

Хожагон Сўфийлик Тариқатида Ахлоқий Фазилатлар

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ABSTRACT

This article analyzes the spiritual and moral teachings of the founder of the Sufi tariqah of Khojagon-Naqshbandi, Abdukhalik Gizhduvani. As well as his ethical views on science, creativity, humanity, conscience, spiritual purity, noble deeds, spiritual exaltation.

KEYWORDS: *Sufism, mystic, contemplation, science, honesty, spirit, soul, patriotism, social life, moral maturity, wisdom.*

Introduction. Khojagon tariqat has a special place in the mysticism. We know that, Abdukholik Gijduvani is the founder of the Naqshbandi tariqat and he is the first of the seven peers who introduced Bukharai Sharif to the world. He inherited a rich spiritual heritage from the great sufism, which reflected all the general issues philosophy, including man, existence, knowledge, the meaning of life, spiritual growth, the perfect man. There are several scientific studies in this regard.

Methods. One of them is the book dedicated to Abdukholik Gijduvani by Professor Boltaev Muhammad Nazarovich, Doctor of Philosophy, Honored Scientist of Uzbekistan.

The full title of the dissertation is 'Khoja Abdukholik Gijduvani - a humanist ruler, Rifat Sheikh'. Rifat means highness, high rank. The book tells the story of humanist Abdukholik bin Abduljamil Gijduvani, a teacher of mystical school, the true founder of the Naqshbandi sect and doctrine. The dissertation was published in 1994. Doctors of Philosophy, Professors N.I.Jabborov and T.O.Okmurodov are the reviewers. The treatise consists of 51 pages, in which the teachings of Abdukholik Gijduvani are analyzed on the basis of the works and rubais of scholar.

Abdulkhaliq Gijduvani was born in Gijduvan district of Bukhara region, which has been the center of trade, commerce, cultural and spiritual life since ancient times. And he spent his life by studying, dealing with spiritual work and afterwards gained the supreme award called the Lord of the World.

According to the sources, the Lord of the Worlds lived in the second quarter of the twelfth century and the beginning of the thirteenth century and spent his life studying the problems of anthropology and jurisprudence. The year of his birth is unknown, but the year he passed away is certain, 1220. His blessed tomb is also there. Historical documents state that his first teacher was Imam Sadriddin and came to Bukhara Sharif at the age of 22 and became a disciple of Yusuf Hamadoni. "Yusuf Hamadoni was born in 1050 and died in 1142. He was buried near the city of Merv, which is called the Kaaba of Khorasan, the holy place of Khorasan. Hamadani was the great image of khujagan sect. According to historical evidence, the great sheikh Hamadani described the path of mysticism as one in which there are two ways of purity, one external and the other internal. The external one confirms that passer-by should always accomplish Shariah's rules and means that it is necessary to restrain one's greediness, and to be purified. The inner way is to purify the heart, to get rid of ugly, bad qualities.

Commenting on the science of mysticism in the book, it is a "religious-philosophical anthropology, the church of the process of theologians." It is called We know that the main theme of philosophy is

the human problem. In the teachings of Abduhaliq Gijduvani, first of all, human beings are considered. "According to the Sufis, one of the most complex mysteries in the world is man himself. In order to know God and the universe, one must first know oneself: according to the legends, one of the wise judges asked his disciple, what is the most complicated and difficult thing in the world? At that time, the teacher said, "The most difficult and difficult mystery is man himself, his self-knowledge." Man is physically and physically "Olami Asgar", ie a small world that includes the whole physical and natural world in a reduced form, and "Olami Akbar", which is spiritually and spiritually independent of time and space, is a small form of a huge spiritual world. Due to the combination of man, he is prone to two aspects - physical and mental.

The physical side pulls him down, and the mental side pulls him up. Therefore, mystical murshid-teachers divided people into two types: Nuri and Nori people. Nuri people limit their physical and physical side in life, focusing on their real, eternal side, spiritual, that is, divine. The rule of life of enlightened people is risk, that is, acceptance of the destiny determined by the Almighty, surrender - submission to the Creator God, solitude - that is, alienation, uns - closeness to the Creator, unity - full belief in the oneness of God, and status - a certain spiritual self to draw closer to God. conditioning.

The Nori are people like fire, like fire they are succumbing to lust, showing anger, indulging in various passions, envious, greedy, and endless desires. According to the teachings of mysticism, only those who are enlightened can put themselves on a certain path of righteousness, limit their lower physical desires, restrain their desires, purify themselves, and devote themselves to the true spiritual and spiritual path. The Creator of one of the leeches, the Creator of the Way to the Truth, is the great figure Abdukhaliq Gijduvani, who has been awarded the world spiritual title.

The tax, which has entered the path of the sect, must first of all follow the rules of the Shari'ah, restrain the nafs, live a life of purity, and pay constant attention to spiritual upliftment. Many people try to be kind to the good, to be friends with them, but not everyone is able to do good to the bad, even to the wicked, but such a deed is a sign of the true purity of this person. It is possible to raise life by doing good to all, to be good, to reach the level of a real human life.

"Gijduvani, a great humanist, wise man, and ruler, was one of the founders and supporters of the doctrine of non-resistance to evil and oppression, which later spread as a socio-political theory in many countries. This belief also shows that the Lord of the Worlds has a great humanity and devotion to life. The Sufi thinker urged his disciples, friends and interlocutors not to succumb to feelings of irony and hatred, not to protest against the wicked, the evil-doers, and not to fight. Purity and piety were firstly and foremostly understood by mystics as moral purity, getting rid of bad and evil qualities, and possessing only good, virtuous qualities, and doing good to others in life. If a person commits any injustice, dishonesty, or abominable acts in life or in relation to others for the sake of his position and then prays, fasts, or goes on Hajj to atone for his sins. In this way he cannot be a true murshid, he cannot be saved from hell and reach heaven without sin. arouses resentment, shame, mental anguish. These actions of the conscience reveal the emotional and volitional aspects of man. In man, the conscience shows what is good and what is evil, and at the same time requires him to do good and to avoid evil, creating in a state of emotional joy in the first case, satisfaction in his work, and dissatisfaction in the second. Conscience, in its original practice, is the voice of the Almighty in the human heart, the divine voice, without any individual or public work.

Results. Professor Muhammad Nazarovich, along with a scientific analysis of the teachings of the Lord of the Worlds, states the following: if advices of Khazrat Khojai Jakhon and other sufis had been followed, there would not have been countless conflicts between nations, inter-country wars, inter-ethnic conflicts and wars in the present regions. ... All of these teachings of the great Sheikh Khoja Jahon Abdukhaliq Gijduvani claims his humanistic views, his meaningful beliefs in devotion

to others, and his inexhaustible level of altruistic exhortation and moral theories. The indulgence of self-interest and selfish desires blinds a person in a certain sense, he cannot see anything other than himself, and as a result he cannot distinguish himself from the real, the real side in a transient, fanciful way. Man's lusts, negative desires, and aspirations are limitless, endless, boundless. Such lusts, and desires, according to the mystics, are like the water of the sea, the more you drink, the more thirsty you become.

Conclusion. Such a person is a fanatic, completely devoted to the past, unable to distinguish between the original, the real eternal, and it is difficult for him to distinguish these aspects. As Abdulkhalik Gijduvani said, a person should always be active in society, self-aware, acting wisely, and seeking Allah in his heart. The scientific book of the Honored Scientist of Uzbekistan, Doctor of Philosophy, Professor Boltaev Muhammad Nazarovich "Khoja Abdulkholiq" is a humane ruler, a sheikh of rif'at" is an important guide in understanding the philosophical essence of the mystical teachings of Khojagan sect.

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