

**THE IMPORTANCE OF NAQSHBANDIYA SECT PHILOSOPHY IN
THE HISTORY OF NATIONAL STATEHOOD**

Annotation: the famous Sheikh of the Islamic world, this Zati Sharif, the founder of the Naqshbandiya sect, gave information about the fact that many opinions were made about his life and activities. And a few of them are controversial. And this is due to the very popularity of the great Sheikh, his life and activities at different times, different interpretations by different personalities. Many of the works cited in the biography of Bahouddin Naqshband have been studied comparatively.

Keywords: Nakshbandiya sect, Sufism, national idea.

The Naqshbandian sect, which emerged in the time of the Islamic religion, one of the world religions, played an important role in the spread of Islamic culture and civilization as a religious-irfanian doctrine. Religious and moral norms, which show the ways of forming the ideas of national statehood in it, have motivated people to live in harmony and agreement with representatives of other religions and confessions, contributing to humanism, humanism, creativity, development of society. The spread of Islam as a humane religion, which has made a worthy contribution to world civilization, is directly related to the teachings of mysticism.

Any problem with the religious background of people has always been one of the most delicate and pervasive ethnic strata of the population. The development of the Central Asian states at the end of the twentieth century shows that the religious land that replaced the ideological views of the former Soviets, watered down by atheistic theories, paved the way for various organizations and associations wishing to use it for their political purposes.

Bakhouddin Naqshband considered providing assistance to an autonomous person as the most rewarding work. In his opinion, if at the time of prayer it is

necessary to help a person, it is necessary to immediately stop the prayer and fall in love with the help. The reward gained by helping a needy person is more than the reward that comes from prayer. For this reason, humanism was the main criterion of our national identity. So, according to the criteria of our national idea, spirit, spirituality is equal to the restoration of a destroyed Kaaba in terms of its literacy to help a needy, oppressed, tormented person. The National idea is also associated with universal interests. The creative impact of national ideas on the solution of universal interests is also associated with the common aspects of national and universal interests. Another of the important moral principles of the National idea is the historical memory of our people, the boundless hormone to their native land and people, pride. Therefore, persuading these people to noble ideas is of great spiritual and spiritual importance in organizing them and mobilizing them for noble purposes. Because the mood of the spirit of the people, their emotional well-being and their richness in functioning are determined by their belief in the nationwide idea that it is a program of action. Such confidence forms the self-confidence of members of society, makes them more mobile, encourages citizens of the country to live in harmony, friendship and harmony, harmonizing their interests with the interests of Homeland.

According to the doctrine of Sufism, the meaning of life is the aspiration to reach truth, Allah, and the attainment of it is based on knowledge of external things – Sharia, and knowledge of internal things occurs in the process of sect. The sect determines which and what obstacles a person must overcome in order to achieve the truth. In the process of cognition, the transition from sharia to sect does not occur immediately. Only by mastering the Sharia and fulfilling its requirements can go along the path of truth faster and more efficiently. A person goes through each stage of cognition (mystical road addresses) one after another and approaches his goal. The theory and practice of Sufism presupposes a journey from the outside of consciousness to the inside, from the open to the hidden. Bahouddin Naqshbandiy tariqat esoteric that is, a hidden, mystical science, he is not open to all, he considered it to be possible only to realize him from people who have given

himself to reality. The basis of the teaching of Naqshbandiya was the ideas of javonmardism.

The solution of these issues was mentioned in a number of works written at the beginning of XVII century by Sheikh Imam Ahmad Sirhindi, the Twenty-Fourth of the sets of the Naqshbandiya sect, in particular in the work "the letter of Rabbani".[1] manuscripts and printed copies of this work are kept in the fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. In the first volume 29 letters of the work, including the following, it was called: "to fulfill the Fard, to observe circumcision and decency, to ignore the Fard turganda nafl deeds, to return the prayer of khuft from reading at the end of the night, to return the water used for purification from drinking, and to return the murids from worshipping their own fleas or another." This letter, written at the beginning of the XVII century, was sent to Sheikh Nizamiddin at-Tahonisri, who lives in the Saneshwar area of India, where it is said that this is exactly what is called: "you should never allow people to drink the water that you used to clean. Because the water that flows from the ablution is unclean. According to Abu Hanifa, the faqihs denied this. I also heard from a reliable source that in the face of your caliphs, the suckers worshiped by them. It is worthy of condemnation, and it must be sanctioned. "[2]

The doctrine of mysticism has been serving for centuries to elevate the spiritual-spiritual, moral perfection of mankind. It would not be an exaggeration to say that the masterpieces of the King, the masterpieces of our classical literature, the gazelles, the epics of love, the treasure of comics left by our ancestors, which includes the religious and secular sciences, which are reflected in the stories of love, all these are very deep, the roots of which are firmly rooted in the.

Professor Mahmud as'ad Jashon, a mature Sufi scholar of our century, one of the manifestations of the Naqshbandian sect, says: "Sufism is a Shari'ah science such as tafsir, Hadith, Kalam, Aqid and fiqh. An alternative to the apparent fiqh from the Qur'an and Hadith is the science of the divine law, the science of the state

of the heart, the science of purification of the soul. Mysticism is the upbringing of the soul: a healthy Will, a beautiful behavior, a righteous deed.[3]

Until recently, we did not even have an idea of what mysticism is. In a short period of time since the independence of our state, a lot of books, brochures, art-scientific works devoted to the history of Islamic mysticism, the life and activity of great saints and righteous people living in the Eastern countries and our homeland have been published. Such silks on the path of science, productive activity attracted the great interest and attention of our people. Especially our intellectuals, mysticism scientists have achieved very good results as a result of their research on a number of research works and projects.

At present, it is important to deeply study the scientific and theoretical ideas of mysticism in the upbringing and maturing of a person of high spirituality, moral perfection. Man in all respects is craving for upbringing, care. Being indifferent to moral upbringing, the fact that self-esteem can be a cause of disruption and the calmness of its owner as a result of non-regular observation of one's actions has been observed many times in life experience. But tempering and nurturing the soul is not an easy task. The more difficult it is for a man to keep his soul in the itoate of his soul and mind, the more difficult it is for him to restrain and subdue the horse.

About Bahouddin Naqshband, about his teaching, about Naqshbandi sheikhs, numerous works have been created. Only one, there are 195 books in the treasure trove of uzfashi manuscripts. Including, through several works written by the beloved caliph Khoja Muhammad Porso, the description of the guardianship, the early epochs of Bahouddin Naqshband in tariqat, his dialogues and the words of wisdom, it is possible to enjoy acquaintance, Islamic faith, prayer, Sharia and the traditions of the sect. In Uzbekistan on the occasion of the 675th anniversary of Bahouddin Naqshband (1993) the importance to the study of teaching has increased. The scientific center "Naqshbandiya" under Bukhara State University has started its work. There, a study of the Sufi-irfanian heritage was established.

The Center "Naqshbandiya" was also established in Bukhara State Museum-Reserve.

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