

# THE PLACE OF SUFISM IN THE SCIENTIFIC HERITAGE OF THINKERS

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## KEYWORDS

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## ABSTRACT

The development of Sufism is based on an irrational approach to the philosophical understanding of Sufi ethics. The essence of philosophical-ethical views was analyzed with the help of mystical life and mystical views. An example of Sufism and scientific approaches to Sufis was considered to understand ethical views.

## INTRODUCTION

The ethics of Sufism in faith and religion and science are formed on the basis of "rules" as per each era. In this regard, the analysis of the scientific legacy left by thinkers and its application to society has always been the focus of attention of researchers, and it has its position today. The important importance of the research is to take (comparative analysis) from the point of view of the life of the saints in the past and the way of life of the saints in them. Examples of tazkirat like "Tazkirat ul - avliya" and "Naseem ul - muhabbat" are its vivid expression.

Also, information about Sufism can be learned from the books of thinkers in the chapter of tazkiril. "Tazkira" comes from the Arabic word "zikr" and means a notebook. Sufism, on the other hand, is considered in the way of applying information "built" on the basis of dhikr to life (based on the dhikr of Sufis). The scope of the tazkira is wide, it talks about mythological and historical events, people, philosophical views and fine art, saints (sufis) with mysticism, literature and poetry. In this regard, tazkiras are divided into fields, and there are tazkiras on history, philosophy, art and literature.

In particular, "Tazkirai Muqimkhani" (about history), "Tazkirat ul-Awliya" (about philosophers - mystic saints (sheikhs), "Tazkirat us-shuaro" (about poets), "Tazkirai Khattoton" (about calligraphers) and others.

## Analysis of literature on the topic and methods

In the analysis of sources related to the research, views on tazkirim, Sufism and Sufism were researched, and among the great poets, thinkers and tazkiranavis who made a great contribution to Sufism literature and tazkiranavis, Fariduddin Attar (1145-1230) "Tazkirat ul-Avliya" (Tazkirat of Saints), Maulana Abdurrahman Jami (1414 -1492) "Nafahot ul-uns..." and "Nasayim ul-Muhabbat" works of Hazrat Navoi (1441-1501). The second title of the work: "Maqamot ul-Avliya" (Qualities and merits of the Saints, that is, the righteous ones). There are differences in the number of saints in this work, seventy-two according to some sources. For example, "In the lithographic edition of the Persian text, 96 names are given, and in the first edition of the work, the names and activities of 69 saints are described" [1; 18-B]. The work describes the situation and life, activities, opinions, views and wise words of each saint on various topics and issues. In "Tazkirat ul-Avliya" the opinions and views of various thinkers and mashayikhs on Sufi concepts (phrases) such as shariat, tariqat, enlightenment, tawakkul, riza, sabr, tahammul, shukr, taqwa (diet) are presented.

Secondly, in order to support (justify) his scientific-theoretical views, the author presented information from the verses of the Holy Qur'an and hadiths, the wise words of the sages and their lives in the form of stories, parables and narratives.

"Tazkira" can be taken as a prose account of Sufism. Also, in "Tazkiratul-Avliya" the phrases about Mashaikhs and the

information about them are not strictly adhered to as short (mukhtasar) or complete (mufassal). General information about. About this in the introduction of Attar's "Tazkirat ul-Avliyya" "w احرف تالبي شرح خلمات اين قوم مشيع تلب خند و در ختاب شرح القلب و ختاب شف علا 3; 130-133-B] if they want the interpretation of the words, they can find it in the books "Sharh ul-Qulub", "Kashf ul-Asrar", "Marifat un-nafs"]].

As one of the importance and features of "Tazkirat ul-Awliya" in Tazkirat, it should be noted that many thinkers followed him and continued this tradition by creating their works. Maulana Jami's "Nafahot ul-uns" and Navoi's "Nasayim ul-Muhabbat" are vivid examples of this. "Tazkirat ul-Avliya" was written in Persian and later translated into Ottoman Turkish, Chigatai Turkish, Uyghur and French.

When talking about the specific features of "Nasayim ul-Muhabbat", it should be said first that to determine the unique features of the work, it is determined by comparing the existing work with another work of this type. When we compare "Nasaim ul-Muhabbat" with "Nafahot ul-uns", Hazrat Nawai informs that he wrote the introduction of the tazkira without translating it. [5; 5-B] "Nasayim ul-Muhabbat" preface (praise, na't and the reason for writing the work, "This category is preface tamhidi", "To mention some of the benefits of this category and muamilatu riyazotidin"), the main part containing 770 sheikh dhikr and consists of a conclusion.

Alisher Navoi discusses the reasons for writing the work and mentions the differences between Jami and his own interpretation. According to him:

- In "Nafohatu-l-uns" some saints from Farididdin Attar's "Tazkiratu-l-avliya" were omitted, and Navoi mentioned them in his tazkir;

- Indian and Turkish mashoyikhs (sheikhs) are not given a lot of space in Abdurrahman Jami, but Hazrat Navoi reflects all of them as much as possible in his work; Also, the poet informs that in "Nasayim ul-Muhabbat" he covered the life and activities of Abdurrahman Jami and his contemporaries.

Alisher Navoi Although the door of prophethood was closed after Rasulullah sallallahu alayhi wa sallam, believers can achieve the status of friendship with God - guardianship with pure faith and piety, because "Scientists are the successors of prophets", all guardians are those who are steadfast in the way of God, they guide the people to the right path. says that it begins. [5; 26-B] The part of the introduction entitled "To mention some of this category of action and behavior" is dedicated to highlighting the actions of the saints, action, character, behavior (relationship with people) and the hardships they endure in the path of the Truth. In it, actions related to guardians include the honesty of a bite, following the Sharia, instilling the word of faith in the soul, praying five times a day, giving zakat, fasting, performing Hajj, manners, hilm, being content with fate and patience, sidq - truthfulness, smoking riyazat. is cited. These virtuous actions are different from those of ordinary people. According to the work, everyone can say the word of faith - kalimai Shahada, but guardians can also lose consciousness after saying this word.

#### Research methodology

On the methodological basis, the information on Sufism (Sufism) in the scientific heritage of thinkers is widely covered, based on the sources of tazkira (information about saints), according to Islamic belief, the right of miracle and karomat is researched. Miracles are events performed by Prophets with the power of God and beyond human understanding, and such actions of saints are called karamat. These are called common moral habits - unusual, unnatural actions. For example, situations that are abnormal for the ordinary human mind, such as answering prayers, being aware of the secrets of the unseen, understanding the thoughts of a person's heart, fasting without water and food, going from one side of the world to another in a moment, are characteristic of saints, and not revealing them too much indicates the high status of a saint. .

After that, information related to the names and biographies of the guardians will be provided. The first governor whose name is mentioned is Uwais Qarani, who is glorified as the Sultan of Saints. The fact that Uwais Qarani fell in love with the Prophet

sallallahu alayhi wa sallam in absentia, his strong and strong love is an example for the entire Islamic community.

In the work, the information about the saints is of different sizes, and if one sentence is enough about some of them, a lot of space is devoted to the description of some sheikhs. The biographical information of the saints does not have specific criteria: the information related to the years of life, places, occupations, etc. of some sheikhs is given in more detail, while only a fragment of the karomat or teachings of some of them is given.

In Tazkira, the main attention is focused on the action of the saint. Every saint obeys the Sharia's rulings unconditionally and obediently, completely renounces the worries of the world and his own existence in the demand of Haq Wasli. It is believed that the slightest love for this world overshadows the love of Truth. The information about each saint contains Arabic verses and wise thoughts.

Among the saints mentioned in "Nasayim ul-Muhabbat" are the leaders of the four schools of Islam - Imam Azam, Imam Malik, Imam Shafi'i, Imam Ahmad ibn Hanbal, Muhammad Ghazali, Bahauddin Walad, his son Jalaluddin Rumi, Rumi's son Sultan Walad, etc. , we come across instructive stories. The information about these saints has a scientific basis and is of particular importance in the study of the history of Sufism (for example, Fariddin Attar gifting his work "Asrornoma" to Jalaluddin Rumi when he was a child, or information related to the meeting of Shamsiddin Tabrizi and Rumi).

In general, Hazrat Alisher Navoi's work "Nasoyimu-l-muhabbat min shamoyimu-l-futuvvat" dedicated to the biographies of saints is an important source that shows the poet's activity as a mature mystic scientist. [5; 25-26-B]

By studying Navoi's works in this religious direction, along with obtaining certain information about his attitude to religion and his faith, we can get an idea that he is a mature scholar of Islamic sciences. It is considered important because it is a unique factor that determines how important the role of the great poet was in the social life of his time. Navoi, who looked critically [creatively] at Jami's work, said that "they do not mention all the martyrs of the past, and they do not mention most of their contemporaries, nor themselves." He gives information about "Turkish mashoyikhs" like Boqyrghani. In the work, Navoi not only covered the Sufi views of the persons he attached, but also paid great attention to determining their place in literature and society. "Nasayim ul-Muhabbat" is important for studying Navoi's didactic views, translation and research activities, and aesthetic views. Some copies of "Nasoyim ul-muhabbat" are kept in the funds of the Oriental Manuscripts Center of the Tashkent State Institute of Oriental Studies (inv. No. 3415, 857, 3420, 8514, 1825).

#### Analysis and results

According to the analysis, the tasks set for the author: to write down the Turkish "history of saints" for the Turkish reader, using Jami's "Nafahot ul-uns" (Arabic and Persian history of saints);

- adding Turkish saints to the work;
- including the saints of his time, including Jami himself;
- reduce the unknown saints and facts;
- providing additional information about some of the mentioned sheikhs.

It is known that Navoi asked Jami's approval after "Tazkirat ul-Avliya" that there was a need for such a work. [6; s. 57]

That's why Navoi writes in the preface: "To my late memory, if we try, can I translate the book into Turkish, and will I be able to pass this difficult time with a clearer language and a more open style?" - I thought... In Tarikh 901, 20 years have passed since the writing of this great book, I started this great work and some of my noble works from "Tazkirot ul-Avliya" finished by Hazrat Sheikh Fariduddin Attar, "Nafahat ul-uns" It was not included, I included each one in the appropriate place, and the review of the Indian mashoyi was also mentioned a little, if possible, I asked and found it... I attached it, and there was a little mention of the Turkish mashoyi, the spot... it is possible, if you ask, find it, mention it and some cases I published your words in their place. And Hazrat Makhdumi Nooran's horse and modern interviewer... my mention of it was not in the holy book, I added it and some words from the dhikr of the saint, who are in

great need of the people of the time, I left it and read this translation..." [ 2; 91-B].

Navoi admits that "Nasayim" is a translation of "Nafahot", but shortened and supplemented in places. It should be said that there are places in the work that have been translated exactly and freely adapted to the text.

If only Jalaluddin Rumi's fiqra is taken - it is exactly translated. But there are some abbreviations. For example, they asked Mavlavydin: Where does a Darvesh commit a sin? If the dervish eats without appetite, then the sin of the dervish is great. (In other words, when does a dervish commit a sin? If a dervish eats without appetite, eating food without appetite is a great sin for the dervish) [2; 362-B].

Rumi's words repeated in his will to his companions were also omitted. They do not convey the future of Rumi's character and his views, so they were left out.

Genghis Khan's events are called Jami infidels by Najmuddin Kubro, Navoi says they are "Tatars"[7; 15-B].

Najmuddin Razi leaves Khorezm and comes to Rum. Jalaluddin Rumi meets Sheikh Sadridin Qunavi. One day, during the evening prayer, they asked him to become an imam. Razi recites "Fatiha" 2 times and "Kafirun" 2 times in each rakat. Rumi told Sadridin Qunavi about tiybat (humor) "They recited one for you and one for us". "He read it once for you and once for us" in Nafahot. There is no humor in this. In Navoi's translation, the emphasis is on the refined, subtle humor of a good-natured person. When Navoi introduced Turkish scribes to Nasoyim, he followed the high goals of the Turkish language, the literature written in it, and leaving the names of Turkish scribes in history. He included Ahmad Yassavi, Qutbiddin Haidar, Hakim ata (name Sulayman), Ismail ata, Sheikh Abdulhasan Ishqi, Adib-Ahmad, Yusuf Sheikh, Baba Hoki (156 of them), and 1 Bibicha Munajjima among the female arifas[8; s. 45].

The final part of the work ends as "Fatiha" and we can see it below: "O God, may you read and enjoy this honor and love for the sake of the blessed life of the saint and the saints who are engaged in reading this book. O people of Tamayuz, let your heart be intoxicated and you will shine brightly and proudly in the end. And because of them, grant the light of the sun of guidance to the dark eyes of the darkness of the darkness of your kindness. And the king of Islam, who is the best of the faith, the peace and security of the people, and the prosperity of the times, and the welfare of the society, without these, this type of classification, the order of copying, and this type of interpretation of the book is impressive, but it is impossible. don't laugh. Amen, O Lord of the Universe!"[2; 51-B]. We will not be mistaken if we say that the completion of Tazkira in the above spirit is related to the eternal victory of truth.

## CONCLUSION

In short, Attar, Jami and Navoi are both creators, and at the same time Sufi creators. It is known that in his article "Navoi and Attar", the famous Russian scholar E.E. Bertels proved that Alisher Navoi is not a "translator poet", as it was rightly stated[4; 20-B].

In fact, it would not be wrong to say that the fragment of Attar's work "Tazkirat ul-Avliya" and the fragment of Navoi's work "Nasayim ul-Muhabbat" are a strong expression of the fact that both artists are Sufis and have a Sufi soul. After all, writing literary works about Sufis is a tradition of Sufi artists. As the basis of our speech, we can cite famous mystical works such as "Tabaqt us-Sufiya" by Sulami and "Hilliyat ul-Avliya" by Isfahani. Attar and Navoi are the same Sufi artists. After all, they succeeded in continuing the tradition of their predecessors. If they did not find a Sufi, perhaps they did not write and could not

write "Tazkirat ul-Avliya" and "Nasayim ul-Muhabbat". Although Attar and Navoi skillfully continue the tradition of his predecessors, the works of these two generations differ from the work of their predecessors in some aspects, which makes the works of Attar and Navoi different from other tazkirs.

Attar and Navoi have described the characteristics of the Mashaikhs, their blessed figures, that is, their appearance, appearance, commendable personality, and human qualities in the form of a literary work. At the same time, it can be seen that the authors have perfected the idea of mashoyikhs with aspects specific to tazkira (information about the personalities, knowledge, and works of the mentioned mashoyikhs).

Based on this conclusion, it is appropriate to make such proposals. Collecting sources related to Sufism and including them in teaching manuals and textbooks as information about lessons; Formation of a separate subject "Ethics of Sufism" for the science of religious studies; Formation of the methodology of tolerance with the help of information about Sufism; To promote the translation of primary sources and popularize source studies; Carrying out a comparative study of the essence of Sufism with philosophical and ethical views.

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