

HASAN AL-BASRI AS THE FOUNDER OF THE ZAHID MOVEMENT

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Annotation

This article is devoted to the issue of asceticism, which is one of the important stages in the history of Sufism. It is known that Hasan Basriy is one of the founders of the ascetic stage. He is the founder of a scientific school called the Basra school in the history of Sufism. He creates the religious foundations of the ascetic movement.

Key words: life and work of Hassan al-Basri, cognitive theory, ascetic movement, Sufism, motivation, introspection, goal in Sufism, hidden motives, asceticism.

Hasan Basriy (died 728) is mentioned as one of the founders of the ascetic phase of Sufism. Hassan Basriy is one of the great mystics who lived and worked during the period of the Sahaba and the beginning of the period of the followers. Separately, two qualities characteristic of Hassan Basriya are emphasized: sincerity and determination in any work. These qualities in him led to an increase in the number of his students. Another quality he had was eloquence. He was one of the greatest vaiz (orators). The sermons of Hassan Basri were famous in his time. The sermons of Hassan Basri were famous in his time. Ahmad Ziyauddin al-Kumushhanawi writes about this in his book "Jama ul-Mutun": "Those who expelled the storyteller from the community of Hazrat Ali Basra then listened to the sermon of Hasan Basri and were satisfied. He spoke about the afterlife, contemplation of death, satanic temptation and other similar necessary things" [1:165-166]. His fiery speeches and appeals have not lost their value today as excellent examples of the first Arab religious rhetoric.

It is known that Hasan Basriy was a student of Hazrat Ali and had deep knowledge of Sharia science (fiqh). In the history of Sufism, he is the founder of a school called the School of Basra. Hassan Basri's idea was to "turn away from the life of the transitory world, turn only to God, rely on Him and fear Him at every moment" [5: 50]. According to Hassan Basri, the prophets did the same. This is why he lived in constant fear and emphasized the importance of feeling fear in doing righteous deeds. "Imam Shaarani said on this occasion: "He would be so afraid of hellfire that one would think that hell was created only for him" [5:50]. Hassan Basri taught his students about the need for calculation and soul searching. Another psychological element that Hassan Basri paid attention to was thinking. In his opinion, "thinking is a mirror that shows a person good and evil and always protects a person from evil" [5:51-51].

Hassan Basri emphasized that people are always on the path to death, and the dead are waiting for others to come to them. By this he probably emphasized that our lives can end at any moment and that there are many benefits in remembering death. He always lives in denial of excessive wealth. Even once, when the authorities distributed land for free to the residents of Basra, he refused the land that belonged to him and explained this situation this way, that is, he said that this piece of land would not be useful to him. on the day of resurrection. According to Hassan Basri, a person who is absorbed in worldly concerns and a person who is weak in matters of faith is a hypocrite.



Hassan Basri emphasized to his students that every action and thought should be approached with extreme caution. This means that only in this way can an ascetic find out the true reasons and motives of his words and actions. This is a psychological requirement, i.e. keeping one's motives, one's motivation, is at the core of Sufi ideas of self-discipline and introspection. Later, inspired by these ideas, one of the founders of Sufi psychology, Haris al-Mahasibi, created a number of his works.

In Hassan Basri, love for his contemporaries and kindness towards them are later assessed by some Sufis as one of the paths chosen by the ascetic to achieve his goal. Later, these ideas served as the basis for futuwat, which is considered a direction in Sufism.

Hasan Basri never wrote or spoke about his affiliation with this or that movement in Islam, he never founded any movement. However, his glory is that his personality rose to the level of an icon as the first theoretician of Islamic traditions, the man who founded the first ascetic way of life in Islam, and the people of Sufism, inspired by this icon, founded their own schools.

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