

The Role and Importance of the Spiritual Heritage of Sufi Allahyarin the Upbringing of a Harmonious Person

Khimmatova Zarina Akhtamovna

Abstract--- *The article analyzes the role of the spiritual heritage of the great scientist, thinker Sufi Allahyar, who was considered one of the poets who worked in two languages in Uzbek literature, the great representative of the Naqshbandiyan sect, who took an important place in the history of Uzbek Enlightenment, who lived in Central Asia in the second half of the XVII and the beginning of. Sufi Allahyar created four major works in the philosophical - moral – pedagogical, literary – didactic direction. They are "Maslakul – muttaqin" and "Muradul – orifin" in Persian, "Sabot ul – ojizin" in Turkish-Uzbek and "Maslakul – mutiyn" in Arabic. In the article, the ideas of the scientist "Maslakul - mutaqin", "Sabot ul – ojizin" and several poetic samples were studied socio – philosophical views, views on the upbringing of a perfect person, the importance of his role in the upbringing of the individual in today's period was revealed.*

Keywords--- *Sufi Allahyar, Islamic Lawyer, Thinker, Spiritual Heritage, "Maslakul-mutakkin", "Sabot Ul-ozhizin", Socio-Philosophical Views, Idea, Personality Education, Ideal Person.*

I. INTRODUCTION

Society appears that the way of thinking, religious and secular views of individuals living in it, the construction of their own way of life on the basis of purity and honesty, or the complete departure from the way of life contrary to this, always affects the life of society. In order for a person to be deeply in the world of discord, to achieve a certain level of status as a result of the rise of his scientific potential, it is important that his inner world be morally rich, be morally pure, be educated in one word.

While humanity lives in the "Information age" of the 21st century, it is necessary to be aware of the Times on a different front, to think deeply in the past, to create a "present" with the understanding of its history, that is, its own, and at the same time to act from this bug in the bright division of the "future". In turn, along with the acquisition of worldly knowledge from this person, it is necessary, first of all, to be spiritual, to be cultured – enlightened, in a word, to be an educated person with the above qualities.

The importance of education in harmony with education is inherent in the Eastern worldview, Eastern philosophy. From time immemorial, the great thinkers of the East motivated mankind to perfection, perfect acquisition of religious and secular knowledge through their works, philosophical views. Those who put forward their humanitarian ideas in the society and called on individuals to be humane, compassionate, honest, tolerant.

Khimmatova Zarina Akhtamovna, Doctoral Student of the Department of Philosophy, Faculty of Psychology and Social Sciences, Samarkand State University, Samarkand, Uzbekistan. E-mail: zarina.axtamovna.@mail.ru

Since the early years of independence, a number of measures have been taken to study the way of life and spiritual heritage of our great thinker ancestors objectively and apply it to life. In this regard, the first president of our country Islam Abduganievich Karimov said: "the spiritual heritage left by the base ancestors of our people is a treasure. We must use this treasure wisely." [1, Б. 175]

The president of our country, Shavkat Miromonovich Mirziyoev, expresses his opinion about this as follows: "... even if there is a sheet attached to our history, culture and religion, it is to gather them and introduce our people and young people, to mean what kind of great and unique heritage we have, to educate our children worthy of this great heritage"[2].

As the great thinker, our scientists begin to study the life path and spiritual heritage more deeply, their contribution to the development of world civilization or Islamic science is increasingly evident that these great beings are brave people who have shielded their chests to the intensity of various alien ideologies, theories, philosophical currents that have come across in the historical stages.

One of such great people is the scientist of theology, thinker, fakih-islamic lawyer, a major representative of the Naqshbandiya sect, a poet Sufi Allahyar, who works in two languages, who lived in the second half of the XVII century in the first half of the XVIII century.

II. MATERIALS AND METHODS

Sufi Allahyar literature and spiritual heritage has a special significance in the history of Uzbek classical literature, mysticism and Uzbek enlightenment. "The greatness of the Sufi Allahyar services is that if Khoja Ahror Vali, Mahdumi member scientist grandfathers showed an example in the introduction of the Sufi sect teachings into social life, then Sufi Allahyar brought this sect into the educational system of the National madrasahs, relevant for all periods. He took the main goal of educating a perfect man in his creativity. He became a teacher and coach of the Times, millions of people with such a service, gained greatness ".[3, 6]

The information in the life Judge of Sufi Allahyar is not complete enough. Because in the days of the Soviet Union the previous was marked by a religious-mystical poet, he was forbidden to study his life and work, an unbiased assessment of the personality and creativity of our glory was not given.

Thanks to our independence, many scientists and researchers began to closely study the life and creativity of Sufi Allahyar.

Sufi Allahyar was born in the House of Allakhkuli (Temiryor) in the village of thousands in Samarkand, which belongs to the Kattakurgan Principality [4, 5]

But there are aspects of the biography of the scientist that do not stop completely. For example, the dates of the birth and death of Sufi Allahyar are shown differently. In particular, as the date of his birth is 1616,1620,1625,1634,1644, and the date of his death is 1707, 1708, 1713, 1724 year.

However, according to the above mentioned dates, due to the comparative analysis of different and at the same time contradictory data on the way of life of the researcher Sufi Allahyar, Sufi Allahyar was born in 1663 year in

Samarkand, on the subject of Kattakurgan, the family of Allakhkuli was born, the offspring of Chinese Kipchak, whose seed was grown, in 1724 he determined that he died in his village with historical facts. In his opinion, as the Sufi Allahyar has stressed so far, it does not refer to the Yassawisect, but to the Nakshbandiya – mujaddidiya sect and brings about a number of irrefutable facts about it. [5, B. 141,142,143, 144, 145, 146,147].

Sufi Allahyar receives the first education at the mosque school in the Sheykh's village (currently Ishtikhan district). Presumably, he will go to Bukhara at the age of 10-12 and study in madrasah. He is brought up in the emirate of Bukhara in the presence of the fur sheikhs with a great rank and reputation, and receives excellent education from religious and secular sciences for his time. He worked for a certain time in the emirate as a four-member of the tax collector's Court. Being a learner to a pie named Navruzmentor, it follows the path of purity and perfection. About this in his work "Maslakul-muttaqin": "I was at the service in the presence of the king of the century my eaten bread was poison, and suddenly, by the grace of Allah, I reached out to the pleasant conversation of the breed and attached it to his love. The blessed name of the learner, who is in the Habibi of Allah, is Navruz and is four words from head to toe..." he insists. [4, 4.] He also stated his belonging to the Naqshbandian sect in the praise section of his work above. [4, 7.]

Another secret of Soh Allah is Sheikh Habibullah. Sheikh Habibullah and Sheikh Navruz both lived in one period and in one Khanate. In some Tazkiras written about that period [6.] it was mentioned that the Sufi was the successor of Allahyar Sheikh Navruz, while Sheikh Navruz was one of the successors of Sheikh Habibullah. This means that the Sufi also received education and training from the master of Allahu'yar.

As for the written heritage of Sufi Allahyar, he was a poet zullisonayn, who had his place in Uzbek-Tajik literature. But he was not only a poet, but also a sectarian and a well-known Islamic lawyer scholar of his time.

Fakih-Islamic lawyer (knowledge, understanding of Arabic) is a branch of Muslim jurisprudence, an Islamic doctrine that deals with the development of Sharia law. And the scholars who are engaged in Fiqh, studying it, are called fakih (a scientist of Islamic law). Along with this, the thinker was a great teacher who brought the teachings of the Sufi order into social life.

Sufi Allahyar created four major works in the philosophical-moral-pedagogical, literary-didactic direction. "Maslak ul-muttaqin" and "Murad ul-Arifin" in Persian-Tajik language, "Sabot ul-ojizin" in Turkish-Uzbek language and "Mahzan ul-mute'in" in Arabic language.

Looking at the works of the thinker, we can witness that he conveyed his socio-philosophical views in a pandemic-didactic way, in a simple, understandable language to the people. The purpose of this project was to start the ordinary people on the right path, to increase the Enlightenment and to encourage the people to acquire religious and secular knowledge. Most of the religious and scientific books of that time were written in Arabic, and it was difficult for an ordinary people to read the works in this language. And what was written in Persia, because of the complexity of its understanding, it was understood only by people who saw it as educated, educated, Madrasah.

The works of the scientist "Maslak ul-muttaqin" in Persia, "sabot ul-ojizin" in Turkey were written in a simple, understandable language for the common people and reached almost every person's apartment. As a confirmation of

our words, these two works, mentioned above, became a religious figure, spiritual and educational guide of the peoples living in the regions from the shores of chin (China) to Sham (Syria), from the shores of the White Edil (Volga) to the Indian borders. Through these works, Sufi Allahyar United the peoples of that land, too, under one Islamic-moral, philosophical-aesthetic, ideological yalov. And this was not the work that could have been done by some thinker in any socio-economic period and political environments. Sufi Allahyar set himself the goal of leading the people towards perfection through this.

According to him, in order to educate people with noble qualities, it is necessary first of all to prepare the reflections of the soul for the band-reminder, to enjoy them Sufi enlightenment. Because, as he noted, if the soul is still from the enlightened light, as if the shadow is not detected on a dark night, the band-reminder does not blind to him.[8, 19.]

III. RESULTS

The remarkable aspect of suf Allahyar's views on the Enlightenment of the individual is that this occupation should begin at the very young age of the individual, so that the individual has the skill to think about his step towards adulthood, it is true that there is a great difference between the mistaken (error) in youth and the consequences of the mistaken. [8, 20.]

In the above verse, The Sufi Allahyar says that a person should think about his step towards adulthood, that is, a person should be able to evaluate his behavior, constantly synthesize whether he is doing right or wrong, so that he does not make a big mistake in his life. And in the example of the tuya and the sheep presented in verse, there is a philosophical view. In the notes that if a person does not correct his mistakes from an early age and continues to make mistakes in his life, when he grows up, the consequences of his mistakes will be huge "appetite", and when his mistakes will break him down, then it will be difficult for him to "stand up" for the continuation of his life. And a person who has the skills to realize his mistake from a young age in his place will try to correct the mistakes he made in life and, although he makes a mistake, will understand his own mistake and quickly correct it and "get up", it will be possible to pass easily.

Man lives all his life by learning from someone, something and taking a lesson. If the previous lesson is infected with maternal affection, then the knowledge of the father from the sacrament is formed. Then he follows the teachers on the path of life and goes step by step on the hook.

Indeed, the role of the teacher in the perfection of the individual is incomparable. The teacher plays an important role in finding a place for a person in his life, gaining a certain profession and securing his future. Sufi Allahyar pir, the educator and educator, that is, the teacher, first of all, brought up by himself, a pure hearted, kibrdan holi, in a word, insists that he must be a perfect person. It is necessary to follow the Masters who have the above qualities, emphasize the need for education and training from them.[9, 134.]

The follower needs a master who knows his work perfectly, who can also do them perfectly. After all, from the perfect master the perfect shogird grows, as if from the huge thing a huge shadow appears. As the people of knowledge increase, among them it is necessary to be a pure, correct teacher of the theory. Because, argues that no

matter how many stars there are, no moon next to them can not illuminate, there are a lot of arrows, if there are no bows, then the arrow will never fly without an arc.

In this regard, it is necessary to briefly touch on the attitude of The Thinker to the people of science. After all, this issue has not lost its relevance even for today. The author explains his attitude to the people of Science very clearly in the section "the story is badbakhton" of sabot ul-ojizin. It is said that one day a person will ask the Prophet, who is the worst of the bad. Our Prophet Muhammad does not answer the question of that person until he repeats it three times, and then.

Rasuli Akram added that "the worst of the bad is the bad scientist", and after a little silence - "the best of The Good is the good scientist". Here, when we say a bad scientist, we mean secular (wealth, fame, practice) scientists, and when we say a good scientist, religious scientists, that is, the people of faith, the people of science. [9, 135.]

The above points out that piri is perfect – that is, the teacher's love of the world or knowledge plays an important role in the upbringing of a person. Because a true people, a patriot, a conscientious master, educates his disciples in this spirit, on the contrary, a master who has become a master of material wealth, although his knowledge increases, does not adversely affect the psyche of his contemporaries. As a result, it leads to an increase in the number of "world scientists" who, like him in society, see the material world as the first.

Sufi Allahyar very beautifully expresses the attitude of the teacher-learner. The teacher says that bamisoli is a healer for the learner. A person who can not find his own way, a good master can only guide him to the right path, heal like a physician. Just as the river returned the billow of a rising wave because of the hard snow, the teacher knew that with the knowledge and education he would give to the student, he would lead him on an honest and pure path towards a bright future. If the teacher has the above qualities, then the learner's soul does not draw more clearly, that is, if the teacher's education is not blind, then the blame can be argued that the learner will look after himself, and not the teacher. Even if the path shown by the perfect teacher does not fail, the deceased says Let there be a thousand souls in the state of the learner.

In the views of the Sufi Allahu Ta'ala about the upbringing of the individual, there lies the call that "the individual and society are responsible to each other". This issue is a view that has not lost its relevance even for the current period. The thinker says: "if you do not commit any evil, that is, superstitious deeds yourself, but agree with the collapse of society, it is the same sin that you are indifferent to, it is the most severe of sins even when there is sin." [10, 37]. Sufi Allahyar in his work "sabot ul-ojizin" looks at the education of a person, as a scientist affecting society. Therefore, it is justified that a person should be involved in his upbringing not only responsible persons, but also everyone who feels his own immunity.

In order for the citizens living in it to live a decent and clean life in order to ensure the prosperity of society, first of all, it is necessary to give up indifference, that every patriotic citizen has a duty to society. If a person in society goes astray from the right path, he says that it is indecent to show him the way knowingly. "The greatest of both happiness and betrayal is to alienate oneself from the upbringing of the people." [10, 38]

In the above verse, the author states: "if someone goes astray and sees that the desert-he is going into a wasteland-is facing the danger of destruction on him-if you do not show him the right way, knowing what kind of moderation and Diyanah is this? Is there more treason, indulgence?! If you know that the young boy in front of you

is falling into a burning fire-he, if you do not stretch out his hand to help him, how Muslim are you, do you have mercy in yourself?! All believing servants from head to foot are brothers to each other. My brother or brother from among us, if someone goes astray from the right path and remains aware of the ways to get rid of this error, if a person does not start the right path, there will be no happiness that will pass, O Muslim", urges people not to be indifferent.

This idea of the Sufi Allahyar, which he put forward in the XVIII century, is considered the most necessary and relevant even for today's era. We can also understand from the following points of view of by Our President Sh. Mirziyoyev this is done: "the misdirection of a child is a misfortune that has befallen not only one family, but the whole society".[2]

Sufi Allahyar believes that the upbringing of a person is an important factor in being sweet-spoken in a bun, mainly by referring to its implementation through word-making, pandu-admonitions. In the chapter" description of the sujhuk language divide "of his work" sabot ul-ojizin", the importance of the word in educating a person, putting it in the right way is important, and in addition, through the sweet word it is possible to educate not only the person, but also those who have gone astray from the right path. [9, 220.]

Here it is: a person worthy of respect, and even more sweet than his tongue, it is said that any "who does not know the pressing, will drop the arrogant one in his place with his gentle slaughter. It is not for nothing that it is necessary to bring a person from the east of the world to the West with a lonely sweet word-no war. The brave men argue that even without the use of a needle a small thing, it is possible to lead astray astray in many ways with a sweet word.

The writer knew that it is necessary not to allow words of matches in the upbringing of someone. [8, 21]

Meaning: just as a drop of blood makes a whole well of water unusable, a word that is said with arrogance, even a little bit, will make the hearts of people go bankrupt.

From the views of The Thinker it is known that in the process of educating a person in society it is necessary not to undermine the purity of the soul. In the verse above, the human soul, that is, the heart is in the well, and the purity of the soul is compared to the zilal water. Little by little, though, the word uttered by arrogance can undermine its purity, like the blood that fell into the well in the well.

Since Sufi Allahyar constantly skirts people to perfection, he always urges them to acquire knowledge, motivates them to find respect through his knowledge and honest labor, and not by the power of his father. [9, 152]

Here, one of the main requirements of today's era is to be educated, to believe in the father's wealth and not to be left without finding his own way in life, it is clearly explained. In search of knowledge, they say that a person who does not rest day and night, is an believer, increases knowledge, is an educated person, although he is an ordinary people's child, is superior to an uneducated and besevod generation of Sayyids and bosses.

IV. CONCLUSION

In conclusion, the second half of the XVII century, the great thinker, who lived and worked at the beginning of the XVIII century, Sufi Allahyar, through his works, his socio-philosophical views and ideas, correctly called All Mankind, led to perfection. The main idea of the spiritual heritage of Sufi Allahyar "was to become a solid human upbringing and to implement it was to define the education of a perfect person as a universal task. The Thinker tried

to repulse all sorts of destructive ideas, threatening the prosperity of society at the time when he lived by propagating this idea, with the root from the minds of citizens. And he knew that the most effective way to do this is to educate each individual in every possible way in a perfect manner.

The rich spiritual heritage of The Thinker leads the whole of mankind to perfection and proves that knowledge and upbringing of the individual are an important factor in the prosperity of any society. Ul Zati Sharif's rich literary and spiritual heritage that we have left to humanity is equally important and valuable program for all times and periods-validity, although times change.

REFERENCES

- [1] Karimov I.A. "High spirituality is an invincible force. *"Tashkent" spirituality*", 2010. – P. 176.
- [2] President Of The Republic Of Uzbekistan M. Mirziyoev's speech at the conference on "ensuring social stability, preserving the purity of our sacred religion – talabi of the era". 15.06.2017 y. //uza.uz / politic3 / our homeland – ta-diriva-kelazhagi-y-lida-further-amzhi-at-b-lib.15.06.2017.
- [3] Sufi Allahyar. The author of the preposition and the word head is I.Suvonkulov. "Open your eyes and learn a lesson." *Samarkand*, 2002. – P. 60.
- [4] Sufi Allahyar. "Mehzun ul-mutaqqin". Trans. Qazikha'ja ibn Hafirho'ja. Prepositions for publication: S.Seyfullah, A.Dehkan, - T: " *Uzbekistan*", 2016. – P. 608.
- [5] Abdusattorov J. "Vakhshuvar" Tashkent "Akadem edition", 2015. – P.256.
- [6] Abdulaziz Emir Kulaliy. "Tazkirei mashayix". Center of Oriental handcuffs. *Manual № 79*. – P.72.
- [7] Fikh / / Islam. Encyclopedia. Under the editorship of Z. Husniddinov. - T: " National Encyclopedia of Uzbekistan " *State National publishing house*, 2004. – P. 247.
- [8] Suvonkulov I. "Su'fi Allahyar" Samarkand, 2000. –P. 52.
- [9] Rashid Zahid. Su'fi Allahyar. Comment of "Sebatul acizin". Ravayihor Reyhan. – T: " *East*", 2018. – P.480.
- [10] Sirajiddinav Sh. Part I. "Theology of Suhfi Allahya ". *Publishing house of Imam al-Bukhari International Foundation. Tashkent*, 2001.– P. 80.