

# The Theological Approach and Comparative Study of Mysticism in the Heritage of Mavlano Abdurahman Jamii and Hussain Voiz Koshifi

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## ABSTRACT

*In the political arena of the world, conflicts regarding faith and religion are becoming more and more intense. One of the reasons for today's world scene and the diversity of opinion in it is the "valuation" people place on matters of faith and religion. In this regard, there is talk about science and its salvation. The life of Sufis in Sufism and its importance today is considered an important factor. The problems in the society and the only way to eliminate them are the issues of knowledge and literacy.*

## INTRODUCTION

At the core of the worldview, as a product of scientific views, faith-religion as a component of human spirituality is considered as a whole system of ideas and views that embodies the high ideals of mankind, the dreams and hopes of truth and truth, fairness and justice, and strengthens them in the form of stable rules. .

It is important that it serves the development of science and technology and the advancement of science. The essence of Islamic philosophy is also about knowledge and its perfection. Therefore, in the research: "Another attribute of Allah is the quality of knowledge" [1. 18-19] is emphasized.

It is known from history that for many centuries, Islam religion has taken a deep place in the hearts of the peoples of the region and is a powerful factor in understanding the meaning of life, preserving lifestyle, values, customs and traditions. As for why, it has developed into a religion that defines qualities such as humanity, kindness, honesty, thinking about the hereafter, kindness, compassion and the high status of the human factor.

In the analysis, like other "religions", interest and aspiration towards Islam religion is increasing all over the world, and its well-wishers and supporters are increasing. I think that its influence on the formation of the spirituality of our people, on the choice of the right path in this life, which God has blessed, for every person to understand the meaning of life, and above all, to live in pursuit of spiritual purification, goodness and goodness, cannot be compared with any other force. [2. 36-37]

## **ANALYSIS AND METHODS**

Sufism formed on the basis of the faith and its important factors reflected in the article is a doctrine with gradual development that has occupied an important place in the history of Eastern spirituality and appeared in the Islamic world in the middle of the 8th century. At first it sprouts in the form of an ascetic movement. It should not be forgotten that after the death of the Prophet Muhammad (pbuh), there was a division in the Muslim community, especially during the time of the Caliph Uthman, it was customary to focus on wealth, to honor relatives and close friends with expensive gifts. By the time of the Umayyad caliphate, palace luxuries, lavish decorations, obsession with gold and silver, and accumulation of treasure were on the rise.

In this, worldly affairs and love for worldly wealth began to take the place of religious activities and worship in the way of God. This situation caused the displeasure of religious people who prioritized the fulfillment of religious orders over any worldly affairs and wealth. Among them there were muhaddiths who collected hadiths, companions who were poor before and did not pay attention to housing and property.

Some of them defended the religion and embarked on an open struggle, while the other part took contentment and asceticism (from the word asceticism as the origin of the word ascetic) as their main goals and promoted the idea of secularism as a sign of protest against the morals of the courtiers and the rich. Those who were completely excluded from social activities, engaged in chronic obedience.

## **RESULTS AND DISCUSSION**

In this regard, Sharafuddin Ali Yazdi Temur has the following words:

Mulk besar kun bejan bud

Holi is lifeless and almost destroyed [4. 96]

Meaning: A country without a head is like a body from which the soul has been taken out. A lifeless body is equal to his destruction.

Analysis of the verses: Mulk besar chun tani bejon bud, it is recognized that the property-country was a state without a leader, without management, like the appearance of a body without a head. At the same time, it is emphasized that the property-country is on the verge of destruction, as if it were a headless body.

In this, there were many ascetics who lived in the cities of Kufa, Baghdad, and Basra, and it must be said that their reputation was also great among the people. For example, great Sufis such as Uwais Qarani (7th century) and Hasan Basri (642-728) were actually ascetics, so their names are mentioned as ascetics in the tazkiras about sheikhs and Sufis, and some authors did not include them among Sufis.

The meaning is that the ascetics were ignorant of Ishq and Irfan (divine enlightenment) despite their virtue and piety. They did not have the qualities of philosophical observation, striving for spiritual and moral perfection with a strong will, guardianship, and showing miracles. The intention of the ascetics was to gain the forgiveness of the hereafter through prayer, and to reach the comfort of paradise promised in the Holy Qur'an. In the eyes of the Sufis, obedience and prayer in the hope of heaven is also a form of taama. However, for a Sufi, there should be no taste for this world or the hereafter. The only desire is the desire of God. Because the Sufi woman Rabia al-Adaviyya (714-801) lamented to God in her prayers and said: "O my Lord, O dear Yori, if I obey in the taste of your paradise, grant me from your paradise, if I pray in fear of your hell, burn me in the fire of hell." - I agree! But if I spend nights awake for your beauty, I beg you, don't deprive me of your beauty!" he says.

Regarding man: There is no need for blind obedience to God Almighty. It is not a sign of loyalty, but a lie to follow the commandment of God only out of fear of His wrath. Therefore, the Sufis widely propagated the idea of loving God with all one's heart, getting to know and knowing His nature and

attributes, purifying the heart from the dust of lust and lust, attaining the presence of God in an inner pure state and enjoying it. They said that the human soul is divine and, therefore, the main goal is to go and join the divine world.

Therefore, the great Sufis of the period of asceticism - Hasan Basri (d. 110/728), Ibrahim Adham (d. 161/777), Rabia Adaviya (d. 185/801) and others, in their asceticism, relied on God in addition to obedience, piety and diet. and it is said that there were concepts such as love, fear of God and consent. [3. 26-27]

The essence and the unity of research is the intellect, who is disillusioned with the world, but not like hermits, who "chemicals the soil with one glance", unequaled in intelligence, but different from other thinkers and philosophers, who drank the knowledge of the Sharia as water, who is firm in prayer, but from ordinary believers. that the existence of a class of men of distinguishable remarkable qualities is regarded as dependent on their being called men of spirit. The character, behavior, unusual words and deeds of such people amazed those around them, and some of them were amazed by the miracles and mysterious miracles of the unseen. They were mentioned by the names of Ahlullah, Awliya, Ahl Khal, Ahl Batin, Arbabi Tariqat, Dervish, Qalandar, Fakir. But the name "Sufi" was more often applied to this category, because the meaning of this word was much wider and included other concepts and terms.

Let's say, where did the word "Sufi" come from? There are several different views on this. Some say that this word comes from the word "row", because a Sufi is one who stands in the first row of those who enter the path of God. Some scholars say that it is derived from the word "suffa": the followers of suffa are pious people who renounced the world during the lifetime of the Prophet (pbuh), and they explain that Sufis imitate them. Another group of scholars said that the word Sufi is derived from the word "safa" because the heart of this category shines like the sun of sidqu safa. Others write that Sufi is derived from the word Sufuh, Sufuh is the conclusion of something, and that this community is the conclusion of the people, so they are called Sufis.

There are also those who say that the word Sufi comes from the word "pure". Abu Rayhan Beruni suggests that it is derived from the last part of the word "suf", meaning philosopher. But many believe that the word Sufi is derived from the Arabic word "suf". The dictionary meaning of the word "wool" is wool and cloth woven from wool. Because Sufis used to wear woolen cloaks or sheepskin coats in most cases, they were called woolen clothers (Persian pashminaposh), i.e. Sufis.

In this regard, our opinion is that this latter etymological meaning is closer to the truth, since the formation of the word Sufi from the word "suf" is consistent with the rules of the Arabic language. If Sufi was formed from the word "Suf", in turn, the words "Tasawwuf", "Mustasuf", "Mutassuf", "Mutasawuf" were formed from "Sufi". Mustasuf is a word used to refer to people who imitate Sufis, but whose real goal is to pursue career and wealth, while Mustasuf are people who have attained certain positions in the order and reality, but have not been able to rise to the level of Sufi. People who are inclined to Sufi ideas at heart, who took Sufism as their faith, but did not practice tariqat, and who were not officially Sufis, were considered Sufis.

Husayn Vaiz Koshifi divided the Sufis into three groups in his work entitled "Futuvvatnamai Sultani": modernists, mutarasms, and scholars. Contributors are fans of the people of the sect. They look at the dervishes with love, participate in the dervishes' conversation, perform their services, and consider themselves to be partners in the merit. The meaning of the word "mutarasms" means one who follows the pattern and customs, but although mutarasms outwardly imitate the customs of dervishes, inwardly they are demanding and enjoy favor due to their devotion to this category.

Scholars in the matter of truth - those who have reached the truth, they can be described as Sufis of high rank. True saints, sheikh murshids emerged from among them. At this point, we think it is permissible to dwell on the noble qualities of true Sufis.

First of all, it should be noted that a true Sufi is a person who has passed away from the self and the mortal world and has rediscovered his identity in the Truth. Surat means to be a servant in the

external form, to dedicate the body to the obedience of God, and in the sense of freedom, it means to cleanse the inside from all ties and keep the soul free and pure. That nothing and no one should depend on the Sufi; he himself should not be dependent on anything or anyone.

In Sufism, the freedom of the Sufi(s) is understood by the people of Sufism as the absolute freedom from human qualities and the infinite needs of the world of isolation - the world of God Almighty, in the form of a pure soul, which is the quality of divine poverty. A Sufi must again be "pure in his secret, mature in mind, devoted to the people of love" (Koshifi), and awaken the hearts of those who are restless. Sufis are those who converse with the priesthood, who bring the good news from the mysteries of the universe, who willingly accept poverty, leave the natural morality, acquire the divine morality, who sacrifice their lives in the path of goodness, they are the noble beings who unite existence and non-existence, beyond time and space, from eternity to eternity. .

That's why the people especially honored the noble people as saints, people with holy breath. These people had a strong impact on the minds and consciousness of the people around them and appeared as sultans of spirituality. Their words and actions, character and morals are shown as an example to everyone. The wholeness of the world, beauty and peace are considered to be connected with the blessing and good deeds of these blessed beings who convey the grace of God. At the same time, the belief that he was the successor of the saint-prophet was formed. That is, although there is no Prophet after the Prophet (s.a.w.), but the guardians appear in every age and guide the people to the truths of Islam and set them on the right path. Maulana Jami named the second stanza of "Bahoristan" about the wisdom of the wise, embodying the idea of humanity at the heart of every story written in it:

He sowed seeds of advice on the soil of Farid's love, and wrote the following words on a piece of paper for his child: "The pages of life are the pages of a person's actions. Only the best deeds will be recorded in it."

The pages of time are the notebook of human life,

A wise man who uttered such words:

Whoever has good deeds in this holy book

If he leaves a good name, his happiness is great. [5. 301]

Dice demands, like a door, wear a ring to the ear,

It arrived, I'm away in the meantime, thanks.

Even if I don't have a garden, I have a lot of sprouts,

This is a branch of a sprout, a leaf, a pencil, and a notebook.

Baytu is a piece of poetry, I have no property, no home,

My other property rhyme is an inalienable property. [6. 313]

In these verses of Maulana Abdurrahman Jami: The pages of time - that is, every passing day, every second - our time (as history) is sealed as a page of time, and it is emphasized that a person is formed in the form of a book of life, that is, a life book (book) in which the content of our lived life is reflected. To decorate this notebook, it is a wise man who is full of thoughts: to walk in the imagination of the whole "Bahoristan" gardens (the gardens in the work are equated with the windows of paradise). if he behaves according to the morals of the reflected gardens, he will feel himself in the windows of heaven through his fragrant muattar flower - basil, and if he leaves a good name, it will be hinted that his happiness is excellent, if he follows the moral qualities of these ("Bahoristan") gardens and gains fame through this morality , in the sense of the owner of good morals, if he finds his place in the society, it means that his happiness is excellent and he is deserving of the highest status.

## CONCLUSION

We can interpret this status as follows:

Shari'a - the rule of Islamic law, laws and regulations that must be followed.

Tariqat is the right path, and one does not attain Tariqat without perfect knowledge of Shari'ah.

Enlightenment is a perfected science, that is, a science that does not change much

Truth is a sign of achieving the greatest career

The ultimate state of Truth is called blissful excellence. After all, reaching the Truth is considered the highest status. It should not be forgotten that there will be no higher happiness. Therefore, it is said that in order to achieve the highest happiness, every person should not be equal to the morality of this garden.

Zar described the fact that some of the "noshud" people in the society wear rings in their ears like a door, they are covered in the fabric of the world, zebu - ornaments (we can't describe the fact that some men wear bangles in their ears with any words). , that is, I didn't care when such processes happened, I am thankful that I was not one of them ("noshud" people - clothed in the fabric of the world, zebu - adornments). Even if I don't have bogu rog, I have a lot of meaningful sprouts, that is, even if I don't have bogu rog (wealth) like them ("noshud" people - those who are clothed in the fabric of the world, zebu - ornaments), I have many sprouts (works) that are rich in meaning (spiritual treasure). The branches of my sprouts (works), which are rich in meaning (spiritual treasure), are decorated with pencils and formed into notebooks (books). Also, the branches of my nihal (works), which are rich in the meaning of Baytu's poems, I have no property, I have no house, and the branches of the poems in notebooks (books), my riches are my property ("noshud" people - to the fabric of the world, zebu - Although I don't have garden furniture like those who are covered in their ornaments), my other property is a poem - this is an inalienable property, that is, my property that is superior to garden furniture like them ("noshud" people - those who are covered in the fabric of the world, zebu - those who are covered in their decorations) - my wealth is rich in this meaning (spiritual (treasure), the rhymes in my works (works) are my verses, and even though this property is not wealth and gold is not gold, its value is expressed by the fact that it is a spiritual sprout (book - book) that leads to enlightenment.

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