

SCHOOL OF MYSTICAL INTERPRETATION IN KHOREZM

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ABSTRACT

Scholars from Uzbekistan have done a great job in all areas of Islamic science. Along with hadith, aqeedah, Islamic jurisprudence, tafsir and other areas, the sciences of sufism have also developed in our country. This article provides information about the great mystic scholar from our country, the founder of the Kubravian doctrine Najmiddin Kubro, his life and the interpretation of the mystical Qur'an.

KEYWORDS: *Koran, Tafsir, Hadith, Akida, Fiqh, Tasawwuf, Tarikat, Mufasssir, Tawil, Surah, Ayat.*

INTRODUCTION

During the years of independence, the study of the history of our country, its scientific and spiritual heritage created by our ancestors remained a requirement of the Era. In particular, it is widely analyzed that the objective research of mystical literature, combined with the humanitarian ideas of mysticism, is the impetus for the emergence of world-wide poetic works. Looking at the history of mysticism, we see that the variety of sects and views in Islam affects the life and worldview of the Sufis [1:8].

Mysticism is also a path of perfection, national, spiritual heritage, universal value. Mysticism is inextricably linked with philosophical teachings that promote humanitarian ideas. While mysticism is a specific way of philosophical analysis of such qualities as the essence of man, his role in society, honesty, work, conscience, faith, Najmiddin Kubro is a great thinker. Allom, who founded a new direction. The great patriot, glorified as the "pole" of his time, Sheikh Najmiddin Kubro of Khiva is the founder of the kubrovian sect, one of the famous sects of mysticism. Through the study, research of the rich spiritual heritage of Najmiddin Kubro, it is felt how classical and sublime our history, culture, national values are, a lesson and lesson for a person who has realized the identity of the life of this breed.

Sheikhs of the Fuzia sect. In particular, Majididdin Baghdad, Sa'diddin Hamavi, Baba Kamal Jandi, Saifiddin Boharziy, Najmiddin Rozi and other famous disciples were trained. [2:16]

Najmiddin has works on various fields of science belonging to the Kubro pen, through which he taught the lessons of human purity, the struggle for divine enlightenment, the harmonization of divinity with secularism, courage and spiritual elevation. He has the following books: “Tavoli'ut-Tanvir”, “Ar-Ruboiyyat”, “Sirrul hadas”, “Treatise min muallafoti Najmiddin Kubro”, “Al-qadisi al-ashara” (Ten bases of mysticism), “Treatise Il-Khaif min lavmati il-loim” (Pamphlet of

a lover afraid of reproach), “Guide ut-talibiyn” (Show the right way to science learners), “Adab ul-muridiyn”, “Sakinat us-salihiyn”, “Minhoj us-Salikiyn”, “Istilah us-sufiyya”, “Odab us-Suluk” (about Suluk Adab), “Ayn ul-life” (the source of life), “Tafsir ul-Suluk”. But this work is known to us as “At-Ta’vilot an-Najmiyya Fit-tafsiril ishori as-Sufi” (Najmiddin Kubra’s interpretation about the interpretation referring to Sufi). A manuscript copy of this work is kept in Beirut in the dor al-kutub Library[4:55]. This work was investigated in 2009 by Ahmad Farid al-Yazidi and published in the publishing house “dor al-kutub al-ilmiyya” in Beirut, Lebanon. The work is six juz, the number of Pages is 2464 and the size is 17x24. The manuscript work of Najmiddin Kubro began with the Sura “Moida” and was completed with the Sura “Niso”.

In addition to being a great scientist, NajmiddinKubro was also a great thinker. This can also be evidenced by his work above.

The lexical meaning of the word interpretation is “Comment”, “Comment”. In the Arabs, reviews written on scientific, philosophical works were also called tafsir. But in istelah, “interpretation” is defined as the goal pursued by the Qur’an to be understood by man at the level of his mind and explained to others[8:23]. It was also used in the Qur’an in the content of “interpretation”–“commentary”. In this verse, “If they give you an example, we have given you the truth and the best interpretation”. Also another phrase related to the word interpretation is the word “interpretation”, which also means interpretation, interpretation.

Regarding interpretation and interpretation, Imam Al-Muturudi said: "the interpretation is to say that the meaning of this word is strictly this, and to testify that Allah meant this word from that word. If there is evidence of this, then the word is correct, otherwise it will have interpreted only with ra'i. It was prohibited. So it is to put a word above other meanings, not to say it firmly, and not to testify that this is what Allah meant. "[5:24-38]

Interpretation is divided into two types: "Apparent" and "false". While the "apparent" interpretation focuses on the vocabulary of the verses, the "false" interpretation focuses on the existence of false meanings, in addition to the apparent meaning of the words of the verse.

Comments to the Qur’an, previously mentioned as a chapter in the Hadith, did not fully meet the requirements of the Times. In the introductory part of the interpretation works of the detailed, there is much mention of the reasons for the revelation of the verse, the fact that those who do not know the Arabic language and do not know the hadiths cannot interpret the Quran only from their own thoughts. In this regard, the Prophet (s.a.v.(32.33) narrated from Ibn Abbas, there are the following Hadith: “Whoever utters a word in the Qur’an without knowledge, May the place of his place in hell be alaversin”[6:10]. The words of Abu Lais as-Samarqandi “No one can interpret the Arabic language and the verse in their own way without knowing the reasons for its revelation” are in accordance with the above hadith[5:24-38].

Without the knowledge of interpretation, it is impossible to understand, understand, contemplate the Qur'an. Even in several places of the Quranic Karim, it is promoted to contemplate the verses, reflect on them, to know their meaning. In particular, in verse 82 of Surah nisu it is said: “Do they not contemplate the Qur’an? If he had been with someone other than Allah, they would have found many differences in him”.

In the 11th and 12th centuries, the use of ra’I, Ijtihad in the interpretation of the Qur'an began to take on a wide range. An example of this is Najmddinar-Rosie (1177-1256.), Abu Muhammad

Fastbahan(1128-1209.Iran), Sayyidibn a'rab (1165-1240). Damascus), Najmiddin Kubra (1145-1221. Khiva) can be cited. In the interpretation of verses different from the previous period, scientists began not to cite a number of narratives, but to cite them only in some cases. Of course, there is no opinion in the interpretation of the Qur'an that it was completely dismissed from the narratives. Scientists, not returning the previously mentioned narratives, switched to interpreting the verse review in their own words in such a way that it does not contradict the content of the narratives, but is appropriate. "Sheikh Mohammed Al-Zahabiy in his work" at-tafsirvalmufasssirun"says: "Ish'ari tafsir is related to the fact that the Quran is revealed to our Prophet." as an example, they cite the following verse: "What is the matter with the people that they do not understand what they say?!" (Nisa 78) [4:19].

Since the interpretation interprets the divine book of Muslims, it is always a necessity in understanding and studying the meaning and content of the Koran. For this reason, the science of interpretation has been considered a miracle within religious sciences, and has been thoroughly studied by many scholars such as mufasssir, mutakallim, faqih, muhaddis. The Islamist of the present time also included it among the main object of research. A wide range of opportunities have been created from the side of our state to study the science of interpretation, including in our country.

Tadabbur the Qur'an, that is, striving for a deeper understanding of it, is a very necessary work. With the knowledge of Islam, a person, a person who wants to understand the truth, must directly refer to the Holy Quran. The one who turns to the Qur'an and sees it as a tadabbur will realize the truth. He is a divine book, which is immediately understood by a person who has endowed him with divinity. Because, having entered into a serious study of the Koran, a person realizes that there is no conflict in it[9:562]. Having thoroughly studied the science of interpretation, today it is considered very important to know the science of interpretation when rejecting the verses of the Koran to those who interpret them with their wrong views. In this case, an important task facing researchers is the scientific analysis of works on the science of interpretation and the coverage of important issues in them, as well as its introduction into public circulation. By doing this, understanding the meanings of the Qur'an in its original form will be an important factor in maintaining the purity of our religion and the correct understanding of the true essence of Islam by people.

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