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ORCID ID 0000-0002-3559-9805***KUSHAYRI ON THE TASAWWUFI STATES OF AN FOLLOWER IN THE SUFI SILSILA**

**ABSTRACT:**Abulkasim Abdulkarim Kushayri is a famous scholar of the Eastern Renaissance, a bright representative of Islamic thought, and one of the spiritual teachers of many representatives of Sufism. Allama's full name is Abdulkarim bin Havozi Abdulmalik bin Talha bin Muhammad al-Naisaburi Abulqasim al-Kushayri al-Naisaburi. Abul Qasim Kushayri was originally from Khurasan, and was born in Rabi'ul-Awwal 376 Hijri (July 986 AD) in the city of Ustuvo, near Nishapur, in the north-east of Iran, in a wealthy family. His ancestors were Arabs. The city of Ustuvo was considered the richest cultural center in the eastern part of the caliphate until the Mongol invasion in the 13th century.

Qusayri's lineage goes back to the Bani Qusayr tribe, which was originally Arab and settled in Khorasan. Allama's mother was from the Arab tribe Bani Sulaym, a virtuous woman and a scholar. Qusayri's uncle, Abu Aqil al-Sullami, owned several villages in the Ustuvo region and was also a well-known scholar of hadith. His uncle was one of the first to mentor him in the field of theology when he was young.

Little is known about the thinker's youth. It is known that when he was young, he learned the Arabic language, eloquence, and etiquette from Abul Qasim Al-Imani. At the same time, he mastered martial arts, horse riding and archery. Since Kushayri's father died when he was young, he was forced to make independent decisions, relying only on his intuition and knowledge.

**Key words :** condition, ruya, tamkin, vision, purity.

**1. INTRODUCTION**

When studying the personality of Abulqasim Abdulkarim Kushayri, a famous scholar of the Eastern Renaissance, a bright representative of Islamic thought, and a spiritual teacher of many representatives of Sufism, first of all, the period in which he lived, the socio-political environment and cultural life at that time we need to have an understanding of.

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At the age of fifteen, Kushayri came to Nishapur, the capital of Khorasan, to learn accounting and business management in order to reduce taxes from his village. As he was a teenager from a remote village, he

was far from the religious and philosophical thoughts and currents of that time. Therefore, influenced and strongly impressed by supporters of different schools and currents with different philosophical, ideological and religious views in Nishapur, modern Kushayri became interested in religious and philosophical sciences and began to study them. In 1001, he joined the famous Sufism school founded by Abu Ali Daqqaq (1015 AD) and began studying Sufism. Seeing the young man's talent, Daqqoq focuses on teaching him. Kushayri became his teacher's favorite student and later his successor. Abu Ali Daqqaq even marries his student to his daughter Fatima (1001-1088 AD) and Qusayri becomes his son-in-law.

## 2. MAIN PART

Sufism is a necessary component of Islamic culture and determines its diversity both in the field of philosophy and in fiction, poetry, music, etc.

In the absence of the institution of "church" in Islam, the definition of Sufism as a "heretical" movement hostile to traditional Islam is often used by fundamentalists to monopolize the religious tradition of Islam. In this regard, the scientific study of the foundations of Sufism represents a contribution to the development and understanding of the spiritual thought of the Muslim East, as well as to the development of tolerance and the dissemination of the principles of tolerance between different directions of Islamic thought, both within Islam and within the framework of Islamic-Christian dialogue.

Sufism is one of the main components of the layer of Arab-Muslim philosophy, along with Peripatetism and Kalam. In this regard, the study of the philosophy of Sufism is the most important task of modern Islamic studies, since the idea of Sufism is as diverse as the idea of Islam.

The relevance of the study of the intellectual heritage of al-Kushayri (986-1072) is explained, first of all, by the low degree of development of the topic under study despite the significance of Kushayri's contribution to the history of the development of Sufism; not a single monograph dedicated to this thinker has been published in European languages, and many researchers of Sufism and compilers of textbook collections and dictionaries limit themselves to his mention in passing and mainly in connection with the "Message" he wrote. There are very few translations of Kushayri's works into Russian, and all of them are extremely fragmentary.

Most researchers unanimously recognize Kushayri's status as one of the main theorists in the history of Sufism, but often the assessment of his work comes down to assigning him the role of a brilliant collector and interpreter of Sufi parables.

After the death of Kushayri's teacher Daqqoq, he began to lead the meeting of Sufis in his school - majlis ut-tazqir. In addition to teaching at the madrasa, he devotes two days a week to writing books. From now on, Sullami will be his murshid and spiritual teacher. Abu Abdurrahman Muhammad bin al-Husayn al-Sullami (942-1021) is a major representative of the Khurasan school of Sufism, the author of many classic Sufi works, in particular, the hagiographic work "Tabaqat us-Sufiya" (Levels of the Sufis). However, the new murshid of the thinker left this world a year after the death of Abu Ali Daqqaq. That is why Kushayri considers his first teacher as his spiritual teacher and murshidi until the end of his life. Thus, after Sullami's death, Qusayri became one of the most prominent religious figures of Khorasan.

While managing his teacher's school, Kushayri finished writing a large commentary on the Holy Qur'an called "Latoif ul-ishorat fil-Qur'an" (Subtle hints in the Qur'an) in 1019. This interpretation is the reason for his reputation as a scholar among the scholars and the popularity of his school. Allama's contemporary, the poet Abul-Hasan al-Bakharzi (1075 CE), after attending his lectures, wrote about him in "Dumyat ul-qasr" (Puppet of the Palace): if he had struck the rocks with his whip, they would have melted; if Iblis had heard his sermons, he would have believed and accepted the true religion".[4]



One of Kushayri's famous works on the philosophy of Sufism, "Tartib us-suluk fi tariq Allah" is written in the form of advice and guidance to Sufis, and it reflects irrational philosophical thoughts about the states of reality and tamkin. The dream of the righteous thinkers states that their pure consciousness (safa ul-va'i) goes back to the purity of the unconscious (lo-va'i) state, and both of them will continue until the end. Sufi's mind is filled with the remembrance of Allah and His fear (kashiyyat), and it is connected with observation and discovery. At the same time, it is attached to it with a strong desire (tatallu') and desire (tashavwuq), penetrates into the subconscious (lo-shuur) and takes over it. It is known that the human subconscious (lo-shuur) is active only during sleep.

In general, spiritual life matures along with subconscious and emotional experiences in asfiyas. For this reason, it is not surprising that a dream comes true, even if it is complete or partial, and the dream is considered one of the blessings, says the scholar.

According to legends, Kushayri's main rival was Abu Sa'id Maikhani (1049 CE), a Sufi from Khurasan who was a supporter of saqr, that is, drunkenness in Sufism. According to the book "Asrar al-tawhid fi maqamot shaykh Abu Sa'id" (Secrets of divine unity in the status of Shaykh Abu Sa'id) written by Muhammad Maikhani, the grandson of the famous Sufi Abu Sa'id Khair, between 1178 and 1200, Abu Sa'id went to Nishapur and visited him when he was teaching at the Qusayri school. According to this source, Kushayri forbade his students to attend Abu Sa'id's lectures due to ideological conflicts. The reason for this is that Kushayri is a supporter of moderate Sufism, who believed that Sufism should be within the framework of Sunni teachings and Sharia. His firm position on this issue caused a conflict between the two leaders of Sufism. After some time, relations between the Sufis improve and students appear who attend the classes of both Sufi schools.

Kushayri believes that the dream of the Sufis is true and justifies it by the fact that it is mentioned in the Qur'an. The vision was reported by the Prophet (peace be upon him), his companions, subordinates, and leaders of the sect. The thinker relies on his teacher Daqqoq and his own experience in defining the vision. Subkiyin cites an incident related to Kushayri: One day Kushayri's son became seriously ill. He sees Haq in a dream and complains to him. Then the Lord tells him to collect the healing verses and read them to his son, and after reading them in a bowl, rest and drink to his son. Qusayhri does what he saw in his dream and his son recovers from his illness.

### 3. RESULTS AND DISCUSSION

In the chapter "Dream in a dream" (Ru'ya an-navm), Qusayriy tells the dreamer that the vision of God in a dream is a good dream and hope. According to Zahabi, Ibn Ammad narrates this narration from Hanbali Kushayri: "Abul Qasim Kushayri says: I saw my Lord in a dream, and he addressed me, and I also addressed him. At that time, my Lord told me that I would meet a righteous person, and he was the future Ahmad Saalibi".

Kushayri's interest in the issue of vision can be seen from his interpretation of verses in the Qur'an that mention vision. Kushayri, while interpreting Surah Yusuf, says that the dream he saw caused him to regret, and despite his father's warning that he should not tell his brothers about the dream, he told them about it. There is a verse about this in the Qur'an: "Do not tell your brothers about your dream" (Yusuf 12:5). At the same time, the dream of the king of Egypt was the reason for Yusuf's salvation: "The king: I saw seven cows in my dream" (Yusuf, 12:43).

### 4. Conclusion.

To sum up, Kushayri's focus on the issue of reality is related to his personal experience, and is derived from his spiritual experience and research. At the same time, the thinker recognized that Sufis rely on reality.

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