



Ethical Relations of Chishtiya and Naqshbandiya - Mujaddidiya Sectors

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Annotation: This article discusses the doctrine of Sufism, its definitions, sects, especially the moral relations of the Chishtiyya and Naqshbandiyya - Mujaddidiya sects.

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The role of Sufism in the spiritual and moral development of a person towards perfection, in the formation of knowledge and skills is incomparable. We can also see this in the following definition. 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. For this reason, the teaching of Sufism is manifested as a science in the perfection of man. As a person learns it, moral principles improve, he strives towards the truth, and his moral immunity against vices such as greed and selfishness in relationships with people develops and improves.

Therefore, "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]

For this reason, the Sufi poet Baba Tahir did not give a definition of Sufism as follows: "Sufism is to die in an animal life and to live in a human life." 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 act in this testing world by calling himself to perfection and goodness in every way.

From this point of view, the teachings of Sufism in terms of perfecting a human being, achieving a perfect state in manners and morals, forming sincerity in the fulfillment of Sharia rules, and adorning ourselves with great universal beautiful qualities such as refraining from forbidden things, has been of incomparable service in reaching spiritual heights. In this regard, he put forward great ideas such as focusing on the heart and achieving purity of heart. These things have become the traditions and values of our people. In particular, we can see that the concepts of kindness, helping each other, perfect morals, respect for sustenance, honoring bread have become commonplace.

These values were inculcated in our young people from their infancy when our elders and enlightened fathers advised their children and grandchildren, do not spit on the water, do not trample on the bread, respect the elders, give room to those who are older than you. Therefore, these advices are important in educating our young people to be perfect people in all respects, humane, spiritual and moral.

with him, are presented in the books of Sheikh Muhammad Sadiq Muhammad Yusuf entitled "Imagination of Sufism". Also, Alikhantora Soghuni, the author of "History of Muhammadi" in his book, stated that he voluntarily taught the knowledge of Tariqat to Abu Bakr Siddique, Salman Farsi, Abu Zar Ghafiri, Abu Dardo, may Allah be pleased with him, among the companions of our Prophet. . Piru mentioned that the pledge given to the murshids also originates from the pledge given to our prophet.



The saints of Sufism preached to earn a living as an honest businessman through their work, and thereby feed their family and children. In this chapter, the wise slogans of Bahavuddin Naqshbandi, "Dil ba yoru dast ba kor" (Let your hand be at work, and your heart be with God), and they themselves followed this slogan and embroidered it on the fabric. Clicking is an example of this. They have preached to refrain from covetousness, do their professions, and eat a healthy diet.

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

honest work, bravely pursue your aysh,

And if he doesn't work, he's useless.

Another thing that Sufism preaches is to refrain from evil and to do only good. It is even taught that a person who has done evil should be answered with good deeds.

For example, Sufi Olloyar says:

Your father, Erdur, act like a husband.

Do good to those who do evil.

Such wise and instructive ghazals, rubaiys served immeasurably in the education of our people as owners of high spirituality and are still serving today. It is not for nothing that the rich legacy they left has survived for centuries and has not died. Because life itself proves how much wisdom there is in these words. But we should not forget that "God gives wisdom to whom He wills." He who is given wisdom, he is given many good things.

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 Sufi Olloyar, Boborahim from recent poets. We can list our greats like Mashrab, Makhtumquli, Mukhlis, Ogahi. 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 the education of the soul: a healthy will, a beautiful character, a righteous deed. 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.

he was a great follower among the Sufis in India and one of the beloved and famous students of Farididdun. Ayamagan is also directly related to the name of Sheikh Nizamiddin Auliya (1242-1325) of Delhi.

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.

As a scientist, Nizamiddin's social views showed his originality: For example, he thought it more appropriate to help the poor and the needy than to participate in official prayer meetings and perform religious practices. 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.

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 the Naqshbandi Tariq, a person's dignity, position and career are measured not by his wealth, but by his spiritual perfection. In Naqshbandi, it is required to acquire a trade and profession, to live by one's own work, and to live by begging and darbadar is considered an isnad for a Sufi. It is also forbidden to keep slaves, servants, and use the labor of others. So, the above slogan of the Naqshbandi sect is directed against secularism and selfishness. In Naqshbandi, arrogance, pretending to be a Sufi, sheikhman, and drawing people's attention to oneself are condemned. In the Tariqat, the main requirement is to cleanse the soul from the dust of the world, to fight with one's ego and to find light in the soul, and to embroider the names of Allah in the heart. Zikri khufiyyah (hidden zikr) served this purpose. "Being with the people from the outside, with the Truth from the inside", taking every breath with God in mind, taking a step towards meritorious deeds, good deeds, traveling the country, visiting the graves of saints, awakening the heedless, achieving awareness of the heart in any situation - the main considered a method of spiritual education.

In Naqshbandiya pir and great attention was paid to the spiritual oriphone conversation between the murid . According to Naqshbandiyyah, conversation is being part of an assembly, learning what one does not know, elevating, enjoying the secrets and mysteries of blessings, the light of the world of theology, while the opposite - khilvat deprives a person of knowledge and enlightenment.

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 above-mentioned works, not to be deceived by sects, mysticism and worldly desires, worldly life is transitory, to know the value of life, to preserve the qualities of humanity, to reflect the principles of humanity and patriotism among people, not to forget the hereafter, and the duty of a servant in this world. that nothing he has done goes unanswered, to mobilize his life only for good deeds, eternal and eternal life, and in this regard, exemplary events and incidents from the lives of great people, moral relations between teachers and students, as well as their ways of life and advice , dedicated to his wise teachings and advice.



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]

In short, among these sects, it is necessary to come to such a conclusion that it is possible to observe that they pay more attention 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 tried to share information about Sufism and some of these sects. and for some it is a repetition, and for others it is embodied as new information.

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

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