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## **CHISHTIYA AND NAQSHBANDIYA – THEORETICAL BASIS OF THE STUDY OF THE MUJADDIDIYA SECTS**

**Abstract:** This article discusses the role, status, scientific and theoretical ideas of the Chishti and Naqshbandi sects in the development of the history of Sufism, the vitality of the sects, the life and activities of the representatives of the sect, and its important sects.

**Key words:** Sufism, spiritual and moral purification, Yassaviya, Kubraviya, Chishti and Naqshbandiyya, Mujaddidiya, Mu'iniddin Chishti, Sheikh Nizamiddin Avliya, Ghazali, "Siddiqiya", "Tayfuriya", "Khojagonia", "Naqshbandiyya", "Naqshbandiyya-Ahroriyya", "Naqshbandiya-Mujaddidiya", "Naqshbandiya-Mazhariya", "Naqshbandiya-Khalidiya".

## **ЧИШТИЯ И НАКШБАНДИЯ – ТЕОРЕТИЧЕСКАЯ ОСНОВА ИЗУЧЕНИЯ СЕКТ МУДЖАДДИДИЯ**

**Аннотация:** В данной статье рассматриваются роль, статус, научно-теоретические идеи сект Чишти и Накшбанди в развитии истории суфизма, жизнеспособность сект, жизнь и деятельность представителей секты и ее важных сект. .

**Ключевые слова:** Суфизм, духовно-нравственное очищение, Яссавия, Кубравия, Чиштийя и Накшбандия, Муджаддида, Муиниддин Чишти, Шейх Низамиддин Авлия, Газали, «Сиддикия», «Тайфурийя», «Ходжагония», «Накшбандия», «Накшбандия-Ахрория», «Накшбандия-Муджаддида», «Накшбандия-Мажария», «Накшбандия-Халидия», Ходжагония.

Sufism has served to enrich the spirituality of our people for centuries. The main ideas of this teaching are the spiritual and moral purification of a person, ascension with divine love. That's why Sufism, filled with deep humanistic ideas, found its way

into the hearts of people who were in search of truth, expressing people's dreams of purity, eternal life, and freedom of the soul. [1. P. 102]

By the beginning of the 9th century, the theoretical foundations of Sufism were developed, practical spiritual and psychological exercises of Sufis, methods of self-education and training were formed, the concepts of order, enlightenment, and truth were created, views on these three parts of Sufism a complex was formed - Sufism was established as a separate science.

Hazrat Alisher Navoi, our grandfather, made the world a field of perfection, an opportunity for purification [2. P. \_ 4 ] did not point out for nothing.

Every murid who has entered the path of tariqat must renounce the worldly life, the troubles of the soul, physical pleasures, arrogance, dry fame, heedlessness and ignorance, and purify his spiritual world, concentrating all his will and thoughts in one place. , should be directed towards a good goal. [3. P. \_ 29]

Therefore, although the establishment of Sufism schools was initially associated with areas where Islam was widespread, such as Kufa, Baghdad, Basra, Egypt, later, by the 11th-12th centuries, it became common throughout the Islamic world in Central Asia. 'recognized Yassaviya, Kubraviya, Chishtiyya and Naqshbandiyya influential independent sects emerged. Any sect widespread in Central Asia was not left out of the influence of the religious images and rituals that existed in this region from time immemorial, but was also able to show its influence in the process of assimilation of local traditions.

So, let's start with the introduction of the Chishti sect. Muiniddin Chishti was originally from Khurasan, and after the death of his father, he entered Sufism at the age of fifteen and traveled in cities such as Samarkand, Nishapur, and Baghdad. In Nishapur, Shaykh Osman Haruni was assigned. During his travels, he met many famous mystics. Later, he moved to India, where he served as a guide. In India, he established a sect that had a great reputation and had a unique appearance. As a representative of this sect, "Solar Property Indian" [6. P. \_ 122] (the sun of the Indian

land) also received the nickname. In addition, this sect spread mainly in India and Pakistan. He did a great service in the spread of Islam in the mentioned countries.

cite the opinion of the representative of this sect about hurting the heart of a single person, hurting his tongue, according to him, it is not the work of a person who knows God to be offended. Because, - "A person, - in the words of Sheikh Nizamiddin Auliya, - through love for God, feels the feeling of love and tolerance towards his own kind" [10.P . 14] . A person should always strive for goodness throughout his life. Then his life paths will be bright and shining. In addition, the more goodness a person shares with humanity, the more his love for himself and for all beings will burn. In this chapter, the following opinion of Ghazali is important: "Love and honor of oneself is also a sign of love for God, because loving oneself means fighting for one's perfection" [ 11.P. 51] . So it can be seen that a good deed done by a person to another person is also a sign of his love for Allah.

In addition, the Khojagan sect was further improved by Bahauddin Naqshband in the XV century. This became the basis for the formation of a new direction of religious and spiritual life in Central Asia after the rule of the Mongols. From the XIV-XV centuries, representatives of this sect began to actively participate in the social and political life of society.

From this point of view, the existence of Sufism was the leading force for the spread of Islam throughout South Asia. The penetration of Islam into India Sufi mystical traditions spread in the X-XI centuries of the Delhi Sultanate, and then spread to all parts of India.

According to the sources, the Naqshbandi sect was called by different names - "Siddiqiya", "Tayfuriya", "Khojagoniya", "Naqshbandiya", "Naqshbandiya-Ahroriya", "Naqshbandiya-Mujaddidiya", "Naqshbandiya-Mazhariya", "Naqshbandiya-Khalidiya". , and then the name "Naqshbandiya" itself became fixed, - it is emphasized.

Some of these are associated with the names of sheikhs such as Abu Bakr, Abu Yazid Bistami, Ubaidullah Ahror, Shamsuddin Mazhar, Khalid Ziyavuddin

Baghdadi, who left a certain mark on the development of Sufism, while others, for example, Khojagonia - Yusuf Hamadani and It is related to the activities of one of his students Abdukholiq Gijduvani, Mujaddidiya - Imam Rabbani Ahmed Faruq Sirhindi.

Mujaddid (ar. - reformer, renewer, reviver) - means the renewer of Sharia. In a word, a mujaddid is a mujtahid, fiqh, that is, someone who has the ability to provide legal solutions to contemporary issues.

There are also cases where the term "Mujaddidiya" has been taken literally by some Western researchers. For example, Swiss researcher Anke von Kügelgen in her research: "According to Islamic traditions, a new mujaddid comes at the beginning of every hundred years. Many of the leaders or patrons of the sect were recognized as innovators of the XIII century Muslim calendar. Sheikh Khalid (1776-1827) received this title in Damascus. In Bukhara, we can see Shah Murod (reigning years 1785-1800), a ruler from the Mangit dynasty, as a "renovator of the XIII century".

Because after Sheikh Ahmed Sirhindi (1564-1624), the Naqshbandi sect began to be called Naqshbandi-Mujaddidiya, i.e. "renewed". First of all, this comes from the hadith of the Prophet Muhammad: "Allah sends one reformer of his religion every hundred years", and secondly, as one of the most prominent scholars of Imam Rabbani's time, "Mujaddidi Alfi Sani" ", that is, it was a reference to the fact that he was recognized as the "innovator of the second millennium of Hijri".

We can see certain similarities in these sects . \_ For example, a person 's dignity, position and rank are not measured by his wealth, but by his spiritual perfection. In Naqshbandi, it is required to acquire a trade and profession, to live by one's own work, and to earn a living by begging and darbadar is considered an isnad for a Sufi. So, the above slogan of the Naqshbandi sect is directed against secularism and selfishness. "Being with the people on the outside, with the Truth on the inside", taking every breath with the remembrance of God, taking a step towards meritorious deeds, good deeds, traveling the country, visiting the graves of saints, awakening the heedless, achieving awareness of the heart in any situation - We can see their views

on the fact that they are the main method of spiritual education in the practical activities of the Chishti sect and its representatives .

The Naqshbandi-Mujaddidiya sect, which emerged as a branch of the Naqshbandiyya sect, reformed the laws of the Naqshbandiyya sect and brought it closer to the way of life of the society. This ensured that Naqshbandiyyah-Mujaddidiy One of the characteristics of the Naqshbandi-Mujaddidiya sect is that it is not limited to a specific region, but is widely spread throughout the Muslim world.

In conclusion, it should be said that the place, status, scientific and theoretical ideas of the Chishti and Naqshbandi sects in the development of the history of Sufism, the vitality of the sects , the life and activities of the representatives of the sects indicate that they are important sects . i think In addition, it is necessary for a person to control himself, to consolidate the acquired knowledge in his heart, to devote every moment of his life to meritorious work, and to spend every soul for spiritual perfection. And this is clear that if the research on these sects continues, the sources of its potential, scope and future development will become even richer.

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