



THE ROOTS OF SUFISM IN THE WORK OF SADRIDDIN SALIM BUKHARI

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Abstract

In this article, the unique features of the work of the poet and creator Sadrididdin Salim Bukhari, mixed with the science of philosophy and wisdom, and mystical views are expressed. The author's poems, written in a simple, folk style, analyze the ideas of truth and truth, meaning in human life, self-awareness and education.

Key words

mysticism, saint, scholar, lover, ascetic, wisdom, sharia, tariqat, ilmi ladun, riyazat, farasat, faith, Bukhara, Naqshbandiya, word, heart

Literature - strives to explore the subtle tones of the human heart and soul, to reflect the inner experiences of a person at the same time, emotions that are known to everyone through the medium of words. has been promoting and implementing the ideas of self-improvement in his life. These ideas connect literature and mysticism at one point and create a unique universe. In this, poets sing mystical ideas with a strong spirit and heart, creating wonderful poems and famous works. Everyone has their readers and fans.

Sadrididdin Salim Bukhari, a poet, translator, encyclopedist, who is in the hearts of not only Bukharians, but also all literary people, in each of his poems expresses the love for mother, motherland, human philosophies of life, and the most delicate and unique phenomena of nature. "He penetrated into the heart of the reader with his unique tone and style. As the true heart of Bukhara, whose soil is as noble as gold and jewels, he wrote about the sanctity of Bukhara, the honor of the saints and blessed people who grew up in this land." put in Ne'mat Aminov wrote in his article "A poet who deviated from the motherland to the nation" "... It is as if his language came out with the words "Mother" and "Bukhara". He saw the Bukharaness of Bukhara as an eternal and eternal honor. His faith and belief took shape and form around this nobleness..." he recalls vividly. In fact, he wrote a number of books and articles in order to perpetuate the memories of holy places, saints and great personalities who were born and raised in this soil, which caused Bukhara to rise to the level of nobility. He is constantly in research and has published more than thirty works on historical and educational topics and the history of mystics. Books such as "Three Saints", "Chor Bakr or Joybor Saints", "Hazrat Abu Hafs Kabir", "Two Hundred and Seventy Seven Pirs", "Hazrat Bahauddin Naqshband", "Hazrat Kabul Ahror Wali", "Golden Chain Links" among them. During his research, the artist absorbed the teachings of great saints, on the one hand, religion and sharia, and on the other hand, philosophy and wisdom, into his spirituality and poetry. This can also be seen in this poem:

The world is evil to those who seek evil,
The world is foreign to the one who seeks foreign,
It is impossible to find what anyone is looking for
The world is wisdom to those who seek wisdom.

A person's life is evaluated according to what he seeks and wants to live. No wonder, in our hadiths, "Of course, actions depend on intentions." Of course, everyone has what they intend to do." It is one of human natures to search for something, to live with dreams and intentions throughout one's life. Hazrat

Rumi also said:

Guftand: yoft nest, base justem mo,
Gufto: because you don't care - my mother is a dreamer!

(They said: we also searched for him a lot, but he was not found. He said: I am looking for that one who is not found, my dream is that)

In this poem, it is also said that whoever looks for evil in this world will surely find wisdom. It can be seen from this that man's desire to achieve absolute wisdom, absolute justice and purity was embodied in Sufism. While Sufism was sought to be the belief of the souls of those who thirst for the truth, they fought to search for truth and truth from man himself, to spread the seeds of wisdom and the light of truth on earth. In this poem, Sadriddin Salim Bukhari directly addresses the mystics, lovers, ascetics:

Orifo is alive and well,
Zohido, you need medicine for your pain.
See the lover's request
This is what you want, Rahman wants.

The characteristics of ascetics are observing the content of the Qur'an, strictly following the instructions of this divine book and the hadiths of the Prophet in daily life, performing many nafl prayers, staying awake and fasting, every turning away from worldly things, being pious in daily life, in particular, making a strict distinction between what is permitted and what is forbidden, surrendering one's destiny to the divine. Saints such as Hazrat Bahauddin Naqshband, Ahmad Yassavi, Khoja Ahror, Najmuddin Kubra promoted this observance of Sharia and Tariqat manners.

The poet also turns to the ascetic who is suffering from all the good things and pleasures of the world and says that he wants a cure for his pain. What can be the medicine for the ascetic? Of course, the only desire for the ascetic who has turned his back on worldly affairs is to attain the beauty of God and His love. The world is broken, the lover's desire is to see Yor's face. The famous Sufi woman Rabia Adaviya (714-801) said in her appeals to God: "O, dear Yori, if I am praying in the taste of heaven, please deny me from heaven, if I am praying in fear of hell, burn me in the fire of hell, I agree, if I am praying for your beauty, do not deprive me of your beauty." It can be seen from this that Rabia Adaviya also did all the prayers to see the beauty of God.

At the end of the four, Sadriddin Salim Bukhari also emphasizes that if a person is in need of friendship, he should be strong only to see Rahman's friendship. In his poems, ideas such as self-improvement, self-education, moral upliftment, and goodness, which have spread throughout the world and become a major social phenomenon, occupy a large place. we can cite the example of rt:

An example for people of wisdom,
It's time for blind people.
Those who want to purify their tongue say it
The zikri is an opportunity for the truth.

According to the book "Giyasul Lug'at", the knowledge bestowed by Allah is considered to be the knowledge of Laduni. By striving for this knowledge, making an effort, and taking riyazat, Allah bestows a gift on the servant he wants. According to this, Laduni knowledge is given to: revelation - prophets, inspiration - saints, and knowledge through clairvoyance - to Sufis with God's permission. Sadriddin Salim Bukhari, through the first verse of the poem, can be an example for those who study the inside of a person by looking at the outside, who are the masters of Laduni knowledge, and in the next verse of the poem, unlike the first verse, the heart of the world He emphasizes that it is a time of joy and pleasure for people who are stuck on the path of the Truth, flying to its blessings. He also mentions the opportunity to remember Allah Almighty for people who intend to purify their language. Regarding dhikr, in the 28th verse of Surah Ra'd in the Holy Qur'an, which is a blessed book, "Do not hearts find rest with the remembrance of Allah?" the verse of the verse is presented. In fact, remembrance is the most correct way to bring a person to the love of the Truth. In the books "Dilda Yor" by Sadriddin Salim Bukhari, it is stated that he taught the founder of the Naqshbandi sect, Hazrat Bahoudin Abdukhaliq Gijduvani, to recite the

name of Allah by heart, and he learned it from Khizr alaihissalam. The difference between the chanter of the Naqshbandi sect and the chanter of other sects is that he is calm and moderate, free from dreams, far from shouting, chanting and listening, the language of the heart is the remembrance of God.

The word became wings,

Shaylan, heart, to flight.

Girkok turned into a horse,

It doesn't fit on paper.

The word became wings,

You don't even need a pen.

The word turned into a poem,

The world has become silent.

The word became wings,

The song is chasing the blue.

The word has become a sabot.

Malak is in love with him.

The word became wings,

The heart moved to the sky.

The word became life

The word became a person.

At first glance, we can understand how high the status of the poet has been in these verses written in a simple, sincere, folk style. The word became wings and flew so much that it didn't even stick to paper, it didn't even need a pen to write. The word turned into a melody that intoxicated the world. The word was like will and determination that even the angels fell in love with it. It is not for nothing that our people say "Words are the mirror of the soul". Every word comes from the heart. That's why the poet says: "The word became wings, the heart moved to the sky." In the process of talking with people, we can see who he is and what kind of thinking he is. In the last lines of the poem, he says, "Words have become life, words have become people." It is a mirror that expresses the level and spirituality of the speaker. Hazrat Jalaluddin Rumi, a bright representative of Sufism:

Mo nosero nangaremu koloro,

Mo durunro bingaremu holro.

(We don't look at the external structure and words, we look inside and at the situation.) Rumi said that it is necessary not to pay attention to external signs, the form of words, but to pay attention to the meaning, sincerity, and heart of the word. passed After all, the human heart is the house of God, the purer this house is, the brighter the light of God, the more knowledge and wisdom is embodied in it, and Hazrat Rumi says: "The heart is a jewel, and the word is a sign (phenomenon)." It is clear from this that the word is a weapon, and the heart is a weapon. If the heart is not filled with emotions, the words will have no effect. These mystical views are expressed in the poems of Sadriddin Salim Bukhari, which are simple but have a deep meaning. In fact, the poet was one of the mystics who took the path of the sect. It would not be an exaggeration to call him a Naqshband scholar, because Bahauddin studied deeply the life and work of Naqshband, the methods and manners of the Naqshbandi order, presented several works and books to the public, and the poet himself followed the lines drawn by this order, not only He reflected his life in his poems:

The owner of the country is improving the country, thanks.

The embroidery makes my grandfather happy, thank you.

He pleases the people with his service, thanks.

Sadriddin is a Naqshbandi too!

Looking at the pages of history, in certain periods, our cultural and historical monuments were in a bad state and faced destruction. Several monuments, historical monuments of Bukhara and the shrine of Naqshband were among them. Then he lamented, "Bukhara is the example of my heart, and its castle is also destroyed." Sadriddin Salim Bukhari, who was extremely happy that his dreams came true from the

first years of independence, after the dark clouds that cast a shadow over the people of the Mustabid regime, was able to sing his faith, confidence and happiness in his poems. His poems, written with a burning heart, quickly entered the hearts of the people:

Light came to Bukhara,
Faith came, shame came.
Darkness has left Bukhara,
Bukhara came to Bukhara...

He devoted his entire creative activity, knowledge, life and soul to Bukhara. He lived in harmony with Bukhara until the end of his life and became a true devotee of the country. If his poems were not based on the idea of true humanity, the people's dreams of truth and justice, it would not have spread so widely, become so popular, would not have found a place in the hearts of creative people, and it would have inspired the creation of such a hot and attractive unique poetry. could not.

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