



AN IMPORTANT SOURCE FOR THE STUDY OF SUFISM AND ITS TRADITIONS

Sh.T. Tangirberdiyev

Lecturer of Gulistan State University and Presidential School in Gulistan, Uzbekistan

ABOUT ARTICLE

Key words: Rashahot ain ul-hayat, Literary experts, historians, mystics, philosophers, Arabic, Turkish, Russian, Uzbek, Tajik.

Received: 20.07.2023

Accepted: 25.07.2023

Published: 30.07.2023

Abstract: The period of the Timurids is one of the most important periods in our cultural history and spiritual formation. Our ancestors who grew up in this period left an incomparable legacy in various fields of scientific knowledge, as well as in the fields of religion and mysticism. One of the great thinkers of this era is Fakhruddin Ali Safi.

INTRODUCTION

The most famous and masterpiece work of Fakhruddin Ali Safi is "Rashahot-ul-ain-al-hayat". This work was completed in 909 BC - 1503 AC. Many manuscripts of this source have come down to us. In particular, about 20 manuscript copies of this authoritative source work are kept in the manuscript treasury of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan under the following item numbers -№1788; №3155-11; №1908; №100; №396; №2195; №1895; №1487; №1498-III; №860; №631; №502-VIII; №8274; №1753-I; №7306; №3859; №861; №88; №95; №2314-I; etc. There are several copies of translations into Arabic, Turkish, Russian, Uzbek, Tajik and other languages, reviews, as well as many lithographs. Literary experts, historians, mystics, philosophers, including researchers of the later period, have used these copies from the Middle Ages to this day, and they continue to be widely used.

THE MAIN FINDINGS AND RESULTS

Today, the translation of « Rashahot ain ul-hayat » into the old Uzbek language by the son of Domla Khudoibergan ibn Bekmuhammad (1840), a representative of the 19th century Khorezm translation school, has been translated into modern Uzbek since the beginning of the 90s of the 20th century. It was first translated into Cyrillic by Mahmud Hasaniy Mahzumzoda, abbreviated in the magazines "Fan va zahany" and "Muloqot", and in 2003 and 2004 it was published in full version and in large numbers in collaboration with M. Hasaniy and B.Umrzak, delivered to our people, and finding its place as its spiritual property.

It should be noted that "Rashahot ain ul-hayat" was widely distributed in manuscript copies throughout the later Middle Ages (1st half of the 16th-19th centuries) and was kept in state, foundation and private manuscript treasures in different countries. A large number of lithographic publications, cited in all authoritative bio-bibliographies, listed and described in its Middle and Near Eastern nations, including Turkestan, Afghanistan, India, Pakistan, Iran and Turkey, as well as in Western Europe As mentioned above, the fact that it is being used by oriental scholars shows that it was very popular.

The interest in this very important and unique source, its wide use for various purposes, mainly in the fields of Oriental studies, Islamic studies, mysticism and historiography, has undergone a gradual change. The main stages of this process are:

1. The period of traditional interpretation: a) the period of traditional use of "Rashahot ayn ul-hayat" in the East; b) Modern stage; c) Period of traditional use in Uzbekistan.

2. The period of non-traditional interpretation: a) the period of A.Z.V.Togon, Dj. Fletcher, H. Algarlar; b) P. Jurgen, De Vin De Wis, B. Bobojonov, A. The era of ascetics.

Current new studies (P. Jurgen, De Vin de Wis, B. Bobojonov, A. Zahidi, etc.) in the study of the development of the Yassaviya, Kubroviya and Khojagonia-Naqshbandiya sects in Central Asia are the primary sources of Ali Safi and his "Rashahot ain ul-hayat". Although it forces us to re-examine the existing views and imaginations in science regarding its role and importance as a source, in our opinion, according to a number of aspects, this source is important for the activities and heritage of Sufi orders, their piri-murshids in Central Asia. , worldview, in particular Khoja Ahror's socio-political activity, mystical worldview, heritage and practice of the order, retains its importance as the most primary and reliable scientific-philosophical, mystical, historical source.

1. Regardless of the intended idea, goal, ideological interest, "Rashahot ain ul-hayat" is a thorough and reliable primary source of information about Khoja Ahror, Khojagonia-Naqshbandiya, Sufism and its sects in Central Asia in general. After all, in it, the author gathered the information that he heard directly from Khoja Ahror himself, saw and witnessed, or heard from his loyal colleagues, followers, students, made it into a system and presented them in a certain consistency.

2. The most important and basic information in the field of history of Eastern philosophy is presented from reliable sources at the highest level of requirements. In particular, Muhammad Porso's "Fasl ul-hitab", "Tarihi Imam Yafi" Samghani's famous "Kitab ul-Ansab", Haja Bahauddin's "Maqamot", Jami's "Sharhi Rubaiyot", "Tuhfat ul-Ahror", "Nafahot ul -uns min hazarot ul-quds", "Shiqqat ul-mawarif", "Kalimati Qudsiya" by Khwaja Ahrar, "Futuhati Makkii" by Ibn Arabi, questions and answers by Hakim Tirmidhi, "Maqamot" by Sheikh Hasan Bulgari, "Maqsadi avwal" , Abul Qasim ibn Muhammad ibn Mas'ud al-Bukhari's "Bahá'í Treatise" and others that have not reached us, or have not yet been found, used more than 20 primary sources, cited information.

3. In the current edition, almost half of the 500-page "Rashahot ain ul-hayat" is about Haja Ahror's birth, death, life path, family, murid-followers, mystical quests, political activities - the "Himayat" that he created and actively practiced. system, practice of tariqat, methods of psycho-training are organized systematically, consistently and with great knowledge, researched on the basis of Ali Safi's own opinions, critical analysis and evaluation.

This is by separating one or another aspect of the personality, heritage, worldview, practical and political activity of Khoja Ahror, who plays an extremely important role in the development of philosophy, in particular, the religious-philosophical and mystical thinking of the peoples of Central Asia, taken as a whole, in regular and logical consistency, according to the epistemological and methodological bases, to the hermeneutic, epistemological, pragmatic, axiological-praxisological,

exegetical aspects, that is, the national-religious and universal human nature of Khoja Ahror and the period in which he lived, to evaluate according to its religious-mystical and moral values, to serve as a sufficient and enough basis for scientifically and historically unbiased disclosure of its role, influence and importance in the development of religious-mystical, scientific-philosophical, moral, political thoughts.

In this preface article of "Rashahot ain ul-hayat" we can get rich information about more than 100 great scholars, Sufi piri-murshids, their creativity, activities, scientific heritage, various mystical-philosophical schools and their main representatives, the problems. In particular, there is can be found the life, heritage, theories, schools of the first Sufism geniuses - Junayd Baghdadi, Abu Yazid Bistami, Mansur Hallaj, Hakim Termizi, Muhyiddin al-Arabi, Najmuddin Kubra, Jalaluddin Rumi, for example, "Ahli-l-Haqq", "Mawlawi meetings", "Avmullah", "Wahdat-ul-Wujud", "Wahdat-ul-Mawjud", "Wahdat-ul-Shuhud" and other philosophical and philosophical teachings and theories.

It is also worth noting that "Rashahot ain ul-hayat" is not only a typical tazkira itself, but it is included in the basic scientific research with a certain systematicity, logical-methodological basis, consistency and solid results. From this point, only "Maqamoti Khwaja Naqshband" (804/1401) by Abu-l-Muhsin Muhammad Baqir ibn Muhammad Ali can compete with "Rashahat...". More precisely, it can be concluded that the successor of Ali Safi Bakir continued the tradition of writing serious fundamental scientific reviews. After all, it is the birth of Khwaja Ahror, his ancestors and his formation as a religion, mysticism, piri-murshid, a very big religious political figure, an influential person, his main stages and the most important points-problems, that is, the ontogenesis and phylogeny of Khwaja Ahror - sociobiogenesis based on very reliable sources, the information he heard from the mouths of his closest companions, from the books he wrote, as well as the testimonies, observations and experiences he witnessed in the process of communicating and working together with Khoja Ahror fully and perfectly reduced - restored.

These weighty and serious scientific and source results, although they do not destroy the scientific and source value of "Rashahot ayn ul-hayat", but: 1) the existence of even more primary, valid sources; 2) The evaluation of the interpretation of "Rashahot ain ul-hayat" and the conclusion that Khoja Ahror and his first caliphs Muhammad Porso, Alauddin Attar, Ya'qub Charkhi and other Khojagoniya-Naqshbandiya theorists have ulterior motives related to a certain political-ideological competition, allows to understand and notice the content and direction.

In conclusion, the legacy of Fakhruddin Ali Safi serves as an important, primary source for studying the theory and practice of Sufism and its sects, particularly the representatives of the Naqshbandi sect and their main ideas. In particular, it is a very urgent problem to study the religious-mystical ideas of Alloma's work "Rashahot", the humanism and mystical interpretations of the perfect person put forward in it, and to effectively use them in bringing up a modern mature generation.

REFERENCES

1. Mavlyanov, U. N. (2020). Problems of Ontology in the Heritage of Ali Safi. *International Journal of Multicultural and Multireligious Understanding*, 7(7), 540-545.
2. Faxruddin Ali Safiy. *Rashahotu aynil-hayot (Obihayot tomchilari)*. –T.: Abu Ali ibn Sino, 2004.
3. Safiy, F. A. (2004). *Rashahotu aynil-hayot*. Prepared for publication by M. Hasan, B. Umrzaq. Tashkent, 457.
4. Мавлянов, У. Н. (2020). ПРОБЛЕМЫ ОНТОЛОГИИ И В НАСЛЕДИИ АЛИ САФИ. *Вестник Российского философского общества*, (1-2), 200-209.

5. Umurzoqov, B. (2022). Mavlono Faxruddin Aliy Safiy Koshifiy Hiraviyning yangi topilgan asarlari. Oltin bitiglar–Golden Scripts, 2(2).
6. Mavlyanov, U. N. (2021). FAHRUDDIN ALI SAFI'S TEACHING ABOUT BEING. Bulletin of Gulistan State University, 2021(2), 61-67