



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2020; 6(5): 372-376
www.allresearchjournal.com
Received: 14-02-2020
Accepted: 17-03-2020

Norova Malika
A teacher of Bukhara State
University, Bukhara,
Uzbekistan

Knowledge theory of saifiddin Bokharzi

Norova Malika

Abstract

Annotation: In the article we learn about the views of Sayfuddin Bokharziy about knowledge. They talk about types of knowledge, similarities and differences in the tendency of Kubraviya and Naqshbandi. Much information was given about the views of the mystic scientists on knowledge.

Keywords: Sufi, solik, knowledge, orif, samo meetings, ignorance, suffa, generosity, obid

Introduction

Sufi poetry, which began in the VIII-IX centuries with the works of great Sufis such as Robia Adaviya, Mansur Hallaj, became a huge literature in the X-XII centuries, a world of unique images and symbols, symbols and methods emerged. Sufism influenced literature as well as other areas of artistic creation. After all, mysticism has created its own music, fine arts, dance, and even its own Sufi theater. For example. samo meetings often turned into staged performances, and the women who watched them also cried.

The commonalities between mysticism and artistic creation must be sought in the spiritual closeness of Sufis and the people of creation. After all, the pleasure of creation and the pleasure of Sufism seem to have something in common in terms of a person's mental state. In the sect, those who are prone to creativity and who have divine love in their hearts have been more successful. Sayfuddin Bokharziy was also one of the Sufi poets, who expressed his views in verse through his rubai. This is because it seems more effective to express the subtle issues of mysticism by means of emotional-figurative thinking than by mental theoretical methods.

Sayfuddin Bokharziy tells his murid-followers in his rubai about the desire to learn science.

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

Contents

*Do not seek the paradise of God without knowledge,
Do not claim the property of Solomon without the religion Hotamis.
Since the end of the work will be a fan,
Never demand the annoyance of the Muslim language.*

Sayfuddin Bokharziy paid special attention to science and enlightenment. Talking about acquiring knowledge and putting it into practice, they emphasize that without knowledge, truth cannot be achieved. There is a good reason for the President to call this year the Year of Science, Enlightenment and Development of the Digital Economy^[11]. As our scholars say, "The greatest wealth is intelligence and knowledge, the greatest heritage is good upbringing, and the greatest poverty is ignorance!".

The hadiths say that "knowledge is beautiful in action." Sayfuddin Bokharziy also emphasizes that it is not possible to attain the mercy of Allah without knowledge. If people in a society do not learn and practice it, it is like lightning and thunder without rain. He who is knowledgeable and hard-hearted is like a rocky ground. Fuzayl ibn Iyad said: Whoever does what he knows, Allah will teach him what he does not know, because the deed is for himself, the demand for the excess of knowledge is for others, and it is more important

Correspondence Author:
Norova Malika
A teacher of Bukhara State
University, Bukhara,
Uzbekistan

to engage in the affairs of the nafs, because it is his duty." Hasan al-Basri (may Allaah have mercy on him) said: It is also permissible for a person to learn knowledge and then teach it to others. Men must always be in knowledge and research. In our society, we must form in the minds of young people a desire of knowledge.

As noted by President Sh.M.Mirziyoev, "keeping-old national and religious values, study of the invaluable heritage of our ancestors who have made a great contribution to the development of world science and culture, upbringing young people as perfect human beings for centuries is one of the important conditions for a stable social and spiritual environment".

Through knowledge, everyone accomplishes the status of an "orif", attaining high ranks in this world and in his life after death. Because of knowledge, man distinguishes between halal and haram. Knowledge is the leader, and action is subordinate to him.

Striving for knowledge is one of the great responsibilities of everyone. The first verse of the Qur'an was revealed by the command to "Read." Our Prophet Muhammad Muhammad (peace and blessings of Allaah be upon him) taught: "Seek knowledge from the cradle to the grave, and learn knowledge, even if it is from the real world." Allaah says in the Qur'aan: "Allaah will raise those of you who believe and are given knowledge to high ranks. Allah is Aware of what you do." (Surat al-Mujadala, 11).

The following thoughts of the Prophet Muhammad (peace and blessings of Allaah be upon him) about knowledge encourage everyone to know how important it is to get knowledge. The Prophet Muhammad (peace and blessings of Allaah be upon him) said:

We need to shape the attitude towards education in the society, especially the education and upbringing of the youth. The potential and prosperity of our society is measured by its attitude towards science, and education. Indeed, the lower the focus on education in a society, the less developed it will be. Worst of all, it is inevitable that he will face a spiritual crisis or destruction.

Scholars and intellectuals of any society, especially parents, must be constantly on the move so that the spiritual world of the nation is not ruined, its morals are not corrupted, and it is not influenced by false and destructive ideas and cultures.

We need to tell the young generation that going to school and getting an education is a worship. Teachers and educators will have to be well aware of the tasks assigned to them and conduct a thorough education.

It is the responsibility of every parent and teacher to pay special attention to the thorough mastery of the discipline taught at school. Leaving them to their own devices and not being aware of where they are going, who they are sharing with, and what they are interested in can be tragic. Prophet Muhammed!

The following hadiths of the Messenger of Allaah (peace and blessings of Allaah be upon him) testify to the honor of knowledge:

It is narrated on the authority of Abu Waqid al-Harith ibn A'waf that the Messenger of Allaah (peace and blessings of Allaah be upon him) was sitting in the mosque with the people. At that moment, three men came in. Two of them walked towards the Messenger of Allaah (peace and blessings of Allaah be upon him) and one of them left. They both stood on top of the Messenger of Allaah (peace and

blessings of Allaah be upon him). One of them saw a space in the circle and sat down on that bench. The other sat in the back of the crowd. The third went backwards. When the Messenger of Allaah (peace and blessings of Allaah be upon him) was relieved, he said, 'Shall I tell you about these three? One of them had sought refuge in Allah, and Allah had given him refuge. The other was ashamed, and Allah was ashamed of him. The other turned away, and Allah turned away from him.'" (Mutafaquun alayh).

In this hadith, it is said that a person who joins the circle of knowledge has sought shelter in Allah. In fact, asylum is sought in oppression, danger, and suffering. So ignorance is oppression and danger. The only way to get rid of it is to acquire knowledge. Only with knowledge can one seek shelter in Allah. Imam Bukhari (may Allah have mercy on him) also famously said, "There is no rescue except through knowledge."

Therefore, it is necessary to join the circle of knowledge and constantly seek knowledge. Because he who gathers knowledge will be under the protection of Allah. Also, to turn away from knowledge is to turn away from Allah. If we want to find shelter in the presence of Allah, let us not forget that this cannot be achieved without knowledge.

It is a shame for Muslims, the Ummah of the Qur'an, the Ummah of Knowledge, the Ummah of Muhammad (peace and blessings of Allaah be upon him), to remain ignorant. Because all of this argument calls for science. If we do not study science, if we do not make our children interested in science, how can we prove the claim of Muhammad (peace and blessings of Allaah be upon him) that we follow his ummah?

As one scholar suggested that, "If you want to hide something of value in a place where no one can find it, put it in the middle of a book, because today's people have become unreadable."

There is nothing that benefits men more than science in this world and in life after death. There is nothing more harmful than ignorance. Ali (may Allaah be pleased with him) said: The least valuable of human beings is the least knowledgeable.

In addition, Bokharzi wrote about the science of mysticism in his work "Wasiyatnomai Sayfuddin Bokharziy". "The science of mysticism is a celestial-rabbinic science that ends in it, and it has many benefits for the great ones who know it and for the pure people who are inherent in it." At the same time, Sayfuddin Bokharziy sees mysticism as a means of human perfection. The science of mysticism is the basis for the attainment of the perfection of the human personality.

Sayfuddin Bokharziy went on to say, "Indeed, there is such a mysterious knowledge that only those who know Allah, will know it. If they speak, no one can deny them except the people of Allah" [1.8]. This is a sign that their knowledge is hidden by the verses of the Qur'an and the hadiths of the Prophet Muhammad that have been revealed about it. Most of these sciences were revealed to the Sufis during the lifetime of the Messenger of Allaah, Muhammad (peace and blessings of Allaah be upon him). And after his death, the best of his ummah have been teaching one to the other, the former to the latter. And by our time, the demand for this science is waning. When love became a position and a criterion for the people of the Almighty, the sciences of enlightenment and truth were destroyed in the madrasas, and the meanings of purity and devotion, purity and law disappeared from the khanaqahs" [1.8]. If everyone is

mentally healthy, he will be physically healthy. it cannot be possessed by those who desire it, for it is given only to those who have been gifted by God. Commenting on the science of mysticism, Sayfuddin Bokharziy states that this science consists of the verses of the Qur'an and the science of hadith, and that this knowledge dates back to the time of the Prophet Muhammad (saas)"¹

That is, it was a science specific to Sufis.

Ignorance and illiteracy will inevitably lead mankind to degradation and destruction. People know their Creator through knowledge. He will make life after death and the world prosperous with knowledge.

Sayfuddin Bokharziy in his rubai said that in this mortal world, believers should not hurt each other's hearts. The Prophet Muhammad (peace and blessings of Allaah be upon him) also said in his sermons: Whoever seeks the guilt of his Muslim brother, Allah will investigate his guilt. Whoever examines the guilt of Allah, He will disgrace him, even if he is inside his house.

Allah says in Koran Surat az-Zumar 9: "Say: Are those who know equal to those who do not know?" Indeed, only those who possess intelligence will receive admonition"[2.200]. Of course, they are not equal, and those who know believe and pray. Those who do not know disbelieve and rebel. Only those who have a mind will always remember Allah, think about believing in Him, praying to Him.

It is nothing if there is knowledge and there is no practice. Practice is a useful aspect of science and a means to heaven. The prophet Muhammad Solomon had more possessions than any other human being, and everything was subject to him.

Allah commands His servants to be always generous. Generosity is a quality that brings happiness to a person and makes him a loved one of others. Kindness, solidarity and generosity are also beautiful qualities that our people cherish and have been practicing for centuries. Generosity serves to strengthen the bonds of kindness, mutual respect and harmony among people.

Allaah says (interpretation of the meaning): "The example of those who spend their wealth in the way of Allaah is like a grain that produces seven ears of grain, each with a hundred grains. Allah gives more to whomever He wills. Allah is All-Encompassing, All-Knowing" (Al-Baqarah 2: 261).

The Prophet Muhammad (peace and blessings of Allaah be upon him) said: "Whoever relieves one of the sorrows of a Muslim in this world, Allaah will relieve him of one of his sorrows on the Day of Resurrection. Whoever relieves the burden of a tormented brother in this world, Allaah will relieve him of the burden of life after death. If a slave helps another slave, Allah will help him as well".

حاشا که دلم از تو جدا خواهد شد
یا با کس دیگر آشنا خواهد شد

¹ It gives different meanings, such as "suffa", "yung". There are different opinions about the origin of the word Sufi from ancient times. Nowadays this word (wool) assumptions about the origin of the word are considered to be a generally accepted opinion. The reason was that the main external signs of the early Sufis were that they wore clothes made of dagalju. If the word "Sufi" is derived from the word "suf", which means wool, and as a basis Sufis usually use wool the term mysticism literally means "to wear a hijab," and the term "to practice Sufism" is used to refer to the wearing of a woven janda-hirqa or fur.

از مهر تو بگذرد که را دارد دوست

10.34] بجز کوی تو بگذرد کجا خواهد شد

"Hasha ke delam az to joda khahad shod,

Ya ba kase digar ashena khahad shod,

Az mehre to bogzarad kera darad doost?

Vaz kooye to bogzarad koja khahad shod? "

N. Kobra ²

In philosophy, the term "fano" means "absence." That is, with these verses, the end of every action and activity turns to non-existence anyway. That is why Sayfuddin Bokharziy emphasizes not to hurt anyone's word in the name of any insignificant benefit.

This world is fanatical, death is coming to everyone, so it is necessary to be afraid of hurting the Muslim language.

For our future to be prosperous, we must stay away from all that hinders good. We also understand from the rubai that the pursuit of enlightenment from ignorance is a requirement of the time and the guidance of our religion is that we should strive from ignorance to enlightenment, that what a person can gain in this world is the only science. In verse 114 of Surat at-Taha, Allah warns Muhammad (peace and blessings of Allaah be upon him), "And do not ask your Lord against knowledge". "Oh my Lord, ask me to increase my knowledge." When he asks me to increase my life, my sustenance, and my friend, gave the ratio. So man should strive to increase knowledge in this world and achieve great success in the sight of Allah Almighty and otherwise we will sink into the swamp of ignorance One of our poets:

The more you know, the more enlightened you become,

The taft of knowledge attracts.

If the enlightened walk in the flower garden,

The ignorant slave lies in the swamp.

Ignorance leads man to darkness. Ignorance drags a person into darkness. When a person commits a sin, a black spot appears in his heart. The more he sins, the more that darkness grows, the more he grows dim. He does not see the truth, he does not know Allah, so if knowledge is an enlightened person, he refrains from sinning because he fears the consequences. We need to learn science in order to prosper our lives so that we do not become sinners in the sight of God. Muhammad (peace and blessings of Allaah be upon him) also said about science, scholars, and the need to acquire knowledge: "Manzalaka tariqan yabtagi fih ilman sahalallahu lahu tariqan ilal janna" means that Allaah will make the path to Paradise easy for those who seek knowledge. A person who has faith in his heart always wants Paradise, and the Prophet Muhammad (peace and blessings of Allaah be upon him) said that the path to Paradise is easy. "Allaah will make the path to Paradise easy for those who follow the path of knowledge." Whoever sets out on the path of seeking knowledge, the angels will spread their wings under their feet because they are satisfied with what they are doing. That is, under the wing of an angel, the seeker steps on the foot of knowledge. The angels of Allah are under the protection of the seeker of knowledge. Whoever seeks the knowledge of the profession, the knowledge of life after death, seeking the pleasure of Allah's

² Sheykh Najm al-din Kobra "Fawa-eh al-Jamaal" indispensably important to discover direct experiences of in his "seir-o-solook" or spiritual journey

pleasure, the creatures in the heavens and the earth, even the fish and whales in the depths of the sea, will ask forgiveness for him. Muhammad (peace and blessings of Allaah be upon him) said that the whole being should ask forgiveness, that is, ask Allaah to forgive the sins of those who seek that knowledge.

In Surat al-Mujadala, verse 11, "The virtue of the scholar over the monument is the same as the virtue of the full moon over the other stars." The following words of one of the judges are also instructive: "I wish I knew what a man who could not find knowledge gained, and what a man who found knowledge lost."

Obid are those who spend their lives in prayer of obedience. The Prophet Muhammad (peace and blessings of Allaah be upon him) compared those who sought knowledge not with other categories of people, but with the obedient, and compared them to the difference between a star and a full moon. The learned are the heirs of the prophet Muhammads. Muslims received faith and knowledge in the meetings of the Prophet Muhammad (peace and blessings of Allaah be upon him). That is why everyone wanted to sit as close to him as possible with great interest. When this verse was revealed, it was reminded of the need to promote the meeting of knowledge to all, and urged the members of the assembly to make room for everyone.

However, it was mentioned that the role of faith and knowledge is very high:

"Allah will raise the ranks of those of you who believe and are given knowledge. Allah is Aware of what you do.

There should never be an interruption in the study of science, because it leads to loss. "People should learn as much as they want, and I swear by Allah that Allah will not reward people for it unless they follow it. The generosity of fools is to narrate, and the generosity of scholars is to follow.

Those who are on the right path in the society must first and foremost be true to what they say and have good knowledge.

*Ilmu hikmat zoyad az luqmai halal,
Ishq riqat ayad az luqmai halal.*

Contents

*Knowledge and wisdom are born from an honest bite,
Love and kindness come from a pure earnings.*

Man has the power of perception, he is the external helpers of the power of perception, he has information from the outside and information from the inside. Just like a house, it has a door that goes in and out. Even through the inner door, one can feel certain things. For example, a person's anger, joy, all this is understood by man. Perception is not seen through the eye or heard through the ear, but because of the internal factors that contribute to its perception, and a person knows whether he is angry or happy. Another thing that affects a person's perception is imagination. Imagination is something that is imaginary or imaginative.

Man always has the power of imagination. But man can imagine from what he knows. For example, a big house can be a car of some kind. But he can't imagine anything he doesn't know or see at all. Half a horse can imagine things as human beings or the juice hanging on the branches of a tree. Therefore, Allah also describes the description of Paradise with what we see. But because there are things we

don't know or don't see, it's clear that there are things we don't think about. Imagination also helps in human perception. but the imagination cannot imagine what it has not seen and known. One cannot imagine what one imagine. Do not think about the essence of Allah, the scholars of the Aqeedah. because it is beyond the levels of human emotion. Think about the creatures He created and the things He created. Contemplate his qualities. Another thing that helps our perception is the mind. The mind also cannot transcend our senses or sense organs, the senses of seeing, hearing, smelling, feeling hot and cold, tasting, knowing information, beyond the level of knowledge of our organs. This does not indicate a mental defect. It means that he cannot go beyond what is set for him, that he has a set limit. For example, if you put a load of ten tons on a scale that carries a ton, and it breaks, then it is not the fault of the scales, but the fact that the load is placed more than its capacity. The fact that the mind cannot comprehend something does not indicate that the mind is imperfect, but that it has misused the mind. So the mind is something that depends on reality. Reality, on the other hand, consists of time and space. When something happens somewhere, we tell ourselves where and when it happened. Hence, the human mind is capable of perceiving things specific to time and space. However, Allah Almighty says, "Laysa kabis bihi shayun," meaning that Allah is similar to nothing. There is nothing like it. So Allah is not like His servants. Bands have space and time. There is no space or time in Allah Almighty. There is no question as to where Allah is and when He was. Because the creator of both space and time is himself. It follows that human perception is limited to the hearing of the human senses, the imagination. It does not mean that there is nothing but what they know and feel.

Not feeling, not finding, not knowing something does not mean that it does not exist. There are two things in the body and the universe, there are two worlds. There is a world we feel, a world we know, and a world we don't feel, a world we don't know. This is also called in the Qur'an the world of the unseen and the world of martyrdom. "The Unseen and the Martyrdom of the Scholar." In describing himself, Allah described him as a scholar of the world of the unseen and the world of martyrdom. That is, He knows what we see and what people do not know.

When all the dictionary articles on mysticism speak of knowledge, it is emphasized that laduni knowledge is close, correct knowledge, knowledge at the level of truth, which is given by the grace of Allah. The great scholar Frank Rosenthal also "compares the concepts of 'science' and 'closeness' when talking about knowledge-light, Sufism, [3.149] and promotes the notion that "near" is given from the divine roof. Bahauddin Naqshband said, "The number of Wuqfi is the beginning of the career of Laduni science" [5.28]. Ladun is an Arabic word meaning before, beside. This word is repeated in the Qur'an. Laduni knowledge basically means the knowledge before and next to Allah. Laduni knowledge is the knowledge that exists only with Allah and is with Him, and gives it to whomever He wills, wherever and whenever He wills. The Farhangi Zaboni Tojik says about Laduni science: "Laduni is a science given by Allah, which is given by Allah without any involvement of the mind in nature, without any effort", [4.550]. This was described by Hazrat Bahauddin Naqshband as follows: Laduni knowledge is such a knowledge that it is known and understood by the people of Qur'aan through divine teaching

and divine interpretation. This is done without the evidence of reason and the witness of narration” [5.28]. In the teachings of Bahauddin Naqshband, this view is interpreted differently. According to him, there is a difference between Laduni knowledge and near knowledge. He says: “The difference between Laduni knowledge and near knowledge is that the near knowledge is the perception of the light and divine qualities of the original being. The knowledge of Laduni is to be able to understand its meaning and the words of the Truth through inspiration”³, [5.28]

Sources on Naqshbandi state that Ladunian knowledge can be given in three ways:

1. To the prophet Muhammads by revelation.
2. To the saints-guardians through inspiration.
3. To the Sufis through intuition.

Laduni science is the highest of the sciences of hol. [6.10]. It helps to reach the true meaning of all their inner essence.

Conclusion

The mind cannot transcend the level of human senses or judgments, the senses of seeing, hearing, smelling, feeling hot and cold, tasting, knowing information. This does not indicate a mental defect. It means that he cannot go beyond what is set for him, that he has a set limit. Hence, the human mind is capable of perceiving things specific to time and space.

References

1. *باخرزي، سيفالدين، رساله عشق، به تصحيح ايرج افشار، برگرفته از مجله دانشکده ادبيات دانشگاه تهران، سال 1340، 4، شماره 8*
2. Sheikh Muhammad Sadiq Muhammad Yusuf. Tafsiri hilol 5-juz Surat az-Zumar Verse 9 Oriental Publishing. Toshkent, 2007, 200-bet.
3. Раузенталь Франк. Торжество знания. Концепция знания в средневековом исламе/ Translated from English M.: Наука, 1978-С, 149.
4. Farhangi Zaboni tojik T.1, M.: Encyclopedia, 1969, S.590.
5. Rashahot. 28.
6. Risolai qudsiya. 10._
7. *عادل اسير دهلوي، رباعيات سيف الدين باخرزي، دهلي، نشر ملك بک ديو، 2010*
8. Norova M.F. Sayfuddin Bokharziy as an object visiting tourism, Indonesian Journal of education methods development // . 2020; 1(9):2/5.
9. Gulova A.A. Religious and sufi works of Alisher Navai - an inexhaustible treasure // Indonesian Journal of education methods development. 2020; 9:1. Vol 9 (2020). 2/5
10. Narziyev Zubaydillo. Hudjwiri and the role of his “Kashf-ul-mahjoob” in the sufi history Academia, An International multidisciplinary research journal. 2018; 8:6.
11. G Navruzova. Mysticism of Nakshbandiya upbringing of harmonious person Tashkent Science, 2005.
12. ГН Наврӯзова. Баҳоуддин Нақшбанднинг билишга оид қарашлари Бухоро, 1997.
13. ГН Наврузова. НС Ибрагимов Религиозный туризм.
14. БухГУ, Бухара, 20060.
15. G Navruzova, SNAK va Bahouddin Naqshbandning tasavvufiy dunyoqarashlari Buhoro, 1996.

16. G Navrozova. Xoja Ali Rometaniy va Bahawaddin Nakshband. Buhoro. 1994
17. Narziyev Z.I. “The genesis of the tasawwuf philosophical outlook of Khujviri”, “Advansed studies in science: Theory and practice” The collection of scholarly papers (Materials of the International scientific conference, London, UK, April), 2016, 18-19.
18. Narziev Zubaydillo Ibodullaevich. “Kashf ul mahjoob”: sources, translations, copies and effects, American Journal social and humanitarian research (AJSHR). 2020; 1(1):67-72.
19. Narziev Zubaydillo. The concept of jealousy in the sufi-philosophical teaching of Khujviri and the problems of its training, American Journal social and humanitarian research (AJSHR). 2020; 1(1):63-66.
20. Narziyev Zubaydillo Ibodilloevich. The views on the concept “science” the classification of sciences, science and practice scholar and ignorant according to Khudjviri and his “Kashf ul mahjoob”, Journal of Critical Reviews. 2020; 7(4):18-22.

³ In the same place