

The Doctrine of Alouddin Attor and Nakshbandiya

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ABSTRACT

The article examines the activities of Alouddin Satori, the great ulema of the Naqshbandi sect, and the socio-philosophical significance of his spiritual heritage.

KEYWORDS: *Naqshbandi, mysticism, Timurid period, Islam, Attar, Caliph*

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INTRODUCTION

Sufism has emerged as a series of ideas that call for the spiritual purification of mankind, and its representatives have been making a worthy contribution to the development of mankind for centuries. Many scholars and writers, statesmen and public figures considered themselves involved in the world of mysticism, and tried to apply its ideas of purity in their scientific and artistic activities, in the way of life of the people.

The number of great sheikhs who practiced mysticism in the Islamic world is infinite, and some of them were born and raised in Turanzamin. The teachings they created, the spiritual riches, have not lost their significance even today.

Indeed, mysticism is a doctrine that combines religious and secular views that have served to enrich the spirituality of our people for centuries. One of the important tasks facing Orientalists-Islamic scholars is the scientific research and publication of rare works that glorify the ideas and views that have encouraged our people in our history not to secularism, but to a socially active lifestyle [1].

LITERATURE ANALYSIS AND METHODOLOGY

Scholars have done a lot of work on the history of mysticism of Amir Temur and the Timurids, the study of mystical relations of that period. Well-known scholars include N.Kamilov's "Sufism", M.Khairullaev "Great figures, scholars", Z.Kutibaev's "Khoja Ahror vali", I.Sultan's "Eternity of Bahouddin Nakshband", O.Usman's "Bahouddin Nakshband and his teachings", G. "Mystical worldviews of Amir Kulol and Bahauddin Naqshband" by Navruzova and N.Safforov, "Khoja Alouddin Attor" by O.Buriev and "From the history of the spiritual heritage of the Timurids", "Scholars of mysticism" by Homidjon Homidi, "History of B.Valikhodjaev" S.Razzokova's pamphlets and monographs "The scientific heritage of Yakub Charkhi and his role in the development of the Naqshbandi sect" are among the main literature covering the history of mysticism of this period.

The works of V.Zohidov, A.Kayumov, M.Hasani, E.Karimov, K.Kattaev, M.Jabborov, R.A.Tillaboev and R.Shodiev, who have recently conducted research on mysticism, can be noted separately. R.A. Tillaboev's doctoral dissertation is devoted to the promotion of the sheikhs of the Naqshbandi sect in Central Asia and the sources that shed light on their

lives. M. Ismailov also published a number of articles on this topic, such as "Some mystical sources created during the Timurids" and new information about the life and work of Sheikh Alouddin Attor, a great representative of the Naqshbandi-Mujaddidi sect in the XVIII century and the main principles and theories of this sect in a number of scientific works. illuminating articles have been published in popular science journals. It should also be noted that Uzbek scholars have translated and published a number of works of foreign scholars on mysticism in Uzbek [2].

Salahuddin ibn Mubarak's work on Bahauddin Naqshband and his relatives is one of the most reliable sources on the Naqshbandi sect.

DISCUSSION

Alouddin Attar (d. 1400), the caliph of Bahouddin Naqshband, was a scholar and scholar of his time, and Attar preached the Naqshbandi sect orally and raised many murids. As a great scholar of his time, a number of works on Sharia and theology were dedicated to Bahauddin Naqshbandi, who was inspired by the first caliph and son-in-law of Bahauddin Naqshband, Hoja Alouddin Attar.

About this orientalist step O. Buriev also noted in his pamphlet "Khoja Alouddin Attor": "Alouddin Attor's main activity in science was to write about himself and others what he and others knew about Bahauddin Naqshband." As a result of this effort by Alouddin Attor. as noted above, a number of authorities. manoqnb and pamphlets were formed.

O. Buriev's scientific work "Khoja Alouddin Attor" [2] devoted to the life and activity, scientific heritage of Khoja Alouddin Attor, the successor of Khoja Bahauddin Nakshband, a scholar who played a special role in the development and development of the Naqshbandi sect, is an important research work on the Naqshbandi sect.

This pamphlet, written about Hoja Alouddin Attor, summarizes and analyzes the information available in our written heritage, as well as information on the subject of the descendants of Hoja Bahauddin Nahshband on the basis of oral reports.

The pamphlet consists of four parts, the first part covers the life of Hodja Alouddin Attor, his discipleship with Hodja Bahauddin Nakshband, his activities after Naqshband's death, and Hodja Alouddin Attor's contribution to the dissemination of the Naqshbandi sect.

The second part deals with Hoja Hassan, the children of Hoja Alouddin Attor, and his prophecies.

The third part is called "The Teachings of Hoja

Alouddin Attor" and mentions the life experiences of Hoja Alouddin Attor, the teachings he gave about Hoja Bahauddin, which were written by Hoja Muhammad Porso and brought into the form of a pamphlet known as "The Authority of Sheikh Alouddin Attor". At the same time, Hoja Alouddin Attar is quoted from his teachings and given descriptions. This section also mentions 27 teachings and teachings belonging to Hoja Alouddin Attar in Rashahot ayn al-hayat [3].

The fourth part of the treatise is devoted to the stories of Hoja Alouddin Attor about Bahauddin Naqshband. It quotes from Hajj Alouddin Attar's account of Bahauddin Naqshband's behavior, conduct, and teachings from Salah ibn Mubarak al-Bukhari's Anis at-Talibiyn [4].

RESULTS

The Risolai Ounce quotes Bahauddin Naqshband and Alouddin Attar's profound and wonderful words about the sect, which we rarely find in the works of other authors. It is not possible to cite and analyze all of them here, but it must be said that the translation and study of this pamphlet is of great importance in the study of the history and foundations of the Naqshbandi sect.

CONCLUSION

In short, Muhammad ibn Muhammad al-Bukhari, one of the great sheikhs of the Naqshbandi sect, was known in the vernacular as Alouddin Attar, not only the great leader of this sect, but also one of the closest and dearest people to the founder of the sect. The study of the spiritual heritage left by this person, their activities and works, serves to conduct a comprehensive analysis of the theory of Naqshbandi doctrine and views on the doctrine.

List of used literature

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