

Sayfiddin Boharzi's Views On Knowledge

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Abstract: This article analyses the meaning of the word Shariat, the similarities and differences between the Kubravian and tasavvuf, as well as other mystical sufizm. The article states that Sayfiddin Boharzi developed the Kubrawia theory both theoretically and practically.

Keywords: Shariat, fiqh, shariat rules, usulashara, akrabitarikiillallah, jazba and sukr, fano, mardudtarikat, acceptable sects.

INTRODUCTION

The epistemological part of philosophy studies the problems of cognition. There are sensualistic, that is, absolute, rationalistic, that is, mental and irrational, that is, intuitive cognitions. An analysis of the spiritual heritage of Sayfiddin Bokharzi shows that he states the ideas of science, practice, and knowledge for mankind, but by analyzing this process in a moderate way, he does not generalize any point of view. This interpretation of the problem of cognition is similar to the views of the German philosopher, Dominican theologian, naturalist, Count Albert von Bolshted (1193-1270) on the knowledge of the universe and being. Albert does not take the position of over-rationalism or over-sensualism. In his view, the main method of scientific knowledge is observation. The mind is inseparable from the senses, knowledge is the unity of perception and contemplation. [8.141]

MAIN PART

At the initiative of President Sh.M. Mirziyoev, 2021 has been declared the Year of Support of Youth and Strengthening the Health of the Population in order to develop science in our country, to raise our youth to a modern level of education and high spirituality. [10] The President said that in order to raise the level of knowledge of young people, as well as members of our society, first of all, knowledge and high spirituality are needed, and where there is no science, there will be backwardness, ignorance and misguidance. His wise words are in line with the fact that the first verse of the Holy Qur'an, "Read," emphasizes science and enlightenment, and the word "knowledge" is used in about 900 different senses. Therefore, in his address, the President said: "The greatest wealth is intelligence and knowledge,

the greatest heritage is a good upbringing, the greatest poverty is ignorance!"[12]¹-he says. According to the foundation's documents, Siyurkuktanibika, the mother of the powerful khan Mangu, Hulagu, and Kublai, a Christian, donated 1,000 tenge to build a madrasah in Bukhara and handed over the madrasah to Sayfiddin Bokharzi. Sources state that the name of this madrasa was Khaniya and it was destroyed in 1273-1276 as a result of civil wars between the Mongols. It is also reported that the madrasa was preserved for more than 65 years after the death of Sayfiddin Bokharzi.[15.114] Until the end of his life, Bokhari taught at the Khaniya Madrasah in Bukhara and later at the Madrasah in the Fathabod district of Bukhara on his own initiative. The educational process and issues of education in Fathabad Madrasah are covered in the book "The Book of Fatwa and the Irfan of Bokhari". The fact that this book is written in a question-and-answer style, in which Sayfiddin Bokharzi himself and his teacher Najmiddin Kubro quote ideas about knowledge, is similar to the question-and-answer works of the ancient thinker Plato, in which his teacher quotes Socrates. This work of Sayfiddin Bokharzi is similar to the work of Thomas Aquinas called "Questions". In this play, the philosopher analyzes issues in the spirit of various theology. This, in turn, consisted of various discussions, questions and answers between teachers and students of that time, which had a special place in education.[8.241] Observations show that the teaching process at the Fathabad Madrasa was also similar in many respects to the process at the Platonic Academy. The fact that Sayfiddin Bokharzi's disciples were mature and great people are clear proof of this. [6.147]

In his Rubaiyat Shaykh al-Alam Sayfiddin Bokharzi, he expressed the ideas of Sufism through various symbols and emblems. Sayfiddin Bokharzi expressed the following opinion about the advantages of studying science for the student:

بی علم و عمل بهشت یزدان مطلب
بی خاتم دین ملک سلیمان مطلب
چون عاقبت کار فنا خواهد بود
[6.62] آزار دل هیچ مسلمان مطلب

Do not seek the paradise of Yazdan (God) without knowledge and deeds,
Do not claim the property of Solomon without the religion Hotamis.
As long as the end of the matter is death,
Never demand the annoyance of the Muslim language.

With this rubai of Sayfiddin Bokharzi, he warns that in order for everyone to attain the Paradise of Allah, the Paradise of Yazdan, he must first be knowledgeable. It is emphasized that in order to be happy in both worlds, one must possess knowledge. Sheikhul Alam analyzed the process of acquiring knowledge by connecting it with practice. According to him, the goal cannot be achieved with knowledge without action. Likewise, ignorance does not work. At the same time, the religion says that it

¹https://www.norma.uz/bizning_sharhlar/2020_yil_-_ilm_marifat_va_raqamli_iqtisodietni_rivojlantirish_yili

should be Hotami. The image of Hotam is a symbol of generosity. Sayfiddin Bokharzi says that a person who has acquired knowledge with the phrase Hotam should follow his knowledge like Hotam and make others enjoy it. Shaykh al-Alam Hotami warns that a person who has a religion will have the property of Solomon, and that a person who does not follow his knowledge cannot rule in all aspects of existence like the Prophet Solomon, and should not even think about it. As the author sings, science is such a jewel that in the process of teaching it to others, it becomes more beautiful, more polished. The rubai analyzed in essence is in line with the hadith, "Allah, His angels, the people of the heavens and the earth, and even the ants in their nests and the fish in the sea pray for forgiveness for the scholars who teach people good."

Luqman Hakim advised his son as follows: O my son, sit with the scholars and enter among them, for Allah revives the hearts with the light of knowledge and wisdom, just as He revives the earth with the water of heaven.

In the remaining two verses of the rubai, Sayfiddin Bokharzi emphasizes that this world is transitory, and teaches that no Muslim should be harmed, and that all should be treated equally and lovingly in the teaching of knowledge. This also means the futility of imparting knowledge to a person who owns official property but does not have the ability, and the need to impart knowledge to a talented person, regardless of gender, nationality or social status. Sheikh al-Alam believes that one of the ways to increase the number of enlightened people in society is to impart the same knowledge to the seekers of knowledge:

Chunoqibatikorfanoxohadbud,
Ozordilhechmusulmonmatalab.

Contents:

Since the end of the work will be a fan,
Never demand the annoyance of the Muslim language.

In a number of rubai, Sayfiddin Bokharzi emphasized that believers do not hurt each other's hearts. Our Prophet Muhammad (saas) also said in his lectures: "O you who are Muslims with your tongue but do not have faith in your hearts, do not persecute the Muslims, do not blame them, and do not look for their shortcomings! Whoever seeks the guilt of his Muslim brother, Allah will investigate his guilt. Whoever investigates the guilt of Allah, He will disgrace him, even if he is in the innermost part of his house". [12]

Ignorance is something that hinders goodness. For our future to be prosperous, we must stay away from all that hinders good. The only thing a person can gain in this world is science. In verse 114 of Surat at-Taha, Allah says to Muhammad (saas), "I know the opposite of my Lord." [15.610] He attributed it only to knowledge when he asked Allah to increase me, not to increase my life, my sustenance, my friend. So man should try to increase his knowledge in this world. Such people achieve great success in

the sight of Allah Almighty and, conversely, sink into the mire of ignorance. The contribution of the story is that if a person who wants to reach the truth learns knowledge and serves the path of Truth, first of all, if he applies the knowledge he has received, his words will be effective and his deeds will be blessed. Moreover, science guides man to the right path, saves him from ignorance. It is no exaggeration to say that the above verses of Sayfiddin Bokharzi contain the same and similar content. Sheikh al-Alam describes science in two ways: external knowledge and internal knowledge. The external science, according to the scientist, can be mastered by ordinary people, while the internal science can be mastered only by specific people.

Sayfiddin Bokharzi introduces the science of mysticism into the inner science. On the science of Sufism, Shaykh al-Alam, in his *Risalai Wasiyyi Bokharzi* (The Treatise of Bokharzi's Wills), made the following remarks: "The science of mysticism is a heavenly-rabbinic science with a high level, which has many benefits for the great ones who know it, and for the pure ones who are unique." [2.103]

According to him, this is of great benefit to people who have mastered the science of mysticism. We know that the science of mysticism is the basis for the attainment of perfection of the human psyche. He went on to say: "... Indeed, there is such a mysterious knowledge that it is known only to those who know Allah. [2.103] If they speak, no one can deny their words except the people of Allah. "Sayfiddin al-Bukhari concludes from the idea that the science of mysticism is a mystical science, that it is unique, that is, that only those who know Allah can know it. The following views of the Western philosopher Thomas Aquinas, who lived at the same time as Sayfiddin Bukhari, are in line with Sayfiddin Bukhari's views on mysticism. "Although knowledge is objective and true, it cannot cover everything. There is another world above the world of philosophical, metaphysical knowledge, with which theology deals. It is impossible to enter this world by the natural power of thinking," the scientist wrote. [9.241]

Sayfiddin Bokharzi emphasized in his will that there is no limit to the search for knowledge: "The reason why I have refrained from bringing here the great men of religion and the world who are present in Khorasan and Iraq is that the rest of them should visit the virtues and blessings of these scholars and sayyids, appreciate their conversations, seek the pleasure of Mustafa's soul, and seek refuge in them. Let them draw from their greatness with their consent, make efforts to reach the states, and let them bring this state to some kind of success". [2.103] These views of Bokhari show the great importance of the interaction of young people with scientists and encourage them to enjoy the knowledge of scientists.

The role of the science of the heart along with the mind is great for mastering the science of mysticism. One of the issues that has not yet been fully explored and explored in the philosophical ideas of cognition is the question of the science of the heart. One of the central concepts in the teachings of Sayfiddin Bokharzi is the heart. Because the soul is the center of man, both physically and spiritually,

through which man is connected with the world of the unseen. In the teachings of Sayfiddin Bokharzi, the heart is understood in two senses:

The first is the heart, a piece of flesh located in the body, a fist-shaped substance. This organ, which is on the left side of the human body, supplies blood to the whole body.

The second is the spiritual heart, which is believed to have a connection with the heart. This soul is called the soul, it is the reality of man. The dependence of the spiritual soul on the physical soul is similar to the dependence of the oraz, that is, the forms, on the bodies, the attributes on the adjectives, the user of an instrument on that instrument, the person in one place on that place. Through the subtle soul, which is the divine spirit, man perceives the real world, the mind is amazed, the physical body understands what it cannot, the real things know the truth. Sayfiddin Bokharzi emphasizes the subtlety of the soul and calls it to purify it from sin and evil. Bokhari emphasizes the need to purify the soul, emphasizing that in order to receive divine grace and light, the soul must be healthy, healthy, alive, vigilant. The idea that echoes Bokhari's views is the principle of "Wuqufi Qalbiy" in the teachings of Baha'uddin Naqshband, which is based on a special sect. According to this principle, man must always be aware of his heart, and the heart must always turn to God and manifest Him. [14.29]

Sayfiddin Bokharzi's views on the heart and its characteristics are given in *The Desolate Event*. In this work, he recounted the events of his second chilla sitting. In the process of this chilla sitting, Bokharzi sees the state of his heart and becomes aware of the inner state of his heart. According to the play, he sees his heart with two eyes, two ears and a tongue. In *The Desolation*, he describes this process as follows: "I saw a light piece of tender meat in my stomach, which used to be called a heart. When I looked inward, I found him in a speaking state. It was like a bird's tongue, and it had two brightly colored and shiny, cat-like eyes, and it had two delicate ears. I did not see any other limb or body. I saw his tongue in motion. He was constantly engaged in remembrance with me. I read the writings around him and saw the word "Laa ilaha illallah" written around him. [2.103]

It is clear from the book *"The Desolation"* that the eyes of the heart are opened during the pursuit of perfection. The clarification of the heart's eye is done through purity, that is, if a person looks in a pure mirror, the purity of the heart is determined by his level of observation of Allah, as is clearly stated. Man, on the other hand, sees and understands Allah through the eyes of the heart. The more the purity of the mirror causes a clear view of your reflection, the more accurately the pure heart manifests Allah.

Sayfiddin Bokharzi sees in the work *"Vaqeoti Khilvat"* that the two ears of the heart, that understanding Allah, creates the basis for hearing what he says through the ears of the heart. Bokhari saw the tongue of the soul, which was constantly remembering Allah. He observed what was happening

in such a heart through his inner eye. If we look inside the heart, which is a piece of flesh on the outside, we see that there is a tongue that speaks, a hearing ear and a seeing eye. Hence, the conclusion is that if a person constantly remembers Allah in his tongue, the ear of the inner heart can hear him and see him through the eye of the heart.

From these observations of Sayfiddin Bokharzi, it is clear that the heart is the mediator between Allah and humans. Eventually the heart becomes a stronghold of Allah. It is no exaggeration to compare this level of change in the human body to the nanotechnology available today, i.e. the ability of small particles to make large changes. In this case, a piece of flesh on the left side of the human body, that is, the heart, has the power to make a person reach the level of observing the whole being. We can liken this to the realization of the whole being by human through the inner qualities of the ordinary soul. Albert von Bolshted, a Dominican theologian who lived at the same time as Sayfiddin Bokharzi, considered the process of observing Allah to be the highest state for man. His philosophical views show that while one side of human nature is material, emotional, and physical, the other side is soul, spirit, spirituality, observation, and reason. He, therefore, condemns the opposition of soul and body. [9.242]

In Khilwatvoqealari, Bokharzi sees ten maqom signs written by Najmiddin Kubro in Usuli Ashara, which exists in the Kubravian sect. Between the signs of passing each status, Bokhari gives thanks. In mysticism, the transition from each stage to another can be figuratively compared to the transition from one house to another. But just as every new home can be accessed by simply opening the door key, gratitude is also the key to moving from one stage of mysticism to another. Gratitude aligns the human body with the whole eighteen thousand worlds. Gratitude is the key that opens this door. A Sufi looks at his heart and sees the address of Allah. He understands the signs of Allah. Tavajjuh is turning to the heart. In mysticism, the sages give thanks to Allah by drinking the wine of love.

CONCLUSION

According to Bokharzi, if a healthy heart has such qualities as honesty, purity, goodness, generosity, the rays emitted from it will benefit not only one person, but also the people around him and the environment. From this it is clear that while the physiological-biological function of the heart ensures the health of the body, the spiritual function of the heart can ensure the health of the whole society and nature through the good and evil light and waves emitted from it. The development of modern science shows that the thought that comes from the heart can affect so far that it is difficult to imagine it with the mind. At the same time, modern research shows that the thoughts in the heart have a material power and cannot be destroyed. [8.5] This means that each person is responsible for every thought that comes from the heart. If he spreads bad ideas, the areas of bad character in the whole world will intensify. The more the mind is kept clean, pure, the more the spiritual purity in the universe expands and deepens. The heart by nature shows a universal identity. In short, Sayfiddin Bokharzi considered the

unity of knowledge and practice necessary for human perfection, as well as the openness of the eyes of the heart and the control of the nafs to be important for the acquisition of mystical knowledge.

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