

THE SCIENCE OF JURISPRUDENCE - ITS PLACE IN THE CHISHTIYA AND NAQSHBANDI-MUJADDIDIYA TARIKA.

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Abstract: This article discusses the nature of Sufism and its introduction into the Tariqa . It also discusses a brief history of these orders, their regional significance, and their theology.

Keywords: Sufism, India, tariqa , Chishti Tariqa , Naqshbandi-Mujaddidiya tariqa , fiqh , etc.

ЮРИСПРУДЕНЦИЯ – ЕЁ МЕСТО В ИСТОРИИ ЧИШТИЙСКОЙ И НАКШБАНДИ-МУДЖАДДИДИЙСКОЙ СИСТЕМ.

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Аннотация: В статье рассматривается природа суфизма и его влияние на тарикат. Также рассматривается краткая история этих орденов, их региональное значение и теология.

Ключевые слова: суфизм, Индия, юриспруденция, чиштийская юриспруденция, накшбанди-муджаддийская юриспруденция, фикх и др.

If we look at history, in the socio-spiritual historical development of humanity, justice, fairness, and equality have always occupied a special place in the ideology of any society. The life experience and rich heritage of Sufism , imbued with the spirit of Islamic justice and guidance, will always be an instructive school for us young people .

"Sufism is the attainment of nearness and salvation by being free from every evil and learning from every good. It is the rebuilding of man and connecting him

to his Lord in every thought, word, deed, and intention ¹." The teachings of Sufism give people not only peace and happiness, but also spiritual strength and courage.

its formation , namely in the VII-VIII centuries, during the last period of the Ummayyad dynasty, palace magnificence, lavish decorations, devotion to gold and silver, and the accumulation of treasures flourished. Worship in the path of God began to be replaced by worldly affairs and love for worldly wealth. This situation caused discontent among believers who prioritized the fulfillment of religious commandments over any worldly affairs and wealth.

Also, during the Abbasid dynasty, debates and disputes between religious circles on doctrinal and jurisprudential issues, as well as socio-political conflicts, divided the Islamic world into different factions. "Among the scholars, service to the interests of the empire and indulgence in worldly desires increased. A category of scholars emerged who condemned the path taken by the scholars in the matter of their attitude to worldly life and accused them of deviating from the path of the Prophet ². "

They did not seek active struggle, but rather expressed their hatred for society by leaving society and retreating into solitude, a form of seclusion. This active movement initially took the form of a movement of asceticism.

Our Prophet said, "After the death of Hazrat Muhammad Mustafa (peace be upon him), there will be division within the Muslim community, especially during the time of Caliph Uthman, when it will be common to indulge in wealth, to reward relatives and close friends with expensive gifts ³. "

In its development, Sufism went through three periods, known as the period of asceticism (VIIIth-IXth centuries), the period of Sufi schools and movements (IX-XI centuries), and the period of Sufi orders (after the XII century). In particular, in the VIII-IX centuries, the Central Asian ascetic school existed

¹Sheikh Muhammad Sadiq Muhammad Yusuf. "Imagination of Sufism". - Tashkent: "Sharq" publishing house-editorial board of the printing joint-stock company, 2011. -B. 32.

²About: Sheikh Fadhlalla Haeri. The Elements of Sufism . UK, Longmead , Shaftesbury, Dorsey , 1990 . - Rr .,11-14.

³Kamilov N. Sufism or the morality of a perfect human being. First book. –T.: Yazuvchi, 1996. -P. 5.

simultaneously with the ascetic schools of Medina, Basra, Kufa, and Khorasan, and in the IX-XI centuries, the Central Asian Sufi school existed together with the Sufi schools of Nishapur, Egypt, Damascus, and Baghdad ⁴.

Also, the doctrine of Sufism, the science of Sufism, which is the spirit and foundation of the Islamic religion and culture, that is, Islamic Sufism, has its own history, process of formation and improvement. Sufism emerged in the Islamic world as a religious and philosophical direction in the countries of the Arab Caliphate and later, at different times, spread to countries such as the Near and Middle East, Central Asia, Northern India, Pakistan, Northwest China, and Indonesia. As a result, Sufism has become a complex, multi-disciplinary doctrine that has become widely present in the social life of various peoples of the world, their philosophical and artistic thinking ⁵.

It is known that the “migration of Sufis to the south - to India and to the west - to Asia Minor” began in the 13th century. For information, it can be said that the formation of the first khanaqahs and communities dates back to the era of the Delhi Sultanate. At that time, in addition to the Suhrawardi order of Baghdad, which had its own influence in India, the second largest doctrine was the Chishti ⁶.

Before discussing the science of jurisprudence in both schools, it is necessary to emphasize its meaning. Fiqh is derived from the Arabic word “ fahm ”, which means “ to understand ”, “ to comprehend ”. such as means the meanings.

path to spiritual perfection . Because through the science of jurisprudence, a person learns the rulings of Allah, understands his responsibility before Him, and organizes his life in accordance with the rulings of Allah.

In India, the representatives of the Chishti order also pursued their social views in a unique way. Now, if we dwell on the science of jurisprudence in the

⁴ Komiljon Rahimov. History of Movarounnahr Sufism: formation and systematization of doctrine (VIII-XI centuries). -T.: Akademnashr, 2020. -B. 12.

⁵Nazarov Q. Foundations of philosophy. -T.: OFMJ, 2012. -B. 69.

⁶Nizomiddinov N.G. “Religious and philosophical teachings of Southeast Asia and Islam”. -T.: “Zar Qalam”, 2006. -P. 190-191.

Chishti order, the main goal of this order is to bring a person closer to God, purify his heart, provide spiritual education, and achieve true enlightenment.

The science of jurisprudence is of great importance in the Chishti Order and includes the following:

- ✓ it introduces a person to the laws of Sharia and guides his life in the right direction . In this , a person tries to follow the rules of Allah in every aspect of his life .

- ✓ To perfection in reach spiritual to education also attention In particular , it focuses on the human himself / herself behavior , dress , eat , drink , behave to do and other vital in the fields right to use teaching It comes . through and human spiritual upbringing mature finds .

- ✓ In society to stability that is in balance peace and order help gives . People between relationships to control to establish , to exercise one's rights protection to do and in society peace and order to keep will help . As a result and people between relationship improves and in society peace and order is stored .

Therefore, in the Naqshbandi-Mujaddidiya order, when studying and practicing the laws of Sharia, the members of the order tried to study the science of jurisprudence in depth and practice its laws. Through this, they tried to purify their inner worlds and bring their hearts closer to Allah by following the rules of Allah in every aspect of their lives . In addition, they taught the followers to avoid bad habits and sins, instead of doing good deeds and following the halal path.

In the Naqshbandi-Mujaddidiya order, the science of jurisprudence plays an important role in developing spiritual education . In this order, the science of jurisprudence helps to purify a person's inner world, to enhance love and piety towards Allah, and to beautify spiritual education . However , it is worth noting that in this order, achieving spiritual education requires a long time and constant effort . On this path, each person should strive to develop spiritual education with his own efforts and believe in Allah's help.

The Naqshbandi order was founded by Khoja Bahauddin Naqshband, and later reformed by Imam Robbani Ahmad Farooqi Sirhindi and merged with the name Mujaddidiyya, resulting in the Naqshbandi-Mujaddidiyya order. This order is also based on the principle of strict adherence to the Sharia. In the Naqshbandi-Mujaddidiyya order, the motto "outward Sharia, inward truth" is one of the main directions, and in-depth study and practice of the science of fiqh is mandatory for every Sufi. Imam Robbani's teachings: Imam Robbani's letters strongly emphasize that it is impossible to achieve truth (i.e., closeness to Allah) without adhering to the Sharia. He considered the science of fiqh to be the basis of mystical education.

In conclusion, in the Chishti and Naqshbandi-Mujaddidiya orders, the science of jurisprudence is considered not only for external actions, but also as an important source of guidance for spiritual perfection and approaching Allah. In these orders, the idea that Sufism and Sharia are inseparable from each other, and that it is impossible to achieve truth without the science of jurisprudence, is paramount. It is difficult to give a clear answer to the question of how long it takes to learn the science of jurisprudence. However, this process requires a long time and constant effort. Each person should begin to study the science of jurisprudence according to his capabilities and efforts and trust in Allah's help.

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