

THE STUDY OF THE TEACHINGS OF YAKUBI CHARKHI BY FOREIGN RESEARCHERS

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Annotation

In this article, information about the life and work of Yakubi Charkhi, as well as his place in the teachings of Sufism, is presented by mystics and scientists in different periods, and it is to justify his place in the history of philosophy that he is one of the roots of the Third Renaissance in New Uzbekistan.

Keywords: Yakubi Charkhi, Naqshbandiya, studies, treatises, philosophical analysis, Tafsir Yakubi Charkhi, series.

Yakubi Charkhi's scientific heritage has a great place in the continuation of the tradition of succession in Sufism philosophy. The fact that Yakubi Charkhi, one of the leaders of the Naqshbandi order, was a great Orif scholar is confirmed not only by the manuscripts collected by his students and children, but also by his treatises devoted to the research of various fields of science, especially the theoretical and practical problems of the Naqshbandi order.

Also, in foreign countries, in Germany, Turkey, Iran, Pakistan, Russia, Tajikistan, some researches on the life and scientific heritage of Yakubi Charkhi Azam have been carried out. These studies were used to one degree or another to illuminate the issues to be analyzed in the dissertation. But these studies were written from the perspective of the subjects and requirements of history, oriental studies, source studies, and they did not pay attention to the philosophical analysis of Ya'qubi Charkhi's mystical views.

Pakistani scientist Mohammad-Nazir Randja Yakubi was a fan of Charkhi's work. The scientist studied the works of the mystic "Sharhi Asma ul-husna", "Huroiyya", "Risolai abdoliya", "Risolai unsiya" and published the collection twice under the name "Rasoili Ya'qubi Charkhi". In the collection published in 2009, the researcher notes that he paid more attention to the treatises "Risolai abdoliya", "Risolai unsiya" and through these works he became a fan of mystic works. [1]

Iranian researcher Muhammad Amin Riyahi studied the Kubroviya and Naqshbandi sects and compared the "Tafsiri Ya'qubi Charkhi" of the mystic and the treatise "Mirsad al-Ibad" of the great representative of the Kubroviya sect, Najmuddin Razi. [2]

The life and scientific heritage of Yaqubi Charkhi have also been studied by Turkish scientists. Topbosh Osman Nuri "Sufism. From faith to charity"[3], he gave information about the concept of Sufism, its essence, sects, Naqshbandi teachings and its manifestations, and in the treatises of Yakubi Charkhi, he made a mystical analysis of the possibility of realizing God through faith, spiritual purity, and high moral qualities.

Turkish theologian Najdat Tosun "Golden people. In the book "The Golden Chain of the Naqshbandi Tariqa"[4], Yakubi Charkhi states that he is in the seventeenth generation of the "Zanjir al-Zahab", and mentions that he studied in the madrasas of Egypt, Herat and Bukhara, the social environment was bad during his stay in Herat, and he was in the house of Abdullah Ansari. For example, after the first

meeting of the mystic in Bukhara with Bahauddin Naqshband, Dashti Kulakka gives information that he participated in the conversation of Maulana Tajiddin. According to the scientist, Yaqubi Charkhi saw in his dreams or visions that the Bukhara fortress was cracked, that light was radiating towards him from the holes in the walls of the fortress, that one end of the rays was at his head, and the other end was extended like a rope and connected to the Kaaba, that the knots on the threads of this light formed fruit trees at each node. , will see humans and creatures enjoying these fruits. After telling this dream to his teacher Bahauddin Naqshband, he allowed Piri Yakubi Charkhi to guide the people.[5]

Hasan Kamil Yilmaz also published his "Golden Chain". The chain of succession of the sheikhs of the Naqshbandi sect" [6] gives detailed information that the full name of the mystic is Ya'qub ibn Usman ibn Mahmud ibn Muhammad ibn Mahmud al-Charkhi and that he was born in the family of a theologian in the village of Charkh near Ghazni, Khurasan (now a village in the Logar province of the Islamic Republic of Afghanistan), and identified Yaqub Charkhi asserts that his position in the chain is in the eighteenth century after Muhammad Porso.

Hazini, a Turkish mystic, wrote a ten-verse poem about Yakubi Charkhi in his work "Javahirul-abror". In the poem, Bahauddin Naqshband also writes about Charkhi's place in the Naqshbandi order, his death and his grave in Halgatu.[7]

Russian scientists have also conducted research on the scientific heritage of Yakubi Charkhi. Alexey Khismatullin dedicated to the life and scientific heritage of the mystic "Medieval drawing method. In the article entitled "In the example of the work of Yaqubi Charkhi" [8], he mentions that he studied theology in a village on the outskirts of Khurasan, and later on his travels in Herat, Egypt and Bukhara. Scholar Ya'qubi Charkhi mentions that he learned the dhikr of Khufiya from Piri Bahauddin Naqshband in Bukhara and became a murid of Alauddin Attar. According to the researcher, the first copy of the work of the mystic "Risalai Abdoliya" was kept in Egypt until the century, and later Iranian and Pakistani scientists conducted research based on this source.

"Sufiism in Central Asia" in the international collection dedicated to the memory of Frittsa Mayer, Yaqubi Charkhi's work "Risolai abdaliyya" connects the origin of Khizr with Central Asia and provides information about his first kunya, Abul Abbas.[9] In particular, by analyzing the treatises of Khojagon-Naqshbandiya mystics, it was noted that along with the numerous works of Koshifi, Jami and Khoja Ahror, the treatises of Muhammad Porso and Yakubii Charkhi have a special place.

Alexander Knish in his book "Muslim mysticism" [10] spoke about the murids of Bahauddin Naqshband, who was honored with the honor of being the son-in-law of Alauddin Attar (d. 802/1393), Khwaja Muhammad Porso (d. 882/1419) was the author of many works, He mentions that he created the literary heritage of the Naqshbandi order, and that Ya'qubi Charkhi (d. 851/1447) and Khoja Ubaydullah Ahror (d. 896/1490) played an important role in the spread of the order to the world.

Chechen scientist Eskarkhanov Gelani Lyomovich in his research entitled "Sufism in the North-Eastern Caucasus: emergence, ideology, practice" [11] showed that the teaching of Naqshbandi had a great influence on the development of socio-political and philosophical thinking in Central Asia, Iran, Turkey, India and Eastern Turkestan. , Muhammad Porso, Yaqubi Charkhi and Khoja Ahrori Vali's family, he emphasizes that it was widely spread as a result of the travels and migrations of his murids.

Scientists from Tajikistan S. Makhmadullaev, Z. Nabotov, Yusuf Jolandan Mansur and others conducted research on the life and scientific heritage of Yakubi Charkhi. Researcher, Saidbek Makhmadullaev, in his article "Some moral views of Yakubi Charkhi" [12] paid special attention to issues such as the

human ethics of Yakubi Charkhi, a great representative of the Naqshbandi order, the means of attaining the purity of the soul, and getting rid of immorality. The researcher made good use of the mystic's treatises "Risolai Unsiya" and "Tafsiri Yakubi Charkhi".

Zayniddin Nabotov in the study "The human problem in Naqshbandiya teaching"[13] showed that the teaching of Naqshbandiya is widespread among the population to this day, in which Sufis such as Khoja Muhammad Porso, Maulana Yakubi Charkhi, Khoja Ahrori Vali, Fakhriddin Ali Safi, Abdurakhman Jami, promoted human qualities and spread universal values. focused on the important role of scientific heritage.

In Yusuf Jalondan Mansur's research on "Temuri period tombs in Movarounnahr and Khurasan: XIV-XV centuries" [14], Maulana Yakubi Charkhi's tomb is located in Halkati village on the outskirts of Dushanbe city. The researcher mentions that the mystic died on April 2, 1477. In particular, Ya'qubi gives information about Charkhi's work "Risalai abdoliya".

Ibrahimi Naqqosh's 456-page book "Risolahoi Piron va payravoni tariqati Naqshbandiya" [15] ("The treatises of the pirs and followers of the Naqshbandiya sect") has been published. The work contains the Tajik language translation of Mavlano Ya'qubi Charkhi's "Risolai unsiya". The researcher also published the pamphlet "Mawlano Ya'qubi Charkhi wa haft piri Naqshbandiya" ("Mawlano Ya'qubi Charkhi and the Seven Pirs of Naqshbandiya"). Pages 78-91 of this pamphlet are dedicated to Yaqubi Charkhi. Ibrahimi Naqqosh's 456-page book "Risolahoi Piron va payravoni tariqati Naqshbandiya" ("The treatises of the pirs and followers of the Naqshbandiya sect") has been published. The work contains the Tajik language translation of Mavlano Ya'qubi Charkhi's "Risolai unsiya". The researcher also published the pamphlet "Mawlano Ya'qubi Charkhi wa haft piri Naqshbandiya" ("Mawlano Ya'qubi Charkhi and the Seven Pirs of Naqshbandiya"). Pages 78-91 of this pamphlet are dedicated to Yaqubi Charkhi.

Jürgen Paul, Professor of the Center for the Study of Manuscripts at the University of Hamburg, Germany, in his 3-story dictionary[16], published in 2019, provides information about Yaqubi Charkhi's life, scientific heritage, and his meeting with Bahauddin Naqshband, mentor-student relationship. For example, in his monograph entitled "Khojagon-Naqshbandi doctrine and organizations after Bahauddin Naqshband", he focuses on the manifestations of Naqshbandi sect and gives information on the place of Yakubi Charkhi in the sect and his scientific heritage. It is mentioned that scholar Yakubi Charkhi learned the zikr from his teacher Bahauddin Naqshband and paid attention to his disciple Khwaja Ahrar Vali in this matter. According to Jürgen Paul, Yakubi Charkhi lived side by side with Alauddin for a couple of years until he went to the village of Halgatu near present-day Dushanbe and was buried there.

Summarizing the above points, we decided to devote our research work to the philosophical and social-political views of Yakubi Charkhi based on the research. We will analyze this problem on the basis of certain methodological principles, we will show that it has undergone transformation (re-change, re-creation) in the state of adaptation to the spirit of the times, and that this issue has not lost its relevance, but rather has increased interest in finding an answer. Therefore, the issue of Yaqubi Charkhi's philosophical and socio-political views from a historical-philosophical point of view was analyzed consistently by studying the studies of mystics and scientists from the Middle Ages to the present day, using the theological approach and philosophical comparativistic (i.e., comparative philosophy) methods.

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