

The Spiritual Relationship of Said Burkhoniddin Muhakkiki Tirmizi and Mavloni Jaloliddin Balkhi

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Annotation. The following article provides a brief and theoretical look at the scientific literary works of two prominent representatives of Sufism, Said Burhaneddin Muhakkik Tirmizi and Jalal al-Din Rumi, as well as their relationship of mentors and proteges.

Key words: Relations Between Two Great Sages, Philosophical Thoughts Of Said Burkhoniddin, Respect For National Values, The Best Example Of A Teacher And Student, Said Burkhon's Approach To The Study Of "Education".

Introduction.

In the life of Mavloni Jaloliddin Muhammad Balkhi, we can name several influential personalities, each of whom in one way or another influenced his scientific and intellectual personality in his spiritual maturity and led him on the path of truth. As mentioned today, Sultan-ul-Ulama (Mavloni's father), Said Burkhoniddin Muhakkiki Tirmizi, Mavloni Shamsiddin Muhammad Tirmizi, Salahiddin Zarkub and Hisomiddin Chalabi are named after the sun of Mavloni's bright path.

Material and methods.

The article was studied by historical, literary, source, and comparative methods. Basically, the spiritual and spiritual relations of Jaloliddin Balkhi with Sayyid Burkhoniddin Muhaqqiq for Tirmidhi were the subject of research.

Results.

Without hesitation, the revival of Mavloni's spirit can be considered the result of Shams' personal meeting with him. But the question arises how Mavloni found the willingness and ability to suddenly accept such a great spiritual change. The answer to this question brings us back to other periods of Mavloni's life. In other words, we see Said Burkhoniddin Muhakkiki from Tirmizi in Balkh in childhood and adolescence in Balkh and Kuniya, who not only studied Jaloliddin, but also showed him special respect and sincerity. And again we see his glorious image in the city of Kunya, this time with paternal love, he puts young Mavloni under the cover of his spiritual world and prepares him to accept such a great and amazing spiritual change. From this point of view, the researcher Tirmizi has great rights to Mavloni and Persian-Dari-Tajik mystical literature. Mavloni Abdurahmon Jomi in Nafohatul-uns considers him to be one of the fishermen of Hussein Tirmizi. He was in the circle of followers of Sultan-ul-Ulem in Balkh from a young age. During these years, he was not only a vigilant and devoted student of Sultan-ul-Ulem, but also a loving brother of Jaloliddin. He is called "the son of a loving teacher." Dr. Abdul Hussein Zarrinkub writes in his book Step by Step, Before Meeting God: Preferable. We must understand this moment as follows: in fact, Mavloni Jaloliddin was an expert on the path of Truth and the son of his loving teacher, so he gave him this analogy because of his love. This does not mean that the Rashid Caliph and his leading associates were inferior to Mawlana. Rather, they are the best people after the Messenger of God. Said Burkhoniddin's respect for Mavloni was expressed to the same extent from the circle we mentioned. It is a historical exaggeration to consider Mavloni higher than Abu Bakr Umar, Uthman and Ali (ra) and Said Burkhoniddin, in fact, his love and respect for Mavloni were under the banner of the prophetic tradition. As if once at one of his sermons in Konya, when young Mawlana was also present, he prayed for him: "May Almighty God raise you to the level of a father!" This prayer bears witness to the greatness of Father Mavloni. Because Said Burkhoniddin was in love with Bahauddin Walad. Said Burkhoniddin was among the learned poets so close to Hakim Sanoi of Ghazni that Mavloni was a relative of Shams. In the life of sages, the role of the

opposite person is always higher in order to improve the spiritual world. Said Burkhoniddin also had a spiritual relationship with Sanoi Ghaznavi, who in his "Education" used the verses of "Hadik" a lot.

Худ гар Саной дам занад оташ дар ин олам занад,
В-ин олами беаспро чун зарраҳо бархам занад.

Translation of the poem:

If Sanoi explodes, there will be fire in this world
He will destroy this barren world like particles.

For the next nine years, Mavlono will be under the auspices of the spiritual correspondence of Said Muhakkik. In his Masnavi Waladi, Sultan Walad describes the results of this sermon as follows:

Буд дар хидматаш ба ҳам нуҳ сол,
То ки шуд мисли ӯ ба қолу ба ҳол.

Translation of the poem:

He served for nine years.
So it was still covered in carpet.

In Masnaviya Ma'navi, Mavlono speaks of the influence of Said Burhoniddin:

Пухта гард ваз тағйири дур шав,
Рав чу Бурҳон муҳакқик нур шав.
Чун зи худ растӣ ҳама Бурҳон шудӣ,
Чунки гуфтӣ бандаям Султон шудӣ.

Translation of the poem:

Grind and change away,
Be a Burkhan explorer.
When you're right, you're all Burkhan,
Because you said you became my slave sultan (2622)

Said Burkhanuddin was an enthusiastic preacher. In addition to public meetings and sermons, he had meetings and special meetings, at which many friends gathered and his words were often memorized. What exists today in the so-called "education" of the researcher Tirmidhi is the result of the same meeting and preaching. Said Burkhaniddin Muhakkiki Tirmizi constantly recited the words and verses of Hakim Sanoi at the meeting and sermon. According to One More Shimel, Said Burkhan was a strict and very open teacher. In his Makolot, which in many ways resembles the Makolot of his predecessor Bahauddin, one can see the strong influence of Sanai on him.

Acknowledgement.

According to Said Burkhan, what remained in his Maarifa is a summary, full of wisdom and exhortation, and a prophet, as he says: "It was right for your brother." Or else it is said about him: "It is easy to run away from everything, it is difficult to run away from yourself, and the source of your troubles is me." Said Burkhanuddin Muhakkik was asked if the road was the end or not. He said: "The path is down, but the abode is not below, because there are two types of path: one to God, and the other to God. He who is lower than God is lower because he is transcendental to existence and transcendental to the world and to himself. But when you reach the Truth, then the journey goes beyond the mysteries and knowledge of God, and it has no end" (1.128). Said Burhanuddin Muhakik Tirmidhi died in 638 AH in the city of Caesarea. Another Shimel in his book "Tufon Shams" writes that the grave of Said Burhanuddin Muhakkiki from Tirmizi in Caesarea is still a place of pilgrimage for Sufis, pious people, mystics and sects. He describes Burhanuddin Muhakkik's pilgrimage as follows: "Flowers surround the mausoleum of Burhanuddin Muhakkik in the middle of an ancient cemetery, and the mountain is covered with snow and juniper in the south of Kuni. Go here. It is clear from this statement by Shimelhanum that the center of this sage was a place of secret need and a place for receiving prayers and supplications for both Turks and Arabs and non-Turks. The location of Said Burkhan's mausoleum in a green garden near the mountain is a gift from God that made them the abode of the future life.

Conclusion.

Awliya Allah, like Said Burkhan, participates in the development of the spiritual world and the upbringing of a perfect person both during life and after death. This is a great honor for the people of God. Of course, the contribution of Said Burkhan to the education of such a person as Jaloliddin Rumi is invaluable. After the death of his great father Bahauddin Walad, the disciple of Said Burkhan always tried to raise his child so that he could grow up to be a wise and intelligent person. This article is the passport of the personality of Said Burkhoniddin Muhakiki Tirmizi, and we have already talked about the situation and the relationship between teacher and student, about the essence of his work so far. To get to know Said Burhon, we need to study his teachers, the literary environment of that period, the socio-political structure of that time, the relationship between teacher and student, his travels, his words, thoughts and behavior. As a result of studying these aspects, dark ways in which we can learn about the personality of this man of God become clear to us. And we can learn a little about Said Burkhaniddin, some of the great people of Termez and the literary environment of Balkh and Kuni. To carry out this work, first of all, the "Education" of Said Burkhan is for us the most important source of acquaintance with their spiritual world. Other sources that have been written about Said Burkhan lead us to the real goal. Kamina's current research subject is a small study based on the claims of Iranian and Afghan scientists.

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