



THEORETICAL METHODOLOGICAL ISSUES OF STUDYING ALOUDDIN ATTOR'S SCIENTIFIC HERITAGE

Эркин Раҳматов

Самарқанд давлат университети таянч докторанти

ABSTRACT

It is known from history that Muslims of the world are very interested in the shrines of the Pirs of the Naqshbandi order, like many shrines in our country. However, there are great scholars, pirs, and murshids belonging to this series, whose life, spiritual heritage, and contribution to the life of the society have not been sufficiently scientifically substantiated yet.

KEYWORDS

Introduction

The heritage of Alauddin Attar, the object of our study, his qualities and qualities, muridism, murshid activities, were studied by thinkers and mystics who lived and created in his time and in subsequent centuries and were expressed in his tazkiras. Preliminary, opinions, information about Alauddin Attar "Nafohat al-uns" by Abdurrahman Jami, "Risolai Qudsiya" by Khwaja Muhammad Porso, "Maqamoti Alouddin Attar", "Anis at Talibin" by Salahiddin ibn Mubarak , "Maqamoati Hazrat Khwaja Naqshband" by Muhammad Baqir. Tuhfatu az-zairin", Alisher Navoi's "Nasayim ul-Muhabbat", Fakhruddin Ali Safi's "Rashahot ul-Aynil Hayat", "Risalai Unsiya", etc. In the researches of Sufism and sects conducted in the field of modern science, many scientists have tried to reveal the personality of Alauddin Attar, his mentor-discipleship with Bahauddin Naqshband, and the aspects of family connection in a certain way. The great representative of the Naqshbandi order, theoretician scientist Khoja Muhammad Porso, in his work "Risolai Qudsiya", the opinions of Alauddin Attar about the study of the philosophical foundations, theoretical issues, and principles of the Naqshbandi order and his encouragement to spread it widely are important. Alauddin Attar Bahauddin, during his murshid career after Naqshband, educated many students with the principles and training methods of the Naqshbandi sect. He also had a special influence on theoretical scientists like Khoja Muhammad Porso. In its place, it played an important role in the formation and development of the teaching of patterning. Khoja Muhammad Porso writes in "Risolai Qudsiya": "He did not start to present these weak meanings on his own. However, he is the supporter of the Noble Rule of Allah, the purest of the renaissance masters, the leader of the leaders of the sect, the explainer of the symbols of the people of truth, and the comforter of his followers. I was by al-ul-haqqi wad deen Muhammad ibn Muhammad al-Bukhari,

Byte:

Tell me if this is the source of the speech

If it is changed, you are the one who changed the word

To see the unseen is to see the unseen, anyway

Such things are rare in this world

Your comments will be appreciated by the people of the world

What if your love remains hidden?

I praised you, let them find the way,

Don't lose your way and don't worry

Do not think that this weak bond does not exist in speaking and writing these words. May the blessing of the righteous prayers of the scholars in this gathering and taalif be the reason for the increase in the levels of the people with the help of the Almighty . ¹In this work, the theoretical issues of the Naqshbandiyya doctrine are described in a scientifically thorough manner and in accordance with the views of the people of the Sunnah and the community. In our opinion, with this work, Khoja Muhammad Porso not only covered the theoretical examples of the Naqshbandiyya order, but also literally started "naqshband studies" on the basis of Alauddin Attar's suggestion. In "Risolai Qudsiya" it is also stated that his name is "Khoja Alulhaqqi wad din Muhammad ibn Muhammad al-Bukhari" and that he was known by the name "Attar" (which means seller of various medicinal herbs, medicines). In the preface of Khwaja Muhammad Porso's treatise "Maqamoti Aluddin Attar " it is written as "Hazrat Saqfi Siddiqiyn Khwaja Aloul Haq wa ad-Deen Attar". ²Arif means that he was a human being.

In the part of Abdurrahman Jami's work "Nafohat al-uns min hazarat al-quds" dedicated to Yakub Charkhi, information is given about Yakub Charkhi's meeting with Alauddin Attar and being one of his companions: "Dar asli Charkh budaan yake az dehhoi Ghaznin ast. And his companion Khoja Attorand" ³. So, Yakub Charkhi is one of the interlocutors and students of Khoja Alauddin Attar from the village of Charkh near Ghazna. After Bahauddin Naqshband, Alauddin Attar received education. His work "Risolai unsiya" ⁴was translated into Uzbek and published by researcher S. Rahmonov. The work "Tafsiri Charkhi" ⁵was studied by the researcher D. Abdullaev and analyzed in the direction of textual studies, source studies, and Islamic studies. Yakub Charkhi (died 1447) lived in Movarounnahr in the first half of the 15th century and mentored many Naqshbandi representatives. In particular, Khoja Ahror is Vali's teacher. He gained influence among Sufism figures in Bukhara and worked in Chaganiyan. Charkhi soon became famous for his writings and his students. Ya'qub Charkhi from himself, 1. "Tafsiri Charkhi" ("Charkhi's interpretation of the Qur'an"), 2. "ar-Risalat ul-Abdalia" ("Treatise about Abdollar"), 3. "Risala dar syrati Mustawafia wa tariqai mustaqimiyah" ("Mustafa 's treatise on the virtues and right paths"), "Risolai unsiya" ("Treatise on Friendship"), "Riosla dar Aqaid" ("Treatise on the Science of Aqeed"), "Risola dar ilmi faroiz" ("Treatise on Faroese"), " Risola fi-l-hisoba wa-l-faroiz" ("Treatise on Accounts and Distribution of Inheritance") Ya'qub Charkhi is known by many scholars as a scholar of exegesis. His exegesis is ("Ish'ari"), and the inscription "exegesis scholar" is written on his mausoleum. . The list of such sheikhs, mystics and theoreticians

¹ Khoja Mohammad Porso. Holy treatise. (Sacred words of Bahauddin Naqshband). Translator and author of comments. A. Boltaev.-Toshkent: Movarunnahr, 2020.-B.24-25.

² Khoja Mohammad Porso. "Authority of Khoja Alauddin Attar". The Oriental Manuscripts Fund of Abu Rayhan Beruni. No. AR-111399.-B.1.a.

³ Jamii A. Nafahat al-uns Rhyme treatise, Aruz treatise, Music treatise, Commentary on narrations, letters. Dushanbe: Adib publishing house, 1990. - B. 68.

can be further expanded, showing that Alauddin Attar's capacity as a murshid was the reason for the research, knowledge, and enlightenment of scientists such as Yakub Charkhi.

Alisher Navoi, who has high devotion and respect for the Naqshbandi sect, also expressed his respect for the Naqshbandi sheikhs by quoting valuable information about Khwaja Alauddin Attar in his book "Nasayim ul-Muhabbat". In "Nasayim ul-Muhabbat" "Khwaja Alauddin Attar (q.s.) A's horse Muhammad bin Muhammad Bukhari is a proud companion of Hazrat Khwaja Bahauddin. And Hazrat Khwaja used to teach many talibs during his lifetime. And they say that Alauddin has lightened us a lot. "Kurb" of the race has reached the perfect stage and has found a perfect career... I did not join the meeting of Khoja Alauddin Attar, I did not know Tengri ⁶. So, Alauddin Attar was a sheikh of Naqshbandi, a murshid, he followed the principle of "man arafa nafsahu wa qad arafa Rabbahu" and was a scholar who knew his soul and knew God. For this reason, his murids also achieved great positions and attained spiritual maturity. Their ideas of naqshbandi, methods of education, and thoughts encouraging spiritual maturity played an important role in the life of the society. Along with promoting the humanitarian ideas of Islam, enriching people's way of life and thinking, the spiritual heritage of great people like Alauddin Attar satisfied people's spiritual needs and increased the prestige of Naqshbandi. Ya'qub Charkhi in his work "Risolai unsiya" (treatise of friendly conversation) explains that they sent Bahuddin Naqshband Charkhi to the education of Alouddin Attar: "After I was allowed to leave Bukhara, they sent me to Khoja Alouddin Attornin. They ordered me to follow him with a gesture. According to this assignment, I have been in his service for several years. He was very generous to all, especially this poor man. The first of the things that he commanded is to walk with constant ablution, and the second is to be with constant mental and spiritual dhikr. The third is to study the inner lesson before the morning prayer and after the evening prayer. Another thing is that they pointed to the nafl prayers during the saffron times ⁷. In fact, Ya'qub Charkhi was a great Naqshbandi sheikh, a scholar of the Tariqa, who attended the conversations of Alauddin Attar and was educated by him, and played an important role in the development of Naqshbandism in the later period. Professor G.N. Tafsir of Navro'zova ⁸Yakub Charkhi Yaqub Charkhi, Naynama or Risolai Noiya, Risolai Abdoliya, Risolai unsiya, Risolai commentary Asmoul husna, Risolai Havoriya or Risolai jamoliya, Kitab ul-Faroiz, Tarikhi khatmi ahzab, Risolai dar syrat Musawafiya and tariqati mustaqimiyah, Risola dar aqeed, Mukhtasar dar bayani silsilai Naqshbandiyya and other works have been preserved to this day.

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⁶ Navoi A. Nasoyim ul-mohabbat. Science, 2001.-B.265.

⁷ Yaqub Charkhi. Treatise on Unsia.

⁸ Yaqub Charkhi. The treatise of the ounce. Introduction. Bahauddin Naqshband is an important source of teaching.

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