

## Problem of gnoseology in Sufizm

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**Abstract:** The concept gnoseology in sufizm is used as the equivalent of the terms of perception, understanding, rediscovery, and knowledge. In this case universe and human theology and science in translation from Arabic means cognition. As in the sufizm-philosophical context *irfan* has special meaning to understand a “Supreme truth” – Allah and its essence by emotional thought, through the ecstasy, inspiration and observation. The people who are reached a Ma’rifat (Enlightenment) are usually called arifs(gnostics). One of the prominent tasawwuf theoreticians Abdurazzaq Kashani has given the following definition to Ma’rifat: “Ma’rifat is to recognize the shortest sciences through their clarifications, to recognize the holy ma’rifat, holy people and qualities through the comments of situations and occasions and the books created”. Mir Saeed Sharif Jurjani writes that the preference of the person is known in the selection of the known items from the unknown items in which person has senses reasonable actions, speechmaking and it has perception. Besides to the common sense, invention, inspiration and intellects have great importance in sufizm as the sources of knowledge. The sufi scholars called the knowledge obtained in the same way as “ma’rifat”, “irfan”, “ilmu mukashafat”, “ilmu laduniy”. The theoreticians of sufizm rely on invention, significance, sima, ruya, wisdom, jam, tafriq, tajrid, tafriqa, joy, delight, inspiration, shuhud, ishq, love, fana, baqaa, basirat, farasat, tiynat, inner hidden or covert eyes. In the same way sufizm is not the creation of the system of opinions, but obtaining the experience of discover the himself in order to reach the Holy Truth.  
[Namozov Bobir Bakhrievich. **Problem of gnoseology in Sufizm**. *Rep Opinion* 2016;8(1):1-3]. ISSN 1553-9873 (print); ISSN 2375-7205 (online). <http://www.sciencepub.net/report>. 1. doi: [10.7537/marsroj08011601](https://doi.org/10.7537/marsroj08011601).

**Keywords:** Problem; gnoseology; Sufizm

Awareness is the process of the reflection of the universe in the brain of human. The theory of knowledge (gnoseology), the set of laws and the possibilities of knowledge study the relation of the knowledge to the reality.

The philosophy of the process of knowing is learned by analyzing the ethical criteria. Practicing is important in understanding. Our real knowledge is checked by practicing. The process of understanding characterized with abstract thought turning into practicing.

Live thinking is feeling outside the world and its effect on brain. Feeling is the first step of understanding the world. Perception is the difficult shape of knowledge. It expresses the effect of knowing, it expresses the effect of thing to sensation. This expression is based on the activity of people’s previous experiences join to it. Perception is the deepest and important. About this Al-Hujviri wrote in his “Kashful-mahjub”-“Opening curtains” the following: the knowledge of kalam and Islamic religious law- shariat is knowing is understanding clear. Sufi shaykhs say that knowing is feeling of God. That’s why they prefer the field of education. There is a big difference. The members of kalam and shariat don’t believe each other and always debat on the nonsense. Mutazilis mention that ma’rifat is to understand Allah by mind and only the intelligent man can do it. In this case this is contradicted in Islam that

the people are happy, they recognize Allah, and even the children who have not deep intellect do pray. If the criteria of knowing Allah were to be a intelligent, in this case the happy man, children would be free of this group, at the same time atheists wouldn’t have a ground for not believing in Allah. Because they would be considered as intelligent individuals.

Khodja Muhammad Porso explained the features of knowing in his work “Tukhfatul-salikhin”. We may come across many different opinions like Porso’s. In the Xth century. Abu Bakr Kalabadi was famous as wise at his divine theory. According to his opinion there are two ways knowing the Allah. The first is “Taa’ruf” (acquaintance-translator. B.N.) it means introducing. The second is taa’rif it means getting acquainted. By the way which knowing reality, tasawwuf goes on many different ways knowing reality it cannot reject Allahs power. Irfan means the opening the eyes of of soul. Muhammad Porso was a representative of early renaissance during the reign of the Timurids. Muhammad Porso used from more than 40 scholars works in his work which named “Faslul-Khitab”. The opinions of about knowledge of ishara was close to the opinions of Kalobodi. Abu Ali Rudbari said that when the knowledge of Sufis move to ishara (allusion) or ibara this knowledge will disappear. Because knowing the essence of this awareness (basirat) doesn’t mean knowing how to discover the secrets.

Considering that Muhammad Porso was the prominent scholar of the period of Timurids, it is worth to mention that he well knew the Sufis of this epoch of Oriental Renaissance. So that's why the development of naqshbandiyya is advanced with the experiences of the early period of sufizm. The active establishment of the Muhammad Porso is mutually interconnected with the Kalabadi and others. It is motivating that he studies and links the forward-thinking concepts and ideas of mutakallim- scholars who lived before him.

The opinions of Muhammad Porso on knowledge of the science of isharat is comparable to those of the Kalabadi. According to the views of Abu Bakr Kalobodi the science of discovery (al-kimiya) is the science of isharat, that's sufizm. In this case there are symbols known only by the Sufis.

In general kashf also means the removal of the curtains. In the terminology of Sufis it is understood as the knowledge of hidden, knowing things separated from us with the curtains. According to the Muhammad Porso it becomes spiritual and pictorial. Pictorial opening- is a kind of knowing in which the sufi by his organs of sense perception, thinking sees the opening of the secrets of the Haqiqat (truth). Spiritual opening – is the opening of the eyes of the heart, seeing with the spiritual eyes and embroidering of the heart by the holy emissions of Allah.

Muhammad Porso in this direction showed the 8 steps of discovery: Kashfi-khavotir", "kashfi ayoni", "kashfi mujarrad", "kashfi muhayil", "kashfi nazari", "kashfi sirri", "kashfi ilahi", "kashfi ruhani" (spiritual). First step, the opening of memory, kashfi khavotir (distress). In this step solik has to remember only those things which are closer to the truth and abstracts those which are irrational. Because not all the opinions of the solik can be the real inspiration. In Kalabadi it is interpreted in other ways: "kashf ani-l-khavotir" the apprehension of the solik of being infidel, also knowing all the secrets which undergo the processing in the memory. The second is the "kashfi ayani", that's being known –in this occasion the salik tries to know the truth not via the facts and evidences but with the foretokens signs symbols. The third is the "kashfi mujarrad" it is "abstract opening" in this case everything what the salik sees seems to him as the truth. In this situation he starts to consider the greatness of the Truth. This is done by the inner, internal intuitive seeing, the opening of the capacity of spiritual seeing and without the participation of the all outer bodies of sense perception. Fourth step is "kashfi muhayil", "Hypothetical or imaginal, illusory opening" in this occasion the salik sees the hidden secrets in his dream or vice-versa. If the salik enters to the tariqat and cleans his inner world from the dirtiness he obtains the intuitive, rational and

logical bases and comes to the theoretical opening (kashfi nazari). After passing all these steps with his heart and belief he raises to the step of "opening of secrets" (kashfi sirri). It is also called "holy opening" (kashfi ilahi). The foremost step of sufi knowing is called "kashfi ruhani" that's spiritual opening.

Muhammad Porso in his "Risala kashfiya" in addition to the before-mentioned steps of sufi knowledge indicates three other steps: First, trying to open the curtains which were the barrier to heart "dafi khijabhayai nafsanii". Second, salik cleans his heart from the worldly desires "Rafi ghavashi qalbi". Third "mani ghubarhayai ruhani" in this case meaning the cleaning of the spiritual world of the salik from the dirt.

It is worth to mention that the sciences related with the theology differs from the real sciences, besides to the holy emissions and qualities they receive the meanings of the holy words without the barriers of any bodies of sense perception. So that's why they are divided into three: "Vakhiy", "ilham", "farasat". It is certain that "vakhiy" is used by the prophets. But even the prophets didn't consider the their view of Haq and recognition by the spiritual inspiration and vahiy nazala as the sole way.

From the abovementioned views and experiments it is obvious that the Sufis believe to their inner eyes. Real theologians- Sufis process the ideas and views in theory in several sources, they do not create the system of knowledge, they speak about the personal experiences in their didactics, brochures and other books and they never say with confidentiality that my experiences is really proven. In contrast they say it is my experience, route my tariqat. You have to identify, search your tariqat, path according to your capabilities. Inspiration is the property of particular people. Farasat is the sign of sense with the bodies of sense perception of salik. First, is based on the knowledge and confirmation, the second is based on the inspirational senses. Abu Bakr Kalabadi. In the sixty-sixth chapter of "At-tarruf" he tries to analyze the inner eyes (basirat) by speaking about the concept of "farasat" (perception of senses) in the theory of Kalabadi. "Farasat" is the seeing and discovery of hidden things. In other words, due to the fact of thinking of the hidden meanings by the soul with divine power, it is called farasati aqliya, discovery. The Sufis give an example, if the event occurred with the famous shaykh Zunnun Misri, and gives his views in this style. Zunnun Misri says: I have seen a devout young man, I thought that his status was high, and my heart gave an evidence that he was vali. I was thinking of between my jealousy and heart, he became aware of the my secret, and looked at me and said the following: Hey Zunnun, you cannot see my hilqat (that's my spirituality, the properties of saint, the

emissions of marifat) (in Arabic it is given with the word basirat), because the jewel is located in the middle of the core". By this story Abu Bakr Kalabadi explains that the basirat is giving of emissions, marifat and gives the explanation of the basirat based on the following khadis. Muhammad the prophet says: "You have to be shy of the farasat of the mumin, because he looks with the emissions of Allah".

The works of Abu Bakr Kalabadi had a great impact to the views of Muhammad Porso on sufizm. It is confirmed by the "Faslul-Khitab" of Muhammad Porso. As it is mentioned before there are diverse aspects of to ascend the zenith of sufi knowledge. First of them is called the movement of the salik to khaq or "sayr- illalah". In this the salik diverges from the populace and goes to the haq. It is called "as-safar min al-halq" ila-l haq, after that the salik is deprived of his bad habits. According to the khabits of prophet "Tahallaq bi- akhlaq-illah" (.....) Take out the ethical qualities of Allah, the man should measure, test himself with the qualities and trying to converge to him he should be liberated of bad qualities. Man should be deprived of all the bad qualities, he should eliminate the ilmi jaholat, justice of despotism, shukri kufri and he has to be rational in good habits. During this period he starts to acquire holy qualities, he enters to the next step "as-safar fillah" that's the divine blessing. After that he becomes embroidered with the science of real world, then converges to the masses. This step is called "as-safar min-llahi ila-l-khalq". Here the salik looking to the objects of material world and the events occurring in the nature realizes the two approaches: The first is Khaqqani or real relation, second is, natural, the relation to individs. In this case, the salik believe that individual relations is the results of the blessing of Allah. After passing all these steps salik enters the "with the populace to the Haq" that's

"as-safar fil-khalq bil khalq". Muhammad Porso calles these "Qutubiyat" the scholar in "Faslul-khitab" mentions the problems of sufi knowledge which were analyzed before and says the following: According to him "the step of Mushakhada is related to the consideration of the greatness of Allah, based on this, according to the consideration in level of "Valayat"(Saint) "infatakhat" opening is occurred. Abstract mind "aqli mujarrad" stops from sensing.

Mukhanmad Porso says that several of the sufi representatives consider it as "ittikhad" union, but he says that this is wrong. From the views of scholar it can be observed that he fought hiddenly against those who didn't understand the wakhdatul-vujud properly, so that's why naqshbandiya and the views based on naqshbandi constructed from several sides to "mushakhada" consideration.

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