

THE ISSUE OF SCIENCE AND APPLICATION IN THE SUFI TEACHING**Narziyev Zubaydillo Ibodilloevich**

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Abstract. In the following article the views of the great representatives of the Sufi teaching and the philosophy of Sufism on the science and its application. Also, the comparative data on the analysis of the views of several representatives in the sphere of the teaching and application of Sufism is presented.

Keywords. Khujviri, Makhdoomi A'zam, Abdulkadir Gilani, “Kashf ul mahjoob”, science, application, scholar, ignorant, enlightenment

Introduction. The issue of the science and its application is one of the main aspectual points of the analysis. In this issue the several representatives of the sufi philosophy initiated their opinions having actuality and importance. When the treatises of the sufis scholars are analyzed we can see that the issues of the science and receiving the education had considered the problems from the viewpoint of the religious sciences, the sciences of tariqat. We assume that the human should apply their theoretical knowledge in the application, because the ability to apply not only the knowledge and science, but also the successes of the science and expertise, its application is one of the human properties of the manhood.

Main part: One of the great theorists of the teachings and philosophy of sufism, the question of the unity of science and practice in human life has also been studied in depth and in a unique way in the teachings of the sufi Khujviri. He not only determines the theoretical importance of science, but also emphasizes that it is a vital necessity for practical activity. Science emphasizes that it can save us from the darkness of ignorance, bring us into the world of culture and enlightenment, turn us away from bad deeds and evil deeds, and make us good manners.

In work Khujviri's work “Kashf ul Mahjoob” analyzes the issues of science and practice in secular, religious, mystical and moral terms. Khujviri emphasized the dialectical connection between science and practice and analyzed a number of ideas about science and practice, stating the following ideas and views: “Among the avom (people), I saw that they see science prefer knowledge to action, and another group says that action takes precedence over knowledge. Both are false. Any action without knowledge is not practice, and any action without knowledge is not knowledge. The aim of it is to direct the person to the real good quality.

So the practice is exactly only applied with knowledge. How can the ignorant say that it is separate from each other? Those who prefer science to practice are also on the wrong path. The proof that science cannot be science without action is that learning, teaching, and memorizing it is also an action. From this the people will be rewarded. If a scientist's knowledge is not compatible with his character and profession,

he will have no reward” [2]. As the Sufi continues his views on science and practice, he sharply criticizes those who prefer them to one another, and does not justify the acquisition of knowledge for any purpose and its use for personal gain. A scientist who realizes in time the dialectical connection between science and practice, their interdependence, condemns a person who does not follow the knowledge he has acquired. The career of science is the best of careers. Where knowledge and enlightenment are strong, that land is a place of happiness. Where there is ignorance, it is like a dry or rocky place. The knowledge that is grafted with beautiful behavior makes people happy, raises their careers to the highest. The purpose of science is to do good and noble deeds.

According to Khujviri, it is wrong to spend science in a purposeless or unclean way: “those who prefer science or practice are two groups: the first is that they attribute themselves to the people of knowledge in order to gain prestige in the eyes of the people, but they do not have the patience to practice it. They have not reached the truth of science. The application is separated from it.

The second has neither knowledge nor practice. Due to their ignorance they say: “Qal (outer science) is not needed, hal (inner science) is needed”, дейдилар. Others say, “Knowledge is not necessary, practice is necessary”, - Khujviri says that if the science is not linked with the practice, it is not praise worthy, in the same way such science also is not the science lacking practice, - he says[2]. These are the Sufis’ views on the unity of theory and practice. The Sufi Khujviri divided people into two categories, those who possess knowledge and those who seek knowledge and practice. The first category includes people who acquire knowledge in order to gain a certain prestige and position in society, but do not use it, that is, do not reach the essence of knowledge, and the second category includes those who believe that they do not need to acquire knowledge, even if they have enough experience and experience. “If a person purifies his knowledge in order to gain power, prestige, career or wealth, he is not a scientist”[2] - put forward the idea that science and the ethics of science have reached an important conclusion. Ali (raziyallahu Anhu) said: “A scholar is better than one who sleeps at night and fasts during the day in the way of Allah. If a scholar dies, a crack will appear in Islam. This hole may be filled by the deputy of the scholar”. From Abdullah ibn Mubarak: “Who are the perfect people? when asked, he replied: “scientists”. Again, “Who are the kings?” they asked. He replied, “The ascetics”. To the question “Who are the relegated people” he answered: “The people who eat the world on behalf of the religion”. In the same issue Khujviri had propelled the views of Anas ibn Malik meaning “The benefit of the scholars is the science, and the benefit of the ignorant is hearsay” and commented it in the following way [2]: “...it is clear from this that there is no ignorance in scientists. Whoever demands worldly prestige and glory from science is not a scientist. Indeed, prestige and honor are the brother of ignorance. No degree can be greater than a career in science. Because it is impossible to assess the beauties of the Lord without the knowledge. If there is a science all statuses will win the evidences and levels. To reject knowledge is ignorance. To leave it is to choose ignorance. The ignorant is guilty. Ignorance is close to disbelief. It is false to attribute truth to ignorance. This sentence is contradictory in the eyes of the mashayiks. Because when the people hear these words, following it say that it is the denomination and the activity of the all sufis. Their beliefs went astray and they could not distinguish truth from falsehood [5].

Knowledge is compared to light, and ignorance is compared to darkness. From the above thoughts of the Sufi, the scholars should teach their knowledge to others, not to succumb to ignorance, not to acquire knowledge for a career, prestige, honor, and if it is acquired for this purpose, it is of no use to society, it is possible to understand that a person who possesses knowledge attains great careers, statuses, heights, and a person who does not aspire to acquire knowledge is no different from an ignorant person. If man does not illuminate his path with the light of knowledge, he will remain in the street of darkness and ignorance. The light of the human heart is energized by knowledge and enlightenment. The value of humanity is formed by knowledge. No one has been harmed by science yet. Acquiring knowledge is an art. Whatever evil has happened in the world, it has all come about through ignorance and unawareness. The greatest destruction is ignorance, and the end of humanity is ignorance. Indeed, enlightenment is an invincible weapon in the struggle against ignorance.

Abdulkadir Gilani, the founder of the Gilani sect of sufism, also has his own conclusions on the subject of science and practice. "The science is like the seed, the application is the core of it" says Abdulkadir Gilani [3]. Just as a seed without a core is useless, so science without action is not worthy of praise. Giyloni made an in-depth analysis of the unity of science and practice in enlightenment, that one requires the other and one cannot exist without the other, and stressed the importance of this issue: "Useless knowledge will never benefit. Your knowledge: "If you do not follow me, he will call you a witness against you" [1.26] - says Gilani and cites the following hadith as evidence: "Science calls action, it's good if it answers, otherwise it will go away". Gilani comments it in the following way, the departure of the knowledge - it's like the baraka and shafaat, the transition of the difficulties of the members in the acquisition of the science. Or it is like the departure of the outer layer of it. "Because the essence of science is action", Giyloni said. Impractical knowledge is like a nut without a core.

The knowledge is wisdom, and the purpose of acquiring knowledge is to use it for noble purposes. Man must demonstrate the knowledge he has acquired in his life and activity (practice). After all, learned and mastered science is one of the main tools for the proper functioning of a person. If a person does not apply his knowledge, does not teach his knowledge to others, and spends it in vain, he will not be worthy of any praise or respect. Mahdoomi Azam writes about science as follows: "Dunyo dar ilm ast va oxirat dar qurbi jazo ba miqdori amal meboshad". The meaning is, "The world is in knowledge, and the Hereafter is the reward for knowledge". The Sufi gives an example that the Earth is heaven. It is the light. Man plants trees for him, raises cattle and gets milk and cream. All his prayers and deeds will make his hereafter prosperous. The saints have also reached this level through their deeds.

To khun nakuni didan dil panjoh sol,

Hargiz nadihand rohat zi qol ba hol.

Means:

If you do not dare to bleed your eye of the heart for fifty years,

You will never reach the hal coming from the hal.

It means that, firstly the science of qal, outer science, by fifty years of pain, yelling, after the bleeding from the praying and labor the person becomes good, will reach the level of the person whose mood will be able to attract the religious light.

Thus, the aim of the acquiring the science is not memorizing, keeping in the mind, to show himself as the person who is literate, but also following the knowledge, its penetration to the body, their formation of the three hundred and sixty cells and vessels, the changing of the situation.

Mahdoomi A'zam also said that the talib's should follow their own knowledge, emphasizing that if they do not follow their knowledge, they will be in a bad situation and will quote the following verse:

Ilm boyad bo amal ganje buvad,
Varna be donish amal ranje buvad[10]

Essence:

The science is treasure with the application,
The practice without the knowledge is pain.

The following opinion is expressed in the Sufi work "Risala-ye vujudiya": "Bidon ey darveshi sodiqi mo'jarrad ilm nest va ilm maqsud ba lazzat nest. Ilmro oli tust gufta andoz, baroyi rasidani maqsud"[10].
Maening: "Hey, fidel ascet, you should know that, there is not a sole science and the aim from the science is not finding pleasure from it. The science is made cover for facilitating to achieve the aim".

Gar zi har ilm dori, dardi xudo nadori,
Dar vaqti jon supurdan, ilm nadimast.
Ba moyai muhabbat, kon ast asli fitrat,
In zi har mo saqim ast, in ilmi mo aqim ast. [10]

Meaning:

If you have knowledge, if you don't have the pain,
While you're giving your soul, the science is the companion
The original formation is the deposit for the yeast of the love.
This is our weakness, this science is fruitless.

According to the views of Mahdoomi Azam, "the science of outer is the mirror". If you apply efforts with it – you will reach the high levels. Afterwards, there will be the formation of the inner knowledge instead of outer knowledge.

There will be no need to the outer knowledge. The inner knowledge is that the "pain", "status", "level", "wonders" are dependent on the saints.

If a person reads and studies the sciences, then if he does not practice them, that knowledge will not be of any use.

Knowledge and practice last until death. When he sees Azrael, it's all gone. If the Lord is companion to the pleasure of love. This pleasure is the result of the science and application. The reason why man prefers angels is relative to this event. That's the love, affiliation is intended for the love of the angels, there is not love. But, every hour sitting in talking with the Pir with piety is greater than praying hundred years without desire. Poem:

The talk for one hour with the Lord,
Better than the hundred years of praying.".[5.112]

Conclusion: From the above considerations, it can be concluded that, the idea of the unity of the knowledge and application initiated by the sufis is valuable in the propagation of the science and literacy among the large masses- their becoming of literate-enlightened, having the knowledge in religious and secular sciences

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