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THE IDEA OF HUMAN PERFECTION IN “KITAB AL-MIRAJ” BY KUSHAYRI

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ABSTRACT

The great scholar of the early Renaissance, the leader of the scholars of the Shafi'i sect, the teacher of Sufis and the master of the Ash'ari word, Abul Qasim Qushayri (986-1072), who learned the teachings of Sufism from Abu Ali Daqqaq, one of the masters of his time. After the death of Qushayri's teacher Abu Ali Daqqaq, he began to communicate with Abu Abdurrahman Sullami, and under his guidance entered the practice of mujahada and tajrid. From this moment he begins to classify the works. The thinker followed the Ash'ari sect in Usul-ud-Din, and the Shafi'i school in Furu'-ud-Din. Due to his excellence in interpreting verses and hadiths, Qusayri was known as a commentator, muhaddith, Shafi'i jurist, mutakallim, linguist, literary critic, poet and Sufi. Allama combined the sciences of Sharia with the science of truth and manners.

There is also information that Qushayri went on a pilgrimage with Muhammad Juvaini and Ahmad ibn Husain Bayhaqi, organized meetings in the field of tazkir, and educated murids. In 437 A.H., he established a hadith spelling board and began to collect and write down hadiths. The thinker sometimes gave explanations about the allusions and anecdotes of the hadith.

Abulhasan Bokharzi (1075 CE) in his work entitled "Dumyat ul-qasr wa asratu ahli-l-asr" (The Puppet of the Palace and the Age of the People of the Age) cites the biography of Qusayri and says: "He gathered all the beauties in himself. He beat his pride to the ground and subdued himself. Because of his impressive voice, if he spoke to the rock, the rock would melt. If he made contact with Iblis during the dhikr meeting, Iblis would repent. He had a beautiful conversation in a beautiful and pure manner. He was an adept in the Ash'ari word, embracing knowledge beyond the limits of humanity. For those who wanted to benefit, his words were useful and unparalleled. Those who depended on his pulpit were scholars and sayyids.

When a gathering of alms was held among the Sufis, the scholars would melt in front of him and fade in comparison to him because they saw his sacrifices and steps towards the Truth. They formed a circle around him and offered prayers. Opinions and thoughts were divided. He was the owner of poems crowned with high meanings".

Abul Qasim Qushayri's work "Kitab ul-Me'raj" or "Al-Me'raj" is considered as the basis for researching the issue of Sufis' Meraj. Qushayri's life and experiences, as well as the religious and political situation of that time played an important role in the creation of this work. Nishapur was an important cultural center during Qushayri's life, and the intellectual environment around it, the thoughts and views that prevailed at that time influenced the development of the thinker's ideas.

This article discusses the philosophical views of the mystic Abulqasim Kushayri, who lived in the X-XI centuries, about the rise of human perfection, which are described in his work "Kitab al-Miraj". It also analyzes the thinker's views on the Sufi Uruj, i.e. spiritual ascent.

Keywords: Miraj, Sufism, urudj, ascension, perfection, sair, space, suluk, mysticism, silsila, communication, spiritual education.

INTRODUCTION

The subject of research on human perfection and the rise in the stages of perfection is within the framework of Islamic mysticism, and the Sufis also interpreted the phenomenon of Miraj in their own way.

A consideration of the essence of faith based on the principle of miraj explains the difference between the fundamental heritage and the esoteric view of this matter, and sheds light on the most important factors that influenced the development of some of the main beliefs in Sufism. Abul Qasim Qushayri's work "Kitab ul-Me'raj" or "Al-Me'raj" is the basis for researching this issue. Qushayri's life and experiences, as well as the religious and political situation of that time played an important role in the creation of this work. Nishapur was an important cultural center during Qushayri's life, and the intellectual environment around it, the thoughts and views that prevailed at that time influenced the development of the thinker's ideas.

Based on this, it is important to examine the beliefs of the Sufis in the matter of miraj, based on the works of the Sufis themselves, and to study the legacy of this idea within the framework of the history of Eastern philosophy. In general, it can be seen that the idea of uruj reflected in Sufism literature is similar to Jewish, Christian, Futuhi and other related faith traditions in many external aspects.

Qushayri began to analyze the ideas systematically formed in the Islamic heritage before illuminating the Miraj. He connected the Sufis together and the Prophet s.a.w. ending with "silsilatu an-nasab as-sufi" - Hasan Basri, Rabia Adaviyya and their predecessors and contemporaries from the Sufi lineage chain.

The work "Kitab ul-Me'raj" was prepared by the Egyptian scientist Ali Hasan Abdul Qadir as a book of hadiths and published in Cairo in 1964. In the preface of the book, the researcher explains the purpose of publishing the work by providing information about the significance of the Miraj miracle in Sufism, the author's life and work. In the last two pages of the introduction, he describes the copies of the work he used as a basis for his research. He does not ignore the translation of verses and hadiths in the work.

METHODS

According to the content of the work, it cites the dictionary interpretations of the concept of miraj, explains the opinions of Sufism scholars about isra and miraj, and also discloses the narrations about whether miraj happened physically or spiritually. In the work, Qushayri describes the miraj of Idris, Ibrahim, Ilyas, Moses, Jesus (a.s.) and talks about the miraj of saints. At the end of the book, the thinker Bayazid Bistomi gives a narration about the Miraj. He also points out that scholars are divided into two categories regarding miraj. The first category of them are those who deny miraj and claim that it is intellectually impossible, and the second are those who say that miraj was seen as a vision.

In the work, Qushayri also describes the views of the people who claimed to have seen the Miraj and their interpretations. In the miraj, which is interpreted in different ways, Muhammad s.a.v. The question of whether he saw the truth or not is discussed. At the same time, the work also describes the views of some Sufis about Miraj.

The miraj of the Sufis is the prophet s.a.v. is the inheritance of the tax, which occurs in the journey of the tax in the leech. A walk is a journey of a person in the careers of existence. This journey begins with the human being, the spiritual ascension to the Truth, i.e. uruj or miraj, and then returns to the world again. That is, there is a reduction or reduction of the tax. In Sufism, the terms uruj (ascension) and nuzul (descent) have an essentially figurative meaning. After all, Allah is purer than direction and space. These terms are used because they are not comprehensive and have a narrow meaning. In fact, it would be correct to call Miraj a miraculous "transition to another dimension". Ascensions of the Prophet, may God bless him and grant him peace, are also a journey to another world. The idea of the path of Sufism (at-tariq us-sufi) originally meant the path leading to the Truth, but with the service of Qusayri, it became a universally recognized concept at that time.

In Sufi works, many Sufis have given information about their miraj. However, according to the Sufis, the Prophet ascended in both body and soul and ascended to Miraj; and Sufis make this journey only with their souls.

Bayazid Bistomi describes one of his mirajs - that he transcended the world of malakut, that he was shown heaven and hell, but he never paid attention to them. He says that he greeted all the prophets he saw in the world, but he did not see the prophet. He says that the reason for this is that there is a veil of a thousand lights around his soul. He claims that the rays coming out of it were strong enough to burn almost everything. Bayazid passes through the worlds of Malakut and Jabarut and reaches Kursi. Light passes through the seas and reaches Arshi Rahman, the greatest of seas. God calls to him: Come to me! Come to me! Sit on the holy bed and see the latoif in my art.

Alouddawla Simnani, describing his miraj in *Sirbal ul-bol li-zaviya-l-hal* (The Secret of the Mind of the Possessors), says that his soul first traveled to earth, air, water and fire, and then began to travel through the planets. When he came to the Moon and asked him about his condition, the Moon replied: "I take my light from the Sun and I send that light to the Earth." Simnani: "Why are you sometimes in the shape of a crescent, and sometimes in the shape of a full moon?" When asked, the Moon answers: "The Earth sometimes comes between me and the Sun and blocks the light, and I cannot partake of the Sun's light (at this time I look like a crescent moon)."

According to Imam Rabbani Ahmad Sirhindi, it is possible to leave the universe in a walk, that is, in a spiritual miraj. Prophet s.a.v. In Miraj, he left the universe and got rid of the limits of time and space (time and space) of this world. When Jonah was in the belly of the fish, when Noah was going through the flood, he saw the people of Paradise entering Paradise and the people of Hell entering Hell. On this journey, Imam Rabbani himself says that he saw the moment when the angels worshiped Adam, freed from the limits of time and space.

Imam Rabbani describes his rise and fall during a walk, with the help of Ali's spirituality, he rose from the divine names to the name of his tutor, and from there, with the help of Bahauddin Naqshband's priesthood, to the position of Haqiqati Muhammadiyah, then Umar, Alauddin Attar, Abdul Qadir Jailani and the Prophet, peace be upon him. says that he rose to high status with the help of his clergy. Then he descends and benefits from the status of Chishtiyya, Kubraviya and Suhrawardiya mashayikhs, and when he reaches the final point of descent, the soul, before finding tamkin there, he ascends to a higher level than before, and then descends to the soul and attains tamkin.

Each tax has three increases:

1. Mab dai to taayyun, that is, to the shadow of the divine name with which it is associated;
2. To the root of the divine name to which it is connected;
3. From the essence of the divine name to the higher ones.

It is no coincidence that the narration of Miraj is very popular among Sufis. Sufism theorist Abul Qasim Qushayri collected various versions of Miraj stories and commentaries of famous Sufism sheikhs on relevant verses of the Qur'an. Qushayri's work "*Kitab ul-Me'raj*" contains the judgment of the scholars about Isra and the Miraj, the disagreements of scholars in this regard, false narrations about the Miraj, the sects of the scholars regarding the truth of the Miraj, the analysis of its realization by the soul and the body, research on the period of the Miraj, the fact that the Miraj is above God. not testifying, the difference of opinions about the occurrence of miraj in people other than the prophet, the miraj of the guardians, the characteristics of the prophet on the night of the miraj, the news about the miraj of the prophets Idris, Ibrahim, Ilyas, Moses and Jesus, the secret of the miraj starting from Baitul Muqaddas, not Mecca, the sheikhs of Sufism His words on this issue, the interpretation of the

first verses of Surah Najm, authentic and fabricated hadiths about miraj and Abu Yazid Bistami's miraj.

Prophet Qusayhri s.a.v. He describes his miraj like this: "He traveled at night with his soul and soul." This night walk was his secret, because the secret does not know what is in the soul, and the soul does not know what it sees. Mystery and flesh do not understand the essence of what is in themselves. Every person is a witness of the Truth and can reach it without means and without human body.

According to Qushayri, the place of perception is the eye, and their unity is the seer, the place of smell is the nose, and their unity is the evening, so the place of observation is the secret, the place of love is the soul, and the place of enlightenment is the heart. For this reason, a person who observes, informs and learns is a slave (abd). Therefore, the divine judgment will also return to him. Each of these parts is related to each other in meaning. Just as the part that is love does not have a witness, when there is perception of sight (idork ul-basar), there is no perception of hearing (idork us-sam').

Qushayri argues that Haq nullifies all objections to mi'raj by using the word "asra" - "night journey" instead of the word "sara" - "night walk". After all, one cannot be surprised by the divine power and Godliness, and one cannot be surprised by it. Among the Sufis, Nuri says, "Truth looked at the hearts and did not see a single heart that wanted him more than the heart of Muhammad (peace be upon him). And with the desire to see him (ru'yat) and talk with him (mukolamat) as soon as possible, he treated him with Miraj.

RESULTS

When Wasiti was asked about the wisdom of miraj, God said that he wanted to raise the status of his beloved from the place of ubudiyat, that is, the place of servitude, to the place of eternity, and from the place of eternity to the place of rabbinism. From this it can be seen that Qushayri divides the miraj into three places:

1. Oblivion;
2. Azaliat;
3. Rububiyat.

God wanted to demonstrate the manners of servitude to the ummah in the abode of eternity through the prophet's power, and then to transfer it to the abode of eternity, so that the person in that position would behave with him (li-yataaddaba bihi). After that, God moved the prophet to the position of rabbinism. This is the Miraj in which Haqqah performed the night journey. In this journey, the concept of maqam and rusum (symbols) was taken away from him (disappeared) and he was transformed into a creation of affinity and qurabt. So, in the status of rabbinism, which is the last abode, the concept of status in the Sufi disappears, he attains qurabt, and this status is considered the highest.

At the same time, eternity and eternity are also attributes of the Truth. These qualities cannot be imitated and cannot be described by a person. A Sufi also remains firm and firm as a Ubudiyat, and is a force for obedience (muaniqah) and a discerner of mistakes (muforiqa). people learn from it and learn manners. Thus, a person adorned with the quality of servitude becomes an example and teaches others about morality, says Qushayri.

In eternity, the human heart is connected with destiny and agrees to the fate and punishment given by the Truth from the beginning. After all, God willed the things that will happen from the beginning and announced about the things that will happen, happiness and suffering. And works are not measured by the actions and shortcomings of the servants, but by their quantity and repetition.

Rububiyat is the feeling that creation and the universe are human, that is, nothingness and nothingness. This feeling takes over the human heart through dhikr. The beginning of Haqqa Qurb is from the divine favor and grace, and it means that the Sufi moves away from the feeling of his ego, avoids the remembrance of creatures, remembers the Truth, and drowns in the realities of his own being.

Qushayri explains the prophet's prostration in front of Sidrat ul-muntaho, i.e. the Tree of the Border, in mystical terms. Sufis say that prostration in front of Sidrat ul-Muntaha is the sight of a loved one (ru'yat ul-yaqin), the declaration of servitude (izhar ul-ubudiya) and the prostration of Haqq (ta'zim ul-Haq), and it is the seat of death. This fano is the victory of the Sultan of Truth over human qualities in the observation of Truth. A Sufi feels this state by witnessing the beauty of truth (shuhud jamalihi) and feeling the beauty of beauty (wujud jalolihi).

Prophet Qusayhri s.a.v. When he said, "I am with You" (Ana bika), the answer was: "Indeed, you are with Me and I am for you (Ana laka). After all, ya and lom come one after the other. In Arabic, the pronoun "li" means "mine, for me". And the pronoun "bi" means "together". Here it is mentioned that the status of being in the presence of God is high, that is, there is no equality in the letters lom and ya, it is pointed out that they follow each other.

According to the Sufis, God wanted to illuminate the heavens with the Light of Muhammad, as He illuminated the earth with the light of the Prophet, and raised him to heaven. Husain ibn Mansur says that a person cannot be like something that changes (hadas) with its form. If rabbinicity is manifested in him, human judgments will be mortal.

When Qusayri describes the divine veil, Gabriel says that he cannot go beyond this veil and is powerless: لو دنوت عنمة الحترقت - "If I get a little closer to it, I will surely burn." In Miraj, if the prophet a.s. if he had not been protected by the attributes and special light given to him, the divine light would have burned him. That's why Gabriel, knowing that this place is mahall ul-habib, that is, the status of the beloved messenger, could not approach him. Qushayri explains that God provided his messenger with the necessary things to achieve strength, stability and peace. By this, he explains that he distanced his servant from the concept of ahkom ul-Bashariyyah - humanity. The loss of human qualities, that is, wuku' as-sifat, means the emergence of a gentle existence in the heart from enlightenment and insight.

In the case of Qushayri Miraj, the Prophet, peace be upon him. He says that he has learned to accept the truth. All salutations (tahiyyat) are to Allah, because the Messenger is from His people. Praise and good deeds are for Allah. As the thinker explained it, God adorned the prophet with the light of his attributes and the attributes of his grace were manifested in the messenger. The truth adorns whomsoever it wills among its saints with the light of its qualities.

Just as it is not permissible to have two events (hadas) with the same essence (zot), it is also not permissible for the quality of the ancient to arise in one event. Allama says that things characterized by ancient attributes are ancient essence (az-zat ul-qadima). With this, Qushayri explained from a philosophical point of view that past events do not return in time and do not have this quality.

Qushayri quoted the opinion of Sufi Mohammad Jazari and said, "Mustafa s.a.v. When he looked at the truth, he saw the truth and remained in the presence of the truth." In this, there are no human qualities other than the qualities of the Truth. In this case, a person has no self (nafs), knowledge, time and narration. Man rejects his quality, and in his appearance nothing remains but the light, and the light envelops him like a veil. He is absorbed in that light.

Qushayri says that the sign of martyrdom prevailed in the Prophet, peace and blessings be upon him, and then the Truth freed him from his state and feelings of self and invited him to his presence.

This thing is ain ul-jam, and mystics sometimes call it the state of accumulation and sometimes the state of extinction. Then Haq brought the Prophet (pbuh) back to the state of discerning and feeling Being (al-Kawn). This is what the Sufis call ayn ul-farq, and it is a description of the state of error (na't us-sahw). It can be seen that Qushayri compares and describes the situation of the miraj and the prophet in it with the situation of the Sufis. Sufis refer to the status of the Prophet (peace be upon him) in the miraj when describing the states and statuses.

CONCLUSIONS

Qushayri quotes from Nasrabazi and says that it is ordered to perform worship without means. Because prayer performed without a medium is better than prayer performed through someone or something else. With this, Qushayri says that the person who seeks the Truth should directly turn to it and turn to it. It is possible that with this statement, he was referring to the false teachings of false sects, false shaykhs and sects that led astray from the path of truth.

Sufis use the parable of Miraj as an example to illustrate the philosophy of Sufism and the path to ascension through struggle with the ego. In this way Sufis attain the highest status. There are also spiritual-barzakhic insistences of the saints, who observe the meanings in the images they observe with the help of the sense organs that serve for the imagination. Knowledge is imparted through the meanings embodied in these images. Guardians have their isra on the earth and in the air, but they have no perceptible status in the sky. Just as the isra of the Prophet s.a.w. is physical and can travel the heavens and the heavens, it is also possible for his spiritual successors. The miraj of the saints is the elevation of their souls, the vision of their hearts, barzah pictures and meanings with form.

Miraj actually describes the teachings of Sufism on the path of Truth. He raises the tax from one status to another, and in facing the Truth, he reflects the correctness of his will, his separation from others, the way to achieve divinity, and the status of a witness.

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