



A hermit in mystical literature.

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ABSTRACT

In this article, the history of the origin of the image of a hermit in mystical literature, Sufism and asceticism, the peculiarities of ascetics, the writers who studied asceticism and their views on the term, their views on impurity and honesty, were analyzed on the basis of Alisher Navoi's poems about ascetics.

Keywords:

tasawwuf, vara', zahid, sufi, Alisher Navoi, A. Krminsky, Ibn Sino, zuhd, haram, halal.

It is difficult to get an idea of the cultural life and literature of the medieval Muslim East without studying mystical literature. Sufism, on the other hand, is a complex and multidisciplinary doctrine that is widespread in artistic thought. An example of this is the fact that there is still no consensus on the lexical meaning of the word mysticism. Many mystics derive their origin from the Arabic word "suf" and decide "wool, cloth, hirqa." Some believe that it is derived from the Greek word "safos" - wise. According to A. Krminsky, the word "Sufi" began to be used in the middle of the VIII century, and it was used mainly for Muslim dervishes of the faith. [1] According to some sources, the word "Sufi" does not appear in the Qur'an and is in Turkish. Alisher Navoi also believes that the goal of Sufism is purification:

Come back, O Sufi, the piri stood ready for the congregation,

If you are not a pure drinker.

No one and nothing should be subject to the Sufis, and the Sufi himself should not be dependent on anything and people. In the Naqshbandi language:

Hechi mo neyuhech kam ne,

Az paye hech-hech-hech g'am ne.

Janda bar pushtu-pushtu go'riston,

Ruze, ki mirem hech motam ne.

(We don't care if we don't have anything, we don't care if we chase after "nothing". Above us - the soul, behind us - the grave, there is no need to mourn the day we died).

So, in mystical literature, a person who purifies his mind of everything except the Truth is called a Sufi. So, in mystical literature, a person who purifies his mind of everything except the Truth is called a Sufi. Who is Zahid in mystical literature? Are Sufis and Zahid the same people or not? According to Ibn Sina, "Ascetics are people who have lost interest in the fabric of the world. In the early stages, the main content of mysticism consisted of asceticism." [2] In one of Alisher Navoi's poems:

Shah opens the world by walking,

The dervish escapes the world.

is called. That is, if the kings expand their kingdom, the dervishes will flee from the world. Escape from the world was originally a characteristic of the ascetics. The ascetics escaped from the world and engaged only in

prayer. The goal of the ascetics was to gain the forgiveness of the Hereafter through prayer, and to attain the bliss of Paradise promised in our holy book, the Qur'an.

1. Krymskiy.A.E.Istoriya persii ee literatury i dervisheskoy teosofii.Tom I.M.1903.str.84.

2. Ibrahim Haqqul. Sufism and poetry. Tashkent. Gafur Gulan edition. 1991.9-p.

The history of Sufism was originally divided by scholars into two periods: the period of asceticism and the period of enlightenment and love Sufis, Zahid Sufis, Rind Sufis, poor Sufis, philosophical Sufis. Ibrahim Adham, Hasan al-Basri, Abu Hashim Kufiyva, and other Sufis of the ascetic period considered piety and piety to be the main goals. The first period can be called the primitive period in mysticism. Appearances of vara: not to look at bad things with the eyes, not to use nonsense, not to give in to gossip, not to give in to the desires of the heart, that is, from what is forbidden. There are also ear and foot bans Zuhd is a continuation of Vara. There is, of course, a difference between the two, in this zuhd, the main focus is on abstaining from food and drink, and not paying attention to what is haram and halal. Zuhd is not interested in (worldly things) - to turn away from things, to look at them with contempt, to be content with a little halal food; diet. In the words of the people of truth, to consider the world and its adornments as one's enemies; to leave pleasure; to live with the dream of the pleasures of the Hereafter; In Jurjani's dictionary, Salik's imaginary departure from the world, when Abu Yusuf Hamadani was asked about zuhd, he said that zuhd should refrain not only from haram but also from halal things. Hazrat Ali said: zuhd-turning away from anything other than Allah.

Hunger is the food of the ascetics.

Hypocrisy is the state of asceticism, and asceticism is not spiritual, and manifestation of asceticism is not true asceticism.

The ascetic is the one who leaves for the end of the world; According to mystics, Zahid is a person who does not spend every minute thinking about the Hereafter, but turns away from the pleasures of this world and its blessings.considers it unlawful to sleep and lie

down, and uses it sparingly when necessary. His heart will always weep and weep, and he will never stop praying. Sufi Alloyar in his sentence about the ascetics:

Come, hermit, turn yourself around,
Make sure your heart is clear.

He tells the ascetics to sacrifice themselves, to be free from filth and doubt. One of the most important aspects of the life of a hermit is to distinguish between halal and haram. The ascetics had a hard time distinguishing between the halal and the haram, and after long debates, they concluded that the wealth of the king and his entourage had not been found through honest labor. For this reason, most of the hermits lived in the steppes and deserts, gathering firewood and living on halal food. Asceticism is in fact the first stage of mysticism. Because with moral perfection he cared for the humiliation of the human soul. The ascetics worked around the sharia. The ascetics, despite their piety and piety, were ignorant of love and enlightenment. The ascetics did not have philosophical observations, aspirations for spiritual and moral perfection, governorship, and miracles. The intention of the ascetics was to gain the forgiveness of the Hereafter through prayer, and to attain the bliss promised in the Qur'an.Thus, one who is disillusioned with the world, but unlike the ascetics, who is unequal in intellect and intellect, but who is different from other thinkers and philosophers, who drinks the knowledge of the Shari'ah like water, and who is steadfast in prayer, but a group of people with extraordinary qualities that differed from ordinary believers emerged, and they were Sufis. In conclusion, Sufism and asceticism have a special place in mystical literature.At a time when the desire for worldly possessions and wealth increased, there were people who sacrificed their lives for the sake of obedience and prayer, and who gave up worldly pleasures and lived honestly.

References

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