

EXPRESSION OF SUFI MAQAMS IN OGAHI'S LYRICS

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Abstract: *Sufism, Sufism - in Islam, is a doctrine that guides a person towards spiritual and moral perfection. Scholars have expressed various opinions and assumptions about the root and meaning of the word Sufism. Among them, Ibn Khaldun's opinion was recognized as close to the truth. In his work "Muqaddima," he says that Sufism should be derived from the word "suf" - "wool," "fur," because since ancient times, ascetics who had renounced the world had made it a habit to wear clothes woven from wool or fur coats, by which they demonstrated a different lifestyle from the elegantly dressed people of the world. In this article describe problems.*

Key words: *Ogahiy, sufism, Arabic word "arafa", Hujjatul Islam Muhammad Ghazali, Truth is near - true faith.*

Sari Saqati called the spiritual enlightenment of the dervish who entered the path of truth, acquired after such a journey of spiritual suffering, "tawhid" (unity - awareness of the unity of Allah), Ma'ruf Karkhi and Abusaid Kharroz called it "fano" (disappearance). For the seeker, shortening the distance between himself and God, overcoming the obstacles of the body (moado, mosivo, parda), frees himself from the personal "I" and completely merges with the Absolute, merges with it, and dissolves. Sufis explained this by comparing it to the addition of a drop of water to the sea or to the fact that heated iron takes on the same color as fire. Indeed, a droplet is a sign of the sea, the essence of the sea is expressed in a droplet. Similarly, divine attributes are embodied in the human spirit. But materiality separates him from God. The soul of a person separated from their origin, temporarily in exile, in exile (journey), suffers in the pain of separation. But if the soul is purified from materiality, it can merge with the sea - with its essence - like pure dew. This union is achieved only through divine enlightenment, that is, through self-awareness, recognition, and on this basis, recognition of one's Lord [1].

Thus, the science of theology, the theosophy, irfan or ma'rifat ("ma'rifat" soderived from the Arabic word "arafa" - to know), is a product and direct continuation of the tariqa. So, what is the sign of enlightenment, and who can achieve enlightenment? These questions seem to have been partially answered above. Nevertheless, we are compelled to interpret this more broadly, as the concept of enlightenment occupies a special place in Sufism and has its own definition and truths. According to Sufis, enlightenment is knowledge that precedes thought and leaves no reason for doubt. The science of enlightenment is also called the inner science. Because the people of Sufism combined secular and religious sciences and called them "exoteric sciences." According to them, it is difficult to know God through apparent knowledge. However, there is another point of view: although external knowledge is not suitable for understanding the mysteries of the Almighty, knowing the world is the first stage

of knowing God, that is, knowing God should begin with knowing the world, because the world is a world of multiplicity, the creation of God. A mirror that reflects His qualities and power. One of the theorists of Sufism, Abdurrazzaq Kashani, based on the views of Ibn Arabi, gave the following definition of enlightenment: "Enlightenment is the recognition of concise sciences in the form of details, divine enlightenment is the recognition of divine essence and attributes in the form of details of states and events and revelation of commands." This means that the Absolute Being and Absolute Agent (Owner of Work) is Allah Himself, whose knowledge finds detail and becomes definite in the world of multiplicity. From this, the following thought also emerges: all knowledge in the material world, the wisdom and wisdom gathered by people, all yet undiscovered mysteries belong to Allah, Allah is the sum of wisdom, and our knowledge is His interpretation and commentary. Therefore, to know our Lord, we must move from tafsir to the Great Essence[2].

The levels of divine enlightenment are as follows:

1. When a seeker sees everything, let him know that it is the work of the Absolute Deed, that is, let him believe once and for all that the world and other worlds do not exist by themselves, but are eternal and everlasting, that they are created by the will of the Almighty and exist because of Him.

2. When seeing each work from the Absolute Active, one should understand with mysticism and imagination which of the attributes of the Absolute Active is manifested. Because the Creator has countless attributes, and the changes in the universe, events, and properties of things are the result of His specific attributes.

3. Let them understand (recognize) the true purpose in each manifestation (brightness) of qualities.

4. Let the seeker recognize the image of Divine Knowledge in the image of his enlightenment and remove himself from knowledge and enlightenment, even from the body. The next, fourth instance refers to monotheism and annihilation, which we will discuss separately[3].

Thus, it becomes clear that although it is impossible to see Allah (even the Prophet peace be upon him did not see Him directly when he reached the Lord on the night of Mi'raj, but conversed with Him behind the curtain and enjoyed His beauty), the theological world is called "the unseen world," nevertheless, it is possible to understand and comprehend His Essence through His attributes. Hujjatul Islam Muhammad Ghazali says that the soul cannot be seen, but the soul exists, it is "hastii nestnamoy," that is, the existence that seems non-existent. For example, we cannot say that when a dust storm arose, the soil spontaneously rose into the air. The wind lifts the soil and turns it into dust, but the wind and air are invisible to the eye. Similarly, the soul is invisible to the eye, but the movements of the body are from the soul, and we know this through the properties and movements of the body.

Sufis also mention the philosophical ways of cognition - imagination, feeling, logical thinking, etc. However, in their opinion, intellectual-sensory knowledge is sufficient only for external worldly knowledge. And reason is powerless to comprehend theology. Theology is a science that cannot be comprehended and stands above the measures of reason. Ibn Arabi says that it is possible to speak about God with the language of reason, but it is impossible to

know Him with the power of reason. Reason demands proof, evidence deals with experience. However, it is difficult to prove God's existence and attributes through evidence. "Enlightenment is sent by God. This is not my opinion, but divine inspiration," writes Ibn Arabi. A brave person, left alone with God, experiences a state where inspiration from knowledge arises and rises with His mercy. This state of the dervish is dark for ordinary people and people of proof. This is divine knowledge sent to the saints. Bayazid Bistami, addressing the people of kalam, said: "You derive your knowledge from inanimate objects, while we derive it from the eternally living Being." By inanimate objects, Bayazid refers to substances. Laduniy - divine knowledge comparable to Khoja Khizr's knowledge. Having drunk the water of life - the water of eternal life - Khoja Khizr is aware of all events, all circumstances, all experiences; he foresees the nature and laws of things, God has bestowed His knowledge upon him[4].

Born in Spain, Ibn Arabi (1165-1240) who traveled the Muslim world and made a great contribution to Sufi philosophy with his works "Futuhoti Makkiya" and "Fususul hikam" divided human knowledge into three: the first is intellectual-sensory knowledge, and the second is the science of state (he also says the science of state and impossibility). The third is the science of secrets and mysteries. If the first science is the science of people engaged in external sciences, then the second science is the science of Sufis who have risen to the rank of state, that is, the science discovered in the state of wajd. The third science is the science of saints. This knowledge comes through holy spirits, enters the heart in the form of rays and light.

At this point, we want to focus on the three stages of knowledge that Sufis frequently refer to - the concepts of near knowledge, near truth, and near truth. The Arabic word "yaqin" means confidence, firm belief in something. This word is also frequently used in the Holy Quran. Knowledge is near, truth is near, and truth is near - these are the three stages of knowledge. The first stage is a reference to literary, educational knowledge, the second stage represents experiential knowledge with its participation, and the third stage is knowledge of understanding the truth, becoming a means of experience itself.

Knowledge is close - belief through knowledge. For example, let's say they explained to me that fire is hot and it burns, and I believed it.

Aynul yaqin - complete scientific certainty, experiential belief. I've tested it myself: fire is truly hot and it burns.

Truth is near - true faith, that is: I myself burned in fire and fully believed in the burning power and properties of fire. This is the science of attaining Truth. As can be seen, there is a closeness between the levels of knowledge classified above by Ibn Arabi and the three stages we have just described.

In Alisher Navoi's work "Lison ut-tayr," there is a story called "In the Commentary on the Truth of the Candle Complex of Moths" (chapter "The Melody of the Valley of Faqru Fano"). According to it, the moths gathered one night and sought the candle; they agreed to understand the essence of the candle. Then one of them approaches the candle, sees its luminous light, and wants to return and tell the story to others. But the moths understand nothing from his words, because he cannot explain what a candle is. In this way, several more

moths circle around the candle and tell what they have seen. But "he found no difficulty beyond that," and the goal is not achieved.

During the time of the candle, they flew many wings. Each burned his own calf.

Each one found solace in it while burning, The explanation was difficult but the narrative was forbidden.

Each moth enjoyed the light of the candle, but it cannot explain it, because the flame cannot be explained with words, and a person cannot understand the heat of fire until they burn. Navoi drew two conclusions from this: one - until one is immersed in the light of Truth and burns in the heat of His beauty, it is impossible to understand Truth. Second - a person who has reached the Truth (like a burnt moth) cannot explain this secret. This is just like the rightful neighbor. That is, mortality, the transformation of the subject into an object, the complete disappearance of the solik's being, merging with the divine realm.

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