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**COMPARE THE WORK OF AHMAD SIRHINDI “MAKTUBAT”
WITH THE WORK OF A SCIENTIST WHO CONTRIBUTED TO THE
BASIC THEORY OF NAQSHBANDI**

Annotation: In this article, the Work “Maktubat” by the scientist Ahmad Sirhindi was analyzed by the work “Fasl ul-hitob” by Khoja Muhammad Porso, the great representative of the naqshbandian sect.

Key words: Sufism, Naqshbandi order, the work “Maktubat”, the work “Fasl ul-hitob”, Maktubats, shariah, doctrine.

The teachings of Naqshbandi presented a huge spiritual heritage to the Islamic world and humanity as a whole. From the foot of this sect, teacher and students, great scientist and thinkers' views on life, religion and the world, the scientist and man, Science and enlightenment, love and love, scientific and literary works devoted to various sciences and topics occupy a special place in the history of Islamic thinking. The study of such priceless works is of great importance now. One of the important tasks is the research, the emergence of works in which the ideas of nakshbandi are sung.

The role of Khoja Muhammad Porso and Ahmad Sirhindi in strengthening the scientific and theoretical foundations of the Naqshbandiya sect cannot be overemphasized.

The study of the scientific heritage and views of Khoja Muhammad Porso allows us not only to study the basics of the Naqshbandian sect, but in general, the original essence of the philosophy of lore, which was formed for more than a thousand years in the structure of the doctrine of mysticism. In particular, the fact

that through the analysis and study of his work titled “Fasl ul-hitob”, the doctrine of mysticism does not consist of a complex consisting only of clearly defined rituals, customs and certain rules of morality, on the contrary, this doctrine presents many interesting and instructive ideas, even in the context of a number of important issues and problems that have attracted we are once again convinced that it has reached maturity.

Like many of the works of Khoja Porso “Fasl ul-hitob” is written mainly in Persian and partly in Arabic. This work, which has wide coverage both in terms of volume and content and in terms of the issues posed, occupies a special place in the scientific heritage of Khoja Porso. Khoja Muhammad Porso in this game, relying on more than a hundred scientific sources on various fields and topics, analyzes and studies of several religious and irfanistic subjects in terms of jurisprudence, lore, word and moral sciences in order to show differences and similarities between the public and the sect. The work of Muhammad Porso devotes itself to the statement of the traditions and qualities of sayru suluk and Khoja Abdulkhalik Ghijduvani – suprat and siyrat, khodjagon. Khoja Muhammad Porso in the field of severe fiqh and ideological differences of that time, piri-Khoja Bahouddin in the field of ideological differences not only deviates from the leeches of Naqshband, but also goes out into the field of ideological struggles, taking his ideas and instructions as the main and permanent program for himself.

In the work of “Fasl ul-hitob” of Porto, information is given about the life, personality, status and status of the magnates belonging to different sects of the Sufi doctrine with different relations in the structure of different topics and issues. Although the author briefly touched upon the life, status and status of some thinkers and sheikhs in the work, he also gave specific information about the following thinkers: Sheikh Abusaid Harroz, Abu Yaqub Nahrjuri, Abulabbos Sayyari, Abu Bakr Fergani, Sahl bin Abdullah Tostari, Abu Salih Qassar, Junaid Baghdad, Ibrahim bin Ahmad, Abu Abdullah Muhammad bin Ali Al-Hakim Termiziy, Hussein bin Mansuri Hallaj, Ruvaym bin Ahmad, Sheikh Abu Bakr al-Kalabadi, Sheikh Ismail al-Mustamliy, Khoja Abdulkhalik Ghijduvani.

Muhammad Porso tries to clarify a number of complex issues related to the history of mysticism, while explaining the facts, historical dates and events, narrations and narrations related to the life of the thinkers based on the information contained in various historical and mystical sources. In the process of thinking about the life or status of a certain thinker, he begins to explain, interpret and analyze some mystical occupation or subject. Sometimes, however, there is a detailed account of individuals who occupy an important place in the history of Sufism and historical events associated with them[1].

Porso, Ahmad Sirhindi was one of the prominent scholars of his time. Sheikh Ahmed Sirhindi during his career in tariqat brought many followers to perfection and wrote some excellent works about tariqat. The works written by Imam Rabbani have been a source of spirituality for his followers and admirers for centuries and serve as a guideline for the people of the sect.

In contrast to the work of "Fasl ul-hitob" by Porso, Ahmad Sirhindi's work "Maktubat" focused on Sheikh's contemporary scholars, companions and admirers with valuable feedback on Sharia, sect issues, human and theology, and answers to their questions. The number of letters is 535[2]. The official language at that time was Persian. We can see that the letters are also written in exactly the same language and there are several Arabic ones among them.

But these letters of Ahmed Sirhindi were not brought to book status by himself[3]. Through his letters, he carried out a wide range of activities, attracting attention, which led to the fact that among society there was a political, scientific, spiritual and social influence on people who had power to be positive. In particular, the number of letters sent to political power holders is 116, the number of letters sent to spiritual teachers or spiritual power holders is 243, the number of letters sent to scientific authorities (famous scientists) is 130, the number of letters sent to people whose power of influence is not fully proved is 15. It is known that the imam Rabbani sent only one letter to some people in large quantities, and some to others[4].

It will be known that the number of countries to which letters are sent from "Maktubat" is 39 thousand. Imam Rabbani sent a total of 279 letters to these countries. According to the ratio of common letters, this is 52%. It is known that the countries where the influence of the imam Rabbani is strong are Khotan in the East, Tabriz in the West, and Kashmir in the North. This is one third of the entire Asian continent. Given the low development of technology while Imam Rabbani lived, we can see that the levels of the power of influence he possessed are reflected in all different destinies[5].

Representatives of all the sect in the world greatly appreciate the work of Imam Rabbani "Maktubat". Especially as Naqshbandi this book is considered one of the most important sources of great importance.

References:

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