
THE ONLY COPY OF THE WORK "AL-MA'RIFA"

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Abstract.

This article talks about the description and composition of the manuscript copy of our great compatriot Abu Bakr Warraq Termizi's work called "Al-Marifa". It is also noted that the subject-content of the work is devoted to the theory of Sufism.

Keywords.

Varroq Termizi, Termiz, Islam, enlightenment, knowledge, mysticism, status of truth, divine love, manuscript copy, Tehran, new work

Introduction. This copy is kept in the numbered manuscript fund #8380 of Tehran Islamic Shura Majlis Library. This manuscript copy consists of 216 pages. Source scholars, when describing the copy, noted that eight works were collected in one book.

Booklet "Al-boisa alan-nazar fiy dalaailil-i'jaz" up to sheet #8380/I(2a-5a). Author - Abdulkahir Jurjani.

Treatise "Dilaailul-i'jaz" up to sheet #8380/II (5a-128b). The author is Abdulkahir Jurjani.

No8380/III (187a-193b) treatise "Nawadir ul-usul" (muntakhab). Author Muhammad ibn Ali Termizi.

Treatise "Nihayatul-aqdom fiy ilmiil-kalam" (several differences) up to page #8380/IV(193a-195a). The author is Muhammad ibn Abdulkarim Shahrastani.

Treatise "Mutafarriqat ba naql az Ali bini Ubayda, Avza'i, Hakim Termizi" (through Mutafarriqat naql of Ali ibn Ubayda, Avza'i, Hakim Termizi) until sheet #8380/V (195b-201a). Author - Ali ibn Ubayda, Avza'i and Hakim Termizi.

"Kitab al-ma'rifa" (muntakhab) treatise up to page #8380/VI (201b-211b). Author - Abu Bakr Warraq Termizi. (Some source scholars attributed it to Imam Bayhaqi).

Treatise "Al-istiqaama" (muntakhab) up to page #8380/VII (211b-216a). Author - Abulhusayn Rustafguni.

Sheet No. 8380/VIII (216a) "Risalai Abi Bakr Warraq ila bazi ikhwanuhu". Author - Abu Bakr Warraq Termizi [14, p. 159].

In the sixth and eighth sections of the copy, the treatises of Abu Bakr Warraq Termizi are read. However, the author of the book "Fehristi mukhatsari kopkaho khata book house majlis shurai islami" attributed the sixth copy to Imam Bayhaqi [9, p. 207].

The treatises "Al-ma'rifa" and "Risalai Abi Bakr Warraq ila bazi ikhwanuhu" were copied in Arabic script in the fifth-sixth Hijri centuries [2, v. 211]. Some places have been selectively copied from the master copy by the scribe. That is why "Risalai Abi Bakr Warraq ila bazi ikhwanuhu" came in one sheet.

The scientific and literary legacy of Imam Bayhaqi, Arzaqi Hiravi and Abu Bakr Varroq Termizi, who made a great contribution to the development of Eastern culture, has been studied and is being studied by many scientists. Therefore, in order to better cover the topic, we will first describe the lives of three great figures in detail.

Known as Imam Bayhaqi - Abu Bakr Ahmad ibn Husain was one of the Muhaddith scholars. Mahmud Mahdavi Domghani said that he used to participate in the lessons of hadith scholars when he was young. He traveled to the cities of Iraq, Hejaz and Jibal to study. Bayhaqi was a great talent and memorized the Holy Quran completely. He lived a life of asceticism, piety, humility and ecstasy. The works "Dalail un-nubuvva", "Sunani kubro", "Al-asmou was-sifat", "Al-qiraatu halful-imam", "Ma'rifat us-sunan wal-asor" and "Al-ma'arif" belong to his pen [6, p. 9-46].

Arzaqi Hirawi is a Persian poet who worked in the royal court in the second half of the fifth century and the first half of the sixth century. He lived during the reign of Togonshah ibn Arslan. He is the author of the poetic book "Alfiya wa Shalfiya" about the emirs. Basically, this book is written in the old prose style, which includes Arzaqi verse. The work consists of hymn odes dedicated to kings. Contains a total of 2200 bytes [4, p. 15]. Some scholars considered the work "Sinbodnoma" to belong to him. But Avhadiy Balyani rejected this idea.

The main part. Abu Bakr Warraq Termizi was one of the famous scholars of his time in the science of hadith, poetry, mysticism and mysticism. Originally from Termez, he lived in Balkh. In his scientific heritage, he expressed his views on mathematics, etiquette, lore, behavior, asceticism, piety and mujahada. In addition to the work "Al-Alim wal-mutaallim", he wrote the treatises "Al-ma'rifa", "Risalai Abi Bakr Warraq ila bazi ikhwanuhu". At the same time, there is information in the sources that Orifona wrote meaningful poems. Therefore, he was mentioned in tazkira and manoqib with the nickname "Muaddab ul-Awliya". The fact that Mashaikh is from the second class is also a sign that he has a mature personality.

Pleasure, perception of divine enlightenment, dieting were the content of his whole life. He always attracted and made the audience cry with his wise words and lectures in the circles of science. Abu Bakr Sugdi, Salih ibn Maktum and Hashimi Sugdi were his students. Until the end of his life, Varroq spent all his opportunities in the pursuit of knowledge. Circles of Zikr established. He taught his students. He was engaged in prayer. He died in Balkh at the end of the fifth Hijri century.

Based on literary and historical sources, it can be said that Bayhaqi is one of the founders of the fifth Hijri century. He wrote valuable works on fiqh and hadith. His works have come down to us.

Arzaqi Hiravi was a court poet at the end of the fifth century and the beginning of the sixth century, and wrote scientific and literary works.

Abu Bakr Warraq Tirmidhi was a scholar and saint. The work "Al-Alim wal-Mutaalim" includes mystical views related to moral and social life. This work was published in Egypt in 1938 [1, p. 23]. In addition, the newly discovered treatise "Al-ma'rifa" reflects on Sufi beauty, divine love and spiritual education.

According to Abdullah Rodmad and Hadi Bidaki, the similarity of Abu Bakr Warraq Termizi's name, nickname and father's name with "Abu Bakr" Bayhaqi and "Abu Bakr" Ismail Warraq Arzaqi caused many sources and orientalists to be confused. Another reason for making such a mistake is that while Warraq Tirmidhi's work was "Al-ma'rifa", Bayhaqi's work is called "Al-ma'arif". Therefore, it is necessary to take into account the possibility of making a mistake in this case. Scribes may have made mistakes intentionally or unintentionally.

Hadi Bidaki mentions that the work "Al-ma'rifa" is composed of mystical, moral, mystical and scenic themes. But the work "Al-maarif" is dedicated to the science of hadith. If we pay attention to the content of Arzaqi's works, he is mentioned in most sources as a court poet and the author of "Alfiya and sage". The information about Arzaqi Hiravi's ascetic, orifon and Sufi life is not lost in the manoqib and tazkiras. Therefore, there is no valid reason to attribute to someone who did not live in such a world of pleasures to write a work full of great mystical and pleasure. Scholars considered the life of Varroq Termizi as a source of piety, mujahada, riyazat, muroqaba, mukoshafa, moshohada, istigrog, jazaba, love, perfection and adab [14, p. 160]. In addition, when comparing the work with other works, there is a reasonable argument for attributing it to Varroq Termizi. The style of writing, the author's personal views, creative skills, word description, adult proportions and textual references are evidence to prove that it is the work of Abu Bakr Warraq Termizi. Scholars have acknowledged that Sulamy's "Tabaqat us-Sufiya" and Abu Naim Isfahani's "Hulyat ul-Avliya" were influenced by the work

"Al-Marifa" [14, p. 159]. In many of the works written in later periods related to the theory of Sufism, Varroq Termizi's views and wise words are cited as an example. For example: "People are divided into three groups: Ulamo, Umaro, Qurro." If the scholars become corrupt, all obedience and worship will be mixed with corruption. If umaro becomes corrupt, social life becomes corrupt. If the reciters indulge in corruption, the moral standard will be lost" [2, v. 213]. He used to bring his students back from the trip and always said that the key to all blessings is patience in the position of will, when your will is right, your goal will be right. The door of blessing will open for you [8, p. 179]. It is noteworthy that the text of this advice appears in Attar's "Tazkirat ul-Awliya", Hujviri's "Kashf ul-Mahjub" and Jami's "Nafahot ul-uns" [14, p. 160].

One of the most important topics in the treatise "Al-ma'rifa" - faith, sidq, enlightenment, truth and sincerity - defines the mystical significance of the work. It is known that faith, sidq, sincerity, action, intention and enlightenment occupy a leading place in mystical books. Imam Qusayri's "Risalat ul-Qushayriya", Ibni Arabi's "Futuhot ul-Makkiya", Izuddin Koshani's "Misboh ul-Hidaya" and Jami's "Nafahot ul-uns" are clear examples of this [14, p. 161].

Source scholars have pointed out that the history of reading the treatise corresponds to the fifth-sixth century of Hijri. The treatise "Al-ma'rifa" was copied by the same scribe together with the work "Dalail ul-Ijaz" by Abdul Qahir Jurjani. There is information on the last 216 pages of the copy about "Risolai Abi Bakr Warraq ila bazi ikhwanuhu" [9, p. 391-652].

The pamphlet "Al-ma'rifa" stored under the number #8380 has not reached us in its entirety. According to their custom, the scribes copied a certain part of the treatise "Al-ma'rifa". "Abu Bakr Warraq's work, published under the name "Al-ma'rifa", is divided into different parts and chapters. Only one chapter of the book, which is the object of our study, is given as an example. In the introduction of the chapter, it begins with the sentence "Min kitab -il-ma'rifati li Abi Bakri Warraq" (from the book "Al-ma'rifa" by Abu Bakr Warraq) strengthens our opinion [2, v. 211]. It is known that the letter "min" from the Arabic language means "from a part", "from a chapter" or "from a book". That is, here he pointed to the fact that the treatise is not in full form. If it had come completely, there would be no need for "literal jar" - "min". That's why Abdullah Rodmad and Hadi Bidaki "On chi dar copy omada, tamami matni "Al-ma'rifa" nest, balki bakhsh az on ast" [14, p. 161].

The meaning of the treatise is enriched with verses of the "Quran", hadith, sayings of the Companions and views of the Sufis. He emphasized more on "perfect human morality" as the main theme. In most places, when he quoted his sayings in

the text, he referred to himself with "and Qola Abu Bakr Warraq" or "Qola Abu Bakr Muhammad bini Umar rahimahullah" [2, v. 211, 213]. Of course, it follows from this evidence that this work belongs to Abu Bakr Warraq Tirmidhi.

The copy was copied in ancient Naskh and Kufic script. Some of the text is unreadable because the sentences are broken. Even in some places, the letters are not punctuated. Hadi Bidaki's treatise "... orifona is a book that summarizes morals" [14, p. 162]. The author focuses more on faith, sincerity, sincerity, loyalty, modesty, patience, determination, will and passion [14, p. 162].

The eighth section of Nushhani talks about the ideal human morality along with the philosophical and ethical views. One sheet has reached us from the eighth section. In the introduction to the treatise, "Risala li Abi Bakr Warraq rahimahullah ila bazi ikhwanuhu" [3, v. 216] begins.

Conclusion. In conclusion, Abu Bakr Warraq Tirmidhi's works "Al-ma'rifa" and "Risalai Abi Bakr Warraq ila bazi ikhwanuhu" are considered one of the oldest mystical sources in the Islamic world. When determining the author of the work, source studies scholars paid more attention to comparative textological, polygraphic style and historical aspects. These treatises show the love and devotion of the great Termizi scholars to science, culture and enlightenment. Of course, it is inevitable that such works will always serve in the way of human perfection and spiritual education. Mystical works always provide theoretical support to stabilize social life, eliminate mental depression, overcome hardships, awaken divine love, and reform people. May Allah be pleased with this great person. May he keep us on the path of truth. May all of us be blessed to be worthy successors of the Termizites.

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