



THE ROLE OF SUFISM FIGURES IN THE SCIENTIFIC AND SPIRITUAL ENVIRONMENT OF SAMARKAND DURING THE TIMURID PERIOD (IN THE CASE OF MAULANA MUHAMMAD KAZI)

Alimov Mansur Narboyevich

Independent Researcher of the Samarkand State Institute of Foreign Languages

alimovmansur317@gmail.com

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Abstract:

This article presents an analysis of the historical and mystical ideas of Maulana Muhammad Kazi, one of the famous sheikhs of the Nakshbandi order. Also, the universal ideas put forward in the article are described through the pamphlet "Education for the Ruler".

Keywords: islam, sufism, Hanafia, Nakshbandi, Maulana Muhammad Kazi, Timurid Renaissance, awareness,

INTRODUCTION

Issues related to the specific characteristics of the scientific and cultural achievements of the Timurid period of the end of the 14th century - the first half of the 15th century, which made a great contribution to the development of human civilization in world history, and their impact on the development of science and historical-philosophical development of the next period. has been researched in a certain way and is still attracting the attention of foreign scientists and researchers.

MATERIALS AND METHODS.

It is recognized that the works of Sufism scholars who lived in this period were widely spread among the peoples of the world during the following centuries and were fed with ideas that lead to spiritual maturity. Therefore, the study of the scientific and spiritual heritage left by them is becoming more and more important. The scientific heritage left by the thinkers who lived in Mavarounnahr, their incomparable contribution to world science and civilization are being studied in major research centers and universities of the world [1]. Because the scientific heritage of Sufism scholars of the Hanafia sect is important in the education of a person with healthy beliefs even in today's global society. At the current stage of the development of new Uzbekistan, it is important to accelerate the work of preserving, studying and passing on to the next generation many invaluable works of our great scholars and thinkers, unique written sources. In the following years, Imam Bukhari, Imam Termizi international research centers, hadith and kalam science (Samarkand), aqeedah science (Nasaf), Islamic law (Fergana) schools, Sufism science school (Bukhara) started working. This increases the attention to wide and deep research of

the life and work of Sufism scholars who lived in the land of Uzbekistan. In particular, during the years of independence, a lot of work was done to study the history of Samarkand, the center of which was the "Renaissance of the Timurids", which left an indelible mark on human civilization, and the scientific achievements of this period. It is known that Bahauddin sought to reform the extremes of Sufism and harmonize them with physical and social-moral needs. Instead of being a sharp alternative to the material world, he prioritized guidance and education. He did not face evil with hatred and revenge, but tried to turn it into goodness through compassion and love. He made living on the basis of honesty, purity, objectivity and hard work a life rule. This sect, which fought against vices such as heresy and superstition, ignorance and ignorance, invasion and nationalism, is still of great importance in educating the young generation as a mature person, and in making them morally and intellectually mature. Each prominent figure of Sufism raised a number of caliphs (deputies). In turn, when each caliph reached the level of maturity, he himself trained several caliphs. For example: Khwaja Yusuf Hamadani, the father of the Central Asian Sufi order, had four of them: Khwaja Abdullah Barqi, Khwaja Hasan Andoqi, Khwaja Ahmed Yassavi, Khwaja Abdulkhalik G'ijduvani. Prophet Muhammad (pbuh) as well as the four caliphs (daughters) of most of the great elders took lessons from him and educated the four main caliphs. These caliphs, after receiving the right to give guidance (i.e., irshodnama) from their elders, each of them went with their own sects and ways (suliks). In this way, the lines of Sufism were divided into a number of suliks and took root [7].



RESULTS.

Alisher Navoi "Nasoyim ul Muhabbat"... Their birthday is Tashkent, and their father is a dervish man, and on the mother's side, Sheikh Tahirki, a mutaayyin sheikh in the region, is a man, and they are satisfied with this work, and they have the opportunity to have children... [2]; . By Fakhruddin Ali Safi...Khalo and Malada had perfect manners both outwardly and inwardly. They used to observe outward and inward manners in conversation and conversation...[6].

Maulana Muhammad Kazi, a student and follower of Khwaja Ahror Vali, who was named as the Second Nakshband, and one of the famous sheikhs of the Nakshbandi order, was considered one of the great piri murshids who lived and worked at the end of the 15th century and the beginning of the 16th century, Makhdumi Azam Sheikh Ahmed Khojagi ibn Jalaluddin Kosani (1464-1542), known as Dakhbedi, was a teacher. Muhammad ibn Burkhaniddin, known as Muhammad Kazi, was born in Samarkand in 851 (1447). "Rashahotu ainil-hayat" was created in the 16th century and contains information about his life and activities. "History of Rashidi" and "Majmu' at-Tawarikh" exist in such centuries. The authors of these works were contemporaries of Muhammad Kazi, including the author of the main part of "Majmu' at-Tawarikh" Saifuddin Akhsikati, who was his student. Another treatise containing guidance and advice has reached us through the work "History of Rashidi", which is one of the rare written sources of the 16th century. Mirza Muhammad Haydar gives the following information about Muhammad Kazi in his famous "History of Rashidi" written in Persian in Kashmir in 1541-1546:...He was perfect and perfect in his external and internal knowledge and his classification was respected. Ahl al-Tarikat program

This is the book "Silsilat ul-Arifin" in which three parts were arranged in a perfect order. The first part is about the manners of a sheikh and the conditions of being a murid, the second part is about the condition of Hazrat Eshan, that is, Khoja Ubaidullah Ahror Vali Kuddisa, and the third part is about the events of some of the people of Allah. This is just a book that describes the language is weak and inefficient. It is acceptable and desirable for all people of the leeches. It has fifty volumes. According to some subjects, I asked them, and they brought them to the book of records. But I didn't have a chance to become a slave. After the death of Eshan, may God have mercy on him. His sons sent me the book of Maulana Kutbiddin Ahmed ul, Caliph of the Absolute Makhdumzade, and I read it [9]. In his treatise, Muhammad Kazi, before describing the conditions that kings should follow in

the administration of the state, reflected on which sins are considered grave sins. For example, he called the grave and unforgivable sins of unjustly killing people, unjustly taking an orphan's property, bearing false witness, and inciting other people to sin. The main part of the treatise discusses the important conditions that the king must follow in order to maintain order and stability in the country, the relationship between the king and the citizens, and the unique and complex aspects of state policy. He gives examples from the lives of past rulers and exhortations that encourage kings to pursue a just policy. "If someone is entrusted with the task of managing the affairs of the servants and he has the opportunity to manage the state," writes Muhammad Kazi, "let him know that the kingdom has its own conditions, and if these conditions are not observed, the kingdom's religion will be destroyed." and there will be no order in worldly affairs. Also, before the king, the citizen of the country has certain rights, and if the king does not provide them, he will not be saved from the torment of the hereafter. Nakshbandi is a tariqa that consistently continued the path of enlightenment started by Junaid al-Baghdadi in the teachings of Sufism. The first rashha in the doctrine "Hush dar dam" combines the concepts of "hush" and "rest". means breath, moment, time, meaning of time. In Mustamli Bukhari's commentary, the condition "Not to be oblivious to the Truth for a single moment" is the root of rashha[11].

Maulana Muhammad Kazi, as a follower of the Naqshbandi sect, developed the above noble ideas and gave the following instructions to the rulers in his pamphlet "Instructions for the Ruler":

1. When making judgments, considering oneself as one of the citizens, consider another as one's ruler, and do not consider others as one who is not one's own.
2. The benefit of prayers is to relieve the needs of Muslims.
3. Eating, drinking and dressing according to the customs of the successors.
4. During the conversation, one should speak politely, not be unreasonably rude, and not show off and hypocrisy when making judgments.
5. One should not be lax, show off, and hypocritical in making judgments thinking about the people's approval.
6. The king should not be unaware of news that threatens the state and the country.
7. The king should feel the need to visit religious scholars and talk with them



8. Annoying should not intimidate the people with oppression and arrogance, he should give gifts, donations, and be kind.

9. He should not be indifferent to the tyranny of officials.

10. It is obligatory to be able to see the consequences with the eyes of insight and understanding[10].

Maulana Muhammad Kazi told the mind of the rulers that the criterion of justice is compliance with the laws of the Sharia, that is, the ruler who is a tax and just person, who thinks about the people and runs the country wisely, the country will be prosperous, the citizens will not see need, has always promoted the idea of living in prosperity. Maulana's scientific legacy is undoubtedly important in studying the views of medieval thinkers on the issues of statehood, politics, kingship and civil relations, and the ideas of a just ruler.

CONCLUSION

Muhamad Kazi's words that "the king should not be ignorant of the danger that threatens the state and the country" and other teachings have not lost their importance even today. One of them is Maulana Muhammad Kazi, the author of the book "Silsilat ul-Arifin" and the elder of Hazrat Mahdumi Azam from Dahbed. is in a dream. Small pebbles from the banks of the river were poured over Maulana's grave, and their grave marker is also like that. The details of this are stated in the book "Rashahat"[3]. Maulana Muhammad Kazi Nakshbandiyya-Ahroriya sect, focusing the main attention on the person himself, for this, being in the society and making a living with honest work in all respects, but keeping the memory of Allah Almighty in the heart, the main motto of the Nakshbandiyya doctrine. Expressing the essence of "Dil ba Yoru dast bakor", he dedicated his entire conscious life to the development of the principles that determine the moral maturity of a person.

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