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Anthropology of tasawwuf and the problems of human existence in Hujviri Views

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Abstract: *This article analyzes the anthropological problems in the views of Abulhasan Hujviri on sufism, which has a special place in the philosophy of Eastern mysticism in the 11th century. Also, the important (nafs, heart, soul) issues of the human being in the doctrine of the philosopher were revealed in the religious, mystical-philosophical aspect on the basis of ideas in the work “Kashf ul mahjoob”.*

Key words: *Hujviri, anthropology, Quran, four elements, hijab, existentialism, body, spirit, heart, nafs*

Introduction

Philosophical anthropology as a source of individual existence reflects philosophical views on the origin, evolutionary development and the peculiarities of its existence. This scientific article, which is a component of philosophical research in the anthropological direction in World Science, confirms the need to study a person not only as a physiologic, biological, social being, but also as a divine being, in which the whole being is united.

The main part

Hujviri tried to consider anthropological issues in detail and in detail as one of the pressing problems in his work “Kashf ul mahjoob”. His mystical-philosophical heritage and ideas were

multifaceted, which included all the philosophical concepts, teachings and ideas of his time. In his anthropological views, Hujviri summarized the ideas of medieval thinking, teachings, and analyzed the human problem from the point of view of Islam and the philosophy of mysticism. Such an approach acquires a specificity in its worldview in its own way. The need to find a solution to the problem from the position of anthropological views in solving ontological and gnoseological issues of man is considered a characteristic feature of Hujviri.

The sufi scholar approached the person from the point of view of the microcosm (small scientist). According to him, “man is a being created by Allah, there is an example from every universe. The universe is the two worlds. The badge of both worlds

in man bordir. The badge of this world is air, earth, water and fire. Why on earth “top content in the form of sputum, blood, bile and trade [1.122]. Khoja Muhammad Porso, who was influenced by his Hujviri views, also tried to analyze the problem of man in his work “Tahqiqat”. Even in his opinion, man is a creature created by Allah, and its composition consists of four elements: soil, water, bod (air), fire (fire).

Hujviri in his anthropological views conducted research in a specific style on the perception of the human essence and self. He noted that man was a prisoner, that is, a peat-stricken Freeman, that there were obstacles in his understanding of his essence and self, and described them as peat. Therefore, he called his work “Kashf ul mahjoob”. Referring to the Holy Quran and Hadith Sharif at “Kashf ul mahjoob”, the mutasawwif said, “Man is a prisoner in his presence in the shadow of ghaflat”. As for the feature, it is a pity – guilt. “By the century, man is a defect” (Asr, 2). He said again: “Indeed, he is in darkness and in ignorance” (Ahzab, 72). The messenger of Allah (S.A.V.) they said: “Allah created the People - creation in darkness, then he sent to him”, [1.11] - examples from such verses and hadiths come, emphasizing that man has a defect in ignorance, in the matter of features. When the Qur’an of the narrator is given attention to the basics from Quran and Hadith Sharif, a person has a tendency to ignorance, ignorance in his nature, guilt in his properties and qualities, that is, he is not perfect, closer to darkness than light, ignorance than enlightenment.

So it turns out that the defects in Man (of course not physical – Z.N.), ignorance, ignorance, lack of knowledge, inability to strive for perfection, and other circumstances are perceived as hiccups. To overcome these same obstacles, to overcome them, to study the original essence and existence of man, it is

undeniable that the scholar chooses peat as the main subject.

“Hijab”¹ is one of the important concepts of mysticism, to reach the truth, to see the community of the Lord, to prevent Allah from knowing its true essence, and events. In order for the servant to be right and understand his essence, it is necessary to eliminate hiccups. In the opinion of Hujviri, in order for a person to understand his essence, his own, this veil must open up curtains, obstacles, otherwise he will not be able to understand his essence and originality.

The idea of the Sufi about peat was brought to mysticism from the Islamic Sharia. The hijab is used in dictionaries in the sense of “Veil, a barrier between two things, a glue”, which is an invasion caused by the root of the word” Hajj, which means” obstruction, closure, hiding”. He brought the idea of peat in the same sharia and fiqh to Hujviri Sufism and connected it with the human essence. The Thinker understood what distinguishes a person from the truth, what hinders his essence and self, what can be connected with other than the truth, what obstacles. In particular, sources mention such an opinion on peat:

Taalluq hijab astu, behosili,

Az in bandho bigseli vosili [6.32-34].

Mazmuni:

Hijobga taalluqli bo’lsang hosilsizsan,

Bu bandlardan qutulsang vosilsan.

Meaning:

You are productivity if you have a sense of shame!,

Get rid of these items vasilsan.

Other things besides Allah: attachment to the world, Property, career, reputation, housing, desires of Souls makes man’s prayers ineffective. The one who is saved from these connections will receive

¹ Comment. Hijab – here is used in the tasawwuf meaning , which is used as a different concept differing from the hijab used for hiding the avrat

divine light, delightful, powerful and powerful. Peat is given a variety of definitions and descriptions in dictionaries, mysticism, artistic literature.

Hijab is a veil, a subtle and oppressive veil that is between a material being and a spiritual being, a veil that prevents to see the truth. A prisoner is a person who has a veil between truth and truth, “Hijab and veil are only desires.”

Obstacles preventing **hijab** – love from the lover and obstacles facing leeches or taxes. However these obstacles arise from things that must be sorted out, not by loved or loving.

Hijab -curtain, barrier. A curtain that separates or avoids the lover from his beloved. The tastes and intentions of the world and the hereafter are the hiccups that separate man from Allah. The big and small sins that are born because of the inclinations of Nafs and similar things are also considered to be hindering hiccups.

The sufi scholars and Sufis paid special attention to the issue of hijab, which is a barrier between the truth and Man, and put forward a series of ideas about how to overcome and remove peat in their works. It is noted that Zunnun Misri, which has an important place among the early Sufis, has different peat among the Egyptian man and Haq, while most of these are clad and the thickest are nafs. “Seventy thousand curtains coming from the light and darkness to the field between Allah and the slave”, [11.259-260] - says Najmiddin Kubro. In Muhammad Baqir’s treatise “Maqamati Hazrat Khoja Naqshband” it is also written by the Bahouddin Naqshband on the following hadith of Muhammad S.A.V. being cited: “Innalillahi Ta’ala sab’ina hijabun min nurin va zulmatin”, that is, “Allah Ta’ala has seventy thousand hijab from light and darkness” [6.32-34]. From the above points of view, the attachment of a person to hijab is a hindrance to his understanding of his essence.

Curtains that prevent a person from approaching the Haq are divided into two, which in mysticism are called oppressive and luminous. It is noted that the oppressive peat is a material veil that appears in the body, and the luminous peat belongs to the soul. In order for the dark curtains to be replaced by Luminous hijab, one must be seriously interested in the state of the human soul and declare a botanic struggle against taste, hypocrisy, envy. It is in this way that the soul in the body begins to move from stability to free movement, and from it to travel, a person becomes more and more attracted to strange phenomena and imaginary beauties. Then the desire of the body for different things, the unification of the properties that arise from different things, stops, and lust loses its power of lust, ambition, anger.

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Hujviri also studied oppression and luminous peat in a specific direction and analyzed these peat through the concepts of “hijabi Rayni” and “hijabi Gayni”. Having expressed an opinion about the hiccups, he drew attention to the fact that they have two types, and quot; hijabs are two different: the first one is called hiccups rayni. The second is called hijabi gayni. The faster it comes into being, the better”, [1.9] – by exposing the idea in its content, it has given a special place to the comments about the hijabs and their opening.

This can be seen in the analysis of the opinion of the expert on hijabi rayni that hijab is not easily invented, that is, it does not open. That is, this peat belongs to the human breed and is considered a veil of Essence. The rayn hijab has two appearance, thick and thin, separated into heavy and light species. According to Hujviri, people with the presence of the headscarf rayn do not differ in truth and falsehood, kindness and evil, justice and compassion. The difference between these hijabs is as follows in the opinion of the expert: “The description of the first is that the here the person becomes the hijab of the truth, that is, the truth and falsehood remain the same before it. The description of the latter is that the quality of the person becomes the hijab of the truth, and the person is entwined with his presence and head, looking for the truth and avoiding falsehood.

One of the original goals of Hujviri’s writing the work “Kashf ul mahjoob” was to discover and unravel the human essence. In this matter, The Thinker “...so I'm done to polish this book to the hearts, and those who read it should be overwhelmed by the gay quality, and the oil of the true light in their hearts should come into being. Until, let those hiccups be opened from the blessings of those who read this and let them find their way to the truth of meaning. Those who deny the truth and who are false

in their whole existence will never find a way to testify to the truth and there will be no benefit for them from this book” [1.9]. And in another place about the book he mentions “this book is a description of the path of truth, the interpretation of the words of truth and the discovery of the peat of mankind, this name deserves it” [1.8].

In our opinion, the idea of the hijab of a thinker had an existential feature, which was the basis of the ideas of the philosophy of existentialism. According to the manifestations of the philosophy of existentialism, a person, living in society, performs some kind of role. Behind this variety of masks lies the original image of a person hiding. Existentialists believe that the essence of man always remains a mystery, and they sought to explain this issue through the concept of alienation.

Three types of alienation were thought of from nature, society and self-alienation. In this matter, Hujviri implied the alienation of man from the truth and from himself. In modern philosophy, there is an introverted concept of the study of the human essence. This concept assumes the analysis of such important characteristics of a person as consciousness, soul, spirit, instincts, defects, qualities, understanding, understanding it “from the inside”. Here philosophical reasoning about the physical and spiritual essence of man in most cases relies primarily on the empirical data of natural Sciences, primarily on the achievements of biology and psychology, but sometimes on mysticism, esotericism, occultism. There is no doubt that Hujviri is also a supporter of introverted conception.

As a specialist studied a person, he conducted a separate study on the various definitions that were given to him, emphasizing that there were specific differences in this matter and proposed his own independent position in relation to each of the views. In the ancient Indian Vedas, it was written that a person, embodying some features of one whole

holistic being, consists of two large essences: a mixture of the soul with the body. And the soul with the body is always interrelated, connected with one-with the other. The body forms the general basis of the human body. Hujviri thought that without the same opinion, the essence of man should not consist only of body and soul, but also put forward an unusual look. Nevertheless, fanatical: "...people have done so in this matter. Some said: "Man is not that spirit. This corpse is his jewel and statue. He is his goddess. Human nature in its building cannot be undermined, sense and reason are its qualities." These statements are false. If soul is a loser from this building, they say that he is a man anyway. As soon as the soul comes out, the name man from that person does not go away. When he is with his soul, he is a living person, when the soul comes out of him, he is called a dead person. In other words, the soul is also present in the mold of animals. They do not call them human. If the cause of mankind was with the soul, it would have been necessary to call it a man, wherever he saw the living thing. So the fact that their statements were false was fixed", [1.122] - he expressed his opinion.

In some of the teachings in the history of philosophy, the career of mankind is marked by the perfection of the soul. It is a priority to look at a person as a unit of body, soul and soul. Hujviri opposed the ideas that the essence of man is recognized only by the body and soul, which, as noted above, gave evidence that any creature that exists is not worthy of the name of man. Because the soul and body will also be present in plants and animals. In the Hujviri's views on man, it is thought that the body and soul are interrelated, connected, and interrelated between one and the other, and that their existence is the basis of human existence. The expert believes that by inextricably linking the problem of body and soul, it is necessary to solve them together.

In Islamic teaching, Allah created the spirit before he created the body of Man, and then the body was created, introduced the spirit into the created body, and man became a whole at that moment. Hujviri mistakenly considered the interpretation of these two elements of human nature as separate from each other and **described man as the product of the unity of body and soul.** In this matter, Hujviri "...some again said," this name is a case when the soul and body are together. And if they break up with each other, then this name will also be dumb in itself. They say that if the horse has a white and black color combined, then take it. If these colors are separated from each other, they say white and black. These statements are also false. Allah says Ta'âlâ: "did not there come to man in truth a time when he had nothing to remember?" (Insan, 1.). He still said it was human before the soul entered the human mold," [1.122] - analyzing the vision of the meaning. About the creation of the Hujviri body and soul, their interrelationship, it is as follows: "the emergence of the spirit, that is, the nobility, is correct. Obviously, muhdas became a muhdas for muhdis, that is, the emerging spirit appeared for the emerging body. And the spirit is the same soul that the Allah Taala made people, grafted it into a second soul. And Allah has ordained that through this inoculation, life is to appear, that is, the spirits are the other souls of the people, and the corpses are also the other souls, if they are destined to bring any living thing to life, the decree gives - the soul will be grafted to the body, and life will be formed," [1.159] – concluded.

According to Islamic philosophy, man was without embroidery, greedy and worn (abandoned) until he had his own form. He could not reach the level of perfection on his own. In continuous incarnation and treatment (provided for human evolution) brought it to this quality. As we have already noted, the views of Hujviri on philosophical anthropology are directly related to his ontological

views. The specialist conducted special analyzes on the issue of human existence in the mystical-anthropological views. An important creature, anecdote, A Light and a connoisseur, which embodies the feelings that manifest the humanity of Man, and distinguishes man from other creatures created by Allah, is the soul. In the mystical dictionaries it is explained by the terms heart- soul, soul, heart, conscience.

Methods

The question of the human soul is the question of which it is necessary to study the philosophy of the present day. The thinkers understood the soul mainly in two meanings. The first is a piece of meat in the form of a pine tree, which is placed on the left side of the chest. It is his hollow, and in this cavity there is black blood. It is a fountain and a mine of the spirit. The interpretation of the shape and appearance of the soul is the work of the healers, according to Abu Homid Ghazali. He does not even have a place for a religious-scientific purpose. Because, having the form, the soul is also present in animals and in the dead. "The heart is a piece of flesh. At this time, the place where the heart is concentrated rays erur.[13.257] and again Ghazali addressed the heart as a fundamental concept in the understanding of man. For this reason, "the soul is different from its members by perceiving meanings that are not felt through intuition", [3.44] - he writes. And Ibn Arabi likens the soul to the ore, which is located between the soul and the greed [10.46].

It would not be an exaggeration to say that in Hujviri's teaching, too, the concept of the soul is interpreted in its own way, and the soul is used in two meanings, as in other thinkers. That is, the heart, located in the human body-this is the basis of materialism, the soul is characterized as a spiritual phenomenon. It is thanks to the soul that a person becomes a social being, that is, a person, from the level of biological existence. Any person who has a

soul may not deserve the name of a person. In our opinion, The scholar denied that the soul will be in all people. For example, when Hujviri expressed his opinion about Abulhasan Ali ibn Muhammad al-Isfahani in "Kashf ul mahjoob", he gave the following opinion about Isfakhani's heart: "from the time of Adam to the day of resurrection, people say" heart, soul". What is the "heart itself" from the people I am? How much will it cost? "I say when I see someone who asks," But I haven't seen one yet." [1.91] and to this point he put forward his conclusion in the following context: "avom says a piece of meat is the heart. He is something everyone in mad and healthy, the child is an adult. But not the soul in them. So what is the soul itself, we do not hear it being said in a word other than the heart. If we say the mind is the soul, if we say the soul is the soul, if we say the soul is not the soul, if we say the science is the soul it is also the soul. So all the testimony of the truth will pass in the heart. It cannot be stated in another word," [1.91] - stated his attitude.

Hujviri's opinion about a person is somewhat different from the opinions of a number of thinkers. Having made a deeper analysis of the human essence, The Thinker emphasized that the soul does not define the human essence. In this regard, as proof of our ideas put forward above, the following opinion of the expert can be cited as evidence: ".....some more groups say: "Man is indivisible, holistic. The place he manages all his attributes is the heart." This is also a neighborhood. Because, even when he kills him and tears his heart, remains a man anyway. The man has made alliances to the fact that there is no inanimate soul in the mold [1.122].

In Islam, there is an opinion that there are three types of Soul. These are mild heart, sick heart, dead hearts. Sick heart and dead hearts are evil, but exist in the human body. Proceeding from this, it can be said that the soul does not determine the nature of man, no matter what it looks like as a being in

existence. Of course with the exception of mild heart. After all, according to Hujviri, the purpose of truth from the creation of the soul is to distinguish a person from other beings. The scholar said that the human soul was created by the creator to perform a certain task, that the function of the soul in the human body was not given to other members, but paid special attention to the fact that the soul is different. The opinion of the expert on this matter is as follows: "but, when creating hearts, each of them assigned different tasks. There are different wishes and different lusts in them. Someone is a place of enlightenment, someone is a place of error, someone is a place of contentment. There is nothing more apparent in other members than what the Allah Ta'ala did to the hearts." [1.80]

It is known that the idea that a person is a freewill, composed of material and spiritual being, is dominant. In reality, Man is a building of three different beings: substance, ego and spirit. Because the soul and soul are different-something else, and represent not one, but two truths. In the Qur'an, the spirit is mentioned as an embodiment and command of Allah. It has been studied in different directions in various views and views, teachings, theories about the problem of the human spirit, its occurrence, nature and essence, reality.

The views that the soul is the material basis (body) in the human body, and vice versa, the views that are interpreted as the spiritual basis, are from the scholar sentence. In philosophical anthropology, man is studied mainly through the concepts of biolism, sociolism and psychology. In modern psychology, the soul is characterized by the concept of psyche and is revealed by many attributes in the human being. It is known that the word "spirit" is derived from the Greek word "pneuma", which means a walking, etheric body in the human body. The philosophy of Eastern mysticism, first of all, the philosophy of spirit and spirituality, can not be

overestimated. Because in this the soul is the purest and brightest of all creatures. He acts only for the sake of good-bye, only for the sake of beauty. It is difficult to understand, even what seems impossible, the soul is able to understand. The Spirit opens the way to the world of evil, the discovery of the people of truth is with the spirit. In classical poetry it is difficult to find a poet who did not write about the soul, about the characteristics or qualities of the soul. Because knowing the soul, being able to take care of the spiritual life, from ancient times man was considered to be the fundamental foundation of self-awareness and acquaintance. As noted by Youssuf Hamadani, "the spirit is the origin of the originals. The human body and its members are alive with the spirit. The soul sees, knows, hears, grasps, walks in the shelter of its existence. Due to the features and qualities of the spirit, determination, foresight and lesson in wisdom, understanding of wisdom in hearing, obedience in following, service in walking occur." [9.224] Nasafi gives a high assessment to the spirit of Man: "The Spirit is the ore, it brings the body into motion and improves. It is concentrated at the plant level in accordance with nature, at the animal level in accordance with movement, at the human level in accordance with reason.[4.55] the document says that ul-Islam Muhammad Ghazali, "the soul can not be considered, but there is a spirit, he – "hastii nestnamoi", that is, it is a being that seems to be absent.

In addition to commenting on the ideas of Hujviri's hololism sect, he thought about the truth of the soul, its essence. The scholar understood man as a creature consisting of **body, soul and soul unity**: "anything that is made an alliance will be more reliable and perfect in salvation. So the composition of man in the sight of the people will surely be perfect with three meanings. The first is the soul, the second is the soul, the third is the body. Each identity is an adjective qoyim: the mind to the spirit, the air to

the soul, the feeling to the body” [1.122]- he supported the thoughts of the people of truth.

Hujviri said that the human body remains in a state of discord between the soul and the soul, that the soul of the believer is the rayhani of enlightenment, the headscarf of lust, that which prevents and repels the servant from the touch of God is this disobedient soul. The more laughter you give him, the easier it will be to handle. Nafs if the temporary, then his food will turn into prayer. Nevertheless he says that his prayer is preferred over the Angels. As can be seen from the above, the Soul begins to oppress a person, the soul to perfection. Nafs prevents a person from obeying the truth, or rather attempts to obey himself, thereby interfering with human perfection. Hujviri confessed to the temptation of Nafs, which prevented man from the truth.

The question of Nafs, its upbringing, its normalization is one of the leading forces in the spiritual world of man towards perfection in the doctrine of mysticism. A person's inner peace of mind comes into being with self-control, patience. The basis of the head, which frees a person from trifles, ignominy and other moral evils, is to restrain oneself, overcome. Therefore, in one of the many tariffs given to mysticism in medieval sources, it is clearly justified to say: “Sufism” is the abandonment of all desires and pleasures of the soul” [8.17].

Abulhasan Hujviri also drew serious attention to this issue in his work “Kashf ul mahjoob”. The scholar interpreted this issue in combination with the requirements of religious traditions, iman-faith, social life events. The scholar said that the person is conscious by nurturing his soul, his inner experiences, the avoidance of his own desires and ambition. Because, the source of human vices, spiritual decay, is the soul. Fighting him is incredibly difficult. Hujviri cited numerous opinions of a number of scholars and Sufi scholars about the nafs

and its upbringing, its norms in “Kashf ul mahjoob”. In particular, our great compatriot Hakim at-Termizi said that “Nafs is a living person, and getting rid of it is equal to death. In order to get to know Allah, it is necessary to get out above this death, you should not spare yourself anything.” [12.251], he cites the idea of the content.

On the question of “What is sufism? Sheikh Nuri says it is to leave the tasawwuf soul and get rid of the temptation”, Zunnun Misri says: “the strongest of the hiccups is to see this soul and follow its action”. Following him is opposition to the consent of the truth. Opposition to the right is the head of all peat.” [12.123] Hujviri refers to Nafs as the basis of human existence, a peculiar peat, that is, a blocking veil. Talking about Nafs, The scholar paid attention to the fact that it is not easy for a person to resist it, that the soul eventually destroys a person. Looking at the Hujviri Nafs as a phenomenon that infects the soul, it is shown that the main task of a person is to recognize his own soul, to strive for enlightenment, and through it to achieve truth, to get rid of the soul, to turn away from it.

In mysticism, the fact that the soul is one of the needs of the body, attention is paid to the issues of cognition and normalization, upbringing. Abu Homid explained that the Ghazali connected the soul with the needs of the human body and, looking at the needs of the body as the material basis of the soul, concluded that “the greatest enemy to man is the soul”[2.27]. Sufi scholar M.E. Cosan says “is the material self of the soul man “I”. It is a spiritual being soul that is an office in our soul, functioning with the aim of guarding and applying our body, our material being, our essential interests for life”[5.13].

The presence of the soul is a necessity and its desires are natural. But it is necessary to control it, educate it and cleanse it from evil vices. Because, when his desires are fulfilled, he becomes overloaded and in an unstoppable state.[7.153] according to

Hujviri, “nafs and the spirit are both anecdotes in the mold of man. It's like a world of Angels and devils, or Paradise and hell, when one is a place of good, and the other is a place of evil.”[1.121] sufi scholar, explaining that through nafs, the vices that arise in Man are divided into two, all sufi scholar have stated that they are in the same position. In particular, his “all his, (that’s common sense-Z.N.) bad manners and sin are absolute that they are the cause of the appearance of verbs. These are two kinds: sin and evil. These include Sharia and things that do not fit into the mind, such as envy, happiness, anger, kin retention. So a person needs to do math to repel these qualities from himself.

In order to reveal the essence of Hujviri nafs, he also expressed an opinion about the air and admiration, which is one of his attributes. In the mystical dictionaries, air and ambition are described as desire, inclination, desire. And in the mystical sense, the declination of the contrary of the mind, conducting nafs and judgments, is natural in order to realize every different and passing dreams. Air-false claims are a source of trust, arrogance and selfishness, and the sarbon of all hypocrisy, which is acknowledged. In mysticism, the subjugation of air and ambition arises from the silence or absence of the love of truth and truth, and the reasoning in the tribe is put forward. And the essence of the air in the “Kashf ul mahjoob” is explained like this: “according to one community, the air consists of the qualities of the soul. From the point of view of another category, the governor and the outcast of the air - the Will and desire of the persecutor who manages it”. Those same next look are common among the people of mysticism. For this reason, many researchers and experts have argued that the taste of all imperfections and evils, the ground of sin and ugliness is not nafs, but the airline that manages it is lust. In his work “Avariful Ma’arif”, Sukhrawardi wrote: “a passing pleasure in the transmission of the soul to the

dreams.” After drinking the sweet juice of Nafs air and enthusiasm, you can suck at it and enjoy it...”. According to the classification of Hujviri, the air is all two parts: one is the air of pleasure and lust; the other is “the desire to be in the presence of attention and position before the people, as well as to be guided by the majority”.

Results

In his analysis of thoughts on the subject of human existence, Hujviri commented on the tariqat of hakimiyya the difference between man and angel when he thought about the way he dominated in “Kashf ul mahjoob” and suggested subtle and specific conclusions about human nature and existence. This is the opinion of the thinker that lust is mixed with the nature of man, that his sin is inclined to do deeds, is tied to the material world, that there is ambition and cunning in the nature of man, that in essence Satan is dominant, from a drop of skin to blood, that Satan is a temptation, that the human is prevalent.

“Know that again,” says Hujviri, the Angels are suffering in the recognition of the true path. However, in their kind there is no lust, there is no lust in their hearts. In their taste, there is no concern and cunning of sustenance. Their food is obeying, their drink is to prey in the decree. And in the person’s amulet, lust is mixed, the inclination to enlightenment is accompanied by it, the world’s adornment affects the soul, and ambition is spread in pursuit of cunning. In his personality, the kingdom of Satan possessed so much, ranging from sweaty skin to blood. And again, the self-calling to the evil is established in him, without stopping inciting to all evil. So is the attribute of the person’s body.”[1.147]

Conclusion

From the above comments and comments, it is appropriate to draw the following general conclusion as follows:

The essence of the meaning of the Hujviri anthropological views is that although a person is in shape a microgram, the content is created by Allah and contains the manifestations of the whole being in the universe, the sign of the two worlds is a clear distinction.

Hujviri understood man as a being made up of body, soul and soul and expressed the following opinion: “anything made an alliance will be more reliable and perfect in the same way. So the composition of man in the sight of the people will surely be perfect with three meanings. The first is the soul, the second is the soul, the third is the body. Each identity is an adjective which is due to follow: mind, soul, air, feeling implanted”.

Based on the views of the scholar, a person is a creature that is blocked by a mahjoob – hijab. In the Hujviri views, there is the issue of “Rayn” and “Gayn” hijabs, the question of how a person discovers these hijabs stands at the center of his anthropological views.

Hujviri conducted a separate study on the various definitions given to man and Man, and analyzed and studied the religious, mystical, scientific aspects of this issue in a specific way.

In Hujviri’s work “Kashf ul mahjoob”, the “human” category is interpreted differently in the influence of the issue of heart and soul. According to the teachings of the philosopher, the heart was analyzed as a material being, and the soul as a spiritual phenomenon, and the appearance was a man, and he did not recognize those whose heart was pure, and whose heart was pure, as a real man.

According to Hujviri, nafs is the most effective part of a person’s existence, his state directly affects a person, leading a person to temptation, leading him to error, leading him to heights.

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