



## **THE ESSENCE OF THE DEVELOPMENT OF PHILOSOPHICAL THINKING OF SOME REPRESENTATIVES OF THE NAQSHBANDIYA SECT OF THE TEMURIAN PERIOD**

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<b>Received:</b> January 11 <sup>th</sup> 2023 <b>Accepted:</b> February 11 <sup>th</sup> 2023 <b>Published:</b> March 24 <sup>th</sup> 2023	In the article, the spiritual heritage of Khoja Alauddin Attar, the great leader of the Naqshbandi sect during the Timurid period, information about his place in the spiritual life of Central Asia and his philosophical essence are scientifically substantiated. In the period of Timurids, the main attention was paid to the issue of description of Sufism, more precisely, Khojagon-Naqshbandiya order
<b>Keywords:</b> Sufism, Naqshbandiya, Khojagon-Naqshbandiya, Khoja Alauddin Attar, heritage, spiritual heritage, education, treatise, culture, philosophy.	

### **INTRODUCTION**

In the course of the current development of our country, special attention is paid to the study of history based on the sources and on this basis to the improvement of the attitude towards the spiritual heritage. In this article, one of the prominent figures of the Naqshbandi order, one of the prominent figures of the Naqshbandi order, who developed its theoretical aspects and theoretically founded and put into practice the slogan "Dast ba kor, dil ba yor" in this doctrine, the role of Khoja Alauddin Attar in the development of our spirituality and the philosophical legacy of the spiritual heritage is discussed and the essence is illuminated in this article.

### **METHODS**

In the following years, the manuscripts are kept in the treasury of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan [1], [2], [3], [4] a lot of scientific studies on the subject of Khojagon-Naqshbandiya were published both in Uzbekistan and abroad, and some sources were published, and this is an indication that the Naqshbandiya sect has become an actual topic that is being studied on a global scale. The published works are devoted to issues such as the analysis of the sources of Khojagon-Naqshbandiya sect during the Timurid period, its practical and theoretical aspects, and historiography. In particular, scientists such as O. Boriev[5], Yu. Paul[6], A. Muhammadkhojaev[7] wrote treatises and scientific literature. Objectivity, retrospective analysis, the unity of logic and historicity, comparative analysis, and similar methods were used to illuminate the spiritual heritage of the great representative of the Naqshbandiya sect, Khoja Alauddin Attar, and his philosophical essence.

### **RESULTS AND DISCUSSIONS**

Sufi works are written in a prosaic and poetic form in form, but they are different in content: works that tell about the life and Sufi activities of famous figures of Sufism, the history of Sufism, the theory of Sufism, and explanations of Sufi terms. Most of the mystical sources are created in Movarounnahr and Khorasan during the Timurid era, are works dedicated to the Khojagon-Naqshbandi order.

It is known that the teaching of Khojagon was founded by Khoja Abdulkhalik Ghijduvani (1103-1179), but he was educated in this field by Abu Ya'qub ibn Ayyub Hamadani, that is, Khoja Yusuf Hamadani (1049-1140) and was one of his four main caliphs.

During the reign of Sultan Sanjar (1118-1157), the ruler of the Seljuk state, the presence of Khurasan and Movarounnahr as part of a single state, administrative-political unit, was also a positive factor for common spiritual development. Along with the capital Marv, the cities of Bukhara and Samarkand in Movarounnahr also rose culturally and spiritually. The arrival of Khoja Yusuf Hamadani from Khurasan to Movarounnahr, and the fact that he lived for some time in the cities of Bukhara and Samarkand also coincides with the same period.

Yusuf Hamadani was engaged in promoting Sufism in Movarounnahr and gained many murid-fans. Among them, four people - Hasan Andoqi, Khoja Abdullah Barraqi, Khoja Ahmed Yassavi, Khoja Abdulkhalig Ghijduvani - were the main caliphs of Yusuf Hamadani. It is known that Yusuf Hamadani wrote works on Sufism, such as "Etiquette Tariqat" and "Treatise on Man and the Universe".

According to Khoja Abdulkhaliq Ghijduvani's treatise "Maqamoti Yusuf Hamadani", based on the Sufism teachings of this sheikh, earning a living by honest work, engaging in a profession, helping the poor, the poor, orphans, strangers, the sick, the needy, abstaining from haram food, simple concepts such as acquiring a way of life, walking among ordinary people and sympathizing with them, and walking with the remembrance of Allah in the heart. These mystical teachings were developed by Khoja Abdulkhaliq Ghijduvani in Movarounnahr and became the basis for the formation of Khojagan mysticism. In the teachings of Khoja Abdulkhaliq Ghijduvani, concepts such as striving for spiritual perfection, being far from arrogance, not coveting, generosity, and patriotism are mentioned. The eight rules he stated, hush dar dam, nazar bar qadam, safar dar vatan, khilvat dar anjuman, yodkard, bozgasht, nigohdosht, yoddosht later became the main rules of the Naqshbandi sect. Also, khufiya zikr and the slogan "dast ba kor, dil ba yor" were also part of the teaching of Khojagan.

Khojagan's teachings reached Bahauddin Naqshband in the seventh generation, counting from Abdulkhaliq Ghijduvani, several mashaikhs in Bukhara region - Khoja Arif Revhari, Khoja Mahmud Anjirfaghnavi, Khoja Ali Romitani, Muhammad Babai Sammosi, Syed Amir Kulol, Khoja Yusuf Hamadani. The teaching of Khojagan was continued in Bukhara by Bahauddin Naqshband and his caliphs, developed in a new stage and received the name of Khojagan-Naqshbandiya sect in science.

Bahauddin Naqshband continued the teachings of Khojagan and considered the concepts such as making a living with honest work, preferring the poor lifestyle, and purifying oneself spiritually through the zikr of the soul (zikri khufiya) as the main guidance in Sufism. qudsiya) added three more rules (wuqufi zamani, waqufi adadi, waqufi qalbi).

Wuqufi Zamani - to be aware that every breath is taken with the remembrance of Allah; wuqufi adadiy - to follow certain order of counting in zikr; wuqufi qalbi - imprinting the memory of Allah in the heart.

The Naqshbandi order was continued by the caliphs of Bahauddin Naqshband, Khaja Alauddin Attar, Khoja Muhammad Porso, Maulana Yakub Charkhi, and its main rules were written down and developed by the successors of this order. The formation and development of the Naqshbandi order is directly related to the state activities of Amir Temur and his descendants in Movarounnahr and Khorasan in the XIV-XV centuries. It is known from history that Amir Temur freed Movarounnahr from the Mongols and established an independent state, then established a large kingdom and created a solid foundation for political stability, economic development, and the rise of science and culture. During his reign, Sahibqiran paid great attention to great sheikhs and figures of Sufism: Shamsiddin Kulol, Syed Baraka, and Sheikh Zainiddin Toyabadi, and he built mausoleums over the graves of the great ones, including Khoja Ahmed Yassavi, it is also recorded in the historical sources of that time. This tradition was continued by his descendants, and the spiritual upsurge of the Timurid period took on the form of a renaissance in history. The Naqshbandi sect was also formed and developed as a doctrine during this period.

In this article, we aim to focus on the spiritual legacy of Khoja Alauddin Attar, a major representative of the Naqshbandi sect, and his philosophical essence. Along with many of our scholars and mashoyikhs, there is very little information about the life of this person. The reason for this is the extreme humility of our ancestors, and humility is a sign of greatness. For now, judging by the sources known to us, Khoja Muhammad Porso's "Risolai Qudsiya" and the attached "Maqamoti Khoja Alauddin Attar" (15th century), Salah ibn Mubarak al-Bukhari's "Anis al-Talibin" ("The Taliban interlocutor"; the end of the 14th century), Muhammad Baqir ibn Muhammad Ali's "Maqamoti Bahauddin Naqshband" (16th century), Fakhriddin Ali Safi ibn Husain Vaiz Koshifi's "Rashahot ayn al-hayat" ("Drops from the Fountain of Life"; 16th century) information is provided. According to the book "Rashahot ayn al-hayat", a man named Muhammad ibn Muhammad al-Bukhari, originally from Khorezm, had three sons. The name of one of them is Khoja Shihabuddin, the name of the second is Khoja Mubarak, and the name of the third is Khoja Alauddin. The third of the sons, after his father passed away, renounced his inheritance and began to study science in one of the Bukhara madrasas. His devotion to science, modesty, and simplicity attract the attention of Bahauddin Naqshband. According to "Rashahot", Khoja Bahauddin had one daughter, with whom Khoja Alauddin started a family. In order to accept Khoja Alauddin as a murid, he begins to strengthen his guardianship. For this purpose, they put a wooden basket in Alauddin's hand and put some apples in it.

Khoja Alauddin fulfills the task assigned to him as he says. However, because his brothers, Khoja Shihabuddin and Khoja Mubarak, are rich, they are very embarrassed by his work. When Bahauddin Naqshband learned about this situation, he placed the basket of apples in front of their shop and called the buyers loudly and ordered them to sell apples. Khoja Alauddin trades as Piri says. After a certain period of time, Khoja Alu-ud-Din acquires complete humility, and only then Baha-ud-Din takes him into the Tariqat and begins to teach him about the inner sciences. Later, Khoja Alauddin Attar's brothers also became admirers of Bahauddin Naqshband.

While bringing Bahauddin Naqshband Khoja Alauddin Attar into the tariqat, they gave him many admonitions. For example, one day, Khoja Alauddin Attar won the contest with a dervish, claiming greatness in the chapter of guardianship. When Bahauddin found out about this incident, he told Alauddin: "If you want to talk to me, you must resign from the position of guardian", and turns him away from the path of arrogance.

According to Salah ibn Mubarak al-Bukhari's work "Anis al-Talibin", Bahauddin Naqshband often carried Alauddin Attar with him in the early days. When they asked the reason for this, they answered, "I do this so that the wolf of lust in him does not eat him." After his death, Khoja Alauddin Attar took the place of the murshid, and fans flocked to him. In general, many admirers were sent to Bahauddin Naqshband during his lifetime.

Based on the analysis of the written sources of that time, it can be said that Khoja Alauddin Attar lived in Bukhara until the death of Bahauddin Naqshband. According to Muhammad Porso's treatise "Maqamoti Khoja Alouddin

Attar", Alauddin Attar lived in a place called Dehnav in Chaghaniyan, but it is not known when and under what circumstances he came here from Bukhara. Judging from the above information, Khoja Alauddin Attar moved to Chaghaniyan province after the death of Bahauddin Naqshband, more precisely, between 1389 and 1392.

Because in this pamphlet, it is mentioned that Bahauddin traveled to Bukhara in order to visit the tomb of Naqshband in the months of Sha'ban-Ramadan 798 AH (June-July 1393 AD).

In Khoja Mohammad Porso's pamphlet "Maqamoti Khoja Alauddin Attar", there are words of Alauddin Attar: "If life is eternal, God willing, I will introduce the order of the great Khoja (Bahouddin Naqshband)." Salah ibn Mubarak al-Bukhari's work "Anis al-Talibin" contains such a story that confirms this opinion.

Alauddin Attar also said: On Tuesday night, on the tenth of Sha'ban, I had a dream. In my dream, Bahauddin Naqshband was sitting with many people and talking, but those sitting did not understand. Kamina was next to that person, and they looked at me and said: "You were in our conversation, you understood our sect, now you should leave this sect."

Alauddin Attar followed this will and his merits are great in the development of the Naqshbandi order into a written heritage. Because Bahauddin Naqshband did not allow them to write a book about themselves during their lifetime due to their extreme modesty. Alauddin Attar's service to science is that he was involved in the work of making a book by writing down what he and others knew about Bahauddin Naqshband.

It is recorded in "Rashahot" that Khoja Mohammad Porso collected some of the teachings of Khoja Alauddin Attar about Sufism and Tariqah and wanted to add them to the work "Risalai Qudsiya" written about Khoja Bahauddin. However, he later put this additional information in the form of a separate pamphlet, which is known in science as "Maqamoti Khoja Alauddin Attar". In the treatise, the educational Qudsiya, that is, most of the teachings of Khoja Alauddin Attar, reflect the teachings of Khoja Bahauddin Naqshband, and the thoughts on the theoretical foundations of Sufism, and how to behave in the places that the tax must pass on the way to the truth, are explained. In particular, it is said about goodbye:

"Goodbye cannot be without truth, it is not a formality. If obedience is done in formality, it is necessary to ask for forgiveness, because it is an act of evil; it is good to get rid of it. Saying "khair bod" or "bakhayr" ("may it be good") to a person actually means to save that person from evil in his client and to wish for a certain quality. This quality directs him to goodness, and corrects his morals. That person should preserve that (good) quality. In the conversation of lovers, the quality of good will increase in a person. It is said that a person who has acquired good qualities in the medium of conversation is sought. He who rejects this quality out of fear has turned his back on it.

If we pay attention to the example given above, we will see that a number of instructions from the Naqshbandi teachings, as well as Sufism in general, spread among the people and became a component of our national spirituality and Sufism philosophy.

If we look at the example of the current word "goodbye", among the people, the expressions "may God bless you", "may the end be good", "may it be good" be used a lot. Therefore, the word "good" is not just a simple concept, but a good quality in a person that leads to the truth, that is, to God's dargah, which should be increased more and more. The teaching of Naqshbandiyyah firmly states that the person who rejects the good qualities that leads to the truth, turns away from good, i.e. good, and turns away from it. For this reason, our forefathers repeatedly preached about the need to do good deeds, do good deeds for the sake of Allah, and strive for goodness. This is not just an admonition, but a concept related to the essence of Eastern philosophy. Khoja Alauddin Attar broadly interpreted this concept:

- They said, "God's love should take place in the same heart as the feeling of compassion for the people."

Philanthropy has a direct place in the teachings of the Naqshbandi sect, which is also mentioned in one of the teachings of Bahauddin Naqshband; "Allah eases the burden of the people in order to bring their behavior to an excellent level and to make one's heart happy. "Whoever makes a heart happy, he will be blessed by God in that heart," said Khoja Bahauddin Naqshband. Feelings like humanity and patriotism form the basis of Eastern philosophy, Sufism and the legacy of our founders. Our Mashaikhs lived in harmony with the people, and thanks to their loyalty, they earned respect and attention from the hearts of the people.

Alauddin Attar also said:

- demand honesty in nine out of ten of your prayers;
- the profession of farming and horticulture solves (the problem better) than commerce;
- always being in a conversation with ahlullah will increase a person's useful mind;

Alauddin Attar has repeatedly stated that most of the teachings he gave belong to Bahauddin Naqshband. The following advice that he heard from Bahauddin Naqshband at that time is especially instructive: "Our way consists of fame in conversation and khilavat; fame among the masses is a disaster for knowledge. In the context of this training, the practical importance of science, its direct delivery to the people, and for this, communication with the people should not be done in order to gain fame. Because there are concepts that such fame makes a person shy and away from knowledge.

### CONCLUSION

In conclusion, in Sufism during the Timurid era, the Naqshbandi sect appears as a multifaceted doctrine:

- to make a living with honest work, to strive for purity, to lead a simple lifestyle, to be motivated to acquire knowledge;

- promotes feelings such as being kind to the people, doing good deeds for the country, not hurting someone's heart.

At the root of the introduction of this information to the general public is the direct great service of Khoja Alauddin Attar. Therefore, his name took a worthy place in the socio-philosophical heritage of the people of Central Asia.

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