



Moral and Educational Development of Humans Doctrine of Mysticism and The Place of The Chishtiya Secret

Razzakov Kasimbek Kuvanovich

*Doctor of Philosophy (PhD) of the "Social Sciences" Department of JizPI
associate professor*

Annotation: The article presents the teachings of Sufism, its definitions, ideas of humanitarianism in Sufism, Chishti sect and views of Nizamiddin Auliya on humanitarianism and patriotism

Keywords: Sufism, sect, nafs, Chishtiyya, saint, sheikh, humanitarianism, homeland, patriotism, purity, transparency.

Education of the young generation has always been important and relevant. But in the 21st century we live in, this issue is really becoming a matter of life and death.

Sh.M. Mirziyoyev

Introduction

In our country, it is important to enrich the worldview of young people, to make good use of the spiritual heritage of Sufism in their spiritual and moral development. We can also see this in the definition below. According to Abdulbari Nadvi, Sufism is a science that teaches us to purify the soul from mundane things and to follow our Prophet in inner qualities. Therefore, the teaching of Sufism manifests itself as a science in the perfection of man. The more one learns it, the better one's moral principles, the striving towards the truth, and one's moral immunity against negative vices such as greed, arrogance, and failure to keep promises in the relationship with people will develop and improve.

Sufism is a set of ways and methods for a person to reach perfection, the Truth. It can also be called a school of purification." [5.B. 18] As a person increases his knowledge and potential in this regard, the sense of inner purity flourishes in him.

Sufi poet Baba Tahir did not give the definition "Sufism - spiritual - to die in an animal life and live in a human life" for nothing. So, we would not be mistaken if we say that it is a teaching that tells the world that a person should not only live in the way of his ego, but that he should work in this trying world by calling himself to perfection and goodness in every way.



Analysis And Results

From this point of view, the teachings of Sufism have served our people incomparably in achieving the spiritual height in terms of bringing people to perfection, attaining a perfect state in manners and morals, forming sincerity in the fulfillment of the rules of the Sharia, and adorning oneself with the great universal beautiful qualities such as abstaining from forbidden things. This about while main focus on the heart , on the purity of the heart reach such great ideas before pushing came _ This things are even absorbed into the blood of our people becoming traditions and values has managed Including the concepts of kindness , mutual one help one morality i-perfection , riz q- respect for food, bread respect etc to see that it has become normal can _

These values were inculcated in our young people from their infancy by our elders and enlightened fathers, when they advised their children and grandchildren, don't spit on water, don't trample on bread, respect elders, give room to people older than you. Therefore, these advices are important in educating our young people to become perfect people in all aspects, humane, moral and moral. Unfortunately, in some Arab Muslim countries, the negative effects of Salafism are not visible from the above. For example their Muslims prayers in execution apparently only stands . _

For example, their un-Muslim rudeness and cruelty , especially their lack of respect for sustenance, is surprising. In the blessed hadith of the Prophet, peace be upon him : " When a people tramples on bread , Allah them to hunger those who blessed him with the blessing Of course pray the effect seen in human behavior standing need _ The Qur'an is in my heart prayer a person return from evil , of course , good order emphasized .

The thoughts that the Prophet, peace be upon him, taught Sufism to Abu Bakr Siddiq, may Allah be pleased with him, are presented in the books of Sheikh Muhammad Sadiq Muhammad Yusuf entitled "Imagination of Sufism". Also, Alikhantora Soghuni, the author of "Tarihi Muhammadi" in his book, stated that he voluntarily taught the science of tariqat to Abu Bakr Siddiq, Salman Farsi, Abu Zar Ghafiri, Abu Dardo, may Allah be pleased with him, among the companions of our Prophet. Piru to the murshids to be given the pledge of allegiance was also given to our prophet of allegiance citing the origin those who passed

Therefore, the saints of Sufism also preached to earn a living through their work as honest businessmen, thereby feeding their families and children. This chapter " Dil ba yoru dast ba kor " by Bahovuddin Naqshbandi (Your hand is at work let it be , your heart is with God let it be) wise slogans , even during his lifetime themselves to this slogan by pressing the pattern on the fabric the very thing they are dealing with to this example be takes _ They are greedy themselves abstinence , profession those who came blindly and preached to make their own livelihood .

At this point, one of the Sufi poets, Sheikh Saadi:

Hello _ work bravely ride your bike

Himself not working while unnamed erur _



People of Sufism again from what one promotes one this from evil himself It is a call to refrain and only do good . Even by doing good to a person who has done evil in it answer to give it is also given that it is necessary .

Including Sufi _ Hello so they say :

Your father Erdur you too pretend to be

Evil do good to someone .

Such wise and instructive ghazals and rubai's are the highest of our people spirituality owners being served incomparably in education and still serves today . The rich legacies they left behind centuries more living and not dying coming for nothing not _ Because their this Life itself proved how much wisdom there is in his words is standing But let 's not forget that It should be said , " God gives wisdom to whom He wills ." To whom wisdom is given many p favors It has been blessed in the Holy Qur'an .

If we look at the history of Sufi Sufi sects, several trends have emerged in the Islamic world, among them we can mention Qadiriya, Yassaviya, Qubroviya, and Naqshbandiya sects. It appears that three out of four of the sects we have listed have sprung from our Movarounnahr.

We know a number of poets, scientists and virtuous people from our country who dedicated their lives to honesty and humanitarianism, called people to virtue and left us a great spiritual heritage by creating in this regard. These are Abdulhaliq Gijduvani, Bahauddin Naqshband, Khoja Ahror Vali, Pahlavon Mahmud, Alisher Navoi, Abdurrahman Jami, Jalaluddin Rumi, Najmuddin Kubro, Ahmed Yassavi, Fuzuli, and among the recent poets Sufi Olloyar, Boborahim Mashrab, Makhtumquli, Mukhlis, Ogahi. we can pass. These are the representatives of our classic literature who not only raised the reputation of our nation to the sky in world literature, but also made a great contribution to the spiritual development of our people. At the same time, over the centuries, the immortal rich heritage they left behind serves an incomparable role in educating the young generation as owners of high morals.

Sufism is a doctrine consisting of a combination of religious and worldly views, which has served to enrich the spirituality of our people for many centuries.

Sufism is the education of the soul: healthy will, good behavior, good deeds. Sufism is not laziness, indifference, poverty, because the greatest leaders, active, zealous fighters, mujahideen in the Islamic world came from mystics. [6.B. 34]

Although the teaching of Sufism has been active in the Islamic world in a number of specific directions, we can see it later in India as well.

Sheikh Nizamuddin Avliya of Delhi, who was a great follower among the Sufis in India in the XIII-XIV centuries and was one of the beloved and famous students of Farididdun, who did not spare his incomparable services and advices in the flourishing of this sect, in the Chishti sect and its wide and extensive development in the Indian land. -1325 yy) is directly related to the name.



Sheikh Nizamuddin Auliya was born in 1238 in a place called Badaun in present-day Uttar Pradesh state. His father is Ahmed Badayuni, his mother is Bibi Zulayha. His ancestors are from Bukhara. Badaun was a Muslim center until Delhi was conquered by the Turks. A large number of settlers from Central Asia, Khurasan and Gura moved here. In particular, Nizamiddin's Grandfather Daniel immigrated to India from Bukhara. After his father's death, he came to Delhi and started living.

Hasan Dehlavi wrote in his work "Fawaid al Fuad", Nizamiddin listened to the Sheikh's advice and decided to dedicate his life to religion, asceticism, and renounce worldliness, and in the future he became famous throughout India with the names "Friend of Allah" and "Saint".

Nizamiddin, a representative of the sect, was unique in his social views: for example, he thought it more appropriate to help the poor and needy than to participate in official prayer meetings and perform religious activities. Because he applied the belief that love for God is manifested through love for people, he generously distributed money as material aid to the poor and needy. At the same time, he caused great damage to his material well-being. His good deeds and deep understanding of the poverty and need of the common people made him famous not only in the Delhi kingdom but also in the neighboring provinces.

Nizamuddin's disciples propagated his ideas in different regions of India: Sheikh Chirog in Delhi, Sheikh Munawwar in Punjab, Burkhaniddin Gharib in Dikkan, Maulana Khusamiddin in Gujarat, Maulana Sirojiddin in Bengal.

After all, it is not for nothing that Sufis are described as having a dead soul and a living soul. The purpose of Sufism is to educate the soul by leading a person to perfection. He explains that the biggest enemy for a perfect person is ego, blindness.

Therefore, Nizamiddin Avliya is considered one of the sheikhs who was able to show such perfection and humanity to his students and murids as well as following the noble ideas of the Chishti tariqa during his moral views and activities.

In particular, the works and books written by Sufism scholars, saints, saints and sheikhs about their ways of life and instructions have become a unique tradition. We can mention a number of books that have been and are being written in the series of such sources. For example, books such as "Tazkiratul Avliya", "Hulyatul-Avliya", "Qavoidut-Tasawuf", "Tasawwuf", "Islam and Tasawuf" are among such works. A large part of Alisher Navoi's works, in particular "Lisonut tayr" and "Nasayim ul Muhabbat", hundreds of other books can be cited as examples.

In the cited works, not to be deceived by sects, Sufism and the desires of this world, that worldly life is transitory, to preserve human qualities carefully, to reflect the principles of philanthropy and patriotism among people, not to forget the hereafter, that nothing done by a servant in this world should go unanswered, life It is dedicated to mobilization for good deeds, immortal and eternal life, and in this regard, exemplary events and incidents from the lives of great people, moral relations between teacher and student, as well as their ways of life and advice, wise advice and advice.



Abdurrahman Jami, may God bless him and grant him peace, also wrote many works on Sufism, in his book "Nafahot-ul-uns minal hazarotil quds" he mentioned the names of 664 sheikhs and Sufis, while Hazrat Alisher Nawai mentioned 770 sheikhs in his work "Nas Ayim ul Muhabbat" . and mentions the names and activities of the Sufis. In particular, the representatives of this sect, which we are studying, were specifically mentioned.

According to Shaykh Muhammad Amin al-Kurdi, in the teachings of Sufism, the righteous learn spiritual and spiritual benefits by learning about their lives, moral qualities, and deeds, rather than seeing a saint or saint. He believes that reading works on Sufism educates a person morally and spiritually.[4]

Conclusion

In short, it is necessary to come to such a conclusion regarding the teachings of Sufism and this sect that it is possible to observe that more attention is paid to practical ethics. Although there are many sources and teachings on how to perfect a person and live a life rich in many positive qualities, we have only tried to share some information from Sufism and Chishtiyya, and for some it is a repetition, and for others it is presented as new information.

It should not be forgotten that many sheikhs of the sect have received great training in the teachings of Sufism and have proved from history that they can be an example to their students.

References

1. Hamidjon Hamidi "Circle of Geniuses". "Teacher" creative publishing house. Tashkent-2011. 301 pages
2. Alisher Navoi . Nasayim ul-muhabbat. Perfect works collection . Twenty volume . Volume 17. - T.: Science, 2001. 14 pages .
3. N. Komilov. Sufism. Book 2.-T.: "Uzbekistan", 2000.
4. Kadyrov , Davronbek (2020) "al- mawahib us- sarmadia " and the sources given in it concerning the Naqshbandi tarikah , "the light of Islam : vol. 2020: iss . 1, article 3.
5. Available at: <https://uzjournals.edu.uz/iiu/vol2020/iss1/3>
6. Vahidov R., Nematov H., Mahmudov M. Enlightenment in the bosom of words. Tashkent :
7. Writer, 2001
8. 6. Joshon Mahmud As'ad. Sufism and self-education. Tashkent: Cholpon,
9. 2000.
10. 7. Abdullah Sher. Ethics.-T.: Society of Philosophers of Uzbekistan
11. publisher. 2010.
12. Ruziev, A. J. (2019). ИЗУЧЕНИЕ МИРОВОЗЗРЕНИЯ И ДЕЯТЕЛЬНОСТИ МЫСЛИТЕЛЕЙ КАК ИСТОРИЧЕСКОГО КРИТЕРИЯ. Theoretical & Applied Science, (11), 166-169.
13. Ruziyev, A. (2021). ДУНЁҚАРАШДА ТАРИХИЙ ХОТИРА ВА ОНГНИНГ ЎЗARO ДЕАЛЕКТИКАСИ. Научно-просветительский журнал " Наставник", (2), 187-193.



14. Ruziyev, A. (2021). ДУНЁҚАРАШДА ТАРИХИЙ ХОТИРА ВА ОНГНИНГ ЎЗАРО ДЕАЛЕКТИКАСИ. Научно-просветительский журнал "Наставник", (2), 187-193.
15. Рўзиев, А. (2020). АМИР ТЕМУР ҚАРАШЛАРИДА СИЁСИЙ-ХУҚУҚИЙ ҒОЯЛАРНИНГ АКС ЭТИШИ. Научно-просветительский журнал "Наставник".
16. Tajibayev, M. A., & Axmedov, J. T. (2022). SINERGETIK YONDASHUV-YOSHLARNING YANGI DUNYOQARASHINI SHAKLLANTIRISHNING ASOSIY JIHATLARIDAN BIRI SIFATIDA. *Scientific progress*, 3(3), 527-532.
17. Tajibaev, M. A., & Rashidova, B. Y. (2022). THE CONCEPTS OF SUSTAINABILITY AND INSTABILITY IN SYNERGETICS ARE AN IMPORTANT PRINCIPLE. *Scientific progress*, 3(3), 930-933.
18. Kholbekova, M. A. T. U. (2022). APPLICATIONS AND DEVELOPMENTS OF SYNERGETICS. *Scientific progress*, 3(3), 942-945.
19. Tajibaev, M. A., & Rashidova, B. Y. (2022). CONTENT OF THE CONCEPT OF SYNERGETICS. *Scientific progress*, 3(3), 938-941.
20. Kulmatov, P. M., & Tajibaev, M. A. (2022). SYNERGETIC AS A FACTOR FOR THE DEVELOPMENT OF MODERN SCIENCE. *Scientific progress*, 3(3), 925-929.
21. Tajibaev, M. A., & Kholbekova, M. U. (2022). SYNERGETIC METHODOLOGY SERVES HUMANITY. *Scientific progress*, 3(3), 934-937.
22. Abdurashidovich, T. M. (2022). YOSHLARDA SINERGETIK DUNYOQARASHNI SHAKLLANTIRISH OMILLARI. *INTEGRATION OF SCIENCE, EDUCATION AND PRACTICE. SCIENTIFIC-METHODICAL JOURNAL*, 3(3), 203-207.
23. Abdurashidovich, T. M. (2022). SINERGETIKA-YOSHLARNING YANGI DUNYOQARASHINI SHAKLLANTIRUVCHI BILIM SIFATIDA. *FAN, TA'LIM, MADANIYAT VA INNOVATSIYA*, 1(2), 69-73.
24. Azimova, S. Y., & Tojiboev, M. A. (2021). IMPROVEMENT OF SPIRITUAL AND EDUCATIONAL WORK IT IS OUR IMPORTANT TASK. *Scientific progress*, 2(5), 544-548.
25. Melikuziyevich, K. P., & Abdurashidovich, T. M. (2021). State and community management-as a priority task in the appeal. *INTERNATIONAL JOURNAL OF DISCOURSE ON INNOVATION, INTEGRATION AND EDUCATION*, 2(2), 133-136.
26. Quvanovich, R. Q. (2021). The Moral Importance of Humanity and Patriotism in Chistiya and Kubraviya. *International Journal on Orange Technologies*, 3(3), 98-103.