



THEORETICAL AND METHODOLOGICAL BASIS OF PHILOSOPHICAL KNOWLEDGE OF SUFFISM

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ABSTRACT

The article analyzes the philosophical foundations of theoretical and methodological aspects of cognition of the Sufism teaching.

KEY WORDS: Allah, sufism, the noble Quran, heritage, tariqat (path of spiritual development), sharia, godliness, saint, story, false, method, truth, gazelle, hermit, soul, rebellion, enlightenment.

DISCUSSION

While social-humanitarian Sciences serve to improve human quality, to perfect human personality, they do not deny the importance of religion, mysticism, art and other institutions in solving this important and complex problem; after all, science is the worldview, thinking and way of life of the elite, not members of the whole society, but a minority, critical-thinking and self-perceiving as responsible for the.

In the heart of Sufism, based on the Holy Quran and hadiths Sharif, many sects such as Qadiriya, Yassaviya, Kubroviya, suhravardia, Nakshbandiya, Shozaliya, Khilvatiya, Mavlaviya, Badawiya, Dasuqiya, Jalvatiya were formed and developed. Muslim nationalities have come and come to create spiritual perfection under the influence of similar traditions. It is with great attention that Sufism has served as a step of spiritual maturity for such magnates as Hazrat Imam member, Khoja Ahmed Yassavi, Imam Gazzali, Yunus Emro, Najmiddin Kubro, Jalaluddin Rumi, Bahuddin Naqshqshband, Faqih Abulays Samarkand, Abdurahman Jami, Alisher Navoi, Sufi Olloyor, Muhammad Zahid Kottku, who took a worthy place in science and culture of the Islamic world. Therefore, these natural beings were spiritually pure, morally perfect, enlightened, loving, pious, pious, faithful, Muhsin, mushfig and wise. They are on all fronts: the messenger of Allah (s.a.v) in worldly and uhra'ah (s.a.v.) for their following their Lord, we also pronounce their names with reverence. If we look at the ideas of mysticism and the requirements it has put forward, we can see that it is based on some verse and Hadith[2].

"Mysticism is to abandon all desires and

pleasures of the soul"[3].

Roweym (VEF. 303-915) says: "the image is to leave the soul to the will of Allah. Mysticism is built on three qualities: adhering to charity and pride, spending your property without paying attention to Allah and keeping someone else above yourself (thinking of someone else more than yourself), intimidation (showing intensity) and abandonment of discretion"[4].

a) To turn away from the world and direct the heart to Allah;

b) Purification of the spirit by praying diligently on the path shown by the Qur'an and Sunnah;

c) To take control of the desires of the soul through prayer, remembrance, contemplation, mathematics and Incarnation;

g) Show enthusiasm to attain Allah by gaining knowledge of the truth[5].

Along with the spread of the religion of Islam, a number of companions were given more and more prayers and tried to purify the morals and to do math. There are a lot of verses and hadiths that determine the relationship between man and creator both in the Qur'an and in the Sunnah. Sufism theorists used to search for the roots of irfanian teachings from these verses and hadiths[6].

Irfan and Sufism, to prove the various methods, rules and manners that relate to the people of Sufism and Irfan, rely on the Qur'an Karim, the prophet of Islam, the words of his companions and their practical lives, which are the main sources of Islamic religion. As the French Sufi scholar Faki Arnoldz said, Islamic mysticism includes such chapters and materials that in a broad sense Islam is permeated along with its fundamentals and



teachings[7].

The ideas of mysticism about pure divine work, about truth and truth, about pure human qualities, about the profession of perfection turned into poetic ideas-poets sang irfanious ideas with an ardent soul, by the command of the soul, irreplaceable lyrical poems, world-famous epics, stories were created. The conception of the work of mysticism, the embodiment of purity, justice and truth-the pleasure of love for the absolute God strongly influenced the people of creativity, the poets of the rebellious spirit, whose heart was filled with grief by humanity, attracted to himself in a melody, brought into being a wonderful poem of moderate, rich in emotion. The central hero of this poem-rindi, was a spiritually free man, who was horny in the heart of divine Love, saw himself at the peak of perfection.

Robiya Adaviya, Mansur Hallaj, Abdullah Ansari, Abu Said Abul Khayr, Pahlavan Mahmud also used this method. We are well aware that Khayyam, Rumi, Jami, Bedil, Iqbal describe many subtle theoretical issues of mysticism in the commentary of the world through poetic works.

To understand God, the prophet and the loved one when you say prisoner, to pay attention to these same concepts when you say Saki, when you say lab, when you say sect, when you say divine beauty, when you say brow, when you say the limit of the material world with the divine world, when you say waist, when you say perfect human imagination, when Without a detailed understanding of these emblems, it is impossible to understand the Sufi poem. Through these emblems, the image of solik in the lyrics of Navoi and Mashrab is praised. A stranger on the way to the sect, that is, Solik, describes his experiences and anxieties, the memory of the prisoner, his singing, his joy in the moments. In general, in Navoi, the ascension of man towards God is the main idea. The poet describes his suffering and career in this way by various means. Epic "Khamsa", "Lison ut-tayr" are also works depicting uruj-me'roj.

Without studying sufi literature, it is impossible to form a clear picture of the cultural life of medieval eastern Muslims. Its classical representatives until the beginning of the twentieth century influenced many Eastern literature. All this forces us to focus strongly on this literature. So, almost all the great admirers of the Muslim East are associated with mysticism in this or that sense. Consequently, without getting acquainted with this literature, it is worthwhile to fully understand them.

Sufi - many researchers have come to the conclusion that this word came from the Arabic word "sufi", wool, fabric, hirqa. From another point of view, the so is derived from the Greek word safos-wise. There are also scientists who explain this word in the meaning of pure-purity, that is, moral

purification and spiritual perfection. We read in the "Ghiyos ul-lugot": "Sufi-khirqa, so, wool is called sufi. A person who looks at his heart in the occupation of a citizen and forges his dream of something other than truth is called "sufi" [8].

According to Abulhasan Ali Hujviri, cardigan-paws are those who have reached the age of purity. Another group of beggars and beggars is also called Sufis. According to the definition of Junaid Baghdad, "those who recognize the existence of the absolute in their body, whose work is only with God, are called Sufis." There is also an opinion that the suffix so, in general, is devoid of etymological content, and the letters in it make a psycho-physiological impression. According to this concept, each letter of the suffix denotes a clear meaning: "C" samat, safo, savm (dietician); "v" vido, vafo, vard; "f"-faqr, fikr and fano"[9].

The lexical meaning of the word Persian darvesh is gado, which means poor, that is, poorless is poverty. Being humble, hunchback, self-righteous is regarded as the main virtue of Dervish in the calculation. At the same time, they called the kalandars, the people, who retreated to the latest, and in many cases the Orif sohfs, too, dervish. Dervish was widely used in the next sense, especially in poetry.

So dervish's low generosity, who walked in the hope of feeding the belly, made a difference in this aspect from the beggars (So, Alisher Navoi at "Mahbub ul-qulub" with hatred of thieves partner beggar poor). So dervish is also a beggar, but there is a heavenly difference between his begging and the begging of poor. Dedicated himself to the path of truth and turned away from the world; looking at wealth, gold-jeweler, the human dignity knew and spirituality preferred any zaru zevar, sarvatu masnad; the quest for the winged-dervish (Taliban) to reach the divine community, to search incessantly for the discovery of the mystery of the mystery of the ghouls, to prefer and guide the spirit. Although the dervishes appeared outwardly, apparently, in janda's clothing (cardigan), but there were those who were Botanic science-enlightened, zaki, witty and courageous. That is, in the eyes of humanistic poets, all good deeds, cabbage, human qualities should be reflected in a person. Sheikh Sa'diy writes in his work "Gulistan": "the appearance of the dervishes is janda's clothes and shaved hair, and the truth is a living soul, a soul and a dying soul." According to Navoi's contemporaries Mirkhond: "dervish means struggle for the profession of advantage". With this feature, dervish becomes the ruler of his own soul, the pendulum Reigns the soul and occupies the throne of contentment; spirituality becomes the king of the estate. The Dervishes who took such a career were honored with the titles of "King dervish", "Sheikh", "Khoja".

Dervish is a collective image, the embodiment



of goodness. Both magnates and poor miracles, as well as creative writers, can see themselves from this. But it seems obvious that the entrepreneurial dervishes, which have risen to the level of most Saints, are more implied, of course. For example, in the works of Farididdin Attor "Tazkiratul avliyo", Abdurahman Jami "Nafahotul uns" and Alisher Navoi "Nasoyimul muhabbat" one can include the sheikhs in the sentence of such dervishes. To be more precise, Khoja Ahror Vali describes as the bishop of the total faqr.

Apparently, when Abdurahman Jami Khoja Ahror Vali was among the people of Fano, he considered the personal qualities, behavior and lifestyle of a person, the life of a Sufi, an enlightened soul. Because Khoja Ahror, although he had an incalculable wealth, but he himself lived a poor life, and his wealth was spent on feeding the poor, looking after the needy. Khoja Ahror has become the wealth of the wealth of the people. It is also known that Khoja Ahror spent money on the maintenance of salaries of students studying in Samarkand madrasahs, the construction of khanaqo and rabots. And he himself spent all the time surrounded by dervishes zikr with sky day, heated sufi conversations. Of course, the fact that Khoja Ahror hindered the development of secular sciences, too, is not true, because the mysticism itself does not correctly recognize the study of the universe through logical, rational knowledge, because according to this doctrine, the mystery of secret-the divine secret-is Asror and it can only be perceived by intuition, the soul.

At that time, Sufism-Sufism began in Movarounnahr. Sufism as a philosophy doctrine originally appeared in the VIII century BC. As for Movarounnahr, it passed through Iran, where it had a great influence in the XI - XII centuries.

Sufism is a complex philosophical flow. It has very diverse forms, content and flows. "Sufism is so broad and multifaceted," wrote E.E.Bertels, - could let him enter the world of the desired conception, " [10].

The famous Iranian Hussein ibn Mansur Hallaj (killed in Baghdad in 922 year) became the first victim of the Muslim Inquisition. The main idea of Halloween is "Anal-haq". He rejected the object by his same rule-the real world, he knew that God was not outside himself, and that his subjectivity suddenly became a reality. Hence, the Hallaj stood in the position of subunits, but the essence of the Hallaj subunits consisted in the rejection of the nobleman reality of his time, and the philosophy of Islam and Islam-against the word.

Mansur Hallaj, a Muslim Inquisition, was sentenced to death. However, the reaction was not able to eliminate the effect of Hallaj on the public with this brutal revenge. The influence of the doctrine of Hallaj is not only in Iran, but in the entire

Muslim East, which means, even in Movarounnahr, it is even more intensified. The name of Mansur Hallaj remained a symbol of protest and indignation against the suffering. After that, the macro-psychics tried to use the reputation of Halloween for the purpose of deceiving the public for their own benefit.

Ahmad Yassawi describes the basics of Sufism in his work of "wisdom" as a prominent manifestation of mysticism in Movarounnahr. He writes about ten Legends of Sharia, sect, enlightenment and truth, describes the printouts of Sufism, talks about the ten different advantages of Sufism, about the ways and qualities of poverty and poverty, calls poverty a beacon, the Sun. According to Ahmad Yassaviy's note: " the one who does not pray for the blessings of the world is the one who spends the misfortune and pride in prayer and crying is the one who does not ask for the blessings of the world.""[11]

Bahouddin Naqshband the famous miraculous saint, who gained fame as an intermediary of his servants in the presence of Allah, the defender of ordinary raids (citizens), began to be recognized. To worship him, to rid him of all kinds of tribulations, oppression, to ask him for spread wide bread not only in his homeland in Central Asia, but also in the Islamic countries of the army. To him not only ordinary people, but also rulers, kings, scientists and poets worshiped. They gave him a hand and became his Murshid. Great poets Abdurahman Jami and Alisher Navoi worshiped the Naqshbandian sect, took its mystical path and propagated in their works[12]. The great Uzbek poet Boborahim Mashrab went along the path of the Naqshbandiya sect and received education in the land of Ofoqkhoja and described in his book "Mabdai nur" as the great representative of Sufism as the only means of achieving purity, honesty and Allah. Until the end of his life, Naqshbandiya went along the path of mysticism.

One of the major manifestations of Sufism was that of Sheikh, The Elder, who continued and developed the Bahouddin Naqshband, who had a very great reputation among the people, lived in Qashqar[13].

The philosophy of mysticism and mysticism is the most important and specific part of the religious-philosophical thinking of Turkestan, Khorasan and Iran, the peoples of the middle and Middle East in general.

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