

MUHAMMAD FAZL BALHI-URGUTI - SUFI THINKER

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ANNOTATION:

The article reveals the life and scientific activity of the thinker Muhammad Fazl Balkhi, who lived in the Middle Ages in Urgut District of Samarkand, his human qualities, the importance of religious and mystical heritage today. Historical data about the scientist named "Khojai Omon" are summarized.

Key words and expressions: study the heritage of Islamic values, Uzbek people, mystics, mutakallims, fuqahas, fuzalas, shuaros, ulamas, Hakim Termezi, Muhammad Fazl Balkhi, Urgut, Khojai Omon, tafsir.

Tayanch soʻzlar va iboralar: islom qadriyatlarini tadqiq etish, oʻzbek xalsi, sufiylar, mutakallimlar, faqihlar, fuzalolar, shoirlar, olimlar, Hakim Termiziy, Muhammad Fazl Balxiy, Urgut, Xojai omon, tafsir.

Ключевые слова и выражения: изучать наследие исламских ценностей, узбекский народ, мистики, мутакаллимы, факихи, фузало, поэты, учёный, Хаким Термези, Мухаммад Фазл Балхи, Ургут, Ходжаи Амон, комментарий

INTRODUCTION:

Thanks to independence, significant work has been done to study the heritage of Islamic values, which have served as the spiritual support and strength of the Uzbek people for centuries, and to turn them into the property of the nation. In particular, the mystical doctrine, the essence of its teachings, as well as the work of the thinkers, mystics, mutakallims, fuqahas, fuzalas, shuaros, ulamas, sects and saints, who

grew up in this school, have been scrutinized and reviewed. Specifically, the works of our great ancestors, such as Imam Bukhari, Hakim Termezi, Imam Moturidi, Burhaniddin Marginoni, Khoja Ahmad Yassavi, Abdul Khaliq Ghijduwani, Sulayman Boqirgani, Zangiota, Baha' al-Din Naqshband, Khoja Akhror, Makhdum-i'A'zam, Sufi Allahyar, Boborahim Mashrab, Khojamnazar Huvaydo, Hazini, Abdulla Avloni, have been studied and published.

Such meritorious deeds are a practical result of the state policy aimed at, as the President of the Republic of Uzbekistan Sh.M. Mirziyoyev emphasizes, "studying in-depth the samples of our historical and cultural heritage, promoting the invaluable contribution of our great scientists and scholars to the development of world science and civilization, and on this basis, educating our compatriots, especially the younger generation, in the spirit of respect for the great spiritual heritage of our nation, love and devotion to our motherland".^[1]

The Action Strategy for the five priority areas of further development of the Republic of Uzbekistan for 2017-2021 sets tasks to study the heritage of our great ancestors on a scientific basis and promote it worldwide.^[2]

There were many thinkers born in our country in the Middle Ages who made a great contribution to the development of world civilization, but during the Soviet era they were underestimated. Today, their legacy is being assessed objectively. It is said that their works on religious and secular issues are invaluable in raising the morale of the people. One of such scholars is Muhammad Fazl Balkhi. However, the life and legacy of this scientist has hardly been studied in Uzbekistan.

Muhammad Siddiq Rushdie's Tazkiratu-l Awliyya, written in Turkic in 1780, provides valuable information about medieval scholars who lived in Central Asia. The 59 th dhikr of the work is dedicated to Muhammad Fazl Balkhi (although the word "dhikr" in the Tazkirah means remembrance, it is a collection of narratives at the level of a separate article in our current understanding). Although the identifier "Balkhi" means that the person is from Khorasan, the "Urguti" indicates that he was born in Balkh and lived in Urgut district of Samarkand.

It is unknown in Rushdie's work whether Muhammad Fazl Balkhi lived in Turkestan or not. However, "Nasoyimu-l Muhabbat" contains a statement confirming that he resided in Samarkand. Further research revealed that the Khojai Omon shrine and the mosque of the same name, located in the Torinjakhmahalla of the Urgut district of Samarkand region, belonged to Muhammad Fazl Balkhi. At the suggestion of Urgut enlightenment enthusiasts, we searched for his personality in historical and hagiographical works. Among the information given in the book "Samaria" by Abu Tahirhoja about the sacred places in the districts around the city of Samarkand, it can be read: "20. The mausoleum of Khojai Amon is also in a mahalla of Urgut. He is one of the rulers of ancient times".^[3] The locals say that the owner of the tomb was Abu Abdullah binni Muhammad, originally from Balkh.

"Nasoyimu-l muhabbat" includes following information: "(127) Muhammad binni Fazl Balxiy. From second segment. His "kuniyat" (a nickname given as a sign of respect) is Abu Abdulloh Balkhiyu-l asl. Despite being an innocent sect, he was driven from Balkh by mutaassibs (fanatics)". Then Navoi quotes Abu Usman Khiri, who praises the sheikh, saying: "Muhammad was a man who knew the value of virtuous people." After he adds a correspondence between Abu Usman and the sheikh: "Abu

Usman Khiriy (p.b.u.h.) asked him: "What is the sign of unhappiness?" Then he responded that there are three of them: first is when knowledge is given but happiness of "amal" (practice/implimentation) is not; second is when there is "amal", but no devotion in that; and third is to be able to talk to those who consider Allahas their friend, but not showing them respect and dignity." As can be seen, Navoi noted only the fact that the sheikh was from Balkh.

The 126 th dhikr of the work reads: "Ali bin Bundar bin Husayn Sufi Sayrafi is of the fifth class. His "kuniyat" is Abul Husayn. Considered to be one of the most famous mashayekhs of Nishapur. Appreciates the meetings and conversations of many mashayekhs. In Nishapur, Abu Usman spoke with Khiri and Mahfouz, in Samarkand with Muhammad Fazl Balkhi, in Balkh with Muhammad Hamid, in Jurjan with Ali Jurjani, in Ray with Yusuf bin Husayn, in Baghdad with Junayd and Ruwaym, in Simnan with Ibn Ata and Jariri, in Levant with Tahir Maqdisi, Ibn Jalo and Abu Amr Dimishqi, and in Egypt with Abu Bakr Misri, Abu Bakr Daqqaq and Abu Ali Rudbari (p.b.u.h.). He died at the age of three hundred and fifty-nine".^[4]

The year 359 Ah corresponds to 970 ad So Ali bin Bundar Sayrafi lived in the 10 th century. Muhammad Fazl Balkhi is also a contemporary of his. As Navoi mentioned in dhikr Bundor that Muhammad Fazl lived in Samarkand, it seems he did not repeat it in sheikh's own dhikr.

According to Urgut intellectuals, Muhammad Fazl was expelled from Balkh by his enemies, who chased him first to Termez and then to Samarkand. The sheikh throws himself from the mountain to the wooded lowlands. The enemies think he is dead and go back. Muhammad Fazl hangs on the branches of a tree and survives. (That is why he is called "Khojai omon", safe khoja). In our opinion, the sheikh must have visited these places before, because when a person escapes from one place, he does

not run to an unknown land, but to a land where he has an acquaintance. So, Sheikh comestoUrgutand lives with the locals. He earns the respect of the people with his knowledge. Later, old friends from Balkh visit him or write to him.^[5] This is confirmed in Navoi's work.

Apparently, Muhammad Fazl, a great mystic of his time, was expelled from Balkh for his opposition to religious bigotry and later settled in Urgut. Although it is not yet known what compositions he wrote, his wise sayings in tazkirahs and correspondence in the commentaries indicate that he wrote books on mysticism.

Rushdie writes about him: "Abu Muhammad Fazl was one of the greatest of the Khurasan mashayekhs. He was caring. He had no equal in hardship and suffering. He was unique in his generosity and bravery. He had met Sheikh al-Tirmidhi and was a follower of Ahmad Khizrawah, and he was close to Abu Usman Khiriy, namely Muhammad Fazl wrote a letter to Abu Usman where he outlines three indicators of sorrow: the first - when Allah gives knowledge, but with no implementation of it; the second - when both knowledge and implementation are given, but there is no dedication; the third - when there is bond with scholars and righteous people, but no esteem towards them".

Further dhikr reads: "Abu Usman says: Muhammad Fazl Balkhi is the third of the three. Abu Usman Khiriy said with greatness, "If I had the power, I would have gone to the refuge of Muhammad Fazl (Urgut) until my work was completed with the blessing of his presence. Sheikh Muhammad Fazl suffered greatly from the people of Balkh and was expelled from Balkh, and at that time Muhammad Fazl said, "My God, take loyalty and truth from these people." No sincere people left Balkh after that".

The following statement of Muhammad Fazl is related to the commentary and is intended to explain the meaning of verses 4, 5 of Surah at-Takasur in the Holy Qur'an: "Abu

Muhammad Fazl was asked, "What is the work of purifying the heart and making it healthy?" He answered: "It is done when you reach Haqq-ul-yaqeen (the final level of certainty gained through experience, Wikipedia). Then Ilm-ul-yaqeen (the knowledge of certainty, Wikipedia) is formed. The heart is considered to be healthy when Ayn-ul-yaqeen (the vision of certainty, Wikipedia) is reviewed and analyzed with Ilm-ul-yaqeen. Until a person sees the Ka'bah, he will never form Ilm-ul-yaqeen about the Ka'bah. It turns out that Ilm-ul-yaqeen is formed along with Ayn-ul-yaqeen."

These sentences provide an opportunity to clarify the issues of self-education in mysticism. There are different opinions about the nature of "nafs" (very strong desire, temptation). There are those who say that all the wishes that lead a person to evil are "nafs". But if we pay attention to the opinions of the scholars, it becomes clear that the main purpose of working with the "nafs" is to turn it into a Muslim and educated "nafs". That is, people differ in their desires. Humble people who are not interested in material things are with "dead nafs". People who do not refuse doing bad things in order to get rich are said to have "bad nafs". In his book "About nafs", Farabi states that the "nafs" has intensities, moods, and levels.

According to the scholar, "The "nafs" is the soul of man and the desires of the soul. Allah has endowed the human soul with three powers: 1. the power of thought (quvvai fikriya), 2. the power of anger (quvvai g'azabiya), and 3. the power of temptation (quvvai shahvoniya).

The definition of quvvai fikriya is that man distinguishes between good and evil and truth over falsehood. This power is called "nafsi mutmainna" and "nafsi malaki", and its residence is the brain. The definition of quvvai g'azabiya is that a person becomes courageous and zealous because of it and protects himself and his honor. This power is called "nafsilawamma", and its abode is the soul. The definition of

quvvaishahvoniya is that it motivates a person to drink, eat, wear, sleep, play, and marry. His residence is the liver. There are three moods in each of these forces: 1. Invasion (victory), 2. Equality (average), and 3. Defect.

If quvvai fikriyais in invasion, it is cunning, deceitful and if in equality - wise, and if in defect - it is called calamity or tragedy. If quvvai g'azabiyais in invasion, it is called imagination, if it is in equality, it is courage, and if it is in defect, it is called cowardice. If the quvvai shahvoniya is invaded, it is called vulgar, if it is moderate, it is called chastity, and if it is defective, it is called "khamud". Two of these moods, the invasion and the defect, are "mazmum" - bad, while other one, equality, is "mamdu" - praiseworthy.^[6]

It is clear that Muhammad Fazl's thoughts on the "nafs" are very close to those of Farobi.

The following opinion of the sheikh is one of the masterpieces of wisdom: "Muhammad Fazl stated: person leaves Islam because of four actions: the first is when someone knowingly disobeys, the second is when unknowingly follows or obeys, the third is when doesn't look for unknown, and the fourth - doesn't know and doesn't let anyone else to know".^[7]

Apparently, Khoja Omon Muhammad Fazl Balkhi was a scholar who made a great contribution to the development of mysticism in Movarounnahr. That is why the people still remember his memory and keep his grave in good condition. The ancient mosque is called "Khojai Omon". Due to independence, the mausoleum and the mosque were rebuilt with the movement of noble people. The shrine has gardens and flowerbeds, kitchens and teahouses. Due to the fact that the area of the shrine is located on a mountain slope, several springs and pools have been cleaned and repaired, and the population of several low-lying neighborhoods (using pipes) has been provided with clean drinking water.

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