

Interpretation of Our National Values in Mystical Guises

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Abstract: This article is about the role of mysticism and sufism which were appeared in VIII century. There were so many members of Sufism and Mysticism after our prophet: Hasan Basriy, Uways Qaraniy who was called “Star of Yaman”, Hakim at-Termiziy who was respected as “Hakim ul-Avliyo”, Ahmad Yassaviy to name but a few.

Keywords: Sufism, asceticism, Uwais Qarani, Hasan Basri, “Tazkirat ul-Awliya”, “two world suns”, “Yemen star”.



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Today, great achievements have been made in the comprehensive study of our national values, and Islamic knowledge is being brought to the broad masses of the people. For centuries, Sufism has served to enrich the spirituality of our people, leading to the spiritual and moral purification of man, and his elevation with divine love. For this reason, Sufism is deeply connected with humanistic ideals, has found its way into the hearts of those who are in search of truth, and has expressed people's dreams of purity, eternal life, and freedom of the soul. Our people were able to express their faith in Allah by respecting and honoring Sufi dervishes. To this day, the miracles and words of Sufi and Sufi sheikhs are accepted as examples of high morality and divine holiness. Memories, narrations, and stories about them are summarized in the study of them.

Sufism is a doctrine that has developed gradually and appeared in the Islamic world in the middle of the 8th century. Initially, it sprouted in the form of an ascetic movement. The fact is that after the death of Prophet Muhammad (pbuh), a division occurred within the Muslim community, especially during the time of Caliph Uthman, a desire for wealth, lavish gifts to relatives and close friends and brothers became a common sight. By the time of the Umayyad Caliphate, palace magnificence, lavish decorations, devotion to gold and silver, and the accumulation of treasures began to flourish. That is, religious studies, obedience and worship in the path of God began to be replaced by worldly affairs and love for worldly goods. There were many ascetics who renounced the world in the cities of Kufa, Baghdad, and Basra, and it should be said that their reputation and respect among the people was also great. For example, such great Sufis as Uwais Qarani and Hasan Basri were actually ascetics, so their names are mentioned as ascetics in their treatises on sheikhs and Sufis. Considering this, the famous scholar Y.E. Bertels noted: “It is impossible to have an idea of the cultural life of the medieval Muslim East without studying the literature of Sufism. It is difficult to understand the East itself without being aware of this literature.” It is written in Abdurahman Jami’s work “Bahoristan” that when Sheikh Abusaid Abulkhair was asked

“What is Sufism?” he said, “Whatever is in your head, throw it out, whatever is in your hand, give it away, and whatever comes to you from others, do not be offended.”

In the history of Sufism, there are many cases of Sufis starting a new way of life as a result of surprising, extraordinary events, and sudden influences in their lives and activities. In the past, in all the tazkiras dedicated to the history of Sufism, Uwais Qarani, who was respectfully mentioned as the “sun of the two worlds,” was also called the “Star of Yemen.” He was a person with innate spiritual talent. The reason he is called “Uwais” is that he was nurtured by the spirit of the Prophet (peace be upon him) without any need or means. They did not see each other outwardly, but they found grace and victory in their hearts. This is a status that not everyone is blessed with. The Prophet (peace be upon him) lost one of his teeth in the battle of Mount Uhud. Knowing this, Uwais Qarani, out of his great respect for Muhammad (peace be upon him), first pulled out one of his teeth, and then all of his teeth to remove any doubt, in order to experience the injustice inflicted on him by his enemies.

Uvais Qarani expressed his views with thoughts such as "Health is solitude," or "Beware of separation from the community, for you will separate from your religion without realizing it and enter Hell on the Day of Judgment." It is recorded that Hakim at-Tirmidhi, one of our Shaykhs, wrote more than 400 works. Since childhood, the young Al-Tirmidhi, who replaced playing games with reading books, began to study the science of hadith and at the age of 27, he visited Mecca. He was honored as "Hakim-ul-Awliya" for his forty-fold knowledge of wisdom and foresight. During his lifetime, guardianship was a topical issue and occupied a central place in Sufism. In his wisdom, Al-Tirmidhi exposed various vices and emphasized the evil of the ego, saying, "The most noble of people is the one who humiliates his ego," and emphasizing that arrogance and pride are the worst of vices, writing, "The worst of human vices is arrogance".¹

The work of Ahmad Yassavi, known worldwide as the founder of Turkic Sufi poetry, is a very important component of Uzbek literature and language. There is probably no person in the history of our literature who has not suffered from the scourge of ignorance as much as Ahmad Yassavi. Emphasizing that ignorance is a kind of evil, a tormentor of the mind, and a scourge of the people, Yassavi pleaded, “Pray for the ignorant without seeing their faces,” and created dozens of his wise sayings in the context of complaining about ignorance.

Pray without seeing the faces of the ignorant,

If the Almighty is with you, do not stand still.

If you are sick, do not ask about the ignorant,

I have suffered a hundred thousand times from the ignorant².

The spirit of wisdom - the spirit of advice - is always strong in the wisdom of Ahmad Yasawi. But almost all of the poet's words of advice are aimed at one goal. The moral, philosophical, and divine roots of Ahmad Yasawi's wisdom are directly connected to the ideas of the "Quran" and the hadiths of the Prophet Muhammad. Ahmad Yasawi is a wise man who cares about moral purity and integrity. Yasawi teaches to listen to the voice of faith, to distinguish between good and evil, to know without error what is lawful and what is unlawful, not to give in to false claims in love, to support righteousness and avoid crookedness. He often complains about ignorance, intolerance, and hidden evil. This is the logic of Yasawi's wisdom.

There is a verse in Ahmad Yasawi:

Lovers' tears are a garden

A thousand poems are the time when nightingales are wandering.

¹ Hamidjon Homidiy .Tasavvuf 130-bet.

² Ibrohim Haqqul. Tasavvuf va she'riyat. 54-bet.

Ahmad Yasawi's poetry is a garden created from the tears of true lovers who are burning with love for the Truth, whose hearts are full of suffering, who return to their essence in their suffering, who become flawless and strive for a higher existence as they return to their essence. It is a garden of enlightenment and love.

The great Sufi and poet Fariduddin Attar notes the following in the introduction to his work "Tazkirat ul-Awliya": "The words of the saints are the balm of a person's heart and the strength of his soul." Therefore, whoever takes the words of the saints into his heart, he opens the door to the essence of the Quran and Hadiths, becomes thoughtful about his own situation, morality, the good and bad of his actions, ponders about life, humanity, death, the afterlife, and begins to purify his inner world. The ancient East is famous for its mashoikhs. Those who devoted their entire lives to the path of Allah, guiding us to honesty, knowledge, and enlightenment, and the legacy they left us will forever give enlightenment, light, and strength to our souls and bodies.

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