

THE PRIORITY OF THE IDEA OF PERFECTION IN THE SOCIAL - PHILOSOPHICAL APPROACHES OF CHISHTIYA AND NAQSHBANDIYA - MUJADDIDIYA SECTORS

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Abstract: This article discusses the doctrine of Sufism and its theoretical foundations, the religious interpretation of the world in Sufism, and the views of Mu'inuddin Chishti, Naqshbandiya-Mujaddidiya, Ahmad Sirhindi and Imam Rabbani of the Chishti sect.

Key words: Sufism, Tariqat, Chishtiyya, Naqshbandiyya, Yassawiya, Kubrawiyya, India, Mu'iniddin Chishti, Mujaddidiya, Sheikh Nizamiddin Avliya, Ghazali, Naqshbandiyya-Mujaddidiya, Ahmad Sirhindi, Imam Rabbani.

Sufism has served to enrich the spirituality of our people for centuries. The main ideas of this teaching are the spiritual and moral purification of a person, ascension with divine love. That's why Sufism, filled with deep humanistic ideas, found its way into the hearts of people who were in search of truth, expressing people's dreams of purity, eternal life, and freedom of the soul. [1. Pp. 102]

By the beginning of the 9th century, the theoretical foundations of Sufism were developed, practical spiritual and psychological exercises of Sufis, methods of self-education and training were formed, the concepts of order, enlightenment, and truth were created, views on these three parts of Sufism a complex was formed - Sufism was established as a separate science.

Hazrat Alisher Navoi, our grandfather, made the world a field of perfection, an opportunity for purification [2. B. _ 4] did not point out for nothing.

It is noteworthy that the members of the sect should be an example to others in three things, i.e. posture, step, grace, and grace. In this case, it is necessary to refrain from inappropriate words, to refrain from doing things in vain, to do useful things

with kindness, to be open-faced and kind. Every murid who has entered the path of tariqat must renounce the worldly life, the troubles of the soul, physical pleasures, arrogance, dry fame, heedlessness and ignorance, and purify his spiritual world, concentrating all his will and thoughts in one place. , should be directed towards a good goal. [3. B. _ 29]

Therefore, although the establishment of Sufism schools was initially associated with areas where Islam was widespread, such as Kufa, Baghdad, Basra, Egypt, later, by the 11th-12th centuries, it became common throughout the Islamic world in Central Asia. 'recognized Yassaviya, Kubraviya, Chishtiyya and Naqshbandiyya influential independent sects emerged. Any sect widespread in Central Asia was not left out of the influence of the religious images and rituals that existed in this region from time immemorial, but was also able to show its influence in the process of assimilation of local traditions.

So, let's start with the introduction of the Chishti sect. Muiniddin Chishti was originally from Khurasan, and after the death of his father, he entered Sufism at the age of fifteen and traveled in cities such as Samarkand, Nishapur, and Baghdad. In Nishapur, Shaykh Osman Haruni was assigned. During his travels, he met many famous mystics. Later, he moved to India, where he served as a guide. In India, he established a sect that had a great reputation and had a unique appearance. As a representative of this sect, "Solar Property Indian" [6. B. _ 122] (the sun of the Indian land) also received the nickname. In addition, this sect spread mainly in India and Pakistan. He did a great service in the spread of Islam in the mentioned countries.

cite the opinion of the representative of this sect about hurting the heart of a single person , hurting his tongue , according to him, it is not the work of a person who knows God to be offended. Because, - "A person, - in the words of Sheikh Nizamiddin Auliya, - through love for God, feels the feeling of love and tolerance towards his own kind" [10.Pp . 14] . A person should always strive for goodness throughout his life. Then his life paths will be bright and shining. Moreover, the more goodness a person shares with humanity, the more his love for himself and for all

beings will burn. In this chapter, the following opinion of Ghazali is important: "Love and honor of oneself is also a sign of love for God, because loving oneself means fighting for one's perfection" [11.B. 51] . So it can be seen that a good deed done by a person to another person is also a sign of his love for God.

Speaking about this, - says the President of the Republic of Uzbekistan Shavkat Mirziyoyev. - To give many examples, such as the gradual development of the Great Silk Road and trade relations, the works of our great scholars and writers dedicated to India in the past, the Babur dynasty that operated in this country, and the widespread spread of the Naqshbandi order founded by Bahauddin Naqshband in the Indian land. possible

According to the sources, the Naqshbandi sect was called by different names - "Siddiqiya", "Tayfuriya", "Khojagoniya", "Naqshbandiya", "Naqshbandiya-Ahroriya", "Naqshbandiya-Mujaddidiya", "Naqshbandiya-Mazhariya", "Naqshbandiya-Khalidiya". , and then the name "Naqshbandiya" itself became fixed, - it is emphasized.

Some of these are associated with the names of sheikhs such as Abu Bakr, Abu Yazid Bistami, Ubaidullah Ahror, Shamsuddin Mazhar, Khalid Ziyavuddin Baghdadi, who left a certain mark on the development of Sufism, while others, for example, Khojagonia - Yusuf Hamadani and It is related to the activities of one of his students Abdukholiq Gijduvani, Mujaddidiya - Imam Rabbani Ahmed Faruq Sirhindi.

Mujaddid (ar. - reformer, renewer, reviver) - means the renewer of Sharia. In a word, a mujaddid is a mujtahid, fiqh, that is, someone who has the ability to provide legal solutions to contemporary issues.

There are also cases where the term "Mujaddidiya" has been taken literally by some Western researchers. For example, Swiss researcher Anke von Kügelgen in her research: "According to Islamic traditions, a new mujaddid comes at the beginning of every hundred years. Many of the leaders or patrons of the sect were recognized as innovators of the 13th century Muslim calendar. Sheikh Khalid (1776-1827) received

this title in Damascus. In Bukhara, we can see Shah Murod (reigning years 1785-1800), a ruler from the Mangit dynasty, as a "renovator of the 13th century".

Because after Sheikh Ahmed Sirhindi (1564-1624), the Naqshbandi sect began to be called Naqshbandi-Mujaddidiya, i.e. "renewed". First of all, this comes from the hadith of the Prophet Muhammad: "Allah sends one reformer of his religion every hundred years", and secondly, as one of the most prominent scholars of Imam Rabbani's time, "Mujaddidi Alfi Sani" ", that is, it was a reference to the fact that he was recognized as the "innovator of the second millennium of Hijri".

The Naqshbandi-Mujaddidiya sect, which emerged as a branch of the Naqshbandiyya sect, reformed the laws of the Naqshbandiyya sect and brought it closer to the way of life of the society. This ensured that Naqshbandiyyah-MujaddidiyOne of the characteristics of the Naqshbandi-Mujaddidiya sect is that it is not limited to a specific region, but is widely spread throughout the Muslim world.

In short , I think that the place, status, scientific and theoretical ideas of the Chishtiya and Naqshbandi sects in the development of the history of Sufism, the vitality of the sects , the life and activities of the representatives of the sects indicate that they are important sects . . In addition, it is necessary for a person to control himself, to consolidate the acquired knowledge in his heart, to devote every moment of his life to meritorious work, and to spend every soul for spiritual perfection. And this is clear that if the research on these sects continues, the sources of its potential, scope and future development will become even richer.

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