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THE CONCEPT OF JEALOUSY IN THE SUFI-PHILOSOPHICAL TEACHING OF KHUJVIRI AND THE PROBLEMS OF ITS TRAINING

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Abstract: *The following article analyses the problems of the category nafs and its tutoring in the teaching of one of the paramount representatives of the sufi philosophy, theoretician Abulkhasan Ali ibn Usman Jullabi Khujviri.*

Keywords: *"Kashf ul makhjoob", Sufism, nafs, Sakhlits, consideration, soul, repentance, the education of the soul, Khujviri, Bakhaudhin Naqshbandi, perfect man.*

INTRODUCTION

The issue of the ego, its nurturing, its normalization is one of the leading forces in the doctrine of mysticism towards the perfection of the spiritual world of man. The inner peace of a person comes from self-control and patience. The main reason that frees a person from ignorance, degradation, and other moral degradation is to control and overcome the flesh. That is why, in medieval sources, one of many tariffs given to mysticism is, "Mysticism is to abandon all the desires and pleasures of the soul" [9:17]. Abulhasan Hujviri also paid great attention to this issue in his book *Kashf ul mahub*. The author has interpreted this issue in combination with the requirements of religious rules, beliefs and social life events. According to the author, the nurturing of a person's spirit is manifested through his inner experiences, his self-control and his lust. This is because the nafs is the source of all human defects and moral degradation. Fighting it is extremely difficult. The lust of a person is like a magician. It causes a person to engage in all sorts of abuses. The physical needs of the human tend to be submissive. According to Hujviri, Sahl Abdullah al-Tustari paid special attention to the problems of mysticism and nurturing in mysticism. The "Sahliyya" teaching, which emerged in the sixth series of the early teachings of Sahl Tustari, laid emphasis on the nafs and its essence. In his work *Kashf ul mahub*, Sahl Tustari had a great respect for him and said, "He was one of the great and great men of mysticism. He was a time sultan. And this was the doctrine. There are so many tales about him that he cannot understand his stories.

MAIN PART

Its teaching is based on the principles of Ijtihad and the Mujahideen. He would perfect his murids by means of the Mujahideen. Mujahidah and the care of the murids is the main way for the Sahabah. "[Al-Ma'idah 5: 120]. The Wahhabis, relying on the Holy Koran and the hadiths, regarded the nafs as the basis of all the hypocrites on earth, the source of all evil and the source of sin. Most representatives of mysticism have developed very different ways and methodologies for their self-education, expressing very valuable ideas about combating it. In this regard, in the book *Kashf ul-mahub*, the following statement is expressed: "So know that

the battle of the nafs and the politics of it is manifest in all religions and nations. In particular, the methods of its management and use are fully implemented. This is true and noble, and their scholars have said many words and phrases that make sense "[5: 124]. In the *Kashf ul-mahjub*, Hujviri quotes a number of the following commentators and Sufi sheikhs about their nafs and their upbringing and norms. In particular, the words of our great compatriot Hakim at-Tirmidhi, "The soul is a living person, and its escape is death. In order to know God, you must put yourself above that death, and do not give up on yourself. "[1: 251] And again, "If you want to know God with your own soul, but your own self does not know you, how does one know another?" So how can he discover the Truth if it is his own? "[Al-Ma'idah, 5: 123].

When asked what is mysticism, Sheikh Nuri thinks "mysticism is to quit the soul and get rid of the scourge of the soul." To follow him is to oppose the consent of God. Opposition to God is the beginning of all hijabs. "[Al-Ma'idah: 123] Abu Yazid says: "The nafs is a character that can be found only by false actions. "

Junaid (may Allah be pleased with him) said: "The essence of disbelief is that you follow your desires." There is no desire for the nafs to surrender to Allah. If he does not turn away from him, he is an evil person and a bad one is a stranger.

Abu Sulaiman Dorani said: "The nafs is treacherous, forbidding, and his companion is the good." His strongest enemy is to act against him. If this is not done, then the deposit will be alien and it will be lost. "

The occult is regarded as a kind of veil that prevents men from striving for perfection. When it comes to the nafs, he says that it is not easy for a moderate person to resist it, not to conform to it, to not give in to the lust and desire of the obvious manifestations of the nafs, and to eventually destroy the soul. By looking at the nafs as a phenomenon that defiles the soul, it shows that the main task of a person is to know his own self, to strive for enlightenment, and to achieve the truth, to get rid of it, to turn away from it. After all, the following comments help to clarify our thoughts: "The soul of the believer is the basil of enlightenment, and his soul is the veil of misguidance. A believer will not come to hell until he gets rid of hell on the Day of Judgment, will not see the Truth, and will not find the safest of love. In the same way, the flesh cannot reach the reality of the will of the spirit-bearer, and the enlightenment and enlightenment, unless the soul loses its soul in this world. Whoever recognizes this world and turns away from it will never see hell or the bridge on the Day of Resurrection. "[Al-Ma'idah: 123] He has also developed a set of measures to fight the selfish desires. He paid attention to such matters as repentance, enlightenment and faith, love for Allah, contemplation and exhortation, purification and purification of the heart from various abominations, purification of the soul, self-indulgence, fasting and hunger for the soul.

He argued that the best way to educate the soul is to oppose the nafs, to argue against it, and that there is no other way to do it, but that harmony can lead to death. Regarding this, the opposition to the nafs is the beginning of all acts of worship and the perfection of all mujāhada. There is no other way for the servant than for Allah. Compliance with him is the loss of the human being, and his opposition to him is the salvation of the servant. God commands us to go against the flesh. He praised those who opposed him and blamed those who followed them. It is easier for a human to perforate the mountain than with a nail, and one of the most obvious manifestations of the lust is lust. "[Al-Baqarah: 263]. If a person follows the desires of his flesh, it can lead to disaster.

The existence of the nafs is a necessity and a desire for it is natural. But it is imperative to control, educate, and cleanse yourself of the bad. [6: 153] In the book *Kashf ul-mahjub*, Hujvir reveals the true nature of the nafs to reveal the essence of the doctrine of goodness. According

to the Mutabarawif, the nafs means something and essence of something. It is well known that reality is one of the most important categories of the philosophy of life as a well-known and widely recognized part of existence. Hence, Hujviri also acknowledged that the nafs is a necessity, and that it is one of the most real, material and spiritual foundations, the only things that exist in the human being. For example, according to Hujviri, "both the nafs and the soul are the latent objects in the human form. It is like the realm of angels and devils, or one of heaven and hell, and the other is a place of evil. " In particular, his following statements "all agree that his (ie Z-N) is the cause of bad behavior and sinful behavior. It is of two kinds: sin and bad behavior. These include Shariah and envy, such as jealousy, greed, anger and resentment. So a person must make a ritual in order to overcome these qualities. Sins are outward manifestations, and evil deeds are in themselves. Hypocrisy is removed to remove visible sins, and repentance is made to remove sinful acts. If bad qualities appear on the inside, then they must be purified by the good qualities that appear in them, and if they appear in these qualities, they will need to be purified by the good in them. "[Al-Ma'idah 5: 121]. In our opinion, he has explained the motives of the fanatic in the following: Their hearts are opened to the breasts. There is intelligence and air. The spirit helps the mind, the lust of the air. The more you eat, the stronger your nafs and the more the air becomes nurtured. Their violence begins to spread to the members. With every math there will be a new hijab. "

Writers have regarded victory over lust, one of the most obvious manifestations of the lust, as the most important event in the world. Consciousness was a complete stranger to hunger (not to love hunger), to drunkenness (to be bored). "The most obvious manifestation of the nafs is lust. Lust is the dispersed meaning of the human body. All his senses are in his heart. They are all human beings. And everyone is responsible for one man's paycheck. The lust of the eye is the sight, the hearing is the hearing, the nose is the smell, the tongue is the word, and the taste is the taste. He feels in the corpse, he thinks in the chest. So he must have authority over himself and he has authority over himself. He has to spend all his time on it and disconnect himself from air claims when he feels them. And God must ask Him to enter into His character so that He can overcome the desires of the air. Anyone subjected to the sea of lust is dear to all senses. So, if a man stops it, he will be in trouble for a long time, and there will be resistance to different sexes. This is the way of surrender.

In the chapter on al-tazwij wal tajrid (couple and seclusion) of the Kashf ul-mahjub, Hujviri distinguishes the virtue of loneliness by separate substances, including condemnation of lust, and emphasizes how to get rid of it: you do not see things, you do not think evil thoughts, and you quench the flames of lust. "[1: 478] With these ideas, he emphasizes the education of the eyes, ears, body and spirit. As for the issue of the nafs, Ghazali says that it is possible to eliminate the lust of the flesh by starvation. If one nourishes the nafs with hunger and despises it, the devil will narrow the veins that pass through it. [8:72] Because the lusts and the pleasures of this world mislead people. The greatest danger to human beings comes from the corruptions of the flesh, from the desire to eat and drink. All this happens only with patience. When a person fears, he persevere. If he knows, he is afraid, but if his eyes see it he will know [8: 333].

RESULTS

The importance of patience in regulating the soul is emphasized by the scholar. This shows that there is a common ground between Hujviri and Ghazali's ideas. Overcoming the desire to close one's heart to the doors of evil. Human nature is inclined towards its own pleasures in its creation. There is a soul. It is necessary and harmful. First and foremost, the need for food. It is formed during the life of the baby in the womb. [10:29] It is necessary to nurture the nafs. This is also true in the light of Hodja Bahaiddin Nakshband's statement: "If I wished, I would bring my soul to the water fifty times and return to my thirst again."

Past mystic scholars have provided valuable information on the importance of hunger for dwarves. In particular, according to Hujviri, "there is a perversion of hunger in the eyes of the Ummah and the nation, that is, to the Muslim nations. Those who tolerate hunger will have a strong memory and a healthy mind, and they will prepare themselves for the ritual "[1: 419] The Cellular sees the soul and its strength as the motherland of observation and struggle.

CONCLUSION

It is reasonable to conclude from the aforementioned comments and opinions:

- ✚ In the doctrine of mysticism the issue of the education of the soul has always been at the center of the spiritual perfection of man:
- ✚ From the ideas presented in them it can be concluded that when the lust of the soul leads to the inferiority of the person, the impulse to it will be exalted.
- ✚ The most effective and effective means of patience and contentment in the matter of self-control are the vital factors and signs of the spiritual maturity of man.
- ✚ Patience and lust are not only necessary for a person's beliefs and endings, but are also human qualities in real life. After all, they are the means by which human beings can survive in this world.
- ✚ Opinions of the authors about self-control, patience, satisfaction are of great ideological and spiritual importance for upbringing a harmoniously developed generation.

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