

THE SUFICIAL PHILOSOPHY OF KHOJA ABDULLAH ANSARI

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Annotation: This article analyzes the deep penetration of Khoja Abdullah Ansari into the spiritual world of man, the passionate thirst to give a divine spark to this spirituality, which is the basis of Sufi philosophy, poetry and ethics. The product of ancient scientific and philosophical thought, which is considered an integral part of the cultural and spiritual heritage of the peoples of the world, is the doctrine of Sufism, the philosophical and mystical heritage put forward in it, has served for centuries to form the social and spiritual image of all humanity, to educate in the spirit of high moral qualities, and to strengthen universal and national values.

Keywords: Khoja Abdullah Ansari, mysticism, ethics, values, spirituality, education, science, tolerance, humanity, upbringing, national values.

Introduction. Every teaching, whether religious or secular, certainly relied on the masses of the people. If injustice and oppression, on the one hand, gave rise to a sense of discontent against the ruling class, on the other hand, they inclined people to various religious and philosophical teachings that promised peace, happiness and prosperity. Sufi theologians found a way to the hearts of the oppressed people. Sufism preached liberation from a difficult life and poverty through divine poverty, that material poverty was not yet poverty of the soul, and therefore poverty would be the ideal state of a person's life when he abstained from all sinful and unlawful whims of the body and soul. In particular, it is of great importance to convey to today's youth the scientific and spiritual heritage left by the great Sufis, to scientifically reveal the moral ideas and views put forward in them. Understanding the social nature of life has given rise to a certain view of wealth as an unacceptable inequality among people and has aroused a sense of pity in people towards this doctrine.

Khoja Abdullah Ansari (1006–1088) - a disciple of Haraqani, one of the old sages of Herat, a Sufi poet. Born in Herat, he studied theology. Later, he became a "shaikh-ul-Islam" and wrote a philosophical and scientific work about Sufism, "Sufiylar Turkumi". However, this work has not yet been found.

Abdullah Ansari, in "Menazil al-Sairin" ("The Stages Leading to God"), explains the teachings of Sufism as follows:

"How can someone who cares about his appearance, who seeks luxury and popularity, be a Sufi? A stick on his head!"

How can a Sufi who prefers emotion over truth, who betrays his friend for someone else, be a saint?

How can someone who sleeps until dawn be a Sufi ?

"How can a person whose heart is not burned by the fire of God be a Sufi?"

Here the program of Sufism is clearly visible. The Sufi must prefer God to his own feelings: a person who has quenched his strong passions, that is, has not sought to know life and enjoy worldly blessings, can visit the kingdom of friends. A person who wants to become a Sufi should have no other concern than the desire for God, his heart should melt like a candle as soon as he hears the word of God.

Abdullah Ansari, in a conversation with Nizamulmulk, emphasizes that a person who has absorbed ten virtues will regulate his actions in this and the next life: "With God - sincerity, with people - justice, with the soul - violence, with dervishes - love and affection, with the great - service, with the small - mercy, with friends - advice, with enemies - gentleness, with the ignorant - silence, with the learned - humility".

As is clear from the Ten Precepts of Sufism, the Sufis were most interested in the moral and aesthetic life of man. Deep penetration into the spiritual world of man, a passionate thirst to give this spirituality a divine spark, is the basis of Sufi philosophy, poetry and ethics. It is this eternal and infinite viability of humanity and the separation of human consciousness and moral principles from their direct connection with life and life concerns that constitute the mysterious spirit of Eastern romanticism and Sufism.

The desire to distance a person from this world, to cover his mortal and spiritual life with mysticism and unconscious blindness - a characteristic feature of the sermon - formed the basis of Ansari's poetry. But he did not stop there. Having established the path of entry into the Sufi order, he shows what awaits a person who has embarked on the path of realization of the Truth. People, having renounced this world, think for a long time, pray to God, achieve goodness and beauty. And this requires effort from a person. He must fast day and night, sit in solitude and pray to God. Such a way of life of a person gives him peace of mind, his soul is ready to accept death as a transition from mortal life to the divine path.

In his poems, Ansari denies the objectivity of beauty, for him beauty and elegance lie in the recognition of the Truth, which encompasses goodness, beauty and dignity. Whoever indulges in passion for the beauties of the world, strays from the straight path that leads to Truth.

Beauty is fleeting, it has no meaning and content, a person who was like the moon during life, after death takes the form of straw. And a person needs eternal beauty. Beauty does not age with the passing of years, does not blind the human mind and does not inspire it with lust, does not attract it to peaceful worries. It is eternal, unchanging and incomparable, striving for it is the legitimate act of a true Sufi.

Man's life is short, he comes and goes without asking anyone. This world is a world of learning and suffering on the path to understanding the Truth, it is fleeting and temporary. Man must prepare himself for the eternal, absolutely true world. Ansari: "Do not think that when death comes and I am separated from my friends, I will turn into dust. No, the Friend will come and shower him with the rain of grace."

When you lay me in the grave, say: "Blessed is your new home!" Do not say: "Oh, how sad and narrow this dungeon is!" For my heart, the path to the grave is a path to a garden of pink flowers, just as the air of the earth under the tombstone is like springtime.

Do not think that I have tied my chin and slept silently in the grave: my soul flies like a bird screaming! Look at the shroud - it suited me better than any garment: my home is in the gardens of Rizwan (the gatekeeper of paradise).

My drink is the purest juice from the bosom of Mother Earth. The life-giving food for my soul is the beauty of my soulmate.

This is how Ansari describes the afterlife of a person. This description of the state of a person "living" in the grave has a certain optimistic spirit. A superficial understanding of Ansari's words would seem to suggest that Ansari is trying to warn people not to fear death, describing death as a process of transition from one form of human life to another.

In fact, the pessimism of Sufism here is conveyed by Ansari through poetic analogies with artistic images. This state prepares the Sufi to be fearless and obey the tenets of Islam, in return for which he promises a real life after death. Therefore, for a person who has left the whole world, there is nothing left but to find peace in the grave, which is likened to a delicately fragrant pink flower. In the shroud, he feels as if he has enjoyed the love of his beloved. Sufi poetry beautifully sings of passionate love for Allah. And the Creator demands from people to leave this world and inner purity. This is the main feature characteristic of the romantic mood and direction of Sufism.

Therefore, as the Sufi scholar J. Kholmominov noted, "The religious, philosophical and moral teaching, later known as Khojagon, later known as Naqshbandiyya, has presented a great spiritual

heritage to the Islamic world and humanity in general during its almost 900-year history. The exemplary lives of the wise murshids, great mystics and thinkers who emerged from this order, their views on religion and the world, the world and man, science and enlightenment, love and affection, and their scientific and literary works dedicated to various sciences and topics occupy a special place in the history of Islamic thought".

Central Asian poets and artists, casting aside the mystical shadow of Sufism, glorified the real world and human elegance, and promoted the enjoyment of life's pleasures, basing themselves on folk traditions and moral and aesthetic ideals, in the current of artistic thought of their time. As a result of all this, such beautiful romantic works were created, the significance of which went beyond local borders and reached the level of immortal works created by the peoples of the East.

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