

Issues of Knowledge in the Legacy of Ali Safi

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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.

Keywords: Ali Safi, knowledge, Rashaxot, latoyif, interpretation.

XIV-XV centuries are a period that left a deep mark in the history of culture and spirituality of our people. In particular, Sufism and its sects, which left an incomparable mark 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 Islam, religious-theological, religious-mystical, and secular according to the values and traditions of the medieval Muslim society. From the point of view of science and philosophy, the principle is positive.

According to tradition, Ali Safi considers the spheres and processes of knowledge in three major directions: the level, path, and methods of intellectual, emotional, and intellectual knowledge; Narrative - i.e. knowledge given through Quranic chapters, hadiths, tafsir and fiqh sciences; avliyullah - knowledge given to "ahli rijol" or "ahli kashf" - direct sight, feeling, pleasure, excitement, muroqaba, knowledge given through the leadership, upbringing, management of piri-murshid - i.e. irrational body of knowledge [1].

Ali Safi, only certain characteristics of humanity seem to know and see the relationship with God Almighty, as a result, they stand in "hukamoi ma'zillat-ul-qavm tajalliyi ma'naviy" and are proud, they deviate from themselves, they stray from the right path and "turn their faces away from the teachings of the Prophets, become proud of their spiritual wisdom, and perish in the abyss of error" he says.

Ali Safi's "Latoyif ut-tavoiyf", "Rashahotu aynul-hayot" 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 metaphorical, abstract-mystical knowledge, a person can know himself, this world and its laws, and the attributes, power, and command of Allah 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, intelligence,

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-tavoyif" 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]. 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. possible In doing so, he clearly demonstrated that logical proof methods can be successfully used even in the most sensitive and politically dangerous problems [2].

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 (sharia, jurisprudence methods of proof). He defined intellectual, metaphorical, visual (i.e. irrational) and associative thinking as a science that encompasses methods, tools, and ways, and also noted that he called and interpreted them in traditional methods and names for his time. we can reach For example, Ali Safi, logic, kalom, tafsir, ta'vil, Arabic language and other external, formal sciences (ilmi qol, zohiriy, ulumi rasmiy, "maorifi yaqiyin" etc.), including non-Arabic sciences, ancient Greek natural science, emphasizes that a person cannot achieve anything without mastering philosophical sciences [1]. He also saw that pointless debate, that is, the endless, often pointless, scholastic debate in science, philosophy, and logic at that time, was actually an oppression of the human mind, the power of knowledge, and 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 saying in a unique oriental way as follows: "Whoever asked Hazrat Shaykh: "What is the form of Zikr?" I said: "Lo iloha illalloh." 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 laduniy", "ilmi hol", "ulumi naqliy", "ilmi kashf", "ulumi botiniy", "avliyolar ilmi", "jazbai uluhiyat", "hikmati ilohiy", "ilmi nazar", "haqq-ul-yaqin", "ilmi botin" "qo'ldan-qo'lga beriladigan ilm", "Alloh taoloning o'z ilmi", "ilmi muroqaba", "ilmi robita" comprehensively mentions dozens of views, fields, ways, opportunities, tools, such as ilmi z, "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 in "Rashahot..."da "ilmi yaqin", "ilmi qol", i.e. external, this world sciences, formal sciences and inner sciences - ilmi batin, ilmi hal, ilmi laduni, kashf, charm He tried to show and justify the difference of sciences, their peculiarities, advantages, advantages, defects, and shortcomings [3]. Of course, this also requires special research.

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 val-jamoa" beliefs and concept. At the same time, Ali Safi explains the uniqueness of the problem of Vujud (existence) in Sufism, that is, the relationship between God - Allah Almighty and this world and human existence - "Vahdat ul-vujud", "Vahdat ul-mavjud" and "Vahdat ush-shuhud" 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 the "shuhud" theory and concepts, but as an essential unity, divine grace, continuous connection, that is, a logical-essential commonality.

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