



Concept of Light And Its Mystical And Philosophical Essence In Boborahim Mashrab's Work "Mabdai Nur"

Nilufar Sadridinovna Badriddinova

Bukhara Institute of Engineering and Technology

DOI:

<https://doi.org/10.47134/bai.v2i1.3424>

*Correspondence: Nilufar Sadridinovna Badriddinova

Email: badridinovnilufar89@gmail.com

Received: 21-11-2024

Accepted: 22-12-2024

Published: 22-01-2025



Copyright: © 2024 by the authors.

Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license

(<http://creativecommons.org/licenses/by/4.0/>).

Abstract: In the article, "light" is a mystical concept, the universe is full of light, and the light is the light of the world. Mabdayi nur is the place of origin of light, and as a category of Islamic philosophy, light is the divine truth, its teaching about divine light representing religious knowledge, and the role of not only the soul, but also the body in the manifestation of divine light in a person is special. focused. The philosophical analysis of the mystical concepts in the work "Mabdai Nur" by Boborahim Mashrab is justified to be of great importance in instilling in our people the spirit of striving for humanity, respect for our national values, and an honest way of life.

Keywords: Development, Citizen, Philosophy, Concepts, Doctrine, Divine Light, Value, Knowledge, Existence, Humanism

Introduction

In world science and centers, fundamental researches are being carried out aimed at studying the unique features of the views of the mystics of Central Asia, who have developed organically with the history and philosophy of the Eastern peoples, especially the teachings of Sufism. . From this point of view, it is important to preserve the qualities of spiritual heritage such as faith, honesty, kindness, human heart, love, and love, to inculcate in the blood of the future generation, and to reveal the scientific basis of harmonizing universal cultures. In particular, some theoretical aspects of Boborahim Mashrab's spiritual, mystical-philosophical heritage in the works "Mabdai Nur", "Kimyo" have not been researched, the study of physical (body) development, the study of the views of divine light and unity of existence are gaining scientific and theoretical importance today.

The work carried out in our country to deeply study the spiritual heritage of our great ancestors, to enjoy it for our citizens of different nationalities and different faiths, serves to strengthen the ideas of moral maturity, spiritual wealth and humanity in the minds of our

people (Shokhin, 2015). President Sh.M. Mirziyoev said, "Preserving, studying and passing down the historical heritage from generation to generation is one of the most important priorities of our state's policy. It is extremely important in the conditions of the current globalization, where new threats, including the danger of "mass culture" and the mood of patriotism are emerging, the problem of the loss of morals and values is emerging" (1; 23). From this point of view, it is healthy to inculcate the essence of philosophical and mystical ideas, which are considered as an important direction in the history of philosophy, to form the human consciousness, thinking, worldview, morals and activities correctly, and to educate a well-rounded person. In the comprehensive scientific-theoretical study of the essence of faith, high spirituality, and mystical thinking, Boborahim Mashrab's works the analysis of philosophical concepts is of special importance (Naydysh, 2022).

The level of learning

Boborahim Mashrab's great knowledge of Orif is confirmed not only by the sources written by his contemporaries and students, but also by the works he wrote (2; 2).

Boborahim Mashrab 's personality and creative activity have been studied in different ways by thinkers and mystics in all periods of history. One of the first sources containing the biography of the mystic is the treatise "Tazkirai Qalandaron" (3:307) by Ishaq Bogistani. The work describes Mashrab's journeys with his student Pirmat Setori and forty qalandars. Muzakkir ul-ashab (5; 217) (Zikr of interlocutors) of Muhammad Bade ibn Muhammad Sharif of Samarkandi, who wrote poetic works under the pseudonym of "Malekho", a contemporary of the mystic, is a biography of the mystic. Tazkira gives information about the life and works of 203 poets who lived in Movarounnahr and Iran in the 18th century, including Mashrab, and gives examples of their works (Zhirtueva, 2019).

At the beginning of the first half of the 20th century, Ghafur Ghulam, Fitrat and Sadridin Ainiy (6:38) gave controversial information about Mashrab's birthplace and treatises. Commonwealth of Independent States, Boborahim Mashrab's scientific heritage acquired a historical importance in revealing the place of Sufism.

In our country, N.Shamsiev, A.Hayitmetov, A.Abdug'ofurov, N.Komilov, V.Abdullaev, I.Hakkulov, A.Abdullaev, P.Qayyumov, Abdulhakim Shar'iy Jozhoni, I.Abdullah, G.Niyazov, Q. Ahmadov, J. Yusupov, S. Sayfullah, A. Jumanazarov, G. Navro'zova, It is appropriate to emphasize that the researches of M. Hoshimkhanov, Z. Ishakova are devoted to the artistic, philosophical features, theoretical and methodological issues of the Mashrab doctrine (5; 217).

In the years of independence, the scientist who carried out the most important philosophical researches was Momin Hashimkhanov, who conducted fundamental researches on the life, work and creativity of Boborahim Mashrab and created 5 monographs (Rivera, 2024).

The scientific analyzes of the above-mentioned foreign and local scientists in artistic and philosophical content were taken into account in the research work. Due to the fact that there has been no comprehensive scientific research on Sufism in general, mystical, philosophical, and axiological aspects of individual sects, and the philosophical analysis of Boborahim Mashrab's treatise "Mabdai Nur", in this research, the development of scientific-

theoretical and methodological bases for this problem, its structural-functional special attention is paid to the characteristics of harmonization (Shpakovskiy, 2023).

Methodology

By analyzing the cultural environment, ideology of the time when Boborahim Mashrab lived, and the specific aspects of the formation of the poetic worldview of mature mystics, the status of qalandara as a major representative of love is highlighted. Little-studied aspects of spiritual heritage are explored. Observations on the work "Mabdai Nur" are philosophically analyzed. The content of the mystical concepts in the work "Mabdai Nur" by Boborahim Mashrab, in particular the genesis of the concepts of temple and light, and the philosophical essence of his mystical teachings are analyzed. In the work "Mabdai Nur" by Boborahim Mashrab his views on divine love and freedom are analyzed and *the moral significance of the mystic's ideas* is proven. In the process of building an enlightened society in Uzbekistan, *Boborahim Mashrab's work "Mabdai Nur". the importance of using the ideas of freedom in the fight against religious fanaticism and religious bigotry is based. The value of the mystic, the perfection of the spiritual world, and the ideas of patriotism have been philosophically analyzed as our national values, and their importance in the current era has been proved.*

Result

In the teachings of Mashrab, when a person understands his identity and the idea of creation, he mainly means that the mirror of the soul is cleansed from the impurities of bad morals, and several divine beauties are reflected in the mirror.

The theory of wahdat ul-wujud is the doctrine of looking at the teachings of different religions and sects with one eye and understanding them all as seekers of the only truth, which is widely reflected in Uzbek, Persian and Arabic poetry. found

There are different types of aspects of the soul. The reason why it is necessary to learn this science is that a person is not free from such inherent qualities as weakness, envy, hypocrisy, arrogance and conceit. All these qualities lead to destruction. They should not be neglected (Zhirtueva, 2021).

In the teachings of Mashrab, man occupies a high status. His literally, man existence is a fruit. Body of the series careers his in service The creation of the universe, all greatness and citizenship with one like a human is considered Man is alone without all of the worlds is a summation.

Human heart from vices free good things with paid All kinds of crops and basil grow in clean, weed-free areas. If the ground is not clean, then nothing good will grow. There is no lack of light, lack of grace, and arrogance in the teachings of Boborahim Mashrab. Life and death, past and future, existence and non-existence are revealed mystically in the views of mystics. That is why Mashrab's ideas have filled the heart of lovers with light for centuries.

According to the researcher M. Hashimkhanov, Mashrab's poetry is a cry of conscience of honest people, a lamentation of a heart that is looking for light and yearning for light.

Each of his poems is a thousand embers, a kindling fire: "To set fire to the threshing floor from my head to my feet"(7; 80).

In the teachings of Jalaluddin Rumi, the mind is a hidden and visible world. Our image is the wave or its moisture, that is, the moisture created by the wave. The mind does not seem to like it. The visible world is material. The material world is a wave of the river of mind, but the whole existence is like a wave of a solitary wave. There are two types of intelligence. One is the mind. This is the light of Rabbani. With its influence, the whole world of beings and bodies acquires discipline. The second is the human mind. His mind is made of a particle of ash (Kohn, 2011).

Discussion

Mabdayi Nur, that is, the place of origin of light, as a category of Islamic philosophy, light is used as the divine truth, the doctrine of divine light representing religious knowledge, occult science (8; 27).

Divine light shines in the hearts of the Prophet and guardians. The light of God has entered the hearts of guardians on the basis of inspiration, and they are those who have this quality through divine light. According to the teachings of Naqshbandiyya, "The heart of the guardian is noble. The light and grace on the face of the guardian is from this anwar in the heart of the guardian. The reflection of that light appears from the face of the guardian, and whoever looks at his face, he remembers the Almighty and engages in its remembrance.

The life-giving process in man is fundamentally different from the respiration of other forms of existence. All things in the inorganic and organic world: soil, plants and animals breathe and live. But their breathing process is not conscious (Feise-Mahnkopp, 2020). A person controls the breathing process with his mind and understanding. A person realizes the purpose and essence of the life given to him, life, every moment, learns its value, realizes his identity and finds a worthy place for him in society. He knows his place and fulfills his assigned task. Every conscious breath taken helps one to become worthy of the name of Hazrat Insan.

A person can reach maturity with purity of heart, mind and pure faith. Therefore, a person who strives for perfection is like a mirror that reflects the light from the supreme divine source. According to Sufism, man consists of body and soul. Man is the foundation between the divine world and the physical world. It seems that morning is the foundation of night and day. Just as the darkness disappears after dawn and the sun shines, the human soul must leave the darkness of dawn and go to the world of pure spirit, the world of light.

To the issue of Azizuddin Nasafi's soul. "The universe is two things - light and darkness, that is, a river of light and a river of darkness. These two rivers probably joined each other. It is necessary to separate darkness from light, then the qualities of light will be revealed. The soul of living beings can distinguish this light from darkness. Because there are workers in constant activity among living beings. The work of these workers is to separate the light from the darkness. So, the thinker considers the state of a person from eating a halal morsel to the process of digestion as a concept that separates light from darkness. Not only the soul, but also the body plays an important role in the manifestation of the divine light in a person.

If a person uses his sight, hearing, and knowledge to his perfection, he can separate the light from the darkness and see the light as it is. Light is present in everyone, but in some its power is less. If the light is stronger, then there will be more knowledge and enlightenment. The strength of the light is mainly generated by the honest bite and cleansing of the soul from rust and dust .

Conclusion

1. An invisible light radiates around the head of each person, depending on whether his personality and spirit are strong or weak. This light is called the radiant aura, that is, the human aura. Enlightened people are the spreaders of goodness, and in life they control their human side, spiritual, i.e. divinity, and control their physical and physical aspects. The rule of living for enlightened people is tawakkal, i.e. accepting the fate determined by the Almighty, taslim - surrendering to the creator God, khilvat - i.e. staying away, uns - approaching the Creator, wahdat is full of faith in the oneness of God. To be and to be in a certain state of mind in order to get closer to God. of existence all forms, nature , human , spiritual existence to the light is full The world is light full is the world of light is the light.
2. Light is a mystical concept, the universe is full of light, light is the light of the universe. Mabdayi nur, that is, the place of origin of light, as a category of Islamic philosophy, light is divine truth, the doctrine of divine light representing religious knowledge. Divine light shines in the hearts of the Prophet and guardians. Not only the soul, but also the body plays an important role in the manifestation of the divine light in a person.
3. If a person uses his sight, hearing, and knowledge to his perfection, he separates the light from the darkness and sees the light as it is. Light is present in everyone, but in some its power is less. If the light is stronger, then there will be more knowledge and enlightenment. The strength of the light is mainly created as a result of an honest bite and cleaning the soul from rust dust.
4. Philosophical analysis of mystical concepts in Boborahim Mashrab's work "Mabdai Nur" shows that the work is important in instilling in our people the spirit of humanism, respect for our national values, and striving to forgive an honest way of life. The philosophical essence of the mystical concepts in the work helps to study the issues of knowledge, existence, human nature of the science of mystical philosophy .

References

- Bogistani, I. (2005). They are left behind. / Islamic mystical sources. - Tashkent: Teacher. - B.307.
- Boborahim Mashrab. The principle is light. - Tashkent: Science, 1994. Chemistry. Treasury of the USSR, inn. #3985/VI, 7873/IB2
- Feise-Mahnkopp, P. (2020). Transliminality: Comparing Mystical and Psychotic Experiences on Psycho-Phenomenological Grounds. *Open Theology*, 6(1), 720–738. <https://doi.org/10.1515/opth-2020-0140>

- Kohn, L. (2011). *Tao, World, and Mind: Mystical Adaptations of the Taoist Classics. Mysticism and Sacred Scripture*.
<https://doi.org/10.1093/acprof:oso/9780195097030.003.0013>
- Mashrabi, H. M. (2008), *my honorable self. The third volume*. - Tashkent: National Library of Uzbekistan. - P. 397.
- Mirziyoyev Sh. We will resolutely continue the path of national development and raise it to a new level. Volume I. - Tashkent: Uzbekistan, 2018. - P. 29.
- Nasafi, A. (2021). *The Perfect Man book*. - Tashkent: Gafur Ghulam. - B.26.
- Naydysh, V. M. (2022). Existential Foundations of the “Mystical Experience.” *RUDN Journal of Philosophy*, 26(1), 153–165. <https://doi.org/10.22363/2313-2302-2022-26-1-153-165>
- Samarkandi, M. B. I. M. S. S. *Muzakkir ul-Ashab*. - Samarkand. 1891. 217 v.
- Shamsiev N, Hayitmetov A, Mashrab. *Selected works*. - Tashkent, 1958, B.38.
- Rivera, G. (2024). An Analysis of the Practicality of Implementing Asset Management Systems in the Context of a Complex Cultural Environment. *Proceedings of the 8th International Symposium on Reliability Engineering and Risk Management, ISRERM 2022*, 560–567. https://doi.org/10.3850/978-981-18-5184-1_MS-17-011-cd
- Sobirovich, T. B. (2023). Manifestations of Moral Threats in the Ideosphere of Uzbekistan and Their Prevention Strategy. *Asian Journal of Basic Science & Research*, 5(1), 103-108.
- Sobirovich, T. B. (2023). Basic Criteria for Building the Third Renaissance in Uzbekistan. *Asian Journal of Applied Science and Technology (AJAST)*, 7(1), 149-157.
- Sobirovich, T. B., & Norman, Z. D. M. (2023). Harmony of National and Universal Values in Uzbekistan. *Harmony*, 7(1), 08-16.
- Shokhin, V. (2015). Evaluations of the mystical conception of religion in Russian synodal academic theology and today’s challenges. *European Journal for Philosophy of Religion*, 7(2), 153–175. <https://doi.org/10.24204/ejpr.v7i2.125>
- Shpakovskiy, M. (2023). Natural Virtues, Truthful Mind And The Grades Of The Spiritual Knowledge In The Mystical And Spiritual Teaching Of Elder Artemy Troitsky. *Vestnik Pravoslavnogo Sviato-Tikhonovskogo Gumanitarnogo Universiteta, Seria I. Bogoslovie, Filosofia, Religiovedenie*, 107, 62–85. <https://doi.org/10.15382/sturI2023107.62-85>
- The principle is light. (Haji Ismatullah Abdullah, researcher, preparer of old Uzbek script for publication, compiler of dictionary and annotations) - Tashkent: Fan, 1994. - B.27.
- Turdiyev, B. S. (2021). Cultural and educational development of society in the scientific heritage of world philosophers. *Academic research in educational sciences*, 2(4), 443-451.
- Zhirtueva, N. S. (2019). Joy as a category of philosophical and mystical teachings. *Voprosy Filosofii*, 2019(10), 66–75. <https://doi.org/10.31857/S004287440007163-4>
- Zhirtueva, N. S. (2021). Philosophical and mystical culture as an alternative to modern civilization of consumption: To have or to be? *Voprosy Filosofii*, 2021(2), 76–86. <https://doi.org/10.21146/0042-8744-2021-2-76-86>