

GENERAL UNDERSTANDING OF MYSTICISM

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Annotation

This article discusses the philosophy of Sufism, which is widely interpreted in Eastern Muslim literature. At the same time, conclusions are drawn on the basis of some important sources on this issue. The most general concepts of Sufism are described. The meaning of the main terms is given.

Keywords: Sufism, basic concepts, themes of Sufism, image, plot.

Introduction

Sufism is primarily a teaching based on Islam. It is impossible to imagine and interpret Sufism without Islam, and our classic literature without Sufism and religious precepts. Sufism is, to put it bluntly, a higher level of Allahliness. Only a person who fully obeys the laws of Sharia and the rules of believing-Muslims can enter the history of Sufism. Sufism is the path of perfect perfection. "Odamiyning dunyoda bo'lmoqining sababi ikki niarsaga xojati bordur. Biri ulki, avvalgi dilni asbob (tahdil) halokatidin saqlagay va aning g'azosin (mevasin) hosil qilgay. Va yana biri badanni halok qiladurgan narsalardan saqlagay va aning g'azosini qilgay va dilni g'azosi. Haq taoloning ma'rifati va muhabbatidur. Charoki, har narsani g'azosi o'z ta'bining muqtizosidurkim, dil ma'rifatini taqozo qilur, badanini asramoq dil uchundirkim, badan foniydur, va dil boqiydur" ("There are two reasons why a person is in the world. One is to save the previous language from the destruction of the tool (tahdil) and produce its fruit (mawasin). And another one is to protect the body from things that destroy it and to do its revenge and to heal the heart. Truth is the enlightenment and love of the Almighty. Charoki, I am the saint of my own nature, who is responsible for everything, I require the enlightenment of the mind, it is for the mind to take care of the body, the body is mortal, and the heart is eternal"), this is what is said in "Kimyoi Saodat Turki". [1, 131].

A relatively complete description of Sufism is given in the pamphlet "Sufism and Sufism Literature". [2. 60].

Source Analysis

Sufism is a way to develop both purity of body and purity of heart and bring it to the rank of perfect humanity. This path has a complex course, certain psychophysiological exercises, and mathematical stages. According to the contemporary Iranian writer Ali Dashti, the leaven of Sufism, which is "a combination of asceticism and spirituality", is derived from the Holy Qur'an. And the beliefs of strange peoples, such as Buddhists, spiritualists, Zoroastrians, Christian and neo-Platonic Sufis, gave it color.[3, 16, 17].

Busakhl Tustari (died 283 Hijri) said that a Sufi is a person who is pure in religion and knowledgeable in thought. May he live in Allah's memory, away from people. In his eyes, dust and gold are equal. Sufism is little. It is to rest with Allah and escape from the people.

Abulhusayn Nuri (died 295 A.H.) says: Sufis are a people whose souls are free from the tyranny of humanity, free from calamity. And at the very beginning they are extremely Hakka, leaving everything else. They are neither kings nor slaves. Sufism is neither a style nor a science, but a necessity. If there was an image, it could be acquired through effort, if there was knowledge, it would be created through education. It is impossible to enter Allah's property either by art or knowledge.

A faithful Sufi is able to be at ease in the state of poverty, and in the state of self-pity to consider others superior. Junaid Baghdadi (died 297): Sufism says that Allah will kill you from yourself, and He will resurrect you. Sufi is a zamindar, and he will run over him for better or for worse. May the cloud overshadow everything and water everyone like rain.

Sufism is to stay away from sensual claims, to descend to the quality of spirituality, to give priority to the good, to follow the message to the ummah and to follow the prophet.

Among the Uzbek scholars, Oibek's services in explaining Sufism deserve attention. He writes, "According to the Sufis, the whole world - material existence is not real, this world is apparent. The real truth is Allah, whose body is absolute. The nature that surrounds us, the things in it and all kinds of events are nothing but a reflection of that body of the absolute. Allah has put his reflection in this world in order to look at his beloved, as if Allah is in love with him. In the world, he forgets Allah and melts in it.

This point of view, which is called pantheism and unity of existence, is one of the components of Sufism". Oybek correctly pointed out common ideas between Sufism and Neoplatonists: "The world that we perceive between the senses is not the real world. It is a reflection of the eternally existing and real world of ideas. Understanding things in this world is nothing more than remembering ideas.

Neoplatonists, on the other hand, describe the essence of things as ideas, and ideas as the thoughts of Allah. Neoplatonism promoted emanation - the idea that lower forms arise from higher forms. The Supreme Creator is Allah. As a result of its emanation, logos - the carrier of ideas and their space - appeared. From this, the spirit, the soul of the world, as a result of this activity, things appeared in the form of models in ideas".

Oybek shows the stages of Sufism as "Tariqat, Khidayat, Enlightenment, Truth". Literary scholar Ibrahim Haqqul writes that "Sufism focused on the path of spiritual perfection in four stages: 1. Shariat. 2. Sect. 3. Enlightenment. 4. Truth.

Sharia - preparatory stage. Religious and legal rules, moral and divine instructions from the "Quran" and Hadiths are carefully mastered in it. It was not allowed to convert to the Tariqat without fulfilling the requirements of Sharia. "Sharia - Law: Tariqat - Way".

A step is taken in the leadership of the sect:

The sect needs a political murshid,

The murshid needs a murid of faith.

(Ahmed Yassavi) [5, 21-32]

Under the leadership of the pir, the solik who has reached the stage of the tariqat (the path of the tariqat) must pass 6 statuses:

1. Repentance. 2. Wara'. 3. Poverty. 4. Patience. 5. Risk. 6. Reza.

In the stage of enlightenment, the closeness between man and Allah is the skill and wisdom of perfect acquisition, and those who have reached it are called the Wayfarer (righteous) Arif. After that comes the last stage - Truth. It consists of Fano, Tajalli and Tawheed positions. (Ibid., pp. 21-32)

These stages and statuses have their own descriptions. For example, Repentance is the end of the path of misery and the beginning of the right path. In this case, the tax sum is not to be free from bad vices, but to shudder at the carelessness of arrogance, to abandon useless actions, and to hate the corruption of the soul and the disobedience of the heart that lead a person astray.

Repentance - The time has come to ask for salvation from Hajj: the servant has left the subjection of the soul. In this place, the difference between the tariqat and the repentance in the Shari'ah can be felt. A person who enters the Tariq must be completely free from sins and bad deeds and disobedience of the heart.

Wara is piety, moderation, purification and tranquility.

Faqr is poverty, lack of need, that is, getting rid of the pleasures of this world, overcoming material need.

Patience is the patience of total maths.

Tawakkul - in this status, the taxpayer surrenders all his faith and discretion completely to his beloved. Ibrahim Haqqul said that avoiding questions, not giving room for suspicion, not asking for favors, not accepting gifts are the necessary conditions of this status. (Ibrahim Haqqul. Cited source, page 24)

Contentment is calmness, that is, the ability to face the world's troubles, sufferings, tribulations, joys and sorrows with a firm will.

When these statuses are over, the stage of enlightenment comes. In it, the science of the wayfarer thoroughly grasps the truth. He perfectly perceives closeness with Allah, "he sees the reflection of the quality of Hajj in every place and in everything"³. The owner of such knowledge is called arif. [6, 24]

The last stage is true and consists of 3 statuses:

1. Decay. 2. Tajalli. 3. Monotheism (Tawahud).

Fano - in the words of Navoi, "Death", that is, the complete disappearance of the soul, only the remembrance of Allah and the thought of Allah remain in the heart.

Tajalli - the lover feels that all his actions are absorbed into the actions of the Truth. He perceives only divine attributes. And finally, the union of the human soul with the absolute being, with the divine soul, takes place in the state of monotheism. We use the mathematical stages of the path of the tax that entered the path of the sect towards Allah from the definitions given by Bertels and Sultanmurad Olim: Repentance - in this case, the tax man enters the path of self-improvement on the basis of full compliance with the laws of Sharia.

2. Wara' (carelessness). In this case, the taxman makes a serious distinction between halal and haram and strictly adheres to abstinence.

3. Zuhd (abstinence, self-control, patience). In this case, one should be completely free from all the things that interfere with the way of Allah and distract one's mind: various sins, good clothes, housing, food, family, and life worries.

4. Faqr - (poverty, poverty). In this case, the tax collector takes his poverty and realizes that he is recklessly poor before Allah. In this regard, it is permissible to remember the hadith of our prophet "al-faqr faqri" (poverty is the pride).

5. Patience. When the taxman reaches this status, he endures any kind of punishment. He is indifferent to good and bad, that is, he does not get sad in bad days, he does not get carried away by good days and joys, he always reacts to events with great calmness.

6. Tawakkul (reliance on Alloh). In this case, the tax payer completely submits to the will of Alloh, that is, he only thinks about the moment he is breathing today, yesterday is gone, what will happen tomorrow and what he will do is up to Alloh. In short, "don't worry about the past or the future, rest is this moment, don't call other days rest."

7. Reza. (obedience, subjugation) - in this status, the tax is completely cut off from this world. Only Alloh can think.

In the process of going through the stages of this ritual, the tax falls into such a mental state that it feels a sense of closeness. This is called a case. It is as follows:

1. Qurb (proximity). Feeling a sense of direct proximity to Alloh.

2. Love (ishq). Feeling a fiery love for Alloh.

3. Danger (panic). The tax collector is afraid that he could not fulfill his duty before Alloh or that he committed a sin.

4. Rajo (hope). Hope for Alloh's grace and mercy.

5. Noise. (In this case, the tax is overflowing with pleasure.)

6. Uns (friendship). In this state, similar to love, tax feels a higher level of intimacy.

7. Itmonina (peace of mind, confidence). Rest in peace with Alloh's forgiving, watchful, loving kindness.

8. In observation. In this way, the tax collector not only feels close to Alloh, but as if he sees him.

9. Close(Yaqin) — (trust). Full awareness of the existence of the spiritual world, full confession.

After these cases comes Fano, which is the beginning of reality, that is, the tax collector feels that he is spiritually lost. The final destination - in Baga, the taxpayer separates from his identity and merges with the spirit of Alloh - achieves immortality. This is the highest case. It is the end of the tax purpose.

Conclusion

In the work of Alisher Navoi, Sufism ideas and symbols are very consistently developed. Especially, the ideas of divine love are more deeply reflected in the work "Mahbubul-kulub":

"Love is a shining star... the light of mankind's eye, and hence its wisdom: love is a precious jewel, and hence the jewel and the price of the crown of humanity."

Love is so stubborn that in front of him the king is equal to the king: he is so tyrannical that in his eyes both the dirty and the wicked are the same as the pure lover.

The hustle and bustle of the world's market and the bustle of the marketplace of all things in the world is because of love. Without it, human speech is like a lifeless body, human expressions are like flowers and grass without basil.[8.53]

So, Navoi connects Sufi meanings and ideas to each of his images and characters. Although the image of divine love is often exaggerated, it has caused the creation of many aphorisms, wise sayings, and philosophical conclusions. Nature, events in society, correctly evaluates the essence of things based on divine power. Such a strong, fixed belief has not changed throughout the life and work of the poet.

Revealing the content of Sufism is one of the most important and fundamental areas of literary science today. Navoi's creativity is an incomparable source of this field.

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