P.56.

Table 1

**Comparative analysis of different interpretations of the words
“Sufi” and “Sufism”**

№	In the interpretation of Najmiddin Komilov	In the interpretation of Shaykh Muhammadsodiq Muhammadyusuf	In the interpretation of Shahida Bilqis (a source in English)	Similarities and differences in three studies
1.	Saf	Ahli suffa	Safoa	<p>N.Komilov has 7 definitions, Shaykh Muhammadsadiq Muhammadyusuf has 5 definitions, and Shahida Bilqis has a total of 8 definitions. All three authors are Sufi and Islamic scholars conclude by linking the word "suff or suf" to the word woolen cloth. That is, this word is associated with the closest definition. All other definitions have a possible meaning, in our opinion.</p>
2.	Suffa – ashobi suffa	Saf	Ahli Suffa	
3.	Safo	Sufa ibn Udd ibn Tlobikha (he was very prayerful person)	Suff	
4.	Sufuh	Safo	Sufa	
5.	Sof	Suvf-wool fabric	Safutu-l-qafo	
6.	The end of the Greek word "suf", which means philosopher.		Siyu sufiya	
7.	Suf – is wool and a woven fabric from wool. If Sufi was formed from the word "Suf", in turn, the words "Tasawwuf", "Mustasuf", "Muttasuf", "Mutasawwif" were formed from "Sufi", says N.Komilov ¹⁵ .		Sufana	
8.			Suf – means wool.	

Sufism is deep and wide in terms of time and space. Therefore, Sufism cannot be completely defined based on its appearance in certain regions. Many Western and Eastern scholars have expressed different opinions about the history of Sufism. The German scientist F.A.Tholuck wrote about Sufism for the first time in Europe in his work "Sufismus sive Theosophia Persarum pantheistica" ("Sufism or Pantheistic Theosophy of the Persians"), published in Latin in 1821 that Sufism originated from the "generation of priests". Later, he became convinced that Sufism is a teaching related to Islam¹⁶. Also, a number of foreign scholars have come up with different opinions on Sufism.

The second part of the chapter is called *"The emergence of Sufi orders and literature and the description of views about their representatives."* This chapter also talks about the beginning of Sufism and the first figures of Sufism.

¹⁵ Н.Комилов. Тасаввуф. – Т.: "Movarounnahr" – "O'zbekiston", 2009. – Б.11.

¹⁶ Tholuck F.A. Sufismus sive Theosophia Persarum pantheistica. Berolini, 1821. (Тасаввуф ёки форсларнинг пантеистик теософияси.) See for more information: Суфизм / Карл В. Эрнст. – Пер. с англ. А. Горькавого. – М.: ФАИР-ПРЕСС, 2002. – 320с.: – С. 14

The science of Sufism, like fiqh, tafsir, kalam and other external sciences appeared in the IInd and IIIrd centuries of the Hijri (VIIIth-IXth centuries A.D.). J.Trimingham, in his book "The Sufi orders in Islam", points out Iraq, Khurasan and the Maghreb as the main countries where Sufism ideology and practice are widespread, and says that its various manifestations developed in India and Central Asia¹⁷. A.Arberry, in his major study called "Mysticism", briefly touched on the lives of dozens of early figures of Sufism. J.Trimingham emphasizes that Rabia Adaviya is one of the most famous Sufi women and mentions a number of female Sufis. Rabia Adaviya was mentioned by Maulana Jalaluddin Rumi in his "Masnavi"¹⁸ and Fariduddin Attar in "Ilahinama"¹⁹. A.Schimmel, a famous German scholar of Islam, mentions Rabia, who had many karamats (little miracles done by saints – K.I.), and dozens of Sufi women by name and karamats in his work "Beloved is in my soul ("The image of Sufi women in the Islamic world")"²⁰. She mentions Baburi prince that the two daughters of Aurangzeb, one of the Princes Shah Jahan's sons, showed an inclination towards Sufism.

The greatest contribution of Sufism to Islamic literature is poetry. Sufi-didactic poems (masnavis) were written to express the problems of unity and love to the reader through metaphors and parables. Sana'i (died in 1131) was followed by Attar's Mantiq ut-Tayr. Inspired by Attar, A.Navoi wrote the work "Lison ut-tayr". These works are sources that have provided poets with Divine ideas and images for centuries.

The third part of the chapter is called *"Interpretations on the Spread of Sufism."* This chapter talks about the beginning of Sufism and the first figures of Sufism. J.Trimingham studied Sufism by regions: the first is Iraq, the second is Egypt and the Maghreb, and the third is Iran, Turkic states, and India. The central study objects of our research are the third-ranked regions. It reflects Sufi orders and different views spread in Iran, Turkic peoples and Indian regions. He mainly focused on Kubroviya, Yasaviya, Mavlaviya, Khwajagan-Naqshbandiya, Chishtiya and Suhrawardiya orders in India. Abu Yaqub Yusuf Hamadani Buzanjirdi (1049-1140) is one of the people who caused the introduction of Sufism in Central Asia. Due to Yusuf Hamadoni, the main orders – Kubroviya, Yasaviya and Naqshbandiya – appeared in this country.

The second chapter of the dissertation is entitled **"Issues related to Central Asian Sufi orders and Yasaviya."** The first part of this chapter is dedicated to *"The emergence of the Yasaviya order and the issue of attitude to the period of its spread"*.

Some thoughts about the life, creative path, order and followers of Khwaja Ahmad Yasavi have not been resolved yet. The English scientist J.Trimingham's work "The Sufi orders in Islam" provides information about Yasavi and his

¹⁷ J.Trimingham took this information from M.Smith's work "Rabi'a". See about it: Smith M. Rabi'a the Mystic and her Fellow-Saints in Islam. Cambridge, 1928.; Бертельс Е.Э. Суфизм и суфийская литература. – М.: Наука, 1965. See about Rabi'a Adaviya in this work: Ст. 17, 18, 32, 35, 38, 45, 59, 263*, 267, 271*, 468; Arberry A.J. Sufism. An Account of the Mystics of Islam. L., 1950. (Transferred to Digital Printing 2008 © 1950 Routledge). See about Rabi'a Adaviya in this work: – Pp. 42-43, 61.

¹⁸ Румий Ж. Маснавий. IV. 1518.

¹⁹ Аттотр Ф. Илохийнома. Насрий таржима, талкин, тафсир. Амалга оширувчи: Комилов Н. – Т.: "Ёзувчи", 1994.

²⁰ Шиммел А. Жонон менинг жонимда (Ислом оламида сўфий аёллар сиймоси). – Б. 47-63.

Masters and the spread of his order. He added Yasaviya to the number of orders that arose and worked among the Turkic peoples. Khwaja Ahmad Yasavi's year of birth and at what age he died remain unknown to today's scholars. In this season, controversial opinions related to Yasavi's birth are comparatively analyzed. The American scientist E.Allworth conducted research on the concepts of "four doors and forty statuses" in Yasaviya²¹. The following table compares this issue:

Table 2

Comparative analysis of the concepts of "Four doors-forty statuses" in "Faqrnoma" with the study of E.Allworth

№	E.Allworth's attitude to the 10 statuses in Yasaviya order	The 10 Status of the Yasaviya order in "Faqrnoma" comes as follows:	Similarities and differences between the original and E.Allworth's commentary
1.	Repentance	avval – tavba turur	It is close to the original
2.	Giving the hand to a pir or preceptor	ikkinchi – pirga qo‘l bermak turur	It is close to the original
3.	Fearing God	uchinchi – xavf va rajo (umid) turur, ya’ni Haq Taoloning g‘azabindin qo‘rqub, rahmatidan umidvor bo‘lmoq turur	In English, it means fear of God, but it is different from the original. In English, rajo (hope) has been brought down to the 4 th status.
4.	Hoping for God’s grace	to‘rtinchi – vird-avrod (o‘qiladigan duolarni) bajo kelturmak turur	<i>E.Allworth for some reason omitted the "vird-avrod" from the original text.</i>
5.	Renouncing delights and desires of the flesh	bashinchi – lazzat va shahovatni tark qilmoq turur	The English text says to give up lust and the wills of lust. In general, it is close to the original.
6.	Performing service for the master	oltinchi – pirni xizmatida bo‘lmoq turur	It is close to the original
7.	Conversing by the permission of the master	yettinchi – pirni ijozati bilan so‘zlamok turur	It is close to the original
8.	Listening to the master’s teachings	sakkizinchi – nasihat eshitmak turur	It is close to the original
9.	Embracing asceticism	to‘qqizinchi – tajrid (ajralish) bo‘lmoq turur	It is close to the original
10.	Adopting hermetic life	o‘ninchi – tafrid (yolg‘iz bo‘lish) bo‘lmoq turur ²²	It is close to the original

²¹ Allworth E.A. The Modern Uzbeks (from the Fourteenth Century to the Present. A cultural history) Hoover Ins-n Press, 1995. – P.72.

²² Аҳмад Яссавий. Девони Ҳикмат. Маҳмуд Ҳасаний. – Т.: Ғ.Ғулом, 1992. – Б.12.

In this season, the issues related to the spread of Yasaviya also took place, and J.Trimmingham's thoughts on the spread of Yasaviya order gained importance²³.

The second part of the chapter is dedicated to the *"Analysis of the relationship between Yasaviya and Naqshbandiya"*, in which views on the interrelationship of Yasaviya and Naqshbandiya orders are comparatively analyzed.

In this chapter, American scientist Devin DeWeese's views on the scientific-practical relations between Yasaviya and Naqshbandiya, murshid-murid (master-disciple – K.I.) relations, competition between representatives of the orders, and the circumstances in the process of zikr (Remembrance of Allah – K.I.) are reflected.

In order to clarify the genealogical connection between Yasaviya and Naqshbandiya, we pay attention to Devin DeWeese's article "A Neglected Source on Central Asian history: The XVIIth century Yasavi Hagiography. Manoqib al-Akhyar." This work provides information on the genealogical relationship between Yasaviya and Naqshbandiya, and reveals the process of Naqshbandiya becoming a dominant order. The purpose of this study by Devin DeWeese was to draw the attention of the scientific community to "Manoqib ul-ahyor", which focuses on the history of relations between India and Central Asia in the beginning of the XVIth and XVIIth centuries. In the work, the expansion of the religious territory in Central Asia in the XVIth century, the growth of the ideas of Naqshbandiya is reflected, and the laws of Yasaviya are widely revealed.

Also, in this chapter, there are comments about zikr, which is evidence that the preservation of jahri zikr (vocal zikr – K.I.) is the first requirement of the great Khwaja Yusuf Hamadani. It is clear from this that jahri zikr was not strictly condemned and its implementation by the murids was (depending on the circumstances) voluntary.

The third part of the chapter is dedicated to *"Reflections on the new branches of Yasaviya and Naqshbandiya orders abroad"*, in which the opinions of the shaykhs of the Yasaviya order who left the Fergana Valley and the new branches of Yasaviya were comparatively analyzed.

Valuable ideas about the activities of the Naqshbandi-Khafiya and Naqshbandi-Jahriya Sufi orders in the early years of the XXth century from Fergana in Xinjiang, Eastern Turkestan, which is a part of the Chinese state, are included in this chapter. Many foreign Sufi scholars, such as J.Flecher, T.Zarcone, A.Papas and J.R.Lee expressed their thoughts and opinions about it.

The French scientist T.Zarcone says that it is difficult to fully study Jahriya, Naqshbandiya, Chishtiya, Qalandariya and other orders existing in Xinjiang (Eastern Turkestan)²⁴. It is noteworthy that since 1911, among the Sufis of Xinjiang, the people who have been occupying high positions are Sufis from Ferghana and their followers. These Ferghana shaykhs, who belonged only to the Naqshbandi-Khafiya and Naqshbandi-Jahriya communities, first established houses in Southern Xinjiang and later throughout Xinjiang, and cultivated murids.

²³ The Encyclopaedia of Islam. Volume I. A-B. Leiden E.J.Brill. – London: Luzac & Co, 1960. Vol. I. A-B.

²⁴ Zarcone Th., "Political Sufism and the Emirate of Kashgaria (End of the 19th century)". The Role of the Ambassador Ya'qub Khan Tora, dans muslim culture in Russia and Central Asia from the 18th 20th centuries vol. 2; Inter-regional and Inter-ethnic Relations (eds: A. Von Kukulgen, M. Kemper, A. J. Frank), Klaus Schwarz Verlag. – Berlin, 1998. P. 153-165.

These networks (that is, places belonging to Sufis) still exist today, and their representatives are active in Kashkar, Yorkent, Khotan and Urumchi. When the French scholar T.Zarcone's research was analyzed the following new Sufi branches were introduced to Uzbek Sufism, such as: *Naqshbandi-Khafiya*, *Naqshbandi-Jahriya*, *Naqshbandi-Taqibiya*, *Naqshbandi-Mujaddidiya* and *Husayniya*²⁵(it was separated from *Naqshbandi-Mujaddidiya*). In Eastern Turkestan Sufi shaykhs worked not only as politicians in Sharia-based emirates, but also in constitutional republics. Scientist and Marshal Alikhan Tora Soguni²⁶ (b. March 21, 1884 – d. February 28 1976), who was the 1st President of the Republic of Eastern Turkestan (from November 12, 1944 to June 16, 1946), was related to Sufism. February 28) is the proof of our opinion.

The third chapter of the dissertation is called **"Analysis of the works of Khwaja Ahmad Yasavi and his followers"**. The first part of this chapter is *"Observations on the composition, authorship and early sources of "Devoni Hikmat"*, in which the ancient sources of "Devoni Hikmat" ascribed to Khwaja Ahmad Yasavi, are analyzed through the relations of world and Uzbek scholars.

"Devoni hikmat" ascribed to Khwaja Ahmad Yasavi has been in the people's memory for centuries, and his poetry is known and popular in many Islamic and foreign countries. It is noted in scientific literature that the collection containing poems was called "Devoni Hikmat" after the XVIth century. "Devoni Hikmat" is an encyclopedic work that discusses the basics of Islam, informs about the rules of the Sharia and the beliefs of the people of the Sunnah, and illuminates the secrets of Sufism and the etiquette of the order. It is dominated by the idea of Divine Love and didactic content.

"Devoni Hikmat" was written in the "Khakaniya" dialect of the Turkish language, and Yusuf Khos Hajib used this dialect in the work "Kutadgu Bilig". The German scientist T.Menzel also spoke about the language of hikmats and notes that they are directly related to the language of "Kutadgu Bilig" and Orhun writings²⁷. The fact that the work was written in a vernacular language and fluent style expanded its sphere of influence. Although "Devoni Hikmat" expresses a practical advice, it describes Yasavi's journey from his youth to the underground and his subsequent days. It would not be a mistake to call this work an autobiographical work imbued with Islamic spirit. The hikmats (wisdom) from "Devoni Hikmat" are close to Chigatai poetic literature and consist of poems of two to four stanzas to thirty stanzas.

Khwaja Ahmad Yasavi has wisdom as well as teachings, because as a murshid, he gave advice to his disciple, as a father to his child. His teachings are rich in worldly wisdom and provide deep spiritual nourishment to a person.

²⁵ Ostonqulov I. Traditions orales et Literature chez les Qadiri de la vallee du Fergana aux XIXe-XXe siecles, Journal of Histori of Sufism, (eds. Buehler A., Isin E., Zarcone Th.), Simurg Press, 1-1999 (forthcoming).; Anke von Kugelgen. Die Enfaltung der Naqshbandiya Mujaddiya in Mitteren Transoxianen vom 18. bis zum Beginn des 19. Jahrhunderts: ein stuk Detektivarbeit, Muslim culture in Russia and Central Asia from the 18th to the Early 20th Centuries, eds. A. Von Kugelgen, Kemper M., Frank A.J., Klaus Verlag, 1998.

²⁶ See about Alikhon Tora Soguni: https://en.wikipedia.org/wiki/Elihan_Tore

²⁷ Menzel Th. Das Bektaschi-Kloster Sejjid-i Ghasi. Mitteilungen der Seminars fur Orientalische Sprachen, Jahrgang XXVIII. – Abt. 2. – Berlin, 1925. – S.93; Гордлевский В.А. Избр.соч. – Т. 1. – ИВЛ. – М., 1960. – С. 205.; Ҳасанов Н. Яссавийликка доир манбалар ва “Девони ҳикмат”: Филол. фан. док... дисс. автореф. – Т., 2017. – Б.28.

At the end of the article "Khwaja Ahmad Yasavi and his place in the history of Turkish thought", the well-known Turkish professor Ismail Yaqit cites Yasavi's teachings²⁸. But there is no indication of where these teachings are taken from. Nevertheless, we tried to analyze them in our research.

The issue of authorship of "Devoni Hikmat" has not been resolved yet. The ancient copy of this work does not exist. His murids passed on the advice of their teachers from generation to generation and tried to preserve the form and meaning of the wisdom²⁹. The ancient copies of "Devoni Hikmat" date back to the XVIIth century. Taking as an example the 148-page "Devoni Hikmat" written in beautiful writing in the library of F.Kuprulu Vomik Poshho as the "ancient" copy (belonging to 1693-1694, catalog number № 1039)³⁰, source scholar, DSc., A.Erkinov includes the 1699 copy of "Devoni Hikmat" kept in the Berlin State Library among the ancient copies³¹. Both copies belong to the end of the XVIIth century. According to the American Yasavi scholar Devin DeWeese, Turkic scholars have studied the Yasavi tradition, usually without paying much attention to the study of "Devoni Hikmat"³². He also cites "The Early Mystics in Turkish Literature" as an outdated source. He said that F.Kuprulu himself later rejected some opinions about Yasavi. Critically approaching the above work, the scientist points out that F.Kuprulu did not familiarize himself with sufficient sources. E.Karimov, doctor of historical sciences, as a confirmation of the foreign scientist's opinion, notes a number of sources that F.Kuprulu did not use in his work on Yasaviya³³.

It is also said that in this season, several editions of Devoni Hikmat in the world were shown by Devin DeWeese. Some foreign scholars deny that "Devoni Hikmat" belongs to Yasavi, while others do not express a strong opinion. Today, the major issues facing world Yasaviya scholars are to find the original (ancient) text of "Devoni Hikmat", to scientifically identify its author, and to shed light on many similar issues.

The second part of the chapter is "*Relation to the followers of Khwaja Ahmad Yasavi and their works*", in which the followers of Khwaja Ahmad Yasavi and their activities in the order are comparatively analyzed through the opinions of world and Uzbek Yasavi scholars.

"Devoni hikmat" was adopted by Yasavi's murids and even encouraged them to write *hikmat*. In foreign sources, there is evidence that Yasavi's followers are shown in the form of a family tree³⁴.

²⁸ Ёқит, Исмоил. Хожа Аҳмад Яссавий ва унинг турк тафаккур тарихидаги ўрни. / Аҳмад Яссавий: ҳаёти, ижоди, анъаналари. Тўпловчи ва нашрга тайёрловчилар И.Ҳаққул, Н.Ҳасан, А.Бектош. -Т.: Ўзбекистон Ёзувчилар уюшмаси. Адабиёт жамғармаси нашриёти, 2001. – Б. 37-49.

²⁹ Дмитриева Л.В. Описание тюркских рукописей института востоковедения III. Поэзия и комментарии к поэтическим сочинениям, поэтика. – Москва: Издательство "Наука" главная редакция восточной литературы, 1980. – 262 с. – С. 17-18.

³⁰ Köprülü M.F. Turk Edebiyatında İlk Mutasavvıflar. – (7. Baskı). – Ankara, 1991. – S.121

³¹ Erkinov A. Die Eigenschaften der Bücher volkstümlicher Verbretung. Der Beispiel des *Diwan-i Hikmat* des Ahmad Yasavi, in *Manuscripta Orientalia* // International Journal for Oriental Manuscript Research. – P. 48-51, Vol. 9., No. 3., September, 2003. THESA St. Petersburg.

³² Devin DeWeese. The Masha'ikh-i Turk and th Khojagon: Rethinking the Links Between the Yasavi and Naqshbandi Sufi Traditions // *Journal of Islamic Studies*, 7:2 (1996). – P. 180-207.

³³ Каримов Э.Э. Йасавийа и ходжагон-накшбандийа: история действительная и вымышленная. – Т.: Ўзбекистон, 2000. – С. 71.

³⁴ Тримингэм Дж.С. Суфийские ордены в исламе. Перевод с англ. А.А.Стависской, под редакцией и с предисловием О.Ф.Акимовской. – М., 1989. – С. 58.; DeWeese, Devin A. The Yasavi Order Persian

Shaykh Khudaidad, one of the followers of Khwaja Ahmad Yasavi, who lived and worked in the XIVth -XVIth centuries, was one of the prominent guardians of his time. In one of his major researches, Devin DeWeese focused on Shaykh Khudaidad during the study of Olim Shaykh's "Lamahot"³⁵. He noted that a quarter of "Lamahot" is dedicated to Shaykh Khudaidad. Also, this article presents the lineage of Khwaja Ahmad Yasavi up to Olim Shaykh.

Khwaja Ahmad Yasavi's life, teachings, wisdom, his path in the order, the works that reflect the vision of the enlightened world are presented below by comparison: "*Risola dar tarjimai Ahmad Yasavi*", "*Javahir ul-abror*", "*Hadiqat ul-arifin*", "*Manba' ul-abhor*", "*Jami' ul-murshidin*", "*Hujjat ul-abror*", "*Lamahot min nafahot il-quds*", "*Samarat ul-Mashaikh*" were researched by the well-known Yasawi scholar N.Hasan³⁶. The source scholar B.Bobojonov cites the source of "*Risoi zikri Sultan ul-Arifon*" in one of his researches³⁷. The American Yasavi scholar Devin DeWeese also cites many sources that reveal the Yasavi tradition: "*Muzakkiri ahab*", "*Lamahot min nafahoti-l-quds*", "*Hadiqat ul-Arifin*", "*Ta'lim al -zakirin*", "*Hujjat ul-zakirin*", "*Manoqib ul-ahyor*", "*Samarat ul-mashaih*", "*Ashjar al-khuld*", "*Tazkirai Takhir Eshan*"³⁸. Some of these sources have not been studied by Uzbek Yasavi scholars. The table below provides a comparative analysis of this issue:

Table 3

A comparative analysis of sources on Yasaviya

№	The sources researched by N.Hasan	The sources researched by Devin DeWeese	Similarities and differences between studies
1.	"Nasabnoma"	"Muzakkiri ahab"	Both studies have duplicate sources (3 of them are the same). However, there are cases where both researchers cite different sources. We believe that it is necessary to analyze the
2.	"Mir'ot ul-qulub"	"Ta'lim al-zokirin"	
3.	"Risola dar tarjimai Ahmad Yassaviy"	"Hujjat ul-zokirin"	
4.	"Javohir ul-abror"	"Manoqib ul-ahyor"	
5.	" Hadiqat ul-orifin "	" Hadiqat ul-orifin "	
6.	"Manba' ul-abhor"	"Ashjar al-khuld"	
7.	"Jami' ul-murshidin"	"Tazkirai Toxir Eshon"	

Hagiography in Seventeenth-Century Central Asia. The Heritage of Sufism. Vol III. Late Classical Persianale Sufism (1501-1750) The Safavid &Tughal Period. Ed. by Leonard Lervisohn & David Morgan. One World. – Oxford. – P. 396.

³⁵ DeWeese, Devin A. The Yasavi Order Persian Hagiography in Seventeenth-Century Central Asia. Alim Shaykh of Aliyabad and his Lanahat min nafahat al-quds. P. 389-414. The Heritage of Sufism. Vol III. Late Classical Persianale Sufism (1501-1750). The Safavid &Tughal Period. Ed. by Leonard Lervisohn & David Morgan. One World. Oxford. (MS St Petersburg Branch of the Institute Oriental Studies of the Russian Academy of Sciences (hereafter "POIVRAN"), – C. 1563, fos. 45b-120a, in Persidskie i tadjikskie rukopisi Instituta narodov Azii AN SSSR (Kratkie alfavitnie katalog), ed. O.F. Akimushkin, V.V.Kushev, et al. – M.: Nauka, 1964.

³⁶ Ҳасан Н. Яссавийликка доир манбалар ва "Девони ҳикмат": Филол. фан. док... дисс. автореф. – Т., 2017. – Б.20.

³⁷ Babadjanov B. A New Document concerning Rituals in the Yasawiyya Lineage: *Risola-yi dhikr-i sulton al-'arifon*.

³⁸ Devin DeWeese points out that F.Kuprulu did not use almost all of these sources in his work "Early mystics in Turkish literature". See for information: Köprülü, M.F. Early mystics in Turkish literature. Translated, edited and with an introduction by Gary Leiser and Robert Dankoff. Foreword by Devin DeWeese. This edition published in the Taylor & Francis e-Library, 2006. – P. 435. (The introduction to this book contains Devin DeWeese's thoughts on the matter).

8.	“Lamahot min nafahot ul-quds	“Lamahot min nafahot ul-quds	sources provided by both scholars in order to shed light on the order of Yasaviya.
9.	“Samarat ul-mashoyikh”	“Samarat ul-mashoyikh”	
10.	“Hujjat ul-abror”		

The third part of the chapter is *"Analysis of sources of Sulayman Bakirgani and "Book of Bakirgan" in foreign languages"*, in which Sulayman Bakirgani (Hakim Ota), a follower of Khwaja Ahmad Yasavi, and his activities in the order are analyzed through the opinions of world Yasavi scholars.

Sulayman Bakirgani was born in the village of Bakirgan, Khazorasp district, Khorezm province; he was a great figure of Sufism and a poet. He is a follower of the Yasavi order, and the information about his life is based on different narratives. Popularly known as "Hakim Ota", he became a murid (disciple) of Yasavi at the age of 15³⁹, and gained the respect of his elder with his talent and poetic talent.

Regarding the life and work of Sulaymon Bakirgani, Russian scientists such as K.Zaleman, P.Komarov, A.Samaylovich, V.Barthold, G.Snesarev⁴⁰; a number of Uzbek scientists such as A.Fitrat, N.Mallaev, A.Hayitmetov, O. Usmonov, I.Hakkulov, S.Rafiiddinov, R.Vohidov, H.Eshonkulov, E.Jabborov, N.Hasanov conducted one or another research and prepared the "Book of Boqirgon" for publication⁴¹. At the same time, a number of Turkish scientists such as F.Kuprulu, K.Eraslan, A.Gozal, M.Kara, G.Alpay, M.Tekken, R.Arat, G.Amangulieva, R.Bayram also Boqirgani and his "Baqirgan Book" have been seriously researched and this book has been published several times in Turkish⁴².

The American scholar Devin DeWeese also provides valuable information in his research about the life and work of Sulayman Bokirgani, his "Book of Boqirgan" ("Book of Hakim Ata")⁴³. In his article "Three Tales from the Book of Hakim Ota in Central Asia"⁴⁴, he gives the translation and analysis of three stories related to the lives of Hakim Ota and his son Hubbi Khwaja and their followers.

³⁹ Köprülü Fuat (1991). *Türk Edebiyatında İlk Mutasavvıflar*. Ankara: Diyanet İşleri Başkanlığı Yay.; Köprülü, M.F. Early mystics in Turkish literature. Translated, edited and with an introduction by Gary Leiser and Robert Dankoff. Foreword by Devin DeWeese. This edition published in the Taylor & Francis e-Library, 2006. – P. 90.

⁴⁰ Залеманн К. (1898). "Легенда про Хаким Ата". – Петербург. Известия императорской Академии Наук., серия 5, – №2, С.9.: – С.105-150.; Комаров П. (1901). "Ходжа Хаким Сулейман Бакиргани", *Протоколы заседаний и сообщения членов Туркестанского кружка любителей археологии*. Год 6. – Ташкент, С.105-112.; Самойлович А. (1929). "Махтум-Кули и Хаким-Ата", *Туркменоведение*. no: 12: 28-29.

⁴¹ Маллаев Н. Ўзбек адабиёти тарихи. 1 китоб. – Т.: Ўқитувчи, 1976. – Б.159.; Ҳайитметов А. Ҳаким ота достонлари. – Тафаккур журнаси, 2003. – № 2. – Б. 36-39; Сулаймон Боқирғоний. Боқирғон китоби. (Нашрга тайёрловчилар: И.Ҳаққулов, С.Рафиддин). – Т., 1991.; Usmanov, O. (2002). "Hubbi Hoca Hakkında", *Özbek Dili ve Edebiyatı Dergisi*. 2: 4245.

⁴² Köprülü, Fuat. *Türk Edebiyatında İlk Mutasavvıflar*. Ankara: Diyanet İşleri Başkanlığı Yay. 1991.; Köprülü, M.F. Early mystics in Turkish literature. Translated, edited and with an introduction by Gary Leiser and Robert Dankoff. Foreword by Devin DeWeese. This edition published in the Taylor & Francis e-Library, 2006. – Pp.89-94, 175-176.; Eraslan, Kemal. "Hakîm Ata ve Miracame'si", *Edebiyat Fakültesi Araştırma Dergisi*. 1979. 10: – S. 243-304.; Güzel, Abdurrahman. "Süleyman Hakîm Ata'nın Bakirgan Kitabı Üzerine", *Türk Kültürü Araştırmaları*. Z. Korkmaz Armağanı. – Ankara, 1996. 32/1-2: – S. 195-204.

⁴³ DeWeese, D. "Hakîm Ata", *Encyclopaedia Iranica*. XI (fasc. 6): 2003. – S. 573-574.

⁴⁴ DeWeese, D. Three tales from the Central Asian "Book of Hakim Ata". Tales of God's Friends Islamic Hagiography in Translation. Edited by John Renard. – Berkeley, Los Angeles, London: University of California Press. – P. 121-135.

Devin DeWeese mentions that he relied mainly on the fragments prepared by the Russian orientalist K.G.Zaleman, the Kazan edition of F.Kuprulu and the latest research of M.Tekkan⁴⁵. Devin DeWeese, while giving information about "Book of Hakim Ata", says that this book was written in Chigatai Turkic, the literary language of the Central Asian Turks from the XVth century to the beginning of the XXth century, and it was the forerunner of today's modern Uzbek language. The scientist said that the oldest manuscript of this book belongs to the beginning of the XVIIIth century, and this source has preserved many archaic linguistic features. Although the sources on which the "tales" were written in "Hakim Ota Book" belong to the recent past, they represent the early stages of the Yasavi tradition. It is written that Hakim Ata is initially surprised by the merits of his son Hubbi Hoja, but "they say that Hakim Ata's heart grows proud because of these merits." It is said that Hakim Ota's jealousy grows until the last part of these stories⁴⁶. The same issue is raised in F.Kuprulu's work "Early mystics in Turkish literature", but there is no mention of arrogance. In it, it is said that Hakim Ata was a little jealous of the incident of Hubbi Khwaja bringing Ka'batullah to his father⁴⁷.

In general, both studies complement each other. We will be able to get valuable information from both.

CONCLUSION

1. It cannot be said that the study and research of Sufism and orders by English, German, French and Russian scientists was always impartial. Foreign research on Sufism, it should be noted, has been carried out for different purposes. They can be studied according to the following purposes: historical, philosophical, literary, political, ideological, etc. Of course, in this study, it was not our goal and mission to promote concepts and views that are contrary to the ideology of national independence.

2. In the course of the research, we witnessed that the foreign scholars engaged in Sufism, while evaluating it, relied on some non-Islamic views in the initial steps of studying Sufism. Because Sufism has been established as a purely Islamic doctrine, we considered that it is biased towards the figures of Islamic Sufism to say that it originated from Hinduism, Christianity and other religious movements.

3. Foreign scholars comment on the dictionary meaning of Sufism, that is, "suf" – "coarse woolen cloth", and do not say that its other meanings have acquired a complete meaning. For example, J.Brown, R.Nicholson, A.Arberry, J.Trimingham and others expressed Sufism with the above definition. But Eastern scholars have mentioned that Sufism has many meanings.

⁴⁵ K.G. Zaleman, "Legenda pro Khakim-Ata," *Izvestiia Akademii nauk*, 9, no. 2 (1898): – P. 105-50. Koprulu, Early Mystics, – Pp. 91-92, 110-12.

⁴⁶ Zaleman, "Legenda," – S. 114-115.; Deweese, D. Three tales from the Central Asian "Book of Hakim Ata". Tales of God's Friends Islamic Hagiography in Translation. Edited by John Renard. – Berkeley, Los Angeles, London: University of California Press. – P.123.

⁴⁷ Köprülü, M.F. Early mystics in Turkish literature. Translated, edited and with an introduction by Gary Leiser and Robert Dankoff. Foreword by Devin DeWeese. This edition published in the Taylor & Francis e-Library, 2006. – P. 91.

4. In the foreign studies that we analyzed, the works of Jalaluddin Rumi, Farididdin Attar, Abdurahman Jami, Alisher Navoi and others are found. English scientists R.Nicholson and A.Arberry in their research also touched on the works of the first representatives of Sufism. A.Arberry cited several Egyptian prayers of Rabia Adaviya called "Divine love". The German scholar Anna Marie Schimmel said that the poems of Baburizada Zebunisa (d. 1689) contained ideas related to Sufism, and that her sister Ziynatunnisa was also related to Sufism.

5. Sufism was established as an independent doctrine after the IXth century, and various concepts emerged from its core. Until Sufism is established as a separate doctrine, Sufis are determined to spread it and find a worthy murshid (Master). J.Trimingham's work "The Sufi orders in Islam" provides information about this as proof of our opinion. He studied the emergence and spread of orders by regions. In particular, Yasaviya, Kubroviya and Naqshbandiya orders, which are widespread in Central Asia, were studied by the scientist and expressed with short definitions. J. Trimmingham paid very little attention to the unique history of these orders and their further activities.

6. The personality of Khwaja Ahmad Yasavi has not been fully studied even today. Although many examples related to his birth are assumed, none of them have an exact source. The American scientist Devin DeWeese came out with controversial information, proving that Yasaviya and Naqshbandiya are related orders. According to Devin DeWeese, F.Kuprulu's work "Early mystics in Turkish literature" has some shortcomings. But Uzbek, Turkish, and some Western scholars recognize this work as the greatest work dedicated to Ahmad Yasavi.

7. French scholar T.Zarcone studied Uzbek Sufis from Central Asia, i.e. Fergana, Andijan and Namangan, who were active in Eastern Turkestan, and the new branches of Jahriya and Naqshbandiya in Central Asia and their activities in China with difficulty. Through his research, the following branches of Sufism, such as *Naqshbandi-Khafiya*, *Naqshbandi-Jahriya*, *Naqshbandi-Taqibiya* and *Naqshbandi-Mujaddidiya* (*husayniya* was separated from this order) were introduced into Uzbek Sufism studies.

8. The meaning and content of the (hikmats) wisdom and teachings ascribed to Khwaja Ahmad Yasavi are, first of all, a call to honesty, purity, goodness, and rightness. But their essence can be interpreted more broadly and more perfectly, in fact. The work "Devoni Hikmat", ascribed to Yasavi, has been published in different years to this day. Although the authorship of "Devoni Hikmat" by Yasavi's pen is explained with thoughtful opinions, his position is high and worthy of praise. In 1896, "Devoni Hikmat" was published in Kazan. It contains the phrase "four thousand and four hundred wisdoms" from the language of Yasavi, such a large number of (hikmats) wisdoms may have been written by followers of Yasavi. But they are closer to narratives. To this day, the true (ancient) copy of "Devoni Hikmat" is not known. Much more research needs to be done in this regard.

9. Ahmad Yasavi's work, that is, the Turkish language, was also mastered by his followers and caused the creation of many works. His followers became famous in Turkey and Central Asia. In particular, poets of the Yassavi School, such as Sulayman Bakirgani (Hakim Ata), Hazini, Qul Ubaydi, Azimhoja Eshon,

gained fame in Central Asia with their works and Sufi views. Although Ahmad Yasavi's followers are not working today, their actions have been reflected in the heart of Naqshbandiya.

10. There are only a few works that reflect the life, teachings, wisdom, path in the order, enlightened worldview of Khwaja Ahmad Yasavi. There are a number of differences in this regard in the studies of Uzbek and American yasaviya scholars. For example, the American scholar Devin DeWeese points out that F.Kuprulu ignored many sources revealing Sufism in his work "Early mystics in Turkish literature". He was sure that some of the sources pointed to by the American scientist were not reflected in the citation of sources related to Yasavi by Uzbek scholar of Yasavi studies.

11. In our research, the articles of the American Yasavi scholar Devin DeWeese, on the study of old sources are also found. One of them is the study of "Manoqib ul-ahyor". It turned out that this rare source was not sufficiently studied in the research of Uzbek Yasavi scholars. For this reason, it would be appropriate if this work is interpreted as a rare source of Yasavi studies. The work "Manoqib ul-ahyor" is dedicated to the apparent life path of Sayyid Jamaluddin, one of the followers of Khwaja Ahmad Yasavi, and his path corresponds to the Yasavi dynasty. This source is recognized as a valuable source on Yasavi's followers.

12. One of the first caliphs of Khwaja Ahmad Yasavi, Sulayman Bakirgani's "Book of Bakirgan" is the second book after "Devoni Hikmat". Its content is almost similar to the themes in "Devoni Hikmat". In a study by the American Sufi scholar Devin DeWeese, the translation and commentary of 3 "fairy tales" that reflect the reality of Bakirgani's life and his wisdom (*Devin DeWeese, for some reason, used the word "tale" instead of the word "narrative", we do not agree with this - K.I.*) was given, and this study of the scientist was compared with F.Kuprulu's work "Early mystics in Turkish literature".

13. The general conclusion from the research is that some Western scholars have specially studied Sufism teachings and Sufi orders with certain goals in mind; they have emphasized Islamic Sufism and some minor shortcomings of Sufism figures and have always remained faithful to their beliefs. Some Western scholars, even though they were non-believers, studied Islamic Sufism objectively and did not even hide their love for it (e.g. A.Schimmel).

**НАУЧНЫЙ СОВЕТ PhD.03/29.12.2022.Fil.156.01 ПО
ПРИСУЖДЕНИЮ УЧЁНОЙ СТЕПЕНИ ПРИ АНДИЖАНСКОМ
ГОСУДАРСТВЕННОМ ИНСТИТУТЕ ИНОСТРАННЫХ ЯЗЫКОВ**

**КОКАНДСКИЙ ГОСУДАРСТВЕННЫЙ ПЕДАГОГИЧЕСКИЙ
ИНСТИТУТ**

ИСМОИЛОВ КАХРАМОНЖОН АБДУМУМИНОВИЧ

**ИЗУЧЕНИЕ СУФИЙСКИХ ОРДЕНОВ ЦЕНТРАЛЬНОЙ
АЗИИ ЗА РУБЕЖОМ
(сравнительный анализ английских и узбекских
исследований о яссавия)**

**10.00.06 – Сравнительное литературоведение,
сопоставительное языкознание и переводоведение**

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ
ДОКТОРА ФИЛОСОФИИ (PhD) ПО ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии за № B2021.1.PhD/Fil1626.

Диссертация выполнена в Кокандском государственном педагогическом институте.

Автореферат диссертации размещен на трёх языках (узбекский, английский, русский (резюме)) на веб-странице в Информационно-образовательном портале «ZiyoNet» www.ziyo.net.uz.

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Ведущая организация:

Наманганский государственный университет

Защита диссертации состоится «___» _____ 2023 года в ____ часов на заседании Научного совета PhD.03/29.12.2022.Fil.156.01 при Андижанском государственном институте иностранных языков по адресу: 170100, г. Андижан, улица Бобур шох 5. Тел: (74) 223-42-76, факс: (74) 223-42-76, e-mail: asifl@edu.uz)

С диссертацией можно ознакомиться в Информационно-ресурсном центре Андижанского государственного института иностранных языков (зарегистрирована под № ____). Адрес: улица Бобур шох 5. Тел: (74) 223-42-76, факс: (74) 223-42-76

Автореферат диссертации разослан «___» _____ 2023 года.
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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования является изучение уровня суфийского учения, литературы, творчества и учения Ходжи Ахмеда Яссави зарубежными исследователями, их отношения к суфизму, творчеству Яссави и поэтов школы Яссави.

Объектом исследования являются труды ученых, которые вели исследования на английском языке о преподавании суфизма, литературе суфизма и яссавизма за рубежом, таких как Дж.Браун, Р.Николсон, А.Арберри, Дж.Тримингэм, Э.Алворт, А.Шиммель, Девин де Уис, Т.Заркон, Дж. А.Гросс, Ш.Билкис, а также отмечаются работы и других яссавистов, которые творили на других языках, в том числе и на узбекском.

Научная новизна исследования заключается в следующем:

происхождение слова суфизм связано с такими 8 словами, как *сафа*, *ахл суффа*, *суфф*, *суфа*, *сафут уль-кафа*, *сию суфия*, *суфана* и *суф*, а также определены сравнительно-типологические взгляды к словам суфизм, индуизм, буддизм и ранней веданте, которые были чуждыми для этого учения;

возникновения ордена яссавия, 10 статусов ордена в «Факрnome» сравнивается с работой американского ученого Э.Алворта и определено, что *статус совершения «вирд-аврод» (чтение молитв)* в исходном тексте пропущен и выявлено состояние отклонения от исходного текста;

определены исторические сведения о последователях Яссави и Накшбандия в Восточном Туркестане: доказано, что новые ордены, такие как Накшбанди-Хафия, Накшбанди-Джахрия, Накшбанди-Такибия, Накшбанди-Муджаддибия и Хусайния были впервые привнесены в узбекский суфизм через исследования французского ученого Т.Заркона;

Вопрос об авторстве «Девони Хикмат», последователей Ходжи Ахмеда Яссави, в том числе Сулеймана Бакиргани, и отношения на «Книгу Бакиргани» впервые обсуждался американским ученым Девином де Уисом, Бакиргани и его сыном Хубби Ходжа, и обогащен мыслями своих последователей в трех повествованиях, связанных с их жизнью.

Внедрение результатов исследования.

На основании теоретических наблюдений, методических выводов и практических рекомендаций, полученных в результате исследования происхождения слова суфизм и изучения среднеазиатских орденов за рубежом:

с научными и теоретическими взглядами и выводами, связанными со словом суфизм, а также, что происхождение слова суфизм связано с такими 8 словами, как *сафа*, *ахли суффа*, *суфф*, *суфа*, *сафут уль-кафа*, *сию суфия*, *суфана* и *суф*, использовались при выполнении фундаментальных проектов по тематике «Осуществление истории каракалпакского фольклора и литературоведения» (справка № 1701/96 Каракалпакского отделения АН РУз от 21 апреля 2022 г.) -Ф1-Г002 «Реализация теоретических вопросов жанров каракалпакского фольклора и литературы», который осуществляется

Каракалпакским научно-исследовательским институтом гуманитарных наук Национальной академии наук АН РУз» и АН-Ф1-G052. В результате в рамках анализа зарубежных исследований были освещены происхождение слова суфизм, история и литература суфизма, проанализированы мнения зарубежных ученых относительно различий и общих моментов между орденами Яссавия и Накшбандия;

фактами возникновения ордена Яссавия, 10 статусов ордена в «Факрnome» сопоставлены с работами американского ученого Э.Алворта, а также из материалов, связанных со статусом совершения «вирд-аврод» (чтения молитв) в исходном тексте, и из ситуации отступления от исходного текста широко использовалась при подготовке сценариев передач на телеканале «История Узбекистана» Национальной телерадиокомпании Узбекистана (Справка № 06-31747 от 19 апреля 2022 года Национальной телерадиокомпании Узбекистана Телеканал «История Узбекистана»). В результате расширился международный масштаб программ за счет введения в научный оборот восточнотуркестанских и зарубежных литературных источников;

материалы, связанные с «Девони Хикмат» и последователями Ходжи Ахмада Яссави, об их взаимосвязи с Сулейманом Бокиргани и «Книгой Бокиргана» использованы в осуществлении проекта АН-Ф1-G002 «Каракалпок» прикладные теоретические вопросы фольклорно-литературных жанров» и АН-Ф1-G052 «Осуществление истории Каракалпакского фольклора и литературоведения» (Справка № 1701/96 Каракалпакского отделения АН РУз от 21 апреля 2022 г.). В результате было выявлено, что проблемные вопросы, касающиеся Ахмада Яссави и его последователей, изучены в сопоставительном плане с мнениями зарубежных ученых.

Структура и объем работы.

Работа состоит из введения, 3 основных глав, резюме, списка литературы и приложений. Общий объем работы составляет 150 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ
LIST OF PUBLISHED WORKS

I bo'lim (I часть; I part)

1. Ismailov K.A. Interpretations on the theory of Sufism (views on the term of Sufism, place and time of its emergence) // *Academicia: An International Multidisciplinary Research Journal*. Vol. 11, Issue 4, April 2021. India. ISSN: 2249-7137 DOI: 10.5958/2249-7137.2021.01032.6 Impact Factor: SJIF2021 = 7.492 <https://saarj.com>. – Pp.140-146.

2. Ismoilov Q.A. Xoja Ahmad Yassaviy va yassaviylik tariqati xorijiy olimlar nigohida // *So'z san'ati xalqaro jurnali*. 4-jild, № 2. 2021. – B.145–151. (10.00.00. №31)

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II bo'lim (II часть; II part)

9. Ismoilov Q.A. Xorijda tasavvuf ta'limotining o'rganilishi. (ingliz tilidagi manbalar asosida). *Ilmiy risola*.– Toshkent: MUMTOZ SO'Z, 2008. – 96 b. O'zbekiston, 3,5 b.t.

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