

MYSTICISM-SPIRITUAL-MORAL UPBRINGING

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Abstract: In given article considered role and significance of way of mysticism in upbringing the youth.

Key words: Mysticism, moral, upbringing, humanity, idea.

Unless the heart is prosperous, the country will not be prosperous. What is pleasing to the heart is the science of spiritual and moral education. Sufism has emerged as a series of ideas that call for the spiritual purification of mankind, and its representatives have been making a worthy contribution to the moral maturity of mankind for centuries. There is a need for good morals all over the world. Sufism educates a person to be kind and cheerful. It corrects the nafs, enlightens the soul, leads to good morals. The word mysticism is interpreted differently. Abdul Qahir al-Baghdadi gave about a thousand descriptions of reliable mystical literature, and the famous mystic Shaykh Ahmad Zarruk, may God bless him and grant him peace, gave about two thousand. All mystics themselves consider this diversity to be a sign of goodness:

1. Sufism is to keep the heart pure, free from innate weakness and bad morals, and to overcome animal and sensual feelings.

2. Sufism is a life philosophy that develops the nafs morally, and it becomes a reality through a certain practical method. It leads to the creation of enlightenment through pleasure and intellect.

3. To renounce the pleasures of mysticism.

Today, people of different nationalities in all regions of the world are studying mysticism, its teachings and manners. In this article, we will highlight the importance of studying mysticism in the development of moral qualities based on our national traditions and religious values, free from foreign ideas and ideologies propagated by the media, as globalization rapidly enters our lives.

"The word morality is a plural of the word behavior, which means the behavior that is formed in a person." From time immemorial, there has been disagreement in answering the question of whether morality is created in addition to man in his creation, or whether man learns morality later. Some of them said that morality, good or bad, is created when man is created, and morality cannot be acquired later. Another group of ethicists, on the other hand, is born without any virtues or defects. It is said that any quality in him appears after birth. Muslim moral scholars say that Allah creates a servant by adding moral ability to him. It is said that in the process of birth and growth, a person develops or loses this or that morality as a result of upbringing, environment and habits. The issue of etiquette plays a very important role in mysticism. This is because the role of etiquette is important in making love to Allah. An obscene person cannot learn anything from the sheikhs. A rude person cannot improve his relationship with others. One of the rules of Sufism says, "There is no leech until you are polite to the Truth and the People."

Sufis, that is, Sufis, should be an example to others in three things: rest, step, and cabbage. That is, to refrain from unnecessary, inappropriate talk is rest; not to step in vain - step by step; doing useful deeds, that is, doing deeds that will benefit the Hereafter, is cabbage.

In mysticism, on the basis of the Qur'an and the Sunnah, the etiquette of everything and every person is defined as to whom and in what manner. Mysticism also shows the origins of obscenity and measures to get rid of that obscenity.

Mysticism explains morality, what it is, what morality is good, what evil is, and what is considered evil. The Sufis say: If you want the people to treat you the way you want to be treated, you have to treat them that way.

Sufism has gained and continues to gain attention with one of the main categories of morality, which through diligence encourages a person to work honestly, to engage in a profession, to earn honest food in return for his activities. Sufism is a great legacy from the prophets. Every prophet purified his heart with the remembrance of Allah, obeyed His commands with all his heart, and considered it his duty to earn a living by honest labor. In particular, Adam was a farmer, Idris was a blacksmith, Moses and Muhammad were shepherds, and later Muhammad was a merchant. Sufi sheikhs, who have continued these traditions with dignity, have been faithful to the Sunnah inherited from our Prophet (saas) in their practical activities. Among them: Khoja Ali Romitani - weaver, Khoja Muhammad Babayi Samosi-gardener, Sayyid Kulol-kulol, Khoja

Bahauddin Naqshbandi - painter, weaver and cattle-breeder, Khoja Ubaydullah Ahror-cattle-breeder and trader Yusuf Hamadoni - farming and handicrafts, Ahmad (Yassik) they made their living through crafts such as weaving a strainer from a stick, making spoons and spoons from wood. The widows, the poor, the orphans, the captives, the blind, the strangers, the poor, the seekers of knowledge, donated their salaries to the sciences. Patients were frequently informed of their condition and treated with kindness.

When the work done with the utterance is the same, when the language is the same, the result is the same. Hundreds, thousands, millions of people follow them because they follow the words of the mystical sheikhs. Shaykh al-Mashayikh, scholar Rabbani, Qutbi asr, Sahib Karomat Awliya, high authority, piri murshid, scholar of the time Hazrat Yusuf was born in 1048 in Hamadan. His lineage goes back to Imam A'zam (699-767). Hazrat Abdulkhaliq Gijduvani in his books "Maqsad as solikin" described the photos and biographies of the piri murshids Yusuf Hamadoni. You envy this perfect man. When you see the generosity of Yusuf Hamadani, when you see his greed, when you see his smile, when you see his humility, when you see his arrogance, when you see his knowledge, when you see his ignorance, when you see his treatment of the king, when you see his cruelty, the fanaticism in you when you see the Pandu exhortations that are the same for the clergy, when you see that the man is running a ketmon and earning honest food, your laziness, your lack of eating, your lack of sleep, your lack of sleep, your ignorance, your lack of speech, your indifference, your indifference to different nationalities, your localism, your nationalism, in short, your innumerable guilt, are reflected in the mirror. Hazrat Hamadani used to rebuke and repent the wicked, the wicked, the arrogant, the deceitful, the oppressor, the oppressor of the people, the bribe-taker, the heretic, the corrupt, the corrupt, the unjust bloodthirsty, and ordered them to repent and leave these vices. If they did not abandon these vices, they would be expelled from their conversations. Hazrat had never insulted anyone in his life, not even taken the insulting words "curse", "unfortunate", "dog" on his tongue at all.

Hamadani's manners and deeds were in accordance with the Sunnah, and he was a follower of the Prophet (peace and blessings of Allaah be upon him).

The founder of the Yassaviya sect, the great saint, the great poet, philosopher, scholar Ahmad Yassavi was born in the village of Sayram. According to some sources, this breed lived to be 130 years old. He was educated by Sharif Arslonbobo, Said Vaqqos, Shahobiddin Isfinjobi, Hamadoni and other teachers. His work "Devoni Hikmat" has survived to our time. "Wisdom is a word. In the verses of the Qur'an, it is used in the sense of the sermons of our Prophet showing the right path. Dictionaries, on

the other hand, have a special word for custom and morality; It is defined as a religious-mystical word that expresses a person's knowledge of the truth and good deeds.

"Ahmad Yassavi," says Professor Najmiddin Kamilov, "sang the wisdom of the Qur'an, the content of the hadiths, and the ideas of Sufism." He associated honesty, justice, honesty, and integrity with enlightenment, love, solitude, and forgiveness. He was the first to spread the ideas of Sufism among the Turks and sharply criticized many evils, such as lust and selfishness. In his wisdom, Ahmad Yassavi describes the categories of morality such as humanity, honesty, diligence, humility, kindness, and said that bad behavior should be avoided. Hazrat Bahauddin Naqshband was born in the Orifon of Bukhara Sharif in 718 AH - 1318 AD and died there in 791 AH - 1391 AD. His real name was Sharif and his father's name was Muhammad Jalaliddin. Hazrat Bahauddin's teachings "Dil ba yoru dast ba kor", which is based on finding an honest bite with one's own hands and being in the memory of Allah, are known throughout the Muslim world. In the teachings of Amir Temur it is said: "I followed the Pandu advice of the great Sheikh Bahauddin Naqshband, 'Eat less, sleep less, speak less' - this is what I would say to the arch state, to all officials:' Eat less - you will live rich without hunger, sleep less - you will achieve perfection. Talk less - you will be wiser. "

In his royal works, such as "Hayrat ul-abror", "Lison ut-tayr", "Nasayim ul muhabbat", Hazrat A. Navoi, who had a demanding attitude to everything in the social and enlightenment life, revealed the moral rules of the sect with the help of uniquely beautiful artistic images. The great thinker emphasized that the weapon of overcoming lust is love, and that "pure intention, pure heart, pure eye" is in the people of love. Sufism as a spiritual discipline is the main spiritual path in the formation of a person as a perfect human being. Unfortunately, today there are those who do not understand the importance of consistent reforms aimed at restoring the religion of our government, enlightening our people, treating them with indifference, trying to satisfy their personal interests and gain glory from their religious and humane nature. Such people, who do not realize that their actions threaten not only the development of the state and society, but also religious peace, are extremely dangerous for today and tomorrow.

It is also the duty of each of us to protect the minds of our children from various alien ideas.

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