



THE PHILOSOPHICAL AND THEOLOGICAL IDEAS ADVANCED BY CERTAIN TENDENCIES AND SCHOOLS IN SUFISM

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ANNOTATION

The article examines the relationship and differences between the philosophical and theological ideas put forward by the representatives of mystical movements formed in Central Asia and Khorasan with the major philosophical currents of antiquity.

KEYWORDS: *mysticism, philosophy, theology, universe, Allah, Aristotelianism, Platonism, Neoplatonism, enlightenment, infinity, spiritual maturity.*

DISCUSSION

In their works, Sufi philosophers sought to reconcile and unite the various ideological and philosophical currents in any way. In early medieval mysticism, there was a philosophical school called the “masha”. This school was further refined by the followers of Aristotle. Many philosophers, including Farabi and Ibn Sina were followers of this school. The philosophy is named after Aristotle’s habit of walking around the classroom while teaching his students. The word walking in Arabic is called “masha”, hence the name of the school was taken by the word. From this philosophical point of view, man can acquire truth only through contemplation and analysis and only if his mental ability is properly used in the study of the environment, reality and truth. The philosophy of “Masha” encompasses the whole of existence, including Allah, man and the universe. [1].

At the same time, there was another philosophical school called “Ishrok”. The founder of this school was Shahobiddin Suhrawardi. Sheikh Suhrawardi, after many years of research, came to the conclusion that all living things came into being from light and radiate light from themselves and illuminate each other. He called this interaction “Ishrok”. He was later renamed with the name Sheikh Ishrok. Ishrok is the most important theory of Islam, based on the teachings of the Koran on the one hand, and the philosophical school of Plato on the other, and the new Platonism.

According to this theory, the whole universe are made of light, and there was no universe but light. According to Suhrawardi’s teaching, “radiation” is the basis of existence and has different stages. Radiation becomes weaker or stronger, and the universe is nothing more than the mutual scattering of light.

Shahabuddin Suhrawardi also called man a light, and in this way he believed that man could be necessary, useful and illuminated by the light of others.

According to the “Ishrok” philosophy, we see only those things that radiate light. Excessive radiation can damage the eyes and even may make blind a person. Suhrawardi considers Allah to be the highest light and man cannot observe such a powerful light. Everything receives its ability to illuminate from this Supreme Light. According to this philosophical school, the interaction between the lights takes place in two states: in the state of hatred and in the state of love. In the case of poor eyesight, each higher light dominates the lower light. In love, each of the following lights falls in love with and obeys the higher light[2].

In connection with the analysis of the above-mentioned philosophical schools, it is useful to get acquainted with the activities of some of their prominent representatives.

One such philosophical school was called the “Higher Philosophy”. The founder of this school was Mulla Sadriddin Sherozi, who was born in 1571. He struggled relentlessly with outdated thoughts. The



“Supreme Philosophy” which was developed by this sage is only concerned with reconciling rational philosophy with theological philosophy. In the philosophical school founded by Mulla Sadr Shirazi, he combined these two philosophical systems, combining the philosophy of “masha” based only on intellectual conclusions and the philosophy of “ishrok” based on the theory of mutual enlightenment, in which the elements of mysticism and mystical concepts, he also cited many commentaries from the Koran as proof of his theory. He struggled relentlessly with outdated thoughts. The Supreme Philosophy, developed by this sage, is only concerned with reconciling rational philosophy with theological philosophy. Mulla Sadr created a new philosophical current. “Of course, many philosophical truths have been discovered by other philosophers, but his service is in the correct application of these truths”, [3]- writes F. Rosenthal.

In Islamic religious philosophy, especially in the ontological philosophy of mysticism, “light” has always been one of the central (most important) concepts. The term “enlightenment” is a reflection of the concept of ignorance, a figurative expression of knowledge.

In the darkness, in the darkness, we cannot see anything, we remain ignorant. But in the light of day, we do not go astray, we gain knowledge. This simple human experience was transformed into the realm of the mind and spirit from the earliest times. Light was a figurative concept of emotional perception, of intellectual (mental) perception of the universe. Its original source is Allah, who in any case does not need another source of light because he is light and who illuminates everything else in due proportion. For Plotinus, just as pure light is the highest perfection in the world of the mind, Suhrawardi built a smooth cosmological system based on the light of the light he created from time immemorial. Sufis used the works of Christian theologians who described cognition as enlightenment. But the Sufis are far ahead of them[4]. Their minds were flooded with symbols of different forms of light. It is as if the Prophet (peace and blessings of Allah be upon him) said in his prayer: Ya Allah! Let there be light above me, let there be light beneath me, in front of me and behind me. My Allah, enlighten my heart, enlighten my eyes, enlighten my ears, enlighten my body, enlighten my bones[5]. Here the spiritual knowledge of any real world is described as the light, the enlightenment, which is attained by one who is thirsty for any knowledge.

The Sufis were ready to describe any desire as light. Hakim Termizi believes that there is a certain enlightenment in every word that is uttered in supplication to Allah. But in mysticism, the phrase “knowledge is enlightenment” is used less than the

phrase “faith enlightenment”. Faith is the light in the heart, and faith is the true source of enlightenment. “Sufis learn whatever they want, thinking that it will bring them understanding and faith”, - Termizi wrote. “Intelligence, knowledge, purity of heart, fear of Allah - all these concepts have been transformed into a whole without any significant mental differences.”[6].

The great scholar Ibn Arabi (1165-1240) made a great contribution to the development of the theory of Sufism. Born in Andalusia, he spent his life traveling to various Muslim cities and interacting with educated people. He was the greatest theorist of Sufism and the author of more than 300 works. In Ibn Arabi's works, especially “Fusul al-hikam”, “Futuxat al-makkiya”, “Tarjimon al-ashvak”, as a Sufi thinker, the unity of the universe and Allah, the pursuit of it and achieving the attainment of it through “inner experience”, the teachings of the Koran is symbolic holly book. His contribution to the comprehensive development of Sufi cosmogony is particularly noteworthy.

Ibn Arabi's historical contribution to the development and popularization of mystical ideas is significant. Imam Gazzali proved to the scholastics that mysticism was not kufr and reconciled mysticism with Islam. It is Ibn Arabi's job to create mystical literature and arouse interest in its study. He told people to feel the spirit of mysticism, they were to help them discover mysticism through their existence and activities, regardless of their traditions. Ibn Arabi's philosophical and literary legacy is rich and varied. Some of his works are intended for those who are able to think about ancient mythology, its concepts and expressions. Others are associated with Christianity and serve as an Islamic, Sufi guide for people raised in a Christian environment.

The true meaning of some of Ibn Arabi's thoughts (phrases) is astonishing. In the book “Donishmandlik qirralari”, he says that one should not try to see Allah in any intangible form. It is perfect for Sufis to see Allah as a poet in the form of a woman” and made poems for her perfection.[7]. It is believed that the poetry of love (poem) is able to perform many other functions at the same time and to express the knowledge of divinity in the most consistent and perfect way. Addressing theologians who are accustomed to explaining everything about religion in a rigid way, Ibn Arabi said like that, “Angels are a power hidden within the abilities of human organs”. The goal of Sufis is to increase the activity of these members.

Like other Sufis, Ibn Arabi is a religion, each of which is officially accepted and the inner understanding of this religion, which leads man to enlightenment, states that there is a fully acceptable interrelationship.



The proponents of theological education are disagree this point of view. Because their reputations were based, to a certain extent, on hardened factors, historical materials, and methods of persuasion. Ibn Arabi, like other Sufis, understood that the beauty of man is a divine being, enlightened. Therefore, he not only sang the perfection of an adult girl, but also managed to create poems that express the idea of higher existence in a unique way. But seeing and acknowledging such a connection was vehemently denied by the orthodox Sharia nation, who openly considered themselves ashamed. [8].

Ibn Arabi defended polytheism with particular caution. At a time when any believer is right in his deity, only the Gnostics, who are able to know that Allah existed in the beginning and that it is an extraordinary event, his mistakes are attributed only to the absolute Allah, that he worships its oneness.

The difference between polytheism and monotheism is the difference between plurality and unity. The polytheist is incapable of understanding the unity of the whole and considers the indivisible to be divisible. But any object of worship is Allah, the divine aspect of the object of worship being manifested, ultimately as Allah's himself.

Sufis advocate the existence of polytheism if there is divine love at its core, if the pagans recognize that their idols are a form, not a hidden essence of divinity, if people have created different beliefs, I can embrace them all with one glance, says the great sheikh.

Ibn Arabi's views had a great influence on the further development of mysticism, which was refined many times and in various forms by Sufi teachers (sheikhs) and poets.

Ibn Arabi classified the idea of polytheism, which in his time afflicted Maarri and caused his distrust, put forward the idea of the existence of different denominations and put an end to mistrust. It was a proof of the unity of being and the comprehensive immanence of Allah. In keeping with the strict requirements of the existing religious doctrine, the ideas of the universal-mystical religion were characterized by such ideas as religious tolerance, respect for other religious pursuits, and recognition of the values of other cultures.

The Sufis claimed that belief in Allah was not once the achievement of the mind. This belief is rooted in human nature and does not change under the influence of the mind or the environment. No matter how hard a person tries, he is not able to know the attributes of Allah. Rationalists (intelligences) think that truth can only be achieved through logic. Mystical Sufis claim that this truth can only be achieved through intuition.

On the one hand, the Sufis portrayed Allah with non-human attributes and distanced him from

his creation to such an extent that the question arose as to how he would affect the being he created. On the other hand, they came to the conclusion that the universe could be gradually absorbed into Allah, and logically came to the conclusion that Allah is everything.

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