

**THE RELATIONSHIP OF GRAMMAR AND SUFISM IN THE TEACHING OF
ABULQASIM KUSHAYRI**

Davronbek Kodirov

Bukhara State University,

Faculty of History and Law,

ORCID ID 0000-0002-3559-9805

Abstract. The work "Nahw ul-qulub" by Abu'l-Qasim Abdulkarim Qushayri (986–1072), a representative of the early Islamic Renaissance and a representative of Sufi philosophy, is one of the works that systematized Sufi ethics. This article provides a comparative analysis of Qushayri's Arabic grammar - the science of grammar and rhetoric - and Islamic ethics.

Keywords: Raf (رفع), Nasb (نصب), Jarr (جرّ), Jazm (جزم), Sukun (سكون)

INTRODUCTION

The period of high development of the Eastern world in science, philosophy, and culture coincides with the period that is considered the Eastern Renaissance, that is, the 10th century. During this period, along with the exact, natural sciences, and medicine, the development of the humanities and socio-political sciences also took place.

At the same time, a number of great scholars of their time emerged in Islamic knowledge, theology and jurisprudence, Islamic philosophy, and Sufi ethics. One such person was Abu al-Qasim Abdulkarim Qushayri (986–1072), a thinker who contributed to the Islamic sciences and ethics with a number of works.

Qushayri's most famous work is the "Risalah Qushayriyyah" or "Risalah fit-Tasawwuf". His work on Sufi ethics is the work "Nahw ul-Qulub", that is, "Grammar of the Hearts", which was written specifically for those who have achieved certain positions in Sufism. "Nahw ul-Qulub" is one of the spiritual and mystical treatises that occupy an important place in the science of Sufism. The name of the work means "Nahw al-Qalb" or "Sarfi-Nahw al-Qalb". In this work, the author uses the rules of Arabic grammar (nahw) in a symbolic and allegorical sense, and through them explains the direction of the heart towards divine truth. Thus, Qushayri connects the science of linguistics with spiritual perfection and interprets the education of the heart in harmony with intellectual science.

In "Nahv ul-Qulub", such mystical concepts as purification of the heart, education of the soul, repentance, sincerity, trust, discipline, and love are explained through grammatical examples. The main idea of the work is that every human heart must learn to "read" the divine word correctly, that is, to organize the speech of the heart in accordance with the will of Allah. This work of Qushayri is considered a vivid example of the philosophical expression of scientific symbolism and spiritual ills in Sufism.

The thinker calls the masters of words “people of expression” and the Sufis “people of allusion.” While the term "people of signs" refers to the outward appearance and words, in the teachings of Sufism, the term "people of signs" or "people of signs" refers to the people of divine enlightenment, that is, those who are in contact and communion with Allah Almighty through their hearts and actions. They perceive the truth through spiritual states and inner experiences, rather than through words and theoretical concepts. Therefore, the concept of "people of signs" in the sources of Sufism mystically expresses a high level of spiritual perfection.

In his doctrinal works, Abu al-Qasim Qushayri systematically describes the states of the “people of signs” and expresses their spiritual methods of connecting with Allah as follows: that is, the states of the “people of signs” revolve around five things:

- the raising of the righteous soul with desire and desire for Allah,
- the standing of the Sufi body in obedience to Allah,
- the bowing of the Sufi soul in humility before Allah,
- the detachment of the Sufi heart from anything other than Allah,
- the tranquility (calmness, peace) of the people of signs before Allah.

Through this definition, Qushayri illuminates the main idea of Sufism, which is to approach the Truth through the heart, soul, and body with complete obedience and humility - the idea of power. The five states of the people of Ishara constitute the logical stages of training a person's ego, purifying the heart, and achieving spiritual peace. It is worth noting that this work by Qushayri is a high example of the philosophy of Sufi linguistics. It compares the five main states in Arabic grammar - the science of grammar - with the five spiritual positions in Sufi spirituality. The grammatical terms and terms related to Sufi ethics can be seen in the following comparative table.

Noun (Arabic Term)	Grammatical Meaning	Sufi (Mystical) Meaning
رفع (رفع)	Elevation of a word (showing its nominative case or high position in syntax)	The soul's elevation towards God; striving for divine knowledge and spiritual enlightenment
نصب (نصب)	Placement of the verb or object (accusative case)	The body's firmness in obedience to God; steadfastness in righteous deeds and respect toward creation
جر (جر)	Lowering by means of a preposition (genitive case)	Humility; viewing one's ego as lowly and insignificant before the Divine
جزم (جزم)	The state of sukun (absence of vowel) on a verb (indicative of certainty or	Abstinence from worldly pleasures and detachment from vain desires and

	completion)	material attachments
Сукун (سكون)	Stillness or lack of movement (grammatical pause)	Tranquility and serenity in the presence of God; inner peace free from anger, restlessness, and worldly distractions

Through this analogy, Qushayri sees Arabic grammar (grammar) as the spiritual order of the heart. Just as the sign of action in Arabic grammar forms a word, so the actions in the soul determine the spiritual order of a person. This method is called “knowledge through vocabulary and grammar” in Sufism, the sign of language (الإشارة اللغوية).

The thinker also explains tamyiz in Arabic grammar, that is, the explanation of something ambiguous (unclear), in a mystical way. Tamyiz is used to reveal an abstract, spiritually incomprehensible state in a person. Similarly, the tamyiz of the heart in Sufism is the ability of a person to distinguish between the purity of the heart and the impurity. Then, a person understands his true state before the Supreme Truth.

Qushayri interprets tamyiz in Arabic grammar - distinction - not only as a grammatical rule, but also as a philosophy of the heart. In the grammatical sense, tamiz is the definition and delimitation of an ambiguous word, while in the spiritual sense, tamiz of the heart is the state of recognizing the difference between the soul and the truth, purity and impurity, intention and action.

According to Qushayri, tamiz is the power of the heart to bring enlightenment, which means the ability to distinguish between the darkness of the soul and the light of the spirit. Therefore, tamiz reveals the meaning in grammar, and the state in Sufism. Just as the tongue correctly distinguishes the correct and logical meaning of a word, the heart that correctly distinguishes the state also becomes enlightened. The thinker also pays attention to the meaning of Arabic letters. For example, he reveals the mystical interpretation of the letter nun in the Arabic alphabet. Qushayri likens nun to the human stomach. “The letter nun in the alphabet, according to the thinker, is the nun of the word “bitna” - to eat to the full, to become bloated. This letter means filling the human stomach with too much food and eating a lot.

Qushayri interprets the letter “n” in a symbolic sense as a defect of the soul related to the stomach (appetite). “n” - as the main letter of the word bitna (بِطْنَة), symbolizes the slipping of the soul, a state of material excess. This state leads to hardness of the heart and spiritual dishonor. In Sufism, “fullness of the stomach” is the most visible sign of the defects of the soul, and the sages consider it the cause of spiritual weakness. The sages (people of Sufism) condemn this state, because eating to the full hardens the heart and turns it away from the remembrance of the Truth. The behavior of an individual who thinks about his stomach and is given to hedonism is also bad, and there is no compassion or empathy in it.

Qushayri: “If the letters nun and mim are combined, this indicates a state of sakr, that is, divine intoxication. Because mim means destruction (self-annihilation), and nun means fullness of the stomach, the nafs. When these two are combined, it means that the tax collector disappears from his “self” and remains intoxicated only in the existence of the Truth. Qushayri interprets the two Arabic letters as symbols of spiritual states:

ن (nun) - a symbol of the vice of the soul, satiety, materiality;

م (mim) - destruction (passing away from one's own self), that is, the state of "annihilation" of the tax collector.

When these two letters are combined, the Sufis experience the state of sakr, that is, the state of "forgetting oneself and disappearing in the Truth" in divine intoxication.

In conclusion, Qushayri's symbolic interpretation of the letters "nun" and "mim" demonstrates an extremely subtle spiritual analysis in his Sufi way of thinking. He connects the external form and phonetic characteristics of the letters with their inner meanings, expressing the contradiction between the human soul and spirit through a scientific and mystical symbol. "Nun" - materiality and soul As a sign of the evil of the soul, it indicates a person's inclination to the evil of the stomach and lust, while "mim" means destruction, that is, a state of spiritual purification through renunciation of one's own nature.

In Qushayri's view, the combination of the two letters creates a state of "sakr" (spiritual intoxication), which refers to the state of being purified from the soul and experiencing only the truth of the Truth. Through this symbol, Qushayri shows how a person should find a balance between the material and spiritual worlds: overcoming the evils of the soul and reaching the states of spiritual annihilation and permanence, that is, the essence of the path of true enlightenment. Thus, in the thinker's view, grammar and Sufism, in a comparative interpretation, become a symbolic expression of Sufi thought between the soul and the spirit, materiality and divinity, external and internal.

References:

1. Kuşeyri, Uyûnü'l-ecvibe fî funûni'l-es'ile, Amasya Beyazit İl Hâlk Ktp., nr. 1434/1.
2. Alexander Knysh, Journal of the Royal Asiatic Society, II, 386-388.
3. Kadirov, Davronbek. "AL-MAVAHIB US-SARMADIA" AND THE SOURCES GIVEN IN IT CONCERNING THE NAKSHBANDI TARIKAH." The Light of Islam 2020.1 (2020): 18-26.
4. أبو القاسم القشيري. الرسالة القشيرية في علم التصوف. بيروت، دار الكتب، 2001. 121 ص
5. القشيري. ترتيب السلوك في طريقة الله تعالى. القاهرة، تراث الاسلامي. 40 ص
6. أبو نصر السراج. اللمع في التصوف. القاهرة، دار الكتب الحديث، 1960. 363 ص
7. القشيري. لطائف الاشارات. القاهرة، الهيئة المصرية العامة، 2000. 667 ص