

Some Comments on Research Related to the Study of Sufism

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Abstract: In this article, the contribution of the great Uzbek poet and thinker Boborahim Mashrab to Sufism is philosophically researched. Also, the issues of influence of representatives of Sufism philosophy on Mashrab's life and work are covered.

Keywords: Sufism, mysticism, sharia, tariqat, enlightenment, truth, Quran, hadith, orientalist, philosopher, Mansur Hallaj, Ahmed Yassavi, Ibn Arabi, Ibrahim Adham, Bahauddin Naqshband, prophet, Sufism.

Boborahim Mashrab is a great representative of Central Asian Sufism of the 17th-18th centuries, a propagator of the ideas of Yassaviya, Kubroviya, and Naqshbandi sects, as a Sufi poet and Sufi scholar, he is a thinker who has a special place in the history of Sufism and Turkish-Persian literary and spiritual life.

To have a clear and reliable knowledge about Mashrab's mystical views, his life, activity on a scientific basis, the essence of Sufism, mystics who influenced the work of the poet, science, science, ways of creating mystical sciences (Sharia, Tariqat, Enlightenment, Truth) feels the need. After all, as E.E. Bertels pointed out, without studying Sufism, it is impossible to think and reason about individuality (tariqats) and uniqueness.

In our opinion, in order to objectively determine the place and role of Mashrab in the history of Sufism of the peoples of Central Asia, it is appropriate to pay attention to the theoretical and methodological issues of philosophical knowledge of the essence of Sufism, which has been the subject of debates among scientists of various fields, especially philosophers, from the first asceticism to the present day.

The first ascetics-sufis who left a mark on Mashrab's mystical worldview and impressed him were Muhammad (peace be upon him), Rabia Adaviya, Muhammad Ghazali, Mansur Halloj, and later the great representatives of Sufism from the 10th-15th centuries until the time he lived, Ahmad Yassavi, Suleiman Bakirghani, Najmuddin Kubro, Abdulkhaliq Gijduvani, Bayazid Tayfur al-Bistami, Jalaluddin Rumi, Junayd Baghdadi, Sheikh Shibli, Ibrahim Adham, Ibn Arabi, Bahauddin Naqshband, Makhdumi Azam Khojagi Kosani, Khoja Ubaidulla Ahror, Hidayatullah Ofaqkhoja, Mulla Bazar Akhund, Sufi Olloyar the fact that mystical ideas played an important role also requires having a certain idea about the development of mystical worldview and thinking.

It should be noted that until independence (74 years), not a single book containing information about Sufism was published. Ismoilbek Gasprinsky from the village of Gaspra of Crimean Bakhchisarai, was right when he wrote that "Today's greatest intellectual of Europe came to the square from the rain of candles and lanterns lit by Muslims".

During the period of communist ideology, which was dominated by the former Soviet regime, philosophy and social studies did not talk about the Holy Qur'an and Sufism, but declared them as heresy and opium, and the era of non-science did not allow to study the essence of Islamic Sufism on a scientific basis.

However, at that time, famous Soviet orientalists, academicians E.E. Bertels[4], I.P.Petrushevsky[13], M.T.Stepanyants[16] created works devoted to researching the essence of Islamic mysticism based on the Marxist methodology.

According to I.P. Petrushevsky, Western orientalists and Russian orientalists of the early 20th century (V.A.Zhukovsky, A.E.Krymsky, A.E.Schmidt) were very interested in the history of Sufism, especially the origin and ideological roots of Sufism. Western orientalists, while studying the history of Sufism, did not connect its ideological roots with social antagonisms and social movements in Eastern countries[13].

In the 70s and 80s of the last century, the work of the English orientalist JS Trimmingham[5], devoted to the study of Islamic mysticism, was translated into Russian and published many times.

The famous orientalist Alexander Knish presented in 2004 "Muslim mysticism. A brief history" was

translated from English to Russian and published in Moscow and St. Petersburg under the editorship of the author[2].

In the conditions of national independence, it is more correct to call the two books of the literary critic Najmiddin Kamilovnnig on the issues of Sufism[9] as a first step towards providing a general understanding of Sufism for literary scholars and general readers, rather than as a scientific and academic study of Sufism [14:18].

Philosopher Kadirqul Ruzmatzoda believes that there have been very few defenses of the history of Sufism literature in Uzbekistan compared to Europe, which shows that the works in this regard are below the level of demand. Nevertheless, a dissertation by philosophers Shodiev Rustam[18], Navro'zova Gulchehra[12], Safarova Nigora[15], A.Mamatov [11], and literature scholars A. Abdukadirov [1], Hakkulov Ibrahim[17] research work has been done.

The new political consciousness and worldview formed during the years of national independence forcefully propagated that high spirituality is the basis of the development of society, that the perfect human (person) is the creator of history, and that the elite stratum responsible for today's problems and prospects of the society is responsible for the worldview, life, lifestyle and thinking of the national philosophy. Studying Islamic Sufism, which has been the cornerstone of our nation's spirituality for thousands of years, is not understanding the place and role in rationally solving the problems we face today [14:20].

In a situation where the Marxian methodology, which ruled alone in the Soviet society and did not allow methodological pluralism, forced to prove that religion and mysticism were "reactionary doctrines", the world-famous thinkers of Europe tried to prove that the mystical knowledge and perception of the world is a more effective way than the rational knowledge of the universe, God and man [14:20].

At all times, society members have been divided into "ahli khos" (elite) and "ahli om" (ignorant masses) depending on their spiritual and intellectual potential and their position in society. Those who "know" their identity have always been a minority compared to those who "don't know", and their views, thinking and way of life were completely contrary to the way of thinking and worldview of the common people[14:20].

There was no social stratum that could serve as an ideal, example for the uneducated public. The ideal of such a "whole" society was weak and shameful in itself: communism was a symbol of the abundance of material goods. So, the meaning of human life and the meaning of animal life were exactly the same. It is this inhumane philosophy that ultimately led Soviet society to a general crisis[14:22].

Many works on Sufism, as well as the writings of the Sufis themselves, begin by discussing the origin of the term Sufism.

I will dwell here only on the popular theories about its origin.

The word "mysticism" ("sufism") is derived from the Latinization of the Arabic root s-(v)-f, its meaning was debated among the authors of early Sufi literature.

Muslim Sufis associate it with 1) the Arabic word "safa" (its main meaning is "purity"; 2) ahli suff ("people of the sufa"), these were the propertyless companions of the Prophet Muhammad, who lived in the sufa near the mosque; 3) "Ahl al-Saffa" - those who stand in the first row in the mosque or in front of God [3:18].

However, it is widely believed that the etymology of this term is related to the Arabic word "suf" (wool). The Arabic verb "tasawwafa" comes from this word and means "to wear woolen cloth". This is where the Arabic word "mysticism" comes from. Later, from this Arabic term, Latin "Sufismus", "Sufi(i)sm", German-"Sufitums" or "Sufik", French "Soufisme", Russian- "Sufism", etc. came out. Muslims usually call those who seek divine enlightenment, mystical knowledge, Sufis or mystics, in the plural Sufiya or Mutasawfifa. Because the Prophet and some of his Companions were not satisfied with a superficial adherence to religious law and therefore accepted additional restrictions on themselves, they are often described in Sufi literature as the first Sufis. However, the most reliable theory is that the term Sufism became widespread in the first half of the 3rd (9th) century AH, as it was then that the concept began to be applied to Muslim ascetics in Iraq, Syria, and Egypt.

They were the first hermits around the Prophet. Sufi authors show them as Sufis before the concept of "Sufism" appeared. Much later representatives of Sufism associated such devoted followers of the Prophet with Sufi traditions and wrote that it was typical for all of them to walk in woolen clothes [7:11-12]. In turn,

much later enemies of Sufism, for example, Ibn Jawzi (d. 597/1200), categorically rejected this fact [6:161-165]. In Muslim literature that is not directly related to Sufism, such pious followers of the Prophet are called Muslim pious (hermits) "nukkos" (devoted), "zuhhad" (ascetics) or "ubbad" (worshippers) [3:19].

Aisha (r.a.) narrates: "I said: "O Messenger of Allah, what are the advantages of people in this world?" I asked. He answered: "With the mind." "What about the end?" I said. "With the mind," they said. "Then will they not be rewarded according to their deeds?" I asked later. The Prophet (pbuh) answered. "O Aisha, don't they act according to the amount of intelligence that God has given them?" Actions are according to the amount of intelligence given. They replied that they will be rewarded according to the amount of their deeds" [8:209].

According to Ibn Abbas (r.a.), Rasulullah (peace be upon him), said: "Each servant has a tool, and the tool of a believer is his mind." everything has a secret, the secret of a person is the mind. everything has a pillar, the pillar of religion is reason. Every people has an idea, the idea of a servant is the mind. every nation has a summoner, the summoner of the memorials is the mind. Every merchant has wealth, mujtahid's wealth is intelligence. Every member of the family has a value, the value of the family of the Siddiquis is intelligence. Everyone has a seed that is remembered by him, and the seed of the righteous is the mind. Every stranger has a tent, and the tent of the believers is the mind" [8:209].

The Prophet (peace be upon him), said: "Surely, the beloved of the believers is the one who obeys God and advises His servants, has a perfect mind, corrects himself by admonishing himself, and by following it during his life, he finds salvation and success" [8:209].

And the Messenger of God (peace be upon him) says: "You who are perfect in your mind, the more dangerous you are to Allah, the more beautiful you are in thinking about His orders and rebukes. Even if you have little free will in it" [8:209].

In general, the religion of Islam and Sufism has created a unique culture and civilization during its many centuries of history. With this, he made a significant contribution to the development of world culture and civilization. As philosophy and science could not develop without each other in the spiritual life of a democratic society, Islam and Sufism have been complementing each other for many centuries.

While Islam is the worldview, way of life and thinking of many people, Sufism played a very important role in meeting the spiritual and intellectual needs of the upper strata of society and achieving divine enlightenment.

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