



THE ATTRIBUTES AND THE NAMES OF ALLĀH IN THE INTERPRETATION OF KHVĀJEH MUHAMMAD PĀRSĀ

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Abstract. The article discusses the issues related to the history of the spiritual life of the Timurid period. It studies the activities of representatives of the Khwājagān-Naqshbandīyyah Sūfi orders which gained great importance in the spirituality of people who lived in our country during that period. In particular, the article provides information on the biographies of such sheikhs as Bahā' al-Dīn Naqshband and his caliphs 'Alā' al-Dīn 'Aṭṭār, Khvājeh Muḥammad Pārsā, 'Abd al-Rahmān Jāmī as well as the works in the field of Sūfism.

The transformation of Khwājagān-Naqshbandīyyah order into a written heritage, its scientific-theoretical foundation and its formation as a doctrine took place primarily through the scientific activity of Khvājeh Muḥammad Pārsā and his works. His works are devoted to various issues of the Sharī'ah, the theory of Sūfism, in particular, the teachings of the Khwājagān-Naqshbandīyyah Sūfi order.

Key words: Khvājeh Muḥammad Pārsā, Sūfism, names of Allāh, Bahā' al-Dīn Naqshband, Khwājagān- Naqshbandīyyah.

Muhammad ibn Muhammād ibn Maḥmūd al- Ḥāfiẓ al-Bukhārī (1349–1420), one of the theoreticians of Sūfism who lived in the end of the 14th century - the beginning of the 15th century, a prominent representative of the Khwājagān- Naqshbandīyyah sect, known as Khvājeh Muḥammad Pārsā (1349–1420), was born in Bukhara, studied in madrasahs, the Qur'ān, studied various religious sciences such as ḥadīth and kalām in depth and became one of the leading scholars of his time, and after Bahā' al-Dīn Naqshband, he became famous as the largest representative and propagator of the Naqshbandīyyah movement in Central Asia. Information about Pārsā's life is given in 'Abd al-Rahmān Jāmī's work "Nafahāt ul-uns", 'Alī Ṣāfi's "Rashahāt" and other sources¹.

Khvājeh Muḥammad Pārsā was a skilled scholar in fields such as tafsir, ḥadīth, mysticism, kalām, geography, literature, history, jurisprudence, and more than forty of his works have reached us. The works of Khvājeh Muḥammad Pārsā can be tentatively grouped as follows: Qur'ānic sciences, works on the science of tafsir, works on the science of ḥadīth, works on the science of kalām, methodical jurisprudence, mystical works, literature, biography, history and geography.

¹ Fakhr al-Dīn 'Alī Ṣāfi. Rashahāt 'an 'ayn al-ḥayāt. — Tashkent, 2003. — P. 85.

The most important of these fields is Šūfiism, and the large-scale work of Khvājeh Muḥammad Pārsā - "Tahqīqāt" is dedicated to the scientific explanation of the theoretical issues of the word and Šūfiism. At the beginning of the book, from the praise section, Khvājeh Mohammad Pārsā made references to his theory of unified existence. To familiarize yourself with the text of the work, we give an example of a text fragment from page 2b:

و بعد ما تبين رمز الاقطبان فى اثبات القديم سبحانه من طريق النظر و هو الحق اليقين ان يستدل عليه بالوجود الذى هو اعم الأشياء اذ لو لم يكن فى الوجود قديم لما كان فى الوجود موجود اصلا والبته و ذلك ينقسم قسمة حاصرة الى الحادث و القديم اعني الى ما لوجوده بداية و الى ما ليس لوجوده بداية فلو لم يكن فى الوجود قديم لم يكن اصلا حادث اذ ليس فى طبيعة الحادث ان يوجد بذاته فان الوجود بذاته يكون واجب الوجود والواجب بذاته لا يتصور له بداية

'The symbols (signs, signs) of the poles in proving that Allāh subhanahu ta'ala is Ancient according to the way of vision (that is, not through verses or hadīths, but through the words of philosophy) have been explained. However, since He (God) is al- Haqq al-Yaqeen, it is right and clear to give evidence to Him with existence!'

He is common to all things. Because if He did not exist, that is, if there was no ancient Being in existence, then there would be no existing thing in existence. After all, the phenomenon, that is, the nature of the thing that appeared, does not have the characteristic of existing (appearance). Because something that arises by itself is necessary. A beginning is not imagined in that which is bound to arise by itself.

فيفتح من هذه الكلمات قياس برهانى فيقال لو كان فى الوجود موجود لزム بالضرورة ان يكون فى الوجود قديم ثم يقال الموجود معلوم قطعا فينتج من هذين الأصلين وجود موجود قديم بالضرورة

"The comparison of the above words is clear. It is said that "as long as there is a being in the being, the presence of some primitive thing in the being is a necessary condition." Then again it is said: "Existence is definitely known."

The following result follows from these two methods - the rule: "It is necessary that there is an ancient existence".

و من حصل له علم ضروري يقينى من طريق النظر بوجود البارى تعالى و تقدس و بوجود صفاته فينبغي ان لا يسكن بذلك فورة طلبه ...

"Whoever acquires this theoretical (comparative, philosophical knowledge) knowledge, i.e., comes to the above conclusion and has knowledge about the existence of the Almighty and the Blessed One and the existence of his attributes, that person will be at peace as a result of these scientific conclusions. should not stand. That is, he will not have to stop his demand!"

Khvājeh Muḥammad Pārsā briefly introduced the issue of the existence and unity of Allāh, the main theme of the work, in the next pages of "Tahqīqāt", and after concluding the debate, he stated the following short conclusion (page 3b):

لما عرفنا الله سبحانه بالاجمال انه موصوف بصفات الكمال فقد عرفنا الله سبحانه حق معرفته

"When we know that Allāh subhanahu is characterized by perfect attributes, then we know him by consensus, then we know Allāh subhanahu with true enlightenment!"

Khvājeh Muḥammad Pārsā used and quoted a number of sources written before him in his work "Tahqīqāt". Here is one of them as an example (sheet 4a):

در کتاب کشف المحبوب آورده است که معرفت حق سبحانه عز و جل بر دو گونه است یکی علمی دوم حالی و معرفت علمی قاعده همه خیرات دنیا و اختریست و مهمترین خیرها مر بنده را اندر همه اوقات و احوال شناخت خدای است سبحانه

It is mentioned in the book "Kashf al-mahjūb" that there are two types of knowledge of haqq subhanahu azza wa jalla: one is scientific and the other is real. Scientific enlightenment is the



rule for all good things in this world and the hereafter. Among the good things, the most important for a servant at all times and in all situations is to know God, may He be praised." Khvājeh Muhammad Pārsā commented on the qualities of the 99 names of Allāh in his work "Tahqīqāt" based on his above comments. We will give some examples of them.

"Al-Wakiyl

Allāh , the Exalted, is al- Wakiyl. A person should control himself and entrust his affairs completely to Allāh , and let him go beyond the control. Let him represent Allāh Ta'ala in his place. Whatever happens in the horizon of the Unseen, let him see the deed as blameless (Allāh the Exalted is considered blameless after doing it!) This name has the full effect of doing things (page 51a) and judging things.

It is said, "Whoever has an absentee, should recite the name al-Wakiyl seventy times while people are sleeping, and after that, recite the names of the caliphs of the Messenger of Allāh , may God bless him and grant him peace, and ask for help from their holy spirits." In the near term, it will disappear or reach it.

al- Matiyn

The quality of al- Matiyn means finality in terms of power, negating the limit. That is, there is no end to his power! Whatever you think about this quality of him, that thing comes under the power of al- Matiyn. With this attribute, Allāh Almighty is able to do everything. If you consider a person to be powerful, this person will be able to power others with the power he got from the quality of al- Matiyn. Yes, al- Matiyn has no partner! He prioritizes things without a partner. The deeds of Allāh subhanahu ta'ala are extremely strong, no defect can be found in his works, and none of his works is beyond wisdom. There is no defect, weakness or weakness in the nature and attributes of Allāh . It is necessary to know that all people are weak before Him!

When you observe the quality of al- Matiyn of Allāh , you will know that you are weak and inferior. (51b). You know that your strength and power is from Allāh Almighty.

These two names (*al- Qawiyy* and *al- Matiyn*) are inherent attributes (like life, knowledge). These names have full effect in demanding power.

They say, "Whoever wants to win, if he is not strong enough for a task, should say this name a lot." But first, let the reasons be strengthened, then the desire will be formed.

al-Waliyy

al- Waliyy is the One who preserves friendship, takes care of His friends - the people of the province and the saints, and takes them under His protection. He takes control of His friends and protects them as He wills. Yes, the owner of this name, al- Waliyy, is a caretaker for his subjects, that is, he guards and protects them. He is alone in this work. al- Waliyy is a true friend and a helper of friends. He is the only one who helps his friends. Therefore, be a friend of Him, and hold on to whatever is the reason for your friendship with Him, do not miss it for a moment, do not let it go, and hold fast the pillars of friendship. Follow this verse:

فَلَمَّا كَانَ أَبَلُوكُمْ وَأَبَنَاؤُكُمْ وَإِخْرُوكُمْ وَأَرْوَحُوكُمْ وَعَشِيرَتُكُمْ وَأَمْوَلُ أَقْرَفُوكُمْ هَا وَتَجْرَةً تَحْسُونَ كَسَادَهَا وَمَسْكُنٌ تَرْضُونَهَا أَحَبَّ إِلَيْكُمْ مِنْ أَنَّ اللَّهَ وَرَسُولَهُ وَجَهَادَ فِي سَبِيلِهِ فَتَرَبَصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

" Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause;- then



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wait until Allah brings about His decision: and Allah guides not the rebellious. " (Surah Tawba, verse 24).

So, consider this verse as a priority in your life, make it your main rule! Then you will not demand the friendship of your parents, sons, friends, family members, the friendship of your lands, the friendship of your wealth, and you will beware of harm from Allāh Almighty. (That is, you must be careful that it does not harm your relationship with God). And don't stop yourself from helping His friends and helping your religion! As a result, there is no place for any creature in its interior. (That is, no one and nothing will remain in your heart except Allāh Ta'ala).

In demanding the nuṣrat and demanding the degrees of state, and the effect of this name is complete and perfect. Therefore, the goal of a person who says this name a lot to create friendship is created."

As can be seen from the examples, Pārsā focused on monotheism. This issue is written as the main goal in all the chapters of the work "Tahqīqāt".

Among the figures of Ṣūfiism who wrote down scientific works, the importance of the works of Khvājeh Muḥammad Pārsā and the fact that they are one of the main primary sources in the knowledge of Naqshbandīyyah, and the need to give special importance to his scientific heritage, source studies scholars O. Boriev and M. Hasani also noted.²

Khvājeh Muḥammad Pārsā deeply studied various religious sciences such as the Qur'ān, Hadīth and kalām and became one of the leading men of his time, and after Bahā' al-Dīn Naqshband, he became famous as the largest representative and propagator of the Naqshbandīyyah movement in Central Asia.

His exemplary life, views on religion and the world, world and man, knowledge and enlightenment, love and affection, scientific and literary works on various sciences and topics have served as guidelines for mystics of the next century.

Khvājeh Muḥammad Pārsā's works are devoted to issues that are still relevant today. After all, in the Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis and the people of Uzbekistan, each of our compatriots serving in the field of spirituality was tasked with the following question:

"Dangers such as radicalism, extremism, terrorism, human trafficking, drug addiction, which are growing all over the world, unfortunately, do not escape us either. But I repeat, in our country, where great scholars such as Imām Bukhārī, Imām Tirmidhī, Imām Māturīdī, who taught the Muslim community, there are people who are lost in this regard, who are given to the ideas of radicalism and extremism?"³

The works of one of our great scholars, Khvājeh Muḥammad Pārsā, have their rightful place in the socio-philosophical heritage of the peoples of Central Asia. His works on the faith were written in the direction of moturidiyyah, practiced by the Muslims of our country, and have not lost their importance even today. His works on the subject of the word and belief are important as a valuable source of scientifically based instructions for giving refutations to those who

² Bo'riev O.; Hasaniy M. Xoja Muhammad Porso. To'plam. Buyuk siymolar, allomalar. – Toshkent, 1996. 2-kitob; Ma'naviyat yulduzlari (Markaziy osiyolik mashhur siymolar, allomalar, adiblar). – T.: Abdulla Qodiriy nomidagi xalq merosi nashriyoti, 2001.

³ <https://xs.uz/uzkr/post/ozbekiston-respublikasi-prezidenti-shavkat-mirziyoevning-olij-mazhlis-va-ozbekiston-khalqiga-murozhaatnomasi>.



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interpret Islam according to their own knowledge in different countries in today's era of globalization.

In fact, there should be no destructive currents and fanatics in our country, where our great forefathers, who became teachers of the Islamic world, lived!