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Special Approaches to Personality Virtues and Vices in The Sufi Views of Thinkers of Khorezm

Hodjaniyazov Sardor Umarovich

Associate professor of the chair of "Pedagogy and Psychology" of the Urganch state university

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Abstract. *In the following article the different approaches to personality virtues and vices in the sufi views of sufi scholars and thinkers of Khorezm and their scientific legacy is analysed based on the treatises of medieval ages "The Book of Baqirghan", "Manaqib", "The book of the Virgin Mary". Also, some key points of the kubraviyya tariqat is interpreted based on the content analysed derived from their psychological and pedagogical heritage.*

Keywords. *Sulayman Baqirghani, Pahlavan Makhmud, Najmiddin Kubra, altruism, Sufism, "The Book of Baqirghan", "Manaqib", "The book of the Virgin Mary"*

Introduction. The moral teaching of sufism performed two tasks in its lifespan. The first is to convey moral self-improvement to the perfection of man through moral purification. Secondly, this is a manifestation of inner moral life, a bright reflection in relations with the surrounding people. In fact, Sufism altruism has a significant social and moral significance, serving selflessly, even to harm other people, even in their own interests.

The specific gedonism of Sufism finds its exact expression in pleasure, joy and enjoyment, obtained primarily as a result of spiritual and moral qualities. Sufism gedonism is different from traditional gedonism, according to which the driving force of human action is to obtain, enjoy and enjoy the motivation and purpose. In sufism, the phenomenon of gedonism is different: here the pleasure can not be deliberately counted. Sufism saw happiness and pleasure in the voluntary realization of self-sacrifice, even if it was in the interest of others and the delivery of self-harm.

Methods. A careful study of the rich pedagogical heritage of Sulayman Baqirghani, Najmiddin Kubro, Pahlavon Mahmud and others indicates that they were well-known theorists and practitioners of medieval eastern pedagogy and didactics, who created their integral work. Because this teaching reflected in itself a system of pedagogical and didactic ideas, which included the problems of the individual and his upbringing, the goals and means of upbringing. Representatives of sufism put the first place in the education system of sufism moral education, which is accompanied by other types of upbringing, for example, Labor, physical, humanitarian, etc. They have developed a whole complex of so-called ethics to nurture this or that moral quality. As an important contribution to the didactic of sufism, it is necessary to define the subject, take into account the sequence, content and means of teaching. In the pedagogical system of sufism, prototypes of many principles of modern didactics (clarity, systematics, educational preparation, existence, etc.) were found. In this regard, it should be noted that the services of Sufism in the development of pedagogy and didactics are very large. In assessing the general development of pedagogical and didactic thought in this period, it should be noted that in the general conditions of the

Muslim medieval pedagogy and didactic, sufism was formed in its pedagogical and didactic views and reached a high level of intellectual thinking.

Main part. Sulayman Baqirghani (1091-1186) - Turkic “avliya”, legendary sufi, the great propagandist of Islam in Central Asia and the founder of the yassavian sect Khoja Ahmad Yassavi is the most prominent vakli of the shogird. He is the author of the book “The Book of the end times”, an Islamic version of the Doomsday. By the name of khakim-Ata, it is shown as a popular image in Turkish mythology. Since the historical data on the life and work of Sulayman Baqirghani are mixed with various legends, the study of it on the basis of original scientific and historical evidence creates much more complexity for researchers. Vali, who is also famous among the people with the name “father Hakim”, gained the attention of Khoja Ahmad Yassavi with his talent and poetic talent. “Manaqib”, belonging to the pen of Juybsrzada, written in 1911, says that Hakim Baba (Hazrat Sulayman) paid special respect to the Quran and was able to raise Mus’haf above his head while going to the lesson. Seeing this, Avliya Ahmad Yassawi invites him to the chagrin. The father of the judge, having received an education in the hands of the breed, accepts the pledge at the age of fifteen.” The scientist further deepened the rules of the sect of his master and brought it to the broad masses of people in a simple, fluent style. He advocated the rules of Islam, Sharia and sect in his works, discouraging people from turning their souls into slaves, and calling people to be educated, to think about the world and to enjoy the blessings of Allah.

Sulayman Baqirghani interprets Islamic Enlightenment as a spiritual and moral process consisting in getting to know Allah and getting to his eyes. High Love is a love for Allah, that will emphasize the need to be in love with other people at a later level. Sulayman Baqirghani sees Islam as the path of bringing up the perfect man, the path of the sect, the path to Paradise, which is a vivid expression of enlightenment and tolerance. The scientist tries to educate those responsible for social inequality, injustice and other ills that are characteristic of his time in his or her offspring by reminding them of the horror of the suffering of the world. He sharply criticizes dishonest and faithless officials, those who engage in indecent acts, those who are unlawful, ignorant and ignorant, as well as those who are invading and looting. The poems of Sulayman Baqirghani were famous in his time under the name “The Book of Baqirghan” (this work was published 3 times in Kazan at the beginning of the 19-20-th century). Also, such epics of the scientist as “The book of the Virgin Mary”, “the book of the end times” were popular among the people. In these works, the scientist describes in detail the spiritual-moral and aesthetic views of his sufism.

The main and well-known work of Sulayman Baqirghani “The book of the end times” is devoted to the issues of morality, purity, mutual harmony of the human soul with beauty. According to him, eternal beauty is Allah. Allah is a pure absolute being. Allah created the world in four parts (Fire, Water, Earth, air). Then he created plants, insects, animals and people, consisting of four members (feet, hands, head and body) that control them. According to Sulayman Bagrghani, any man does not recognize the beauty of Allah. A person who wants to remove this “veil” and wants to get acquainted with Allah and deepen in him must first go along the path of sufism and go through its main stages (the path of sharia, sect, enlightenment and truth). As a result, the “inner eye” is opened, and the one who is spiritually cleansed, becomes closer to Allah. It is possible to know Allah not by reason, but by love and affection. Love is a high feeling. “Why love Allah?” The question is answered like this in verse 61 of the Koran. The beauty of Allah is in his mercy, forgiveness and infinite goodness to his servants. His kindness is in love with the creatures. Only a generous, patient and knowledgeable person can approach Allah. Allah is between man and his heart. One day, under his khukumi, people gather. The laws of nature and mankind are interconnected. Man can know Allah only by knowing himself. Only a person free of pride, greed, envy, greed and quarrel will have complete spiritual and moral freedom.

Najmiddin Kubra is a well-known theorist of sufism, the founder of the kubraviya tariqat. Najmiddin Kubra was born in Khorezm and studied the science of Hadith and Kalam in his youth. He was the disciple of Persian Sheikh Ruzbihan al-Wazzani. There are facts that Abdurahman Jami in his work

“Nafahat ul-ouns” went to Egypt in search of knowledge at the age of Najmiddin Kubra and studied together with the scientist Ruzbehan al-Misri (who died in 1188). Ruzbekhan was treated as a father to a young talent scientist and sponsored him in all aspects of religious and secular knowledge. When the young man turns 21 years old, the philosopher Ruzbehan al-Misri gives his daughter to him. Najmiddin Kubra returns to his homeland - Khorezm, having mastered many sciences by the command of his mother-in-law. Abdurahman Jami’s work “Nafahat-ul uns” writes: - “Ahmad is interested in science from a young age, the basis of Islam very quickly mastered the sharia sciences on the basis of his ability to surpass the scholars of Khorezm - man, and in scientific discussions everyone will be able to applaud. Therefore, he gets the nickname “Tammam-ul Kubara”, that is, the maturity of the scribes, the glory and the scourge of knowledge. Next to it is added the rank title “Najmiddin” – “star of religion”, Ahmad ibn Umar then becomes famous for the name Najmiddin Kubra [1].

Discussion. Najmiddin Kubra in his views, through the concept of perfect man, puts Man Above All Creatures in nature. At the same time, he asserts that a person can achieve the highest spiritual and moral heights, provided that he cleanses himself spiritually and morally. Najmiddin Kubra attached great importance to education in the possession of high moral qualities of man. In the process of upbringing, a person acquires a high level of knowledge, and as a result, his nature changes. Najmiddin Kubra on the basis of his ideas reflect questions and norms about the behavior of people in various legends, stories and legends. Najmiddin Kubro in the Sufi doctrine expresses certain pedagogical ideas, established educational tasks, didactic goals ordered by his pedagogical ideology in the instrumental aphorisms. Najmiddin Kubra used a variety of tools of the poetic image, oral rhythm and special symbolism, as well as in order to emphasize the educational influence of pedagogical miniatures in their views. Therefore, the pedagogical content of the Sufi views of Najmiddin Kubra is not only an important theoretical basis for mastering the truths, but also a practical role in the upbringing and formation of the individual. At the same time, he used hyperbole, metaphor, irony, irony, etc.. Especially often sarcastic in the views of Najmiddin Kubra is a priority, since this allows a wide range of sharp criticism of negative phenomena in the process of upbringing. In the tariqat of kubraviya hyperbolae, as a specific doctrine, intended to deliberately show the meaning of the most important pedagogical concepts, is widely used. The shortness of Najmiddin Kubra’s poetry created conditions for the implementation of the printsip for the existence of education and upbringing. Parallelism, rhymes, hyperbola, allegories of metaphors and poetry give an image and clarity to the pedagogical and didactic words of the views of Najmiddin Kubro. Short and concise poetry of Najmiddin Kubra is especially important in memorizing moral norms and rules.

Another of the representatives of Khorezm Sufism is Pahlavan Mahmud. “Pahlavan Mahmud was born in 1247 year in the city of Khiva in the family of a partridge hunarmand. In his youth, the profession of the father was engaged in embezzlement, and then he received letters and reached the level of the great poet philosopher. He is a very zabardast Pahlavan and has not touched the Earth for any time in his 79-year life [2].” The whole work of Pahlavan Mahmud is devoted to the issues of morality and spirituality. He links the issues of spirituality in his majority ruboi with the behavior of people in their ordinary lives, and shows life examples that put people's behavior in the right direction. The correct examples of human morality are clearly expressed in his following poem.

Black stone never becomes lazurite,
Pure heart never attracts dust and particles,
Follow to words by Puryoyivali,
Cowards never become courageous!

The truth says that this is sublime, from an evil person can only expect evil, evil, courage, valor, goodness he is not capable!

Pahlavan Mahmud’s hatred of the ignorant, the ignorant is so extreme that it is impossible to explain it with a different interpretation without telling the poet his own language. Here’s what he says:

To grind three hundred Kufi Kaf by grinder
 To paint the sky by blood of heart,
 Or staying for century in dungeon,
 Better than conversation with the ignorant [3].

Pahlavan Mahmud, in his pursuit of perfection, begins human upbringing on his own, he struggles against all the vices and shortcomings in himself and puts forward important views that he overcomes the enemy - soul, which is hidden inside. In the process, special attention is paid to the place of religion. Therefore, Pahlavan Mahmud was a man who fought for religion, directed all his power to Allah completely, correctly distinguished himself from error, separated truth from falsehood. In his opinion, a person should start to build, first of all, from fighting with his own soul, that is, from correcting his own morality. In the course of spiritual development, a person must have good intentions from Allah, relying on him, and not to doubt and indulge in this intention. Therefore, "as a saint who conquered his soul, Pahlavan Mahmud was given the nickname Puryoyivali, meaning "the son of Yars – rijal ul-ghayb" [4]. A. Zarrinkub also writes about this Puryoyivali nickname: "in any case, in the circumcision (work) of the Zoroastrian (wrestler), the tops of futuvvat and Irfan perfection were embodied in the Puryoyivali personality. For this reason, it is necessary that the wrestler pahlavans still swear by his name, mentioning "yo Puryoyivali" in the ceremonies to be held in the zakhanids, they seek spiritual support from ul-zat, memorizing in their tongues. The life of these pahlavans Piri is more afsonaut and absorbed into the depths of Legends..." [5].

Pahlavan Mahmud believes that the person who put his trust in Allah, Allah himself, helps the person to achieve his will. Pahlavan Mahmud was a chivalrous man who did not put the name of Allah out of his language, who was always engaged in recovery. On this issue J. Mahmudov mentions the following important facts "the research on the attitude of Pahlavan Mahmud to sufism led to the conclusion that his kubraviyya tariqat was a Murshid belonging to the direction of javonmardism. By the way, as a person with a wide feathery, he was also sympathetic to other sects. Because, based on the mention of the total, A. Zarrinkub gives information about the fact that his caliphate was the result of Sheikh Mohammad Khilwati's disciple, telling jahri zikr said and repented in ruin. It is also recognized by Iranian sufism that the virtues of malamatiya are embodied[6].

The presence of a nafs in a person is natural. If there was no temptation in a person, then there would be no need to fight him either. A similar faith comes after disbelief. If there was no disbelief, there would be no faith. It can be said from the views of Pahlavan Mahmud that an intelligent person, in perfect form, receives thanks to the suffering sufferings himself, and as a result, they give him spiritual strength and lead to his spiritual and moral rise. Because Allah gives trouble to his beloved servant and tests by suffering different kinds of troubles. If a person is able to withstand the difficulties Allah has sent and endure, then a person will fall into the eyes of Allah. If, together with patience, he is grateful, then he becomes a person, one of Allah's most beloved servants, that is, a perfect person. Such a specific patient example Pahlavan Mahmud represents such an example from his own life:

My heart is white, has no evil intention or negative feeling
 I have many enemies but I am the friend to everybody,
 I am a fruit tree, everything is transitory.
 If he throws a pellet he never comes as a humiliated [7].

In the course of spiritual development towards perfection, a person must be able to see their good sides and treat them better than other people's shortcomings by losing the envy and enthusiasm that is hidden in them. This does not mean-to see the universe in its ideal form. Such an approach will not ignore the shortcomings of the universe. But it draws attention to more good qualities and through this multiply the forces of good.

The light in the dream that transforms the universe into a beautiful flower orchard is, in fact, the light of love for Allah in the human soul. The light of this kindness is given to all men. Because man is created from the love of Allah, and the love of the creator is in his heart. But this prevents many obstacles to the emergence of love from the heart. The main of these obstacles is the affection of man to the material world, including his attachment to his parents, children, his relatives.

Feelings in a person often do not know their own norm. Because a person can not manage his emotions with the power of Will. If the will of man, without relying on the mind, relies on the soul's finer, more subtle, ruh, then the emotions are normalized, and in the emotional world of man there is silence, calmness. Peace of mind emerges from the knowledge of the Ashes hidden in the human soul. This knowledge is similar to the sun, which flares above the human head. This sun in man gives strength to his partial mind, too, and this leads to the purification of the mind. The partial mind helps to cope with the problems in our everyday life. It also looks like a bumpy Sun. But the light of partial's mind is the reflection of the sun of love hidden in our hearts. Both these Suns lead a person on the path of spiritual and physical perfection.

Results. The rubai of Pahlavan Mahmud have a very deep logical basis. They occupy a great place in the formation of philosophical contemplation, especially in humans. Through these miraculous poems, the scientists pours out his thoughts about the essence of life, about the inscriptions of fate, his exclamations. In particular, he pays special attention to the quality of courage inherent in man. About this moral virtue in man writes so:

You should command, then you are brave,
Don't be humiliated to others, then you are brave
To kick the fallen is not courageous,
Be supportive of the fallen, then you are brave[7].

Conclusion.

In the process of spiritual and moral upheaval, all values in human thinking change, in addition to knowing good and evil, one also knows their relativity. Therefore, a perfect person sees his various manifestations and phenomena in a colorful state, without dividing life into white and black. He tries to light the darkness with light, separating the seeds of good even in evil. For a perfect person, darkness is not the absence of this light at all, but its scarcity, and the increase in light leads to the gradual disappearance of darkness.

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