

**Badridinova N.S.**

Teacher of the 42nd school of Bukhara city, BMTI researcher

---

## **THE IMPORTANCE OF BOBORAHIM MASHRAB'S PHILOSOPHICAL IDEAS IN THE PROCESS OF BUILDING AN ENLIGHTENED SOCIETY IN UZBEKISTAN**

**Abstract:** In the article In the process of building an enlightened society in Boborahim Mashrab's work "Mabdai Nur". the importance of philosophical ideas about human dignity, honor, the meaning of life and spiritual perfection in the formation of a well-rounded generation is highlighted.

**Key words:** national and universal values, love, kindness, generosity, goodness, will, perseverance, knowledge, prayer, intelligence, humility, justice, patience, contentment, enthusiasm,

**Annotation:** In the article, Boborahim Mashrab's work " Mabday Nur" highlights the importance of philosophical ideas about human dignity, honor, meaning of life and spiritual maturity in the process of building an enlightened society in the formation of a mature generation.

**Key words:** national and universal values, love, kindness, generosity, goodness, will, perseverance, knowledge, prayer, intelligence, humility, justice, patience, contentment, enthusiasm.

**Annotatsiya:** V state proizvedeniya Boborakhima Mashraba "Mabday Nur" podcherkivaetsya znachenie filosofskikh predstavlenie o chelovecheskom dostoinstve, chesti, smysle jizni i dukhovnoy zrelosti v protsesse postroeniya enlightened society, v formirovanii zrelogo pokolenia.

**Key words:** national and obshchechelovecheskie tsennosti, love, goodness, velikodushie, blagost, volya, uporstvo, znanie, molitva, razum, izmanie, pravidlovost, terpenie, dovolstvo, enthusiasm.

---

Regular study of geopolitical and ideological processes, effective fight against terrorism, extremism, fanaticism, human trafficking, drug business and other threats, especially revealing the humanitarian essence of our holy religion, educating our children in the spirit of national and universal values is one of the important tasks before us. "Temple of Light" by Boborahim Mashrab in his work ideas about human dignity and spiritual perfection are of particular importance in forming a mature generation.

Professor Ghaibullah al-Salam "The poet Mashrab is a citizen of the 17th century. He was able to see the whole world and humanity from the heights of the 17th century. He rejected superstition with all its enlightenment, information, honors, and qualms. He went to the sun. He hastened to save humanity from disaster. He jumped hundreds of years ahead in his human freedom, spiritual world, preciousness, and artistic perfection," <sup>1</sup>he said, drawing attention to

---

<sup>1</sup> Mashrab. Devon. Research author , manuscript and print from sources in total to the publication preparation , dictionaries and comments the author Jalaluddin You 're welcome . Tashkent . " New century generation " 2006 . Page 6

the fact that Mashrab protected human dignity and sacrificed his life for the spiritual perfection of man.

Mashrab's opinions on the self are particularly noteworthy:

See how famous people are,

See apparently idolatrous strangers.

He left the world, claiming to be a Sufi.

Look at the happy black people whose insides are inclined to the world.

Always making an image in the eyes of the people,

See the gados who went with the devil for lust.

Mashrabing couldn't help thinking that my fame would be a disaster,

See frogs with tears in my eyes.

Boborahim Mashrab put forward the idea that pure love is the weapon to overcome the ego. According to the mystic, love gives a person unparalleled strength and enthusiasm, love means affection, kindness, generosity, goodness, will, perseverance, knowledge, prayer, intelligence, humbleness, justice, patience, contentment, zeal, humility, meekness, bravery, modesty, purity, sweetness, mercy, in general, all the good qualities that serve to purify the human heart and bring it closer to its Creator are understood. After all, pure words and meanings are born from pain and love. The destination of love is the human heart. The soul is purified by love. Love in a purified heart acquires a divine essence, that is, love elevates a person.

In the city of Lomakoni, love made a lover,

Anbiyou loved the saints.

It's colorful on the surface,

Oru passed away and made a fuss about love.

He knew and heard that Mashrab had no decision.

It was love that pretended to be external and built up the inside.

In Mashrab's philosophy, he says that the main defect of the human race is the plague of lust, which deprives him of divine qualities, destroys his morals, awakens transient desires, and distances him from human qualities, truth, spirituality, and enlightenment. , put forward the view that it is the truth.<sup>2</sup>

---

<sup>2</sup> Dear Rakhmatova F. Q. B Ashrab and Sufism - sects Academic Research in Educational Sciences  
VOLUME 3 | ISSUE 1 | 2022, 7 60 b .

In his work, high philosophical-mystical ideas are expressed, earthly pain and suffering, sorrow for the helpless condition of ordinary people, strangers and poor people, violent rebellion of the sense of justice that exploded from oppression. Mashrab's philosophy is the cry of conscience of honest people who are dissatisfied with the world, the lamentation of the heart that is looking for light and longing for God. One of his poems is a piece of embers, a burning fire: "From head to toe, burn the pile." The favorite metaphors of the poet are Shula, Samandar, Khunoba, Lightning, Bonfire. There is no limit to his moans and groans, and the world shakes from his cries. If I sigh on the day of Mahshar, not only this world, but the seat of the throne, "the paradise will burn forever," says the sad poet, enjoying the intensity of his intense feelings. He tries to destroy the group of enlightened people, the slanderer who humiliates righteous and honest people, "putting grass on the sky" and ruining it. He calls his ghazals "pain", and his heart "wound house", "longing house", "mourning house" <sup>3</sup>.

I saw a people who were troubled by the pain of love,

I saw a people whose eyes were the morning planet.

I saw a people who were suffering from pain and suffering.

I saw a people whose tongue was full of bribes,

Oppression has ended - everyone is alone without knowing.<sup>4</sup>

Supporters of the Naqshbandi doctrine were against secularism, against the oppression and tyranny of the rich and nobles, and called people to earn a living by working honestly with their own hands and skin. Naqshbandis were engaged in all useful and auspicious works such as trade, agriculture, handicrafts, literature, music, knowledge, evenness, painting, miniature construction, and construction, and encouraged hard work. That is why hundreds of humanitarian poets and thinkers, such as Abdurrahman Jami, Alisher Navoi, Khushholkhan Hatak, Ahmad Shah Durrani, Sufi Olloyar, Mashrab, Mahtumquli, who were great scholars of their time, chose the path of Naqshbandi and followed the path of glorifying and singing people.

It should be noted that philosophical thinking is formed and improved by side-by-side study of intellectual (rational) and emotional (irrational) knowledge. Because Sufism reflects such views as human mind and soul, time and man, image and time, time and time, self-awareness. In it, issues such as man and his enlightenment, spiritual experiences of man, and his reaching the level of perfection are jointly analyzed.<sup>5</sup>

The teachings of Sufism require more philosophical observation and analysis than passion. Its every column, direction, rasha, moreover, every stage needs philosophical study and observation. Failure to do so leads to superficiality or one-sidedness in understanding not only the development stages and laws of Sufism, but also its essence. For example, interpreting Sufism as a doctrine of merging with God is nothing more than falsifying its essence.

---

<sup>3</sup> Komilov N. Sufism. "MO VAROUNNAHR \* publishing house , 2009 . 380 p.

<sup>4</sup>The principle is light

<sup>5</sup>Sohibnazar Karimov Sufism philosophy. Study guide. - Samarkand: SamDU publication, 2021. - 304 pages

For example, Boborahim Mashrab, who had a deep knowledge of Jalaluddin Rumi's "Spiritual Masnavi", also followed in the footsteps of Mansur Halloj and thoroughly mastered his teachings. It's his

"I drank the wine of peace first and foremost,

"Like Mansur, I hung my head on the gallows."

The relationship between Sharia and Tariqat is also evident in relation to the hadith "Al-fakri-fakhri", "Poverty is my pride". Boborahim Mashrab, the great Sufism exponent, said , " *I learned poverty from Muhammad ibn Abdulladin .*" The hadith of al-faqru-fakhri had become the banner of the people of Sufism. Because the concept of poor has a special position in Sufism. He defined not only the special stage of maqamat, but also the essence of dervishness in general. In mystical dictionaries, fakir is "a great essence, the divine origin of man. Poverty is not having anything of the world's goods and conditions. As Bahauddin Naqshband said:

We have nothing, we have no one at the moment. We have no regrets about not having anything, that is, saying that it is something. We have a warrior on our shoulders, and there is no mourning on the day of our death. Fakir's hat also has four stripes. One refers to leaving the world, the second to the hereafter, the third to the head, and the fourth to the head itself. Sufi's fakir demands to leave the world, not only the world but also the hereafter. The meaning of this is that for the lover of God Almighty, neither the world, nor heaven, hell, and doomsday, which are included in the concept of the hereafter, are worthless. He abandons all tastes and says only Allah. Sufi scientist Najmiddin Komilov, these views of the Sufis about leaving the world also have the opposite meaning to the phrase "Tarki Tark" of the "Rafizis", that is, leaving the Sunnah. Therefore, saying "there is no monasticism in Islam" and saying "poverty is my pride" seem to contradict each other. At this point, we would like to quote the sayings of our Prophet about Rafizi: "Arr Rafizi - kilabannari", "Rafiziz are the dogs of hell", and "Kadal faqru-al yakuna kufra", "Permanent poverty leads to disbelief". In general, the concept of poor means poverty, and a poor person is a needy person.

However, poverty in the way of Allah is voluntary poverty, being free from all the desires of the inner world and being ready to receive divine grace. That's why for human being to maturity strives and he himself to the Lord needy So , poverty of slavery quality , character to be need A mystic of scientists according to poverty of property not to be that understand , one bilaterally is an interpretation . Poverty more to the world , property ownership of feeling absence , that is , if property if too , I do have I'm not , that's it God's property that to know and always I have this thought in my mind with walking So , " in Islam leave the monkhood the world to do no ” and “ Poverty my Fakhrim " hadiths content mutually inconsistent not , on the contrary , a person breed for two aspect to combine necessary Why , absolute the world also , absolute secularism too human being nature welcome does n't <sup>6</sup>come

Spirit purity wanting to the sect step put tax of the Sufi authority level reach only the saints and God's gave knowledge as a result happened to be My grandfather Mashrab the following from his thoughts too knowing if we get will be My grandfather Mashrab Sufism to the sect come in

---

<sup>6</sup>Sohibnazar Karimov Sufism philosophy. Study guide. - Samarkand: SamDU publication, 2021. - 200 pages

perfection level reached of the ways content - essence and his himself understood sect content about his " learned " in his ghazal so says :

I learned to memorize alif from bismillah,

I learned to shed the blood of a martyr from Kalomulla,

I learned the art of slavery from Adam and Eve,

I learned to sin from Adam Safiyullah.

To make my eyes bleed

I learned to please God from Moses.

I learned the meaning of government from Jesus.

I learned the fear of doomsday from ul hazrat Yahya.

I learned about the heart from Yusuf Barno.

Yunus to mention wisely i learned

I learned patience from Ayub Habibullah.

I am a guarantor of faith in Abu Bakr, Umar, and Uthman

I learned Azalni Himmat from Hazrat Aliyu Ala,

I learned poverty from Muhammad ibn Abdullah.

God bless everyone, I learned from Mavlodin.

When we read these words of Mashrab, we witness the divine scientific foundations, that is, the genesis of his development as a perfect Sufi. The main reason for learning knowledge from all the saints interprets them as the most devoted beings who have seen Allah and wrote that I learned from the mawla that I have chosen God. By this, Mashrab not only mentions those who had a conversation with Allah and had the pleasure of seeing his beauty, but also emphasizes that he learned the knowledge of Haq ul Yaqin from Allah himself. As we mentioned above, these thoughts of Mashrab are in harmony with Jalaluddin Rumi's thoughts: "Whoever sees God, God becomes God, and whoever sees the sea, fishes." Here, Rumi and Mashrab wrote that such saints who possessed the knowledge of Haq ul Yaqin did not wish to join Allah, but to reach His presence, to see Him, to have a conversation with Him.

Therefore, according to Mashrab , every person who chooses the path of perfection should first of all not become a prisoner of the so-called "old rabat" of the world and should focus his heart only on attaining the vassal of Allah and being able to see his presence. It is also important to eliminate the existing conflicts between the soul and the body in achieving the truth. This is achieved primarily by freeing the human nature from the evil of lust and unpleasantness, enjoying spirituality, and reaching the level of insanity in the garden of love. Imam Ghazali wrote about this: Man is composed of four elements. These are body, mind, spirit and soul. A

person will live in hardship for a lifetime: that is, walking in the path of which will lead to death. Mind or soul? There is pride in the mind, you do what your heart desires. He says that the heart never deceives a person. In Sufism, a person is composed of five elements: These are the body, the mind, the soul, the soul, and the soul.

**Used literature:**

1. Mashrab. Devon. Researcher, compiler of manuscript and printed sources, author of dictionaries and commentaries Jalaluddin Yusufiy. Tashkent. "Generation of the New Century" 2006. Page 6
2. Sohibnazar Karimov. Sufism philosophy. Study guide. - Samarkand: SamDU publication, 2021. - 200 pages
3. Komilov N. Sufism. "MOVAROUNNAHR \* publishing house , 2009 . 380 p.
4. Rakhmatova F.Q. Boborahim Mashrab and mystical sects Academic Research in Educational Sciences VOLUME 3 | ISSUE 1 | 2022, 760 p.
5. Ibrahim Haqqul. Mashrab breath. [www.kh-dayron.uz](http://www.kh-dayron.uz)