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THE CONTRIBUTION OF SAYFIDDIN BOHARZI TO THE HISTORY OF MOVAROUNNAHR

Norova Malika Fayzulloevna
Lecturer at Bukhara State University
norova.83@list.ru

Abstract: This article studies about the reforms carried out by Sayfiddin Bokhari during the Mongol invasion in the land of Movarounnahr for the benefit of the people at a time when Islam, science, culture, enlightenment and economy were in decline. Information is given on the contribution of the Sufi to the Kubravian mystical teachings.

Keywords: Sufism, Sufi, Murid, Murshid, “Sheikh Valiytarosh”, SheikhuAlam, Seven Sharif, Fathabad, “VokeotiKhilvat”.

Sayfiddin Bokhari is a great person who lived in the late twelfth century and the first half of the thirteenth century and was formed as a philosopher under the influence of the environment of that period, influencing many people through his spiritual heritage to later periods. Sayfiddin Bokharzi (1190-1261) lived in the land of Movarounnahr during the Mongol invasion at a time when Islam, science, culture, enlightenment and economy were in decline. He protected the people in a difficult situation, both religiously and spiritually, financially and socially. Historical evidence shows that mainly the invaders absorbed their religion and culture in the colonized areas, but with the efforts and wise policy of Sayfiddin Bokhari, the perfect human figure, the Mongols converted to Islam and propagated Islam in large areas from the North Caucasus to Siberia. That is why he was given the honorary title of Sheikhu Alam. He came to Bukhara in 1220 on the advice of his teacher "Sheikh Valiytarosh", Najmiddin Kubro, and lived there until the end of his life (41 years), and thanks to this holy man, Bukhara became one of the seven noble cities.

1. Sufism is a doctrine that deals with the spiritual perfection of man, which was theoretically formed in the XII-XIII centuries and began to acquire a philosophical essence. The mystical literature on this subject played an important role in the formation of Sayfiddin Bokhari's worldview.

2. The great philosopher, mystic, muhaddith, Sayfiddin Bokharzi (1190-1261), known as Sheikhu Alam, was able to make a great contribution to the enlightenment of his time with his creative heritage.

3. In his youth, Bokhari thirsted for knowledge, studied at the madrasas of Herat and Nishapur, and studied the Qur'an, hadith, and jurisprudence from the most advanced scholars of his time. He had been at many scientific centers for the purpose of acquiring knowledge.

4. In the time of Bokhari, the classical sects of mysticism were Yassaviya, Qadiriya, Suhrawardiya, Khojagon, Kubraviya. Bokhari became a student of Najmiddin Kubro and studied the theoretical and practical aspects of Kubravian teaching perfectly.

5. Najmiddin Kubro, seeing the maturity of Sayfiddin Bokharzi, gave him permission to teach independently and sent him to Bukhara. Sayfiddin Bokharzi lived in Bukhara from 1220 to 1261, until the last days of his 41-year life, opened a khanaqah and educated many people. His blessed tomb is also in the Fathabad district of Bukhara, which is still a very prosperous place of pilgrimage.

6. Sayfiddin Bokharzi is a great saint, a great educator, a mature teacher of his time, one of the famous sheikhs of mysticism. He made a worthy contribution to the development of the Kubravian sect, founded a new branch called Firdavsi, and made a great contribution to the spiritual uplift of the people of Bukhara.

7. A rich spiritual heritage has been preserved from Sayfiddin Bokhari to the present day. His “Book of Fatwas and Irfaniyya Irfaniy Bokharzi” (Book of Fatwas and Irfaniyyah Events of Bokharzi), “Risalai Wasiyyi Bokharzi” (Risale-i Bokharzi wills), “Rubaiyat of Sheikhu Alam Sayfiddin Bokharzi” In his works, such concepts as being, a man, the universe and creature, scientist, morality, heart are widely covered and are useful for the process of educating a perfect human being to this day.

8. Sayfiddin Bokharzi's works are written in Arabic, their translations into Persian and Turkish are stored in world libraries, their translation into Uzbek, publication, including in the educational process is one of the most pressing issues.

9. Sayfiddin Bokharzi is a famous Sufi who developed the theory of Kubravi both theoretically and practically.

a) While Kubravia as a moderate sect has a humanity, patriotic character, Sayfiddin Bokharzi developed these ideas theoretically and practically through his example, the possibilities of waqf lands. The basis for this is a reprinted copy of the 47-meter foundation document written in 1326 in the XVIII century, kept in the Bukhara State Museum-Reserve "Documents" under the number Inv № 31937/11 (1-2);

b) While Kubraviya was an acceptable sect because of its adherence to the rules of Sharia and Sunnah, Sayfiddin Bokharzi succeeded in spreading Islam. Even as a result of the Mongols' conversion to this religion, this man became an example among the sects. This is based on a letter from Sayfiddin Bokharzi to the Emir of Chigatay Abyssinia Amid, which is kept in the Oxford Library, and the conversion of Berkaha to Islam, the naming of Sayfiddin Bokhari as Sheikhul Alam and the name of Sharif as Bukhara.

c) Sayfiddin Bokhari paid more attention to the gatherings of Islam and used jahriya dhikr to lift the spirits of the people and help them to become enlightened. In this way he developed the essence of sugar in Kubravia in a positive way.

d) Sayfiddin Bokharzi introduced the theme of "love" into the theory of mysticism, in contrast to the classical mysticism described by Kalobodi (d. 990 or 995) in Movarounnahr. Evidence of this is his work "Kitabi risolai ishq", "Kitabi sharhi asmo al husna" which describes the rubais and dhikr meetings. With these works, he theoretically developed the existing ideas of love in Kubravia, turning this sect into a truly romantic path.

e) Sayfiddin Buharziy NU-Kubra as the basis for developing the theory of latoiflar, seven, ten and not more than that "Voqeoti desert," wrote his book.

f) "The Desolate Story" is one of the few works that describes the situation in solitude. It states that the soul has not only eyes, but also ears and tongue. In his works "The Guardian of the Book Sayfiddin Bokharzi" and "Voqeoti Khilvat" he developed the concept of a perfect man and Kubraviya's ideas on anthropology.

g) Along with the development of the Bokhari Kubravian sect, he founded a new network of Ferdowsi. As a result of the information presented in the article, the following theoretical conclusions were drawn:

1. Sayfiddin Bokharzi (1190-1261), a great representative of the great Sufism and Kubravian teachings, lived in the land of Movarounnahr during the Mongol invasion at a time when Islam, science, culture, enlightenment and economy were in decline. He protected the people in a difficult situation, both morally and spiritually, as well as financially and socially. Thanks to the efforts and wise policies of Sayfiddin Bokhari, most of the Mongols converted to Islam and propagated it in other countries as well. That is why he was awarded the honorary title of "Sheikhul Alam". On the recommendation of his teacher "Sheikh Valiytarosh" Najmiddin Kubro, he came to Bukhara in 1220 and lived there until the end of his life. Thanks to this saint, Bukhara became one of the seven noble cities.

Sayfiddin Bokharzi made an invaluable contribution to the development of the Kubravian sect in Movarounnahr and Khorasan in the 13th century, and his new branch went down in history as the Sufi who founded Ferdowsi. He developed the theory of latoifs in the Kubravian doctrine and introduced the theme of love to the mysticism of Movarounnahr. The spiritual heritage of the Sufi is compiled in the book "Majmu'ai osori Shaykhul Alam Sayfiddin Bokharzi" (Collection of works of Shaykhul Alam Sayfiddin Bokharzi), which consists of eight pamphlets: "Letter of Sheikhul Alam Sayfiddin Bokharzi to Sheikh Sadiddin Hamavi" ("Letter of Sheikhul Alam Sayfiddin Bokharzi to Sheikh Sadiddin Hamawi"), "Rubaiyat of Sheikhul Alam Sayfiddin Bokharzi" from the Book of Fatwas and Wisdom of Bokhari (The Book of Fatwas and Wisdom of Bokhari). The ontological, epistemological, anthropological, axiological analysis of the ideas in these works shows that they are important for the history of philosophy. The ontological, epistemological, anthropological, axiological analysis of the ideas in these works shows that they are important for the history of philosophy.

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