



ISSUES OF KNOWLEDGE IN THE LEGACY OF ALI SAFI

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ABOUT ARTICLE

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Abstract: The article analyzes the epistemological views of Fakhruddin Ali Safi, one of the mature scholars of the Timurid era. Ali Safi analyzed cognitive processes in three directions. Also, the fact that he analyzed and interpreted rationalism and irrationalism, religious and worldly knowledge in his works proves that he was a great thinker.

INTRODUCTION

XIV-XV centuries are periods that left a deep trace in the history of culture and spirituality of our people. In particular, Sufism and its sects, which left an incomparable trace on the formation of our spirituality, gained wide popularity in the same period, and its representatives began to actively participate in social and political life. In the teachings of the leaders of Sufism, great steps were taken in researching the problems of existence and knowledge. A prominent representative of this period is Fakhruddin Ali Safi, one of the most accomplished scientists of his time.

Ali Safi's views on the ways, methods, and means of knowing the world and its laws are positive according to the positive Islam, religious-theological, religious-mystical, and secular values and traditions of the medieval Muslim society, from the point of view of science and philosophy.

According to the tradition, Ali Safi considers the spheres and processes of knowledge in three major directions: the level, path, methods of intellectual, emotional and mental knowledge; naqli - i.e. knowledge imparted through Qur'anic chapters, hadiths, tafsir and fiqh sciences; avliyullah - given to "ahle rijal" or "ahle kashf" - given through direct sight (nazar), feeling, pleasure, excitement (jazba), muroqaba, piri-murshid leadership, education, disposition [1, 227- p] knowledge - i.e. a complex of irrational knowledge.

THE MAIN FINDINGS AND RESULTS

Ali Safi says, only certain characteristics of humanity seem to know and see the relationship with God Almighty, as a result, they stand in "hukamoi mazillat-ul-qawm tajalliyi manavi" and are proud, they

will go away from themselves and fall away from the right path and "turn their faces away from the teachings of the Prophets, be proud of their spiritual wisdom, and perish in the abyss of error".

Ali Safi's "Latoyif ut-tawaiyf", "Rashahotu aynul-hayat" and other works contain very clever, characteristic examples, logical conclusions, observations and wisdom related to epistemology and epistemology. But in them, we hardly see skepticism, agnosticism, which denies that the human mind and will can know the world and its laws. In its interpretation, even if it is in the form of non-rational, associative or figurative, abstract-mystical knowledge, a person can know himself, this world and its laws, and the signs of God's attributes, power, and command with the help of his intellect and soul, the position of absolute, positive confidence, belief in the possibility is advanced and defended. Ali Safi himself has the sharpest intelligence, brain, knowledge and potential in both rational and worldly sciences, as well as religious-theological, mystical-mystical, irrational sciences, and he was able to show himself in both fields.

Ali Safi in his work "Latoyif ut-Tawayif" gave the interpretation of worldly, external (not included in Sharia sciences), i.e. logic, philosophy, and other sciences of natural science, which are called Greek sciences, with such a deep, immediate response, and knowledge that he is also aware of these sciences. shows that it was [2, 48-p]. In particular, there are excellent examples of sophistry, rhetoric, and speedy methods in the science of logic, so that you can be sure how deeply and well Ali Safi knew the philosophy of his time, the science of logic, and how he was able to effectively use the methods of logical proof in complex religious-theological and mystical debates. In this, he clearly demonstrated that it is possible to successfully apply logical proof methods even in the most sensitive, politically dangerous problems [2, p. 72].

At the same time, Ali Safi was a child of his time, who prioritized non-intellectual, i.e. figurative and mystical knowledge over concrete scientific, formal-logical knowledge (shari'a, jurisprudence methods of proof). We can understand that he defined intellectual, metaphorical, visual (i.e. irrational) and associative thinking as a science that encompasses methods, means, and ways, and he also called and interpreted them by traditional methods and names for his time. For example, Ali Safi, pointed out that logic, kalam, tafsir, ta'wil, Arabic language and other external, formal sciences (ilmi kal, zahiri, ulumi formal, "ma'arifi yaqin", etc.), including non-Arabic sciences, ancient Greek natural science, emphasizes that a person cannot achieve anything without mastering philosophical sciences [1, 170-229]. Also, pointless debate, that is, endless, scholastic debate in science, philosophy, and logic at that time, was in fact an oppression of the human mind and the power of knowledge, a waste of it.

Speaking about the place, importance, meaning, and essence of worldly, external, formal sciences, Ali Safi said, "I only know that I know nothing!", which is the quintessence of Socrates' world philosophy. He expressed his famous wisdom in a unique oriental style as follows: "Whoever asked Hazrat Shaykh: "What is the form of Zikr?" I said: "Lo ilaha illallah." They said: "This word is not zikr. This is a form of prayer. So you say: "Zikr ul tururkim, if you know it, you cannot know it." And Hazrat Shaykh said: "It is necessary to face the anger and fulfill the intention of the prayer, I leave it to God, I don't know Allahu Akbar!". In a certain sense, this can be an Islamicized, mystical expression of Plato's famous saying, "Knowing is remembering."

According to Ali Safi, the non-intellectual, irrational forms of knowledge that are higher than the level of intellectual knowledge, methods, tools are "ilmi ladunyi", "ilmi hal", "ulumi naqli", "ilmi kashf", "ulumi batini", "science of saints", "exciting magnificence", "divine wisdom", "science of sight", "truth-ul-close", "inner knowledge", "knowledge handed down from hand to hand", "the death of Allah Almighty" it comprehensively mentions dozens of views, fields, ways, opportunities, tools, such as "God's knowledge", "ilmi muroqaba", "ilmi robita" [4]. Bringing them into the form of a specific system, classifying them, showing their uniqueness, and determining methods and tools require special research. Ali Safi, also tried to prove in "Rashahot...", "science is near", "science is close", i.e. external, this world sciences, official sciences and inner sciences - ilmi batin, ilmi hal, ilmi laduni, kashf, charm, to show and justify the difference of sciences, their peculiarities, advantages, advantages, defects, and shortcomings [3]. Of course, this also requires special research.

CONCLUSION

To sum up, Ali Safi inherited the religious-mystical and philosophical views of his predecessors. However, his theoretical-methodological position fully and consistently preserved the position of objective-idealism, creative outlook within the framework of the official "Ahli sunna wal-jamaa" beliefs and concept. At the same time, Ali Safi explains the uniqueness of the problem of Wujud (existence) in Sufism, that is, the relationship between God - Allah Almighty and this universe and human existence - "Wahdat ul-Wujud", "Wahdat ul-Mawjud" and "Wahdat ush- Imam Ghazali and Ibn Arabi were able to use the concepts of Imam Ghazali and Ibn Arabi efficiently and effectively, not as a "physical unity" created by "shuhud" theory and concepts, but as an essential unity, divine grace, continuous connection, i.e. logical-essential commonality.

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