



The Sufi-Philosophical views of Hujviri on correlation of Gnoseology of Sufism, Rational and Irrational Learning

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ABSTRACT

This article analyzes the gnoseological problems in the views of Abulhasan Hujviri Sufism, which has a special place in the philosophy of Eastern mysticism in the 11th century. Also, the question of the dialectical connection of rational and irrational knowledge in the gnoseological doctrine of the philosopher is substantiated based on the religious, sufi-philosophical point of view on the basis of ideas in the work "Kashf ul mahjoob".

ARTICLE INFO

Article history:

Received 5 March 2021

Received in revised form 15 March 2021

Accepted 17 March 2021

Available online 18 March 2021

Keywords: Hujviri, rational knowledge, intuitive knowledge, Holy Quran, four elements, hijab, tamkin, talvin

Introduction. The subject of cognition, the subject of cognition, the object and subject of cognition, the meaning of which is considered one of the important problems that mankind has been interested in since ancient times. The scientist, who lived mankind in all times by himself, sought to know the essence of the existence that surrounded him and the events, phenomena, processes that occur in him. After all, knowledge and understanding of the universe express its attitude towards the object being and bring the object into being. In the doctrine and philosophy of mysticism, the subject of cognition is explained without distinction. Sufism reflects the knowledge of the world and the views of Man regarding his understanding of the world and the universe, time and Space, moment and eternity, phenomenon and essence. Therefore, sufism can not be imagined beyond the development of knowledge [8.3] The main place in the system of ideas related to the knowledge of mysticism is occupied by Allah, the divine truths associated with it, the ideas of sharia, tariqat and enlightenment

[7.16]. In sufism, knowledge is revealed through the concept of irfan. But knowing the truth is expressed through the concept of “enlightenment”. The lexical meanings of Irfan are used in the meanings of knowledge, information, recognizing, understanding [12.224]. In the doctrine of sufism, irfan is used in the meanings of cognition, cognition, recognition, understanding and knowledge. Irfan is a religious-philosophical concept, the pleasure of the Sufi is to feel Allah and his essence “Supreme Truth” in the means of joy, shuhud [4.368].

Mental perception is not involved in this process. Tabari states that “Irfan is a sign that a person goes through the Leech stages by purifying his own soul, riyazat, worship, remembrance, sitting unharmed and being seduced, thereby establishing contact with Allah and the forces beyond nature, and thus his soul becomes a source of inspiration and work, thereby achieving a firm and undeniable truth”, [11.175]. Irfan is varied in terms of social conditions and religion.

Hence, the total knowledge of the material world, the wisdom –wisdom of the people, all the mysteries that have not yet been revealed belong to God, the totality of the wisdom of Allah, and our knowledge, its interpretation, interpretation. Therefore, in order to know Allah, we will have to go from knowing his attributes to knowing his Self.

“Enlightenment is sent by the Haq. This is not my opinion, but a divine inspiration,” [5.39] - writes Ibn Al-Arabi. Doctor of philological Sciences, professor Ibrahim Haqqulov described enlightenment as follows: “enlightenment is an intellectual and spiritual power that is brought to the mind and soul from the outside, that is, it is not an apparent blessing or power, but an intellectual and spiritual power that arises from the divine presence of man”[15.34].

Main part. From the analysis of Hujviri’s thoughts on the process of cognition, we observed that he paid more attention to rationality and irrationality in it. Khujviri’s ideas about irfan, enlightenment occupy an important place in the study of gnoseology of sufism and the development of religious-philosophical views.

But in the analysis of Hujviri’s gnoseological views, emotional-sensory cognition issues were also analyzed. According to the expert, the formation of science takes place through five senses. It refers to the organs of intuition as Hujviri sam’ (hearing), basar (sight), zoiqa (sense of taste), sham (knowing smell) and lams (seeing hold), connects one science that has created to each one, says that these be evidence for enlightenment to the mind and guide towards the Allah who created them. Many researchers who have studied mystical cognitive styles have focused their main attention on exotic and esoteric knowledge. Doctor of Philosophy, professor O. Fayzullaev analyzing the ideas of Hujviri about cognition:

- 1) the apparent science is that-external, transparent, Sharia-related (exoteric),
- 2) Inner science - mystery, came to the conclusion that the enlightenment the science of knowing the truth is the essence of Allah (esoteric) [10.25].

According to Hujviri, the knowledge of knowing Allah is divided into two parts. The first is scientific knowledge, the second is holistic knowledge. The first is based on reasonal (rational) knowledge, that is, indirect knowledge, the second on intuitive (irrational) knowledge, that is, direct knowledge. So Hujviri liked the mutual dialectics of knowing the truth, the rational and intuitive in

knowing the original truth. In general, intuitive (irrational) cognition occupies a leading place in Irfan, which is the theory of cognition of mysticism. From this it should not come to the conclusion that rational cognition is denied. Otherwise, Hujviri would not have shown scientific knowledge as a way of knowing the original truth. Some thinkers have expressed their opinion that the mind is secular knowledge, knowledge that can be proved by evidence, is not capable of perceiving the secrets of the world of evil. From this point of view, in mysticism, The Reason, mental cognition is recognized. Because the mind focuses on distinguishing the essence of events and phenomena in the universe on the basis of understanding and conclusions. The reason gives the person a certain principle requirements, regulates the experimental knowledge on the basis of strict requirements, gives the opportunity to know the universal attitude of objects, the internal structure of events and the laws of development. The power and miracles of truth, the universe of evil can not be fully known by reason. In this respect, the mind has not been denied in the gnoseological views of Hujviri. The specialist said that “Scientific recognition is the rule of all the good in the world and in the hereafter. The best thing for the servant at all times and in all cases is the recognition of this Allah azza and jalla,” [1.161] - who put forward the idea of the meaning. The power of the human mind to know the truth and the original truth is weak. But the knowledge gained by the human mind can have a certain idea of the truth and the existence of Allah. From this point of view, it can be said that Hujviri was of the opinion that a person could know Allah scientifically with the help of his mind.

While analyzing the ideas of cognition, The scholar proposed to rely on the Qur'an in the knowledge of the world and the truth, analyzing the views on cognition of the scholar and the thinker who lived before him and in his time. After all, a person must know himself and his being, his creator. In the Qur'an, the verse of truth says, “I have created sex and man only because they worship me,” [13.381]. The examiner commented on the idea as “for me to get acquainted” [3.265]. The fact that achieving Irfan is not an easy task can be attributed to Khoja Bahauddin Naqshband's “secret of monotheism. But the secret of enlightenment is a shower,” he also expressed in his opinion. In truth, the Tawhid is a high, but only one “branch” of enlightenment. Enlightenment is an effort to get to know the truth with the right.

To Hujviri enlightenment “...enlightenment is the living of the soul in Haq and the turning away from the Haq. Everyone's value will be depending on the Enlightenment. Who does not have the Enlightenment, it is incomparable,”[1.161] - he explained, calling for an invaluable idea that motivates the human soul to be alive by Enlightenment and to be enlightened by knowledge. The method of acquiring mystical knowledge is the purification of the soul. After all, if the heart is cleansed by enlightenment, then Allah will shine in it. When asked about enlightenment from one of the skaykhs, he said: “it is enlightenment that the Soul perceives the uniqueness of Allah with its perfect attributes and names. He is secluded in no mood, no likeness and unparalleled glory, in the power of the Sultan and in glory. Enlightenment is to remove from the heart the likes, contradictions and causes of Allah”[1.160].

“The effect of enlightenment is to face in the direction of Allah Ta'ala,” Makhdumi Azam said.[14.11]

When thinking about the cellular mind, mu'tazili, mutakallim, Ahli Sunnah val jamaa and the community and a number of religious, secular, philosophical currents put forward the conclusions and tried to clarify the correct and erroneous thoughts.

For example, the trustee sharply criticizes the views of the mu'azilis on the issue of acquaintance with the truth with the mind, "recognition of the Haq happens with the mind, and recognition is a rational narrative." Emphasizing that the idea does not correspond to reality, "the saying is false, if the mad people are in Islam, they are judge enlightened. When babies are not wise, they judge by faith. If being enlightened depended on the mind, those who do not have a mind would not have been condemned as enlightened. There is reason in the unbelievers, but they judge in disbelief. If the mind was a sign of enlightenment, everyone would be a wise knowledge, and the foolish would be ignorant. This is an open arrogance," says [1.161]. That is, a true acquaintance expressed special respect for the saying that it was given to all, and not only to all reasonable people.

In the analysis of Hujviri's views on cognition, we can see that the mind itself does not give any results individually, its possibilities are limited. In general, mysticism is described as something incomprehensible and flawed to the mind. But the mind from this idea can not be called unnecessary, and the thinkers do not deny the role of intelligence in knowing the truth. However, the process of truth, that is, enlightenment is formed as a result of the surrender of the mind and the admiration of the manifestations of truth. That is, the mind will benefit in the process until enlightenment.

In this matter, the following thoughts of the scholar serve as the basis of our thoughts: "Then it is nothing more than the continuation of the admiration of the familiar mind, that is, enlightenment, and the acceptance of his grace to the servant. There is no way for him through the profession of the people. There is nothing that testifies to him other than his gift to the servant and lutfidan." [1.162] in the above comments, the expert pointed out that the Orif's recognition or knowledge of the Haq can only be realized through the truth itself.

Hujviri expressed the opinion that everything except the truth is important, that is, it was created, that what was created does not have the ability to understand the creator. For example, The sufi scholar: quot; from him, that is, "from Allah" - (comment- Z.N.) besides, all things are important. So the effect of muhdas on himself is obvious, but the effect on his Creator with his own body is not perfect," [1.162] - he says. If the creator does not give way to all the created things to himself, it is difficult to recognize him. To look like this is also present in the Abu Bakr Kalabadi views, it is said that the mind does not give any particular result and its possibilities are limited.

Analysis. When it is said that "the reason" is a helpless thing, it should not be understood that the implied "helpless is "weak". "Helpless" - this means flawed. In the eyes of Kalobodi, the mind can be weak or strong, but what is missing in the acquaintance of truth is not known to the one who is deficient.

Abu Bakr Kalabadi said, "the reason is an instrument in making Allah a servant. It is not a tool in knowing the Haq," [2.51]- he says. Hujviri pushed the idea that Haq should be introduced through him, and Abulhasan Nuri's "Kashf ul mahjoob" in Allah is only his proof. Science is necessary to fulfill this service", that is, to introduce it to the soul is evidence in its own right. Science is required to

fulfill the service, not to get acquainted with it" [1.162]- who brought the thoughts in its content as evidence, and the scholar himself supported this idea.

Hujviri emphasized in his view that knowing the Haq can not be realized even on the basis of proof, evidence, necessity. Proof, arguments and necessity may be necessary for what exists in existence, but knowing the truth is beyond evidence, proof and necessity. On the same basis, none of them can become a tool in knowing the truth. The first level of Istidlol (evidence) is a deviation from this truth. Istidlol search says another does not take back. And the truth of enlightenment is the renunciation of another. Usually, when all available things are required, they need istidlol (proof). However, the Haq is beyond the familiar habit. Therefore, in Haq, no one other than Allah can be merciful and amiable to the servant. The body of the mind and the evidence is impossible to guide.

In mystical views, the heart - soul simultaneously manifests itself both as a divine space and as a member of mystical cognition. The famous hadith states that "Allah says: not the heavens, not the Earth, but only the heart of my faithful servant expresses me." It is a reflection reflecting the divine light of the fur, in which it is necessary to purify it appropriately to see Allah [9.37-57].

The highest goal of knowing in sufism is to "understand the truth", "unite with the Haq". The most important role in knowing the truth belongs to the soul. The heart, according to the experts, is a mirror in which the truth is reflected. He's "the real harbor of truth." The quality of the soul according to the Sufi thinkers, Ishq. The same divine work makes it possible to purify a person and achieve perfection, *fana fillah* – the degree of destruction in Allah. Even in the opinion of Hujviri, knowledge of the truth is realized by the heart, and the mind is a tool in serving the right. This opinion is further clarified by Hujviri's comments below. Hujviri pointed to the knowledge of truth through the heart "...so the fortune of the heart was a value, and the mind was a service. He did not recognize himself yet. So the Allah Ta'ala introduced himself to the servant as a selfish man. Promotion was without any means. During the introduction, he became alien from his body.

Orif's anonymity to the whole body was betrayed, that is, his self was lost. Without forgetting the remembrance, his fast was flawlessly and with the condition not with enlightenment qal anf hal. [1.163] this reasoning is explained by the fact that the following "Ahl al-Sunnah and the sight of the public are the health of the mind and the sight of the verses is not a sign of enlightenment, but rather the reason. And the sign is the grace and mercy of the will of the Allah, and his common blessing. If there was no grace, the mind could not see. Otherwise, the mind is ignorant in recognizing himself, that is, he can not recognize himself. Any one of the Wise has not yet reached his truth. So, as long as he does not recognize himself, How do you recognize his neighbor?! If there is no grace, any despondency and thought in seeing the verses is a mistake. For example, how many istidlols are in the categories of people air and mulhids, but they are not Orif, that is, those who do not recognize the right", [1.162] - can be seen in their views.

According to the expert opinion, the people are prevented from understanding the breed, essence of Allah, He manifests himself in wonderfully different signs. Hearts recognize him, minds can not perceive because of "how", "how". They can see his breed behind the mysterious eyes in the hereafter and perceive the end. In this place it is necessary to tell the approximate levels of three digits

in mysticism. These are *ilmul yakıyn*, *eynul yakıyn* and *Haqqul yaqıyns*. They are the means of leeches towards Allah and are the ways of development that define the spiritual seed of Solik, the state of pleasure of discovery becomes clear.

This opinion is further clarified by Huzhviri's "Kashf ul makhjoob" comments below. Hujviri pointed to the knowledge of truth through the heart "...so the fortune of the heart was a trump card, and the mind was a service. He did not recognize himself yet. So the Allah Ta'ala introduced himself to the servant as a selfish man. Promotion was without any means. During the introduction, he became alien from his body.

It can be called *botin*, that is, the science of secrets. *Haqqul Yaqin* – "the discovery of the realm of paradise (*mushahada*) and the mood that *muoina* (from the diagnosis) appeared to her people" - that is, the science of being a fan to her after feeling the truth. According to Hujviri, *ilmul yaqıyn* is the "personal-proof judgment of scholars", *aynul yaqıyn* is the "status of orifs" and *Haqqul yaqıyn* is the "fanogoh of friends" (*fano* address).

Abu Bakr Kalabadi said: "What is seen with each eye is knowledge, and what is seen with each heart is only a part of the light", [2.86]. In the process of mastering science with long - term patience and reverence, labor, a person goes from the knowledge from the *qal* to the science of the *hal*, that is, he does not perceive science as its outward, but turns it into his own inner part. There will be no arrogance in those who master these sciences. He knows what is in the world and what is in the world of the world of the universe of the universe and the world of the universe of the outer universe of the inner.

Sufism has a role to play in knowing the *Haq* of the situation and status. The specialists made a number of conclusions on this issue and paid special attention to the place of cases and statuses in the knowledge of truth. Sufi sources say that the mastering of *tariqat* literature is a complex process and consists of two parts, which go from bottom to top. If the first part is called "*maqamat*", then the second part is called "*Hal*". Just as there are several indicators that represent changes in the "*Maqomat*", there will also be several indicators that represent silences that will be in the "*hal*". The changes in the human psyche are represented by the following seven indicators: "qurb", "muhabbat", "shavq", "uns", "mujahedeen", "mushahada", "mukoshifa". "The Wolf" is the initial state of the changes that take place in the human psyche. When this situation expresses that the Lord of the Orif is approaching the most high, Allah begins to see *vasli* directly, "love" means a strong rebellion, chaos and anxiety that occurs in the heart, a desire for the Lord, a desire for the Allah Ta'ala. If "Shavq" testifies to the fact that love is raging", then "symbolizes the skill of getting used to Allah's mercy, compassion, habituation. "In *mujahedeen*" is the state of the desire to limit various desires, to restrain oneself, to restrain oneself, in this regard the influence that a person has shown on his body, on his body, on the fierce battle (*jihad*) that his spirituality leads to ensure his domination over emotion and the art of winning in that struggle.

After such a spiritual struggle, a person begins to observe the true society. In the process of contemplation, the secret veil between man and Allah begins to rise. The path to the discovery of divine secrets opens. Man rises to the state of mukoshifa. The status of the solic feels increasingly

closer to the right, as one passes the stairs one by one. But it is difficult to understand Allah even by passing the status stairs. Because, statuses are basically the means of the way of the sect. It is necessary to remember cases in the stage of enlightenment in the understanding and knowledge of Allah. In the psychology of sufism, the state is “the state of falling in love with Allah, regardless of his will and degree of achievement of perfection”. Hal is the revelation of divine mercy and blessing to be nuzul, to be poured out. The resurrection of the state can not be obtained by education, because the state is Allah, the gift from Allah is a blessing.

HAL – RESULT OF THE SPIRITUAL-PSYCHOLOGICAL PERFECTION OF HUMAN		
1. Qurb	————→	Following the path of Allah, being closer to Haq
2. Muhabbat	————→	Being under the guidance of Haq
3. Shavq	————→	Strong desire for Haq
4. Uns	————→	Being in the service of Haq
5. Mujahada	————→	To aspire in the way to Haq
6. Mushahada	————→	To certify the manifestation of Haq
7. Mukashafa	————→	To overcome the barriers en route to Haq
8. Jazba	————→	To lose the self due to the strong love to Haq

Hujviri also drew attention to the status levels in knowing Allah. In the tenth chapter of the “Kashf ul mahjoob”, the narrator cites uns, mukhozara, mukoshafa from the rank of hal. In general, from the beginning to the end of this work the views on the status and status careers are three permanent. Indeed, the expert explained his complete views and conclusions on these issues in Chapter “the opening of the tenth hijab” [3.367-384] at “Kashf ul mahjoob”. Hujviri focused on the concepts of lecture and mukoshafa in “Kashf ul mahjoob” on the issue of knowledge of truth. When the lecture is described in mysticism as the readiness of the soul to see various cases and divine signs (verses), the presence of which is described, mukashafa is described as the appearance, the manifestation of the mystery (divine spirit) in the soul of Talib, sa'. One of these two concepts The Thinker interpreted as belonging to the heart, the other to the mushahadah of the soul. The lecture says Hujviri: “...to the heart, mukoshafa is the preparation of the soul to the mushahadah (to witness the power of the true Allah)”[3.374].

The Hujviri lectured by focusing on the divine signs that are absolute from the heart-verses, explaining that it is to go on the path of friendship to Allah, while mukashafa is explained that the truth is to live in constant admiration for the infinity of Allah’s power and reach friendship.

Hujviri knows Allah through one of his signs, the most remarkable of them is his beauty (Jamal), his greatness (Jalal) and his perfection (Kamal). Its perfection can not be reached. Getting rid of all the shortcomings, he says, except for those who have proven themselves in perfection. Here remains beauty and glory. Those who rely on his beauty in knowing Allah spiritually will always look forward to seeing him (in mushahada), those who rely on his greatness will look with contempt at his signs, and their hearts will be filled with fear of self-esteem.

Hujviri “....know that the path leading to Allah is three. The first is maqam. The second is the

hal. The third is Tamkin” [1.221]-says. In order to know the truth, the expert in this way chose the dialectics of performing the requirements of sect and enlightenment. “The maqam is fixed in the students’s wish,” the scholar said, noting that there is a role of status in reaching the right. Who is eager to reach the right, it is the status of the beginning of the growing path.

Even if the student can rest when they reach every maqam on this road, they will be relieved of disappointment at the last address and cleared of the contents of the trick (complex distresses), " says[1.221]. In the science of mysticism, attention is paid to the main aspects of human spiritual perfection in status. According to Hujviri, the more a person rises from the status, the higher his enlightenment becomes an Arif in this proportion. The more irfanis increase and Arif, the more he should protect the Arif outward, so that he does not speak and does not do anything against decency, might and respect. Then the Arif acquires such a status that it becomes a constant presence. This status is such a delicate status, which is punishable by the slightest mistake made in this maqam.

The scholar “sent 124 thousand prophets of different status to guide the servants of the true Allah on the path of Haq. This is the status of tamkin after most of the status and addresses, and if I describe all the cases (cases)on the way to achieving this, the word series would not have ended”, [1.221] - writes. Speaking of the status quo, it is clear that the role of tamkin of Hujviri is incomparable. Tamkin-means to find a decision in an address, to achieve self-esteem and spiritual glory. “Tamkin,” Hujviri said of this certainty (which has reached the truth. comments by - Z.N.) The process of perfection is in the neighborhood and at an excellent level. So the people of status will go from status to status, but they will not pass. If the status is the level of the initial walkway, tamkin is the residence of the finishers.

There is a transition from Genesis to End, but there is no transition from End. Maqams are addresses on the road, while tamkin is the gateway to this road” [1.222]. Apparently, in the status of Hujviri tamkin, a person achieves stability, takes a break and puts forward the idea that he understands the truth. The scholar shows the talvin as a way to achieve tamkin. Sufism is described as the transition from one color to another, a change from one state to another. Tamkin is considered the result of talvin. The highest level of the talvin is the make-up for the true color. According to talvin sufi scholars, the student’s heartfelt forgiveness of various situations in Yolo and at different addresses. The transition of the soul from state to state is a sign of development. This process eventually leads to a state of discoloration, that is, Tamkin. Getting rid of the so-called “talvin” (colorfulness), which entered into the state of “tamkin”, is added to the world of unity.

The tamkin- acquired breed (mutamakkin) does not undergo any changes in circumstances due to the fact that it has reached the right. In the tamkin family, too, there will be a change in the situation of the *talvinat*, but it is different from the talvin family. These are the people of *tamkin*, who are the rulers of the state of their idols and know it by putting it in their footsteps.

About the quality of the people of our great compatriot Bahauddin Naqshband tamkin, they are free from slavery under the jurisdiction of the state, peat from their eyes is completely raised, for no reason from the reasons they are, there is no saturation and weakness in their state, nothing in the universe can distinguish them from the prisoner’s mushadada (vasl) and from him [6.104]

The tasawwuf says that “talvin disappears when it reaches tamkin”, [1.222]. Hujviri cited the following analogy about tamkin and talvin in “Kashfy ul mahjoob”: “so let's demand the beginning of friendship, that is, love, and end is the finding of a decision in it. When the water is in the apricot, it flows, and when it joins the sea it calms down and decides on it. After finding the solution, the taste changes, that is, it becomes salty. In such salty water, those who are thirsty do not make inclinations, but only those who seek pearl. They are ready to sacrifice their soul, bound the chain of demand to their feet and dive into this sea. Either they find pearl, who is dear to them, or they wrap their souls in the net of *fana* in this demand.”[1.223] this is an unusual view of the transition from color to color, as we have already mentioned above. The above analogy is as follows: the river reaches the ocean this tamkin, the change in the taste of water can be attributed to the fact that a person acquires divine qualities by enjoying reaching Allah, and the thirst for water is a talp to Allah, a heavy stone is tied around his neck, to fulfill the requirements of the status of a After all, the owners of the Soul are elegant, the soul is anecdote, beautiful manners, the spiritual life is vibrant, occupy the highest peaks of love and truth. Part of them is doomed to the state – the owners of the talvin, again are considered dominant – tamkin owners to the state of other categories [34].

The cases of the owners of the *talvin* are such an unusual, changeable, diverse spiritual-spiritual and psychological phenomenon that it is impossible to describe or express it in words. During the knowledge of Allah, he discovers new and new truths that will destroy the imagination that existed before him for so. The feeling of selfishness to the divine truth, which forced to move away from the existing external world, leads to the feeling of its direct connection to this very truth, as the composition of the fragmented whole. The sufi is added to the divine essence by breaking through the walls of its harbor, lifting the curtains and discovering, absorbing into it and melting away, remaining in new passions as if it were to destroy its “I”, and it will overcome all obstacles, ideas in its path.

Conclusion. Based on the above feedback, we have come to the following conclusions:

The peculiarity of the Hujviri gnoseological views is that in the possession of the original Haq, tasawwuf was highly valued, having recognized its place as a special higher science;

Renouncing one favoritism in the knowledge of the Hujviri world and Allah, showing the role of man's rational and irrational cognition opportunities, tools, methods in knowing the truth, reasoning that rational and intuitive cognition is in a mutual dialectical connection;

The scholar acknowledged the role of the mind in cognition, basing on the fact that it is possible to recognize it through various logical ways, evidence, but emphasizing that the possibilities of the mind in knowing the original truth are limited;

The scholar showed that the soul of man has an important place in the knowledge of Allah, and called for an invaluable idea, as if the soul knew its creator, nourished on the basis of enlightenment, to be alive and sober, and the value of a man of knowledge is high. After all, having knowledge of mysticism requires the soul to be touched by various defects and imperfections, if the soul is purified by enlightenment, then Allah is shimmering in it;

Hujviri paid attention to the fact that by applying to the place of status and position in the knowledge of the truth, the inner world of Man becomes more beautiful and the soul becomes more

comfortable;

The spirit of the Orif, who showed Tamkin as the ultimate limit of knowing the truth and who achieved Tamkin, goes to the uns stage, the soul becomes proud, realizing the truths.

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