

THE IMPORTANCE OF THE NAKSHBANDI-MJADDIDI ORDER IN INCREASING THE SOCIAL AND PHILOSOPHICAL ACTIVITY OF YOUTH IN UZBEKISTAN .

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

Keywords : Sufism, India, order, Chishtiya order, Naqshbandi-Mujaddidiya order , kalam science and the like.

Today, in a context of rapid reforms in our country, it follows that studying Islamic theology and deeply studying the factors that influenced the emergence of theology in the medieval Islamic world are among the important social demands. After all, we must not forget that we are **children** of a country that is a leader in Sufism, as in many other fields of science and enlightenment ¹.

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

this regard, Islamic scholar Raghیب Sarjani emphasizes that the word " knowledge" has come absolutely without restrictions and regulations in the Book of Allah and the Sunnah of the Prophet. Therefore, knowledge **is** the prosperity of the country, the goodness of the world, and the happiness of both worlds for humanity ².

Based on this approach, it is important to study the factors, sciences, and movements that developed Islamic theology and formed complete theological approaches within it.

¹ Sheikh Muhammad Faithful Muhammad Yusuf . Sufism about imagination - Tashkent : — Hilolnashr , 2016. -P.279.

² Sirjani R. Islam and world -S amarkand: Imam Bukhari International Center publishing house , 2018. -B. 14.

Although the formation of Sufi schools was initially associated with the widespread Islamic regions such as Kufa, Baghdad, Basra, and Egypt, later, by the 11th and 12th centuries, independent orders such as Yassawiyya, Kubrawiyya, and Khojagon, which were widely recognized throughout the Islamic world, also emerged in Central Asia. The responsibility of the sheikhs of the order for the spiritual and political development of society later became a tradition for other orders as well. The activities of the sheikhs of the Sufi orders in Central Asia had a great impact on the social, political, and religious situation of the region.

Khojagon The order dates back to the 14th century. Come, Bahauddin. Naqshbandi by further improved. This is Medium In Asia Mongols from the reign next religious-spiritual of life new in the direction to the formation basis It was from the 14th-15th centuries. starting this sect representatives society socio-political in life active they started participating.

Over a certain period, representatives of one or another sect not only gained their position in socio-political life, but also created the basis for their entry into other countries.

“Speaking of this,” says the President of the Republic of Uzbekistan Shavkat Mirziyoyev. “There are many examples, such as the gradual development of the Great Silk Road and trade relations, the works of our great scholars and writers of the past dedicated to India, the Babur dynasty that operated in this country, and the widespread spread of the Naqshbandi order founded by Bahauddin Naqshband in the Indian lands.”

From this perspective, it can be recognized that the presence of Sufism was a driving force in the spread of Islam throughout South Asia. The penetration of Islam into India is due to the Sufi mystical traditions of the Delhi Sultanate in the 10th-11th centuries, and then spread throughout all parts of India. It is known that chronologically in terms of separated standing initial Delhi Sultanate Turkish and Afghan countries from the rulers consists of was. His as a result South Asia Islam wide spread and culture study for conditions since creation is a sign.

Oriental scholars acknowledge It is believed that poetry played an important role, no less than religious and scientific sources, in popularizing the principles of Sufi

philosophy . In this regard, the works of the brilliant, mystical poet Khusrau were very useful in the field of promoting Sufism, especially in the conditions of multinational India.

"The rulers of the time respected and respected the great gurus who had already spread their fame throughout the Muslim and Indian worlds and had countless admirers, and they listened to their advice and carried out their activities. One of those great people was , cleaning order representative "Amir Khusraw is Dehlavi ³. "

Hazrat Alisher Navoi emphasizes in his work "Nasayim ul-muhabbat" that " Khusraw Dehlavi and Hasan Dehlavi are his (i.e. Sheikh Nizamuddin Awliya) disciples .
"4

Islam, according to Sufis, has had a lasting influence on syncretic values, literature, and education. Sufi preachers , merchants in appearance to the sea travel and trade through To Gujarat enter This is Sufism . slowly slowness with this in the area Islam religion with related processes to the population propaganda first organizational events organized known does . Divine spirituality , cosmic harmony , love and humanitarianism about Sufism teachings simple to people strong impact showed . Islam mystical concepts in distribution help gave and India Sufism culture modern to the epicenter to convert above factors reason We believe it was .

The fact that Bahauddin Naqshbandi has followers in both Eastern and Western countries is a testament to his continued influence. Because Bahauddin Naqshbandi , first of all , Islam religion Sharia criteria tight caught and their to the violation road Secondly , he is truly human . qualities previously driven by society various representatives between futuwat – youthfulness promote did . This behind people to each other material and spiritual help give those who started , in life difficulty in solidarity overcome Passing by , joys together share those who have seen . Of these all Bahauddin Naqshbandi in society build to do was order , unity exactly himself/herself was .

The sources state that the Naqshbandi order was called by various names - "Siddiqiya", "Tayfuriya", "Khojagoniya", "Naqshbandiya", "Naqshbandiya-Ahrariya",

³ " Women and girls in the development of science, education, culture and innovative technologies"

on the topic of achievements International scientific and practical conference materials . Jizzakh. 2019. - B. 311

⁴ Alisher Navoi. Complete Collection of Works. Seventeenth Volume. "Nasayim ul-muhabbat". –T.: Fan, 2001. –P. 355.

"Naqshbandiya-Mujaddidiya", "Naqshbandiya-Mazhariyya", "Naqshbandiya-Kholidiya", and then the name "Naqshbandiya" itself became fixed. Some of these are associated with the names of sheikhs who left a certain mark on the development of the science of Sufism, such as Abu Bakr, Abu Yazid Bistami, Ubaydullah Ahrar, Shamsiddin Mazhar, Khalid Ziyovuddin Baghdadi, while others, for example, Khojagoniya - Yusuf Hamadoni and one of his students Abdukhaliq Ghijduvani, Mujaddidiya - Imam Rabbani Ahmad Farouk Sirhindi. The Chishti and Naqshbandi-Mujaddid orders attempted to base their doctrinal foundations on the philosophy of the word.

In the Encyclopedia of Islam, theology is defined as a movement that seeks to substantiate Islamic religious doctrine ⁵. Also, by the time the science of theology emerged, it was no longer possible to be satisfied with only providing evidence from the Quran and Sunnah in matters of faith, as in previous times. The opposing side demanded that intellectual evidence be provided as well. During this period, Islamic sciences and ideas flourished, and the science of theology, which constitutes one of the components of this science, also entered the flowering period of its development.

At the same time, as in all sciences, freethinking became widespread in Islamic sciences, and the tendency to freely express one's views and opinions based on evidence and proof increased ⁶. Especially since it had emerged long before this, it would cause various conflicts and disagreements in Transoxiana, like in most countries.

of theology was initially formed in the process of mutual discussions between various political and religious sects existing in Islam and disputes with representatives of other religions. In the early stages of the Islamic era, the religious and legal foundations of society were formed by the national cultures of different religions and peoples. As in other religions, the theoretical and legal aspects of Islam began to take shape in later centuries. Because this religion managed to unite non-Arab - non-Arab peoples around itself in the Middle Ages. Therefore, when creating the religious and legal doctrine of Islam, it was necessary to take into account the interests of representatives of different nations and races who accepted this religion.

⁵ Islam encyclopedia . - Tashkent : Uzbekistan national encyclopedia DIN, 2004. -B. 134.

⁶ Allamas of the great country and to the publication preparer Ubaidullah Uvatov . - Tashkent : NMIU of Uzbekistan , 2016. -B. 96.

Philosophers themselves see the main difference between theology and philosophy in the method of reasoning: while philosophy uses apodictic (evidence-based) reasoning, the method of inference, that is, dialectical reasoning, is used in theology. Both theology and philosophy pay great attention to epistemological, epistemological, and methodological issues. The task of theology is to scientifically substantiate the correctness of Islamic beliefs, which are inherent in the human heart and serve to eliminate doubts and suspicions about faith and belief, through intellectual arguments. Theology is also considered an important science within Islamic knowledge that can be used as a method of argumentation, thinking (nazar), and reasoning (istidllo al-aqil) in the process of research to logically prove religious beliefs revealed through revelation ⁷.

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