

THE LIFE AND SCIENTIFIC ACTIVITY OF THE GREAT THINKER, SCIENTIST SUFI ALLAHYOR

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ABSTRACT

It is known that the great thinker, scholar, the great representative of the Naqshbandi sect of Islam, the propagandist of the doctrine of Moturidi, Sufi Allahyor, was one of the great figures of his time. His books “Maslakul Muttaqin” (The Path of the Pious), “Mahzanul Mute'in” (The Treasure of the Obedient), “Muradul Arifin” (The Wish of the Arifs - wise people), and “Sabotul Ojizin” (The Perseverance of the Weak) are still widely read. These works of Sufi Allahyor are popular among the enlightened souls with their heresy, miraculousness, populism, beautiful interpretation of Islamic teachings. That is why there have been written commentaries on them in different languages, such as Arabic, Turkish and Persian. The distinctive feature of this topic is to inform the general public and foreign martyrs about the personality and scientific activity of the Sufi Allahyor, and to acquaint the reader with the life and scientific activity of another great figure in the field of science and enlightenment. It is hoped that the topic will be a worthy novelty for adorers of Islamic sciences, spiritual education, literature, suitors of rare manuscripts.

Keywords: Faith, Islamic Law, Spiritual Education, Reading, Manuscript, Thinker, Piety, Representative, Obedient, Arif (wise person), Weak, Great, Turalik - head (position).

INTRODUCTION

Everyone who comes into the world leaves a mark on himself. Everyone's life will be a brief history of the novelty. Some people's lifestyles, on the other hand, are long and involve a variety of events. The truth is that the pages of history will be marked by someone good and someone bad. That is why future generations will remember someone with good qualities, at the same time feel pain and resentment in their hearts when they think about bad people.

The lives, professional activities, mistakes and successes of the ancestors play an important role in the history. When a child grows up, he is interested in his own lineage, history of origin, nationality. In this sense, the great scientists are recognized and we feel proud when ancestors are remembered, and a sense of national pride awakens in the human heart. Because they have left a special mark on the world history.

Materials, methods and discussion

The personality of the great thinker Sufi Allahyor is one of the same ancestors. The great scholar and poet of sufizm, a master of Islamic sciences, in particular, faith, Islamic jurisprudence, and a spiritual representative of the Naqshbandi sect of Islam in spiritual education, Hazrat Sufi Allahyor (1043/1634-1136/1724) was born in the ancient village called "Minglar", in the family of Allahquli (Temiryor), in Kattakurgan district of Samarkand region of Uzbekistan. From 1640 to 1646 he studied at the mosque school in the village of “Shayhlar”, from 1646 to 1648 he went to study at the Bukhara madrasah. Then from 1648 to 1660 he studied for twelve years at the madrasah of Joybor sheikhs in Bukhara. At the age of 25, he was appointed Tura (head) of the tax and customs court in the Emirate of Bukhara. During his

work for 4 or 5 years in this position, he saw the injustice and impurity of the people, the oppression of the people and other abominations with his own eyes, he convinced and resigned from the post of Tura (head).

Sufi Allahyor spent the last days of his life in the village of Vakhshivor, Altynsay district, Surkhandarya region. He lived here and was engaged in science and creativity. His death and burial are also in this village [See: 1-259].

Family: There is some information in the written sources about the scholar's family. Mir Husseini reports that he had four sons [See 2-31]. The names of his two children are unknown. Two of them are:

Haja Salih ibn Sufi Allahyor – after the death of his father he went to Khalifa Jonmuhammad, a close disciple of his father, to receive the teachings of the sect. However, he fell ill and died in his youth.

Muhammad Sadiq ibn Sufi Allahyor – received the teachings of the sect from the Khalifa Jonmuhammad. The tomb is located in the Nurabad district of Samarkand region - in the village of the same name between the mountains Chonqaymish. He died in 1766-1767. He left generations [See 3-148-149].

Teachers: According to historical sources, he took lessons from several teachers of madrassas in Samarkand, Bukhara and Kashkadarya regions of Uzbekistan. From them:

He received his knowledge of Fiqh from **Hoja Mu'min** and **Muhammad Ghazni**. Sufi Allahyor said about his teachers: “Even though I was illiterate, my teacher was a river in the field of science. Their blessed names were Hoja Mu'min and Muhammad Ghazni.” [See: 4-53].

He was educated by **Haji Muhammad Habibullah al-Hisari al-Bukhari** (died in 1111/1699–1700) and **Khalifa Navruz Shahrizabzi** [See: 3-150].

Among his teachers is the famous Ofoqhoja from Kashgar [See: 5-19-20]. The people of Kashgar call him Khojam Padshah [See: 6-49].

Friends:

Hoja Lutfullah – was a contemporary and peer of Sufi Allahyor and a close friend. He was more popular with the nickname Eshan Shahid. Mir Ahmad Keshi reported that he was martyred in Nasaf in 1152 AH (1739-1740) [See 7-57-59]. The tomb is located on the eastern outskirts of Karshi. Now this place is called "Eshan Shahid Cemetery". Eshan Shahid and Sufi Allahyor were inseparable friends. They always walked together.

Boborahim Mashrab – (1653-1711) was a great Uzbek poet, a mature representative of tasavvuf literature. He was born in the family of Mulla Wali. He was taught by Mullo Bozor Akhund. In 1665 he went to Kashgar to visit Ofoq Khoja and deepen his knowledge. From 1673 to the end of his life he lived a life of a wanderer. He was hanged by Mahmud Qatagan, the governor of Balkh.

There are legends among people that Sufi Allahyor met him. Eshan Shahid, a regular interlocutor of Sufi Allahyor, was also the closest to Babarahim Mashrab.

Mawlavi Fayzi – He died in 1157 AH (1744-1745) in Shakhrisabz and was buried in the cemetery of Imkana village [See: 8-26-27].

Followers:

Khalifa Jonmuhammad Kulabi – He lived from 1085/1674-1175/1762. It was first mentioned about him in the article by German scholar woman Anke von Kugelgen in 1998 [See 9-115].

Jonmuhammad is considered to be the son of Sufi Allahyor's aunt and at the same time a disciple, and in the sect he becomes a disciple of his uncle. His profession was a miller. In

Vakhshivar, when a Sufi Allahyor dies, he leads his uncle's funeral prayer. He died at the age of ninety in the Karatag fortress of Hisori Shodmon. The tomb is there [see 3-186-187]. **Khalipha Goyibnazar Miyonkoli** – He lived in the XVIII century. Dates of birth are unknown. Muhammad Qasim Hasan al-Balkhi praised him as the "Khalipha of the time" [See: 10-19].

Scientific heritage: It is known that the life and work of Sufi Allahyor has always been of great interest abroad, especially in Central Asian countries, such Islamic lands as Afghanistan, Pakistan, India, Iran, Turkey, Turkic and Persian speaking peoples, the Uyghur people of China and the Volga region. One of the reasons for this is that writers and poets like Sufi Allahyor, who wrote equally in poetry and prose, in three languages (Uzbek, Arabic and Persian), are rarely found in the world literature [See: 11-115].

Although the scientific and literary heritage of the scholar is mentioned differently in different sources, but there are four works known to science and available to us. They are: **"Maslakul-muttaqin"** (*The Path of the Pious*) is the first major work of the scholar. This work was written in 1112 AH, on the 24th of Muharram (July 11, 1700). According to the subject matter the book is considered as a work of Islamic jurisprudence. The work was written in Persian and is more than 12,000 bayts long. It is a major work on Islamic jurisprudence in the madrassas of Muslim countries. It is widespread in areas where the Hanafi sect is predominant. More than a hundred of his manuscripts and lithographs are preserved in the manuscript collections of the world.

"Sabotul-ojizin" (*The Perseverance of the Weak*) is a commentary in Turkish on the issues of faith, which is the most important science that teaches the basics of Islam. This work is one of the most famous works of the scientist. Many foreign and domestic manuscript collections contain manuscripts and lithographs.

In the fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan alone there are one hundred and thirty-two copies, of which 79 are manuscripts and 53 are lithographs. This 1680-bayts long work consists of 81 lines of poetry, each with a distinct theme [see 12-36-37].

"Mahzanul-mute'in" (*Treasure of the Obedient*) is a prose written in Arabic, which covers the science of faith and Islamic jurisprudence. Copies of the work are kept in the fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under the numbers № 4982, 2166, 4590 [See: 13-122].

"Muradul Arifin" (*The Wish of the Arifs - wise people*) is the last and fourth book. The book consists of 15 chapters. It explains issues such as tasavvuf, the world and the knowledge of Allah, based on the treatises of about thirty famous scholars of the Islamic world. There are thirty-eight copies in the fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Written in Persian prose. It was written a commentary entitled "Sharhi Murad al-Arifin" [See: 3-156].

CONCLUSION

In conclusion, it can be said that Sufi Allahyor was once sealed with the black title of "religious mystical poet", "poet in a depressed mood". He was condemned in decades of violent condemnation. The deception intellectuals of that time were also involved in this work. They burned his books. In this way, the people were deprived of his enlightenment teachings.

After the independence of Uzbekistan, his books, which had been in the dust for decades, began to appear. The most important thing is that the original meaning of the scholar's works reaches the reader objectively.

To this day, the works of the thinker are kept in every home thirsting for enlightenment, and are read with great interest in various reading circles. In particular, the work "**Sabotul-
ojizin**" was used by teachers as a textbook for teaching religious issues in secondary schools in the second half of the last century.

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