

EDUCATION OF THE ISSUE OF HUMAN SUBLIMITY IN THE KHOJAGAN SECT AND MYSTICAL TEACHINGS

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ANNOTATIONS

Over the centuries, the Islamic religion, Sufism, manifestations of Sufis and their teachings appeared and developed in our land. That we are the owner of a huge heritage of Sufism and Sufism through the material, manuscript and word-of-mouth masterpieces that exist in Central Asia, and that we have proven that it has made strong progress. Today, Uzbekistan is a leading country in Central Asia, whose history and culture are deeply analyzed through material and spiritual sources of real historical value and significance, and in terms of the quantity and uniqueness of epigraphic monuments. But most of them have not been studied before.

Keywords: Khojagon, Khojagon-Naqshbandiya, The teaching of Naqshbandiyyah, Abdukholiq Gijduvani, Khojai Jahan (Abdukholiq Gijduvani), his students Revhari (Mohitobon), Romitani (Azizon), Baboi Samosi, Shokh Naqshband, "Maqomoti Shoh Naqshband".

INTRODUCTION

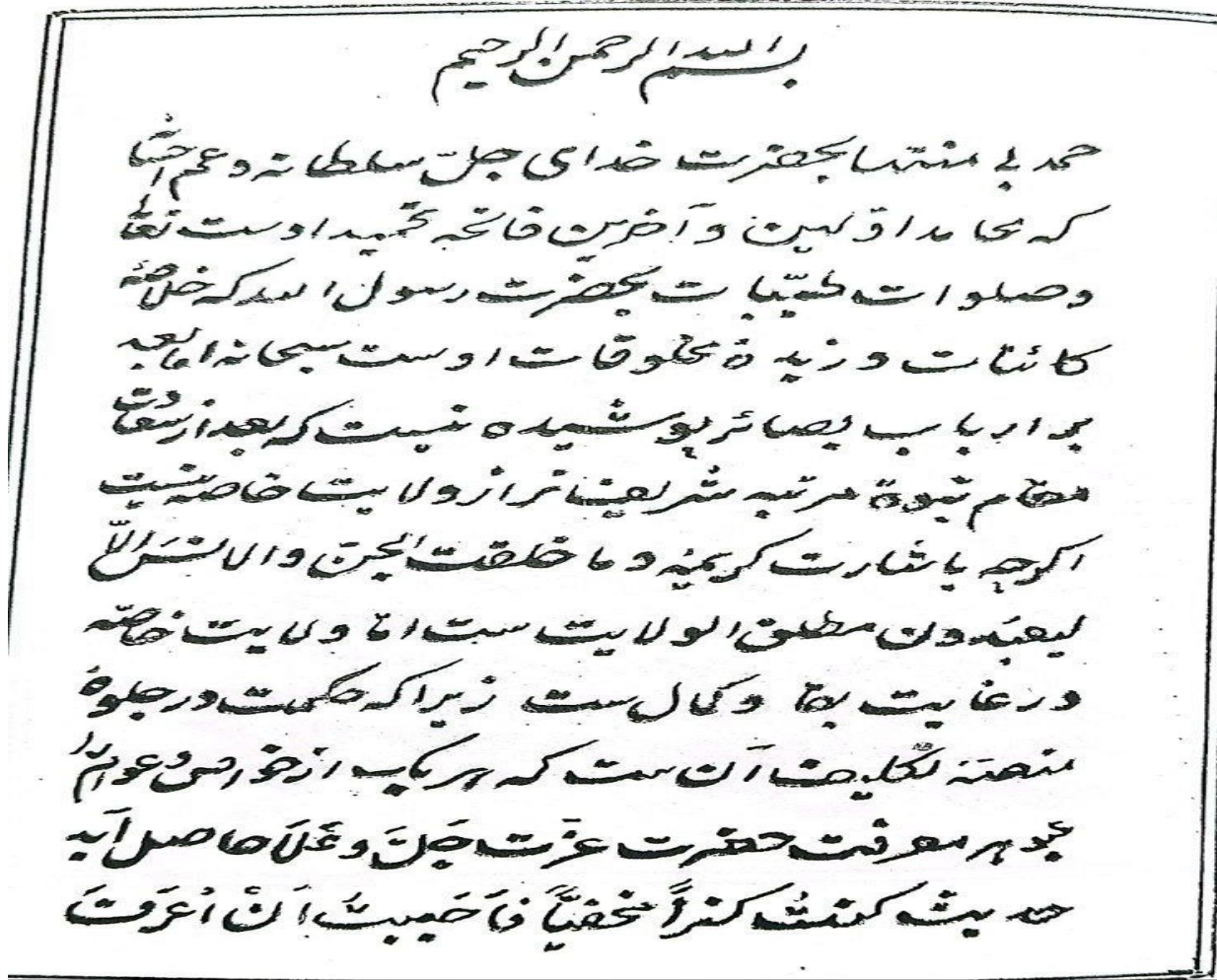
The topic of textological research is not only about the resourcefulness and originality of the text, but also about the authenticity of the historical message and the source that delivered it. The reference to history is, of course, also related to the analysis and parts of the text. It takes into account not only space, but also time criteria. This process is one of the important tasks of textual studies. In this article, we tried to think about the problem of the textual history of the genealogies of Central Asian Sufis and the texts of their early written sources, and the improvement of the scientific and critical text of the work, the significance of the manuscripts today and the issues of their study.

Religious-mystical literature was an integral part of classical literature. Representatives of this literature have made a significant contribution to the development of the society, the formation and development of the spiritual consciousness of the individual society. Because the socio-cultural environment of any society is formed based on the opinions of the thinkers who cultivated that environment.

It is known that in Central Asia, the sect of Khojagons ruled, and its spread mainly started with Khoja Yusuf Hamadoni. The representatives of this sect rendered a great service in the development of science and calling people to spiritual purity. His work was continued by his students Barraqi, Andoqi, Gijduvani, Khoja Arif Revhari and Khoja Ali Romitaniy. Today, the works of great mystics such as these are being researched. One of the most famous sects in the East is the Khojagon sect. Sheikhs belonging to this series are called Khojas or Khojagons. The sect of Khojagons is derived from this word. Information about each of these sheikhs is given in various sources, the most famous of which are works such as "Nafahot" by Jami, "Rashahot" by Ali Safi, "Safinat ul-Avliya" by Darishukuh. The 10th-11th centuries were an extremely important period of great changes in the history of Central Asia - the period of the first renaissance, which left an indelible mark on the latest development.

Central Asia was conquered by the Arab caliphate based on a new religion - Islam, and Islam gradually became the dominant ideology and began to exert a great influence on spirituality. Scholars such as

Khorezmi, Farghani, Farabi, Ibn Sina, Beruni, Jurjani, Chagmini became famous in the field of worldly sciences. Religious sciences also developed side by side with secular sciences. Qur'an, hadith, fiqh, tafsir, and Sufism are their main ones. In this field, he promoted the knowledge of famous scholars such as Bukhari, Termizi, Moturidi, Marginani, Zamakhshari, who made their country famous. Sufism also developed. Gijduvani, Yassavi, Kubra are famous mystics. During this period, it is necessary to evaluate the mystical currents, the teachings and ideas of their famous representatives, taking into account the general content and main goals of the spirituality of the renaissance period.



Abdukholiq Gijduvani is one of the first founders of the Khojagon-Naqshbandiya stream, the largest of such streams. O.Usmanov stated that Khojagan (Naqshbandiyya) sect, which is considered to be a huge, whole, universal mystical sect in our history, cannot be studied in two parts (before Naqshband and post-Naqshband periods). "Naqshbandiya" should be seen as its gradual continuation after "Khojagon". The Naqshbandi sect also formed an important socio-political period in its time. The teaching of Naqshbandiyyah was considered as the main source for leading humanity to perfection.

معانی شاه نشیندند که سر
بانه مولد و دفن این تقصیر خان است پوشیده نماند که حضرت خواص ما از این
اند که در لغزینت طریقه و تعلیم ذکر از حضرت پیر کمال است قدس سر و آیتنا را از
عالمی که اینان را از خواججه نمود از تجربه فغوی و آیتنا را از خواججه عرف
ربو که در آیتنا را از خواججه ربی و الخالق غدی و آیتنا را از خواججه یوسف
و آیتنا را از خواججه ابوعلی قدسی و آیتنا را از خواججه ابو الفتح که کمالی است
ابو الفتح است که سادری علم طین بدو صالح است شیخ ابو الحسن فی قالی و آیتنا را از
ابو یزید بیضاوی و ولاد است شیخ ابو الحسن بعد از ولاد است شیخ ابو یزید است که کمالی
در کسبت شیخ ابو یزید او را یک باب طین و روحانیت است بعد از ظهور و صورت
و نسبت را از شیخ ابو یزید بحضرت امام جعفر صادق است چنانکه بعد از شیخ
نات شده است که ولاد است شیخ ابو یزید بعد از ولاد حضرت امام است و نسبت
امام دیگر یک کسبت است که ولاد است و حضرت امام جعفر صادق را در علم طین بدو
جانب نسبت است که یوالبور که در خود امام محی یافرد آیتنا را ابو الدخود
امام زین العابدین و آیتنا را ابو الدخود امام حسین و آیتنا را ابو الدخود
حضرت امیر المومنین علی رضوان الله علیه هم آیتنا را بحضرت رسالت
صع الله علیه و سلم است که طریقت قدس است که از هم است که شریف آل بیت
از جهت نرف که دار و سلسله که است که در داند و نسبت که امام جعفر صادق

„Мақомоти Шоҳ Нақшбанд“ асаридан.

This sect started from the time of Sheikh Yusuf Hamadani, was founded during the reign of Khoja Abdukholiq Gijduvani, and was developed during the reign of Shah Naqshband. When talking about the place of the Khojagon sect in the history of spirituality, we should mention the great social importance of this sect and teachings. This sect was formed and developed by Khojai Jahan (Abdukholiq Gijduvani), his students Revhari (Mohitobon), Romitani (Azizon), Baboi Samosi, Shokh Naqshband. Especially during the time of the great mashayikh Khwaja Ahrar Vali in the third generation after Naqshband (in the 15th century), this sect and teaching reached its peak. In the words of Khojai Jahan, "It is necessary to ease the burden of the people, if this is not possible, the order to be in a state of "blindness and heartbreak" by taking up an honest profession is inevitable" or "Opening the door of Khilvat" written by Hazrat Gijduvani. , we see the true essence of this sect in the famous royal verse about "closing the door of sheikhdом and opening the door of yar-ulfat". We encounter the high social importance of the Khojagan order in a number of rashhas (wise counsels) of Khoja Arif Revhari (Mohitobon), Khoja Ali Romitani (Azizon). In the activities, valuable and wise words of Khwaja Bahauddin Naqshband, we can see the great social importance of this sect in the

words "the basis of our history is conversation, in conversation there is good and blessing and in fame there is disaster." While we are talking about the role of Khojagan (Naqshbandiyya) sect and teaching in the history of spirituality and the high social significance of this teaching, we will talk about the aspects of divinity and worldliness, which are the basis of this teaching, and these two important aspects I thought we should talk about unity and inseparability. That is why this sect and doctrine is worthy of thorough study and promotion. The Khojagan teachings of Yusuf Hamadani, the founder of the Khojagan order, are of great importance in the development of this order. Yusuf Hamadani promoted Sufism among the people and further developed the teaching of Khojagons. He was engaged in handicrafts and his teachings were widely spread mainly among craftsmen. His Holiness Khojai Jahan - Khoja Abdulkhaliq Gijduvani is one of the great scholars who made a significant contribution to the spiritual and cultural development of our Motherland. According to Abdurahman Jami's work "Nafahat ul-uns", Khizr alaihissalam adopted young Abdul Khaliq as a spiritual child and taught him "zikri dil" (zikr of the heart). Khwaja Abdulkhalik, who is accustomed to perform this zikr duty continuously, will achieve great faiz-u-futuh. Khizr alayhissalam was his teacher who taught him from the heart and accepted him as a spiritual child, and the great Sheikh Khoja Yusuf Hamadani, the leader of conversation and khira, is. Yusuf Hamadani was born in 1048 in Ghanimiya neighborhood of Hamadan, Iran. He was a great scholar and sheikh of his time. At the age of 18, Yusuf Hamadani went to Baghdad to study jurisprudence. He travels to the cities of Isfahan, Bukhara and Khorezm in order to improve his knowledge. In addition to his mother tongue, Yusuf Hamadani was also fluent in Arabic. He was well versed in tafsir, hadith, fiqh, usul, furu' and kalam.

Yusuf Hamadani used to spend his life more in learning and obedience. Most of the time, he fasted and prayed to God. He was not only engaged in obedience and prayer, but also encouraged the people to do the same. He converted 8,000 idolaters to Islam.

Yusuf Hamadani made a living by honest work, that is, he sewed boots and farmed. Satisfied with what he earned by his own labor, he did not accumulate wealth and build a luxurious building. Yusuf Hamadani gave his share to the poor, widows, orphans, foreigners, sick people and people with many children. He was not married until he was 75 years old. Yusuf Hamadani liked to walk more, so during his life he also went on foot to the pilgrimage 38 times.

In his work "Maqamoti Khoja Yusuf Hamadani", Abdulkhaliq Gijduvani describes the appearance of Yusuf Hamadani as follows: "...there were smallpox spots on the blessed face. Mubarak's beard was long. Their red-faced bodies were very thin. His voice was pleasant, his height was average, his blessed finger was long..." .

In Yusuf Hamadani's teaching, there was no "zikri aloniyya", so he was always busy with "zikri khufiya". Yusuf Hamadani was a poor man, he lived in his room consisting of mat, felt, clothes, blanket and two children. Along with working in the fields, he opened a school and was engaged in educating the children of the poor.

As a general conclusion, it can be said that the founders of the Central Asian Sufi doctrine left an indelible mark in history by establishing the Khojagan doctrine, which is necessary for the education of a perfect human being. The importance of this historical event is reflected in the following:

The Khojagan sect is the path of perfection shown by Abdulkhaliq Gijduvani and its successors. That's why Abdurrahman Jami and Alisher Nawai defined that: "Their tradition is a document in the Tariqah, it is acceptable for all Faruq (the one who separates the right from the wrong, fair)".

Khojagan's teaching method of educating a perfect person is the standard way. Because this path is based on Sharia. This path has always followed Sharia and Sunnah and is far from heresy. The

teaching of Khojagan is a way of sobriety and is based on the raksha of "khush dar dam". He denies drunkenness and indolence, and shows the ways to perfect a person from death to survival.

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4. " Zikri aloniyya - repeating the zikr aloud. See also: Khojai Jahon.
5. Zikr khufiya - saying the zikr without making a sound.