

A STUDY OF THE NAKSHBANDI-MUJADDIDI TARIQAT IN SUFI

Razzakov Kasimbek Kuvanovich

**Jizzakh polytechnic institute " Social " Department of Sciences " associate
professor etc. (PhD)**

Abstract: This article discusses the essence of Sufism and its importance and penetration into Muslim and Indian lands. It also provides a brief history of this order, its regional spread, and information about the science of theology.

Keywords : Sufism, India, order, Chishtiya order, Naqshbandi-Mujaddidiya order.

ИЗУЧЕНИЕ СУФИЙСКОГО ТАРИКАТА НАКШБАНДИ- МУДЖАДДИДИ

Раззаков Касымбек Куранович

**Доцент кафедры социальных наук Джизакского политехнического
института и др. (PhD)**

Аннотация: В этой статье рассматривается сущность суфизма, его значение и проникновение в мусульманские и индийские земли. В ней также приводится краткая история этого ордена, его региональное распространение и информация о науке теологии.

Ключевые слова : суфизм, Индия, орден, орден чистия, орден Накшбанди-Муджаддиди.

Today, in a situation where rapid reforms are being carried out in our country, it follows that studying Islamic theology and deeply studying the factors that influenced the emergence of theology in the medieval Islamic world are one of the important social requirements. After all, we must not forget that we are the children of a country that is a leader in Sufism, as in many other fields of science and enlightenment.

By the beginning of the 9th century, the theoretical foundations of Sufism were developed, the practical spiritual and psychological exercises of Sufis, methods of self-education and self-cultivation were formed, the concepts of tariqat,

enlightenment, and truth emerged, and a set of views on these three parts of Sufism was formed - Sufism was established as a separate science.

Islamic scholar Raghīb Sarjani emphasizes that the word "knowledge" is absolutely present in the Book of Allah and the Sunnah of the Prophet, without any restrictions or stipulations. Therefore, knowledge is the prosperity of the country, the goodness of the world, and the happiness of both worlds for humanity.

this approach, it is important to study the factors, sciences, and movements that developed Islamic theology and formed complete theological approaches within it.

Although the formation of Sufi schools was initially associated with the widespread Islamic regions such as Kufa, Baghdad, Basra, and Egypt, later, by the 11th and 12th centuries, independent orders such as Yassawiyya, Kubrawiyya, and Khojagon, which were widely recognized throughout the Islamic world, also emerged in Central Asia. The responsibility of the sheikhs of the order for the spiritual and political development of society later became a tradition for other orders as well. The activities of the sheikhs of the Sufi orders in Central Asia had a great impact on the social, political, and religious situation of the region.

Khojagon The order dates back to the 14th century. Come, Bahauddin. Naqshbandi by further improved. This is Medium In Asia Mongols from the reign next religious-spiritual of life new in the direction to the formation basis It was from the 14th-15th centuries. starting this sect representatives society socio-political in life active they started participating.

Over a certain period, representatives of one or another sect not only gained their position in socio-political life, but also created the basis for their penetration into other countries.

"Speaking of this," says the President of the Republic of Uzbekistan Shavkat Mirziyoyev. "There are many examples, such as the gradual development of the Great Silk Road and trade relations, the works of our great scholars and writers of the past dedicated to India, the Babur dynasty that operated in this country, and the

widespread spread of the Naqshbandi order founded by Bahauddin Naqshband in the Indian lands.”

Thus, it can be said that the presence of Sufism was a driving force in the spread of Islam throughout South Asia. The penetration of Islam into India is due to the Sufi mystical traditions of the Delhi Sultanate in the 10th-11th centuries, and then spread throughout all parts of India. It is known that chronologically in terms of separated standing initial Delhi Sultanate Turkish and Afghan countries from the rulers consists of was . His as a result South Asia Islam wide spread and culture study for conditions since creation is a sign .

Oriental scholars acknowledge It is believed that poetry played an important role, no less than religious and scientific sources, in popularizing the principles of Sufi philosophy . In this regard, the works of the brilliant, mystical poet Khusrau were very useful in the field of promoting Sufism, especially in the conditions of multinational India.

"The rulers of the time respected and respected the great gurus who had already spread their fame throughout the Muslim and Indian worlds and had countless admirers, and they listened to their advice and carried out their activities. One of those great people was , cleaning order representative "Amir Khusraw is Dehlavi. "

Hazrat Alisher Navoi emphasizes in his work "Nasayim ul-muhabbat" that " Khusraw Dehlavi and Hasan Dehlavi are his (i.e. Sheikh Nizamuddin Awliya) disciples."

Islam, according to Sufis, has had a lasting influence on syncretic values, literature, and education. Sufi preachers , merchants in appearance to the sea travel and trade through To Gujarat enter This is Sufism . slowly slowness with this in the area Islam religion with related processes to the population propaganda first organizational events organized known does . Divine spirituality , cosmic harmony , love and humanitarianism about Sufism teachings simple to people strong impact Islam mystical concepts in distribution help gave and India Sufism culture modern to the epicenter to convert above factors reason We believe it was .

The sources state that the Naqshbandi order was called by various names - "Siddiqiya", "Tayfuriya", "Khojagoniya", "Naqshbandiya", "Naqshbandiya-Ahrariya", "Naqshbandiya-Mujaddidiya", "Naqshbandiya-Mazhariyya", "Naqshbandiya-Kholidiya", and then the name "Naqshbandiya" itself became fixed. Some of these are associated with the names of sheikhs who left a certain mark on the development of the science of Sufism, such as Abu Bakr, Abu Yazid Bistami, Ubaydullah Ahrar, Shamsiddin Mazhar, Khalid Ziyovuddin Baghdadi, while others, for example, Khojagoniya - Yusuf Hamadoni and one of his students Abdukhaliq Ghijduvani, Mujaddidiya - Imam Rabbani Ahmad Farouk Sirhindi.

Here, we first describe our research on the "Naqshbandi-Mujaddidiya" order, which is the basis of the social formation of society and corresponds to the traditions of spiritual continuity.

Mujaddid (ar. – reformer , renewer , reviver) – the reformer of Sharia renewable said meanings means . One word with in other words , innovator mujtahid , fiqh , i.e. modern to issues legal solutions to give to the ability has was At the end of the 16th century and the beginning of the 17th century , a new period of growth in the development of the Naqshbandi order began. During this period embroidery of the order one network as , Naqshbandi-Mujaddidiya branch to the surface came . In this , Naqshbandi of the order from theorists one , the same at the time in our country activity take going of sects in series name mention There are also cases where the term "mujaddidiya" , which is used to refer to a specific sect or direction, has been taken literally by some Western researchers.

In particular , the Swiss researcher Anke von Kügelgen in her research states: “According to Islamic tradition, a new mujaddid comes at the beginning of every century. Many of the leaders or patrons of the order were recognized as the innovators of the 13th century according to the Muslim calendar. In Damascus, Sheikh Khalid (1776-1827) received this title. In Bukhara, we can see the ruler Shah Murad (reigned 1785-1800) from the Mangid dynasty as the “innovator of the 13th

century.” Because the Naqshbandi order began to be called Naqshbandi-mujaddidiya, that is, “renovated,” after Sheikh Ahmad Sirhindi (1564-1624).

This is it. It means that it comes from the hadith of the Prophet Muhammad: "Allah sends one renewer of His religion every hundred years," and secondly, it was a reference to the fact that Imam Rabbani was recognized as one of the most prominent scholars of his time, the "mujaddidi alfi soni," that is, the "renewer of the second millennium of the Hijri."

The Chishti and Naqshbandi-Mujaddid orders attempted to base their doctrinal foundations on the philosophy of the word.

In the Encyclopedia of Islam, theology is defined as a movement that seeks to substantiate Islamic religious doctrine. Also, by the time the science of theology emerged, it was no longer possible to be satisfied with only providing evidence from the Quran and Sunnah in matters of faith, as in previous times.

In conclusion, it should be noted that the Naqshbandi-Mujaddidiya order, which emerged as a branch of the Naqshbandi order, continued the laws and regulations of the Naqshbandi order, as a result of which it became closer to the lifestyle of society. This ensured the wider penetration of Naqshbandi-Mujaddidiya into the broad strata of the population and gained significant importance in the socio-political, spiritual and cultural life of the peoples of Central Asia, the Middle and the Middle East. One of the unique features of the Naqshbandi-Mujaddidiya order is that it is not limited to one region, but has spread widely throughout the Muslim world.

LIST OF REFERENCES USED:

1. Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. - Tashkent: —Hilolnashr, 2016.
2. Sirjani R. Islam and the world. - Samarkand: Imam Bukhari International Center Publishing House, 2018.

3. Materials of the International Scientific and Practical Conference on the topic "Achievements of Women and Girls in the Development of Science, Education, Culture and Innovative Technologies". Jizzakh. 2019.
4. Alisher Navoi. Complete Collection of Works. Seventeenth Volume. "Nasayim ul-muhabbat". –T.: Fan, 2001.
5. Encyclopedia of Islam. -Tashkent: National Encyclopedia of Uzbekistan DIN, 2004.