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Religious, Scientific and Philosophical Works of Abulqasim Qushayri

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Abstract

The article analyzes the works of the famous Sufi and thinker Abulqasim Abdulkarim Qushayri, the information about their research by researchers.

Keywords- social and political environment, cultural life, Sufism, understanding, state, Islam, thinking, Shafiism, Asharism, Hanafism.

INTRODUCTION

When studying the history of Sufism, the first necessary step is to research this issue from a historical and philosophical point of view. After all, historical analysis helps to understand the extent to which the subject under study has been researched in foreign and domestic science, and also provides the necessary primary data for future research.

The encyclopedic information about Abulqasim Qushayri and his scientific heritage gives a general idea of the fact that this topic has been developed in addition to special studies devoted to the study of Sufism. In this sense, it is appropriate to distinguish between Western and Arabic and Persian language sources on Islamic thought, especially Sufism philosophy.

Due to the lack of specific research on the life and legacy of the thinker, it is necessary to use the works of Qushayri themselves and the comments, articles and information written on them for the historical-philosophical analysis. Therefore, in the research of Qushayri's life, the period in which he lived, and his scientific-philosophical heritage, it is important to distinguish the sources as follows.

MAIN PART

Information and articles about Abul Qasim Qushayri are available mainly in special encyclopedias devoted to Islam, which provide very shallow information.

There is no separate article about Qushayri in the Russian religious dictionary ("Entsiklopediya po religii") under the editorship of M. Eliade. In the Islamic encyclopedias of Russian researchers A. Ali-zade, A. D. Knish, as well as in French and English encyclopedias edited by S. Schmidke, A. R. Badavi, N. Sims-Williams, little information about Qushayri is given. [1, B. 445]

Most of these sources have short articles on Abul Qasim Qushayri, and the list of his works includes the Qur'anic Commentaries "Subtle Reflections on the Qur'an" and "Risalai Qushayriyya". In Western encyclopedias, Qushayri is shown not only as a theoretician of Sufism, but also as the author of the concept of the science of truth, which is certainly an achievement of European

orientalists.

In the description of his work on the commentary of the Qur'an, four levels of understanding of the holy book are distinguished:

1. A phrase is a rational interpretation, which is considered knowledge intended for public reading;
2. Sign - a symbolic interpretation intended for the intellectual elite (characters);
3. Latoif (subtle aspects) - the meanings of the Qur'an were understood only by the saints;
4. Haqaiq - Qur'anic knowledge intended for prophets.

Qushayri is also said to be a famous Sufi who tried to harmonize the teachings of Sufism with the basic principles of Ash'ari theology in the "Treatise". The most complete information about him is given in "The Encyclopaedia of Islam", where Qushayri is described as a great Ash'ari theologian and scholar of Shafi'i school of jurisprudence, then a famous mystic and the author of a famous treatise on Sufism. [2, B. 527] The article contains biographical information about the main stages of Qushayri's life and work, as well as a detailed bibliography containing the published works of the thinker, the works of his contemporaries and followers.

Another Islamic encyclopedia, E.J. Brill's First Encyclopaedia of Islam 1913-1936, has a shorter article on Qushayri than the Encyclopaedia of Islam. . [3, B. 1054] It provides brief biographical information about Abul Qasim Qusayri and also highlights his main services as a Sufism theoretician and theological scholar. At the same time, two works of the thinker - "Risala fit-Tasawwuf" and "Shikayat ahli-s-Sunna" (complaint about the misfortune that befell the Sunnis) were mentioned as the main works of the thinker. However, the second work was not a specific religious work, but a treatise expressing the views of the Khorasan Ash'ari who fought against the existing authorities of that time. This treatise was written in 1045 to defend the views of the Ash'arites and was sent to Muslim scholars in different regions of the caliphate.

CONCLUSION

According to many orientalists, Qushayri's main contribution was his "Treatise", which entered Sufism philosophy as a textbook with the most scientific approach to Sufism.

A. J. Arberry in his "Sufism. In his work "Islamic Mystics", he emphasizes the classification of statuses described by Abulqasim Qushayri and their explanation. According to him, the most valuable aspect of the "Treatise" is that the author clearly answers questions about the meaning of each mystical term. According to Arberry, Qushayri's analysis is "clear and lucid, perhaps the highest level of Sufism theory on this matter." [4, B. 127]

R. Nicolson in his work "Islamic Mystics" cites Qushayri's thoughts on the essence of guardianship and exemplifies the thinker's point of view that the saint shows grace consciously.[5, B. 126]

A. M. Schimmel also mentions Qushayri in his work on Sufism, shows him as a famous scholar who systematized Sufism, the author of a great treatise on Sufism, and also points out that he defined a number of Sufism terms in his work.[6, B. 76]

A.D. Knish in his work "Muslim Mysticism" gives some information from the biography of the mystic, and also shows that he was a teacher of Khurasan Sufis and the main stages of his creative activity.

One of the main sources of information on the biography of Abulqasim Qushayri is Tajiddin Subki's work "The Greatest Degrees of the Shafi'is". [7, B. 162]

Also, in studying the complete biography of the thinker, Jamal al-Din Asnavi's "Levels of the Shafi'is" and Abu Bakr al-Baghdadi's "History of Baghdad or the Prosperous City" are of great importance. Khatib al-Baghdadi speaks highly of Qusayri, although he is not typical of Sufis as a

scholar of traditional Sunni theology.

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