

ON THE SCIENTIFIC SOURCES OF THE CHISHTIYA AND NAKSHBANDIYA MUJADDIDIYA OF TARIKA.

**Razzakov Kasimbek Kuvanovich, Jizzakh polytechnic institute, “Social
Department of Sciences” associate professor (PhD)**

Abstract: tasavvuf and its definition in this article the essence of the doctrine of central asia and the indian will go into the land and coming too it's stuck. Also this tariqat of the attitude to the science of fiqh of the case studies performed at the level of regions and their brief content has been reflected in.

Keywords: Tasavvuf, india, tariqat, chishtiya tariqat, the naqshbandiya-mujaddidiya tariqat, the science of fiqh and the like.

“Tasavvuf – ma'rifatullohni on the one hand, while on the other hand tazkiyai desire (desire for purity) and in the same way, which teach you to express actions, and realize that you need to do to achieve those instances which they mean this is a science”¹.

We have passed tasavvuf causing a given image to another in the same place, Malic ibn anas roziyallohu anhu they say: - “tasavvufre tafakkuh Anyone as a result of (i.e., tasavvuf ichni tied to education without fear and ixlosni, because of the faqih irfon to support consumption in religion ahkom out, does not absorb the knowledge) has faqih and sufi people already, if it is fosiq. Sufi anyone, and if it is not already faqih is a zindiq. Religious things, the quran, one can create sharif, learn the fiqh, sharia from axkomi voqif tasavvuf shung'igan not to stand to the spiritual life from the rest of twine sensitive areas will be ignorant people. Anyone, and the thought of combining tasavvuf (that is, the community are able to also botinan made, and high, orif, and the perfect man) is muhaqiq be, you will attain to the truth.

¹ Тасаввуф ва нақшбандийлик (манбалар ва ҳикматлар) / Таржимон ва сўзбоши муаллифи: С.Сайфуллоҳ. Масъул муҳаррир: У.Алимов; Ўзбекистон мусулмонлари идораси. – Тошкент: “Ўзбекистон”, НМИУ 2019.- 158 б.

As it is known from history, such as the above noble qualities he could use the practice, and who show the tariqat of not too little. According to the way they keep their activities during the quran and the hadis.

Chishtiya and Naqshbandiya-Mujaddidiya fiqhiy scientific sources the main sources of islam are also mainly of the tariqat – based on the qur'an and the hadis.

Consequently, the chishtiya verse of the qur'an, islam's main source of tariqat and his deep gives emphasis to the study. Chishtiya tariqat of our prophet muhammad (s.a.. v) and that is the source of holy hadis's also attaches great importance to learn them. This tariqat of specific literature, for example, “fal fuad avoid passing”, “kashf al-mahjub” and others by o‘teeth can.

Naqshbandiya-mujaddidiya of the qur'an as the main source of chishtiya tariqat also tariqat islam and our prophet muhammad (s.a.. v) the source of all that is holy hadis's gives great importance to study them.

Naqshbandiya-Mujaddidiya tariqat tariqat of the specific literature, for example, “letter-imaging studies will my lord I”, “risalat al-qushayriyya,” and others may also learn.

Although both are also its main source tariqat islam based on their specific, there is no difference, they are the following:

The fiqh of chishtiya tariqat of the main sources of the study, along with the tariqat attaches great importance to specific literature. Their main aim is to achieve near to allah and spiritual identities.

Naqshbandiya-mujaddidiya while the main purpose of the study the main sources of fiqh in tariqat in addition to the practical work is to find the right way and in obedience to allah. As we have seen, based on their goals, even as both islam tariqat also similar to each other although they are also its main source, but ways and their methods are slightly different. For example, chishtiya the importance of fiqh in tariqat is very great. They fiqh islomning the basic principles and rules o‘rga important to consider carrying the tool.

First of all, chishtiya a tariqat’of allah orders and will ban zolari will learn and try to apply them. This to allah their toe‘enhances did obey it.

Secondly, this Peter and the disciples Charlotte the life of Riga, the various jewels in the world should live, how impressively. They fiqh through prayers, marriage, financial issues and many other issues are taught to do. Third, a fiqh by society's role of regulation of relations in Russia, protection of rights and justice to try. Fourth, the representatives of this tariqat of fiqh's spiritual identities are trying to achieve through the use of Riga. Through the study of rules and principles of fiqh to approach Allah and they are trying to achieve spiritual purity. It should be mentioned that, to teach love and mercy of Allah fiqh tariqat members of the Chishtiya, as well as to men of mercy and compassion are also taken into account.

In short, the members of this tariqat during the study of fiqh, are trying to achieve the following goals:

- The fiqh of Islam's basic principles through the study of Chishtiya tariqat members to understand how to apply in practical life of deep.
- Through the study of fiqh, the fulfillment of Allah through prayer and this approach adheres to try.
- Follow the rules of Islam in all spheres of life to live by. The marriage, including financial issues, social relationships and others.
- Stabilize society for justice and peace in the society by ensuring members of the Chishtiya chapter fiqh tariqat will try to contribute to justice and peace.

In general, Chishtiya through the study of the fiqh of the members of tariqat Islam are deep practical understanding of the rules. The importance of fiqh in tariqat Chishtiya expressed in a variety of ways. Popular units of Chishtiya shaykhari tariqat's importance of education in fiqh great. For example, Shaykh Chishtiy Muinuddin, and saint Fariduddin shaykh Nizomuddin shaykh Atta is as popular as the depth of the network to learn the basic principles of Islam, fiqh shayxu of his obedience to Allah and to realize that it is necessary to strengthen located. Their disciples deep fiqhga e'tibor were motivated to give.

- Chishtiya to apply in practical life of the members of the tariqat of the rules of fiqh give great attention. The fulfillment of their prayers, marriage and fiqhga to follow in addressing the issues of inheritance, as well as in providing justice and peace in the society of the principles of fiqh are trying to use.

- Spiritual identities that can achieve through fiqh is noted. In their opinion, of the rules of fiqh o‘Allah will draw through use rga will attain human and spiritual purity.

- Members of chishtiya tariqat try to apply them in practical life and learn the many books on fiqhga. For example, “fiqh-ul-I theslogan” books like cand tariqat in common by the members hishtiya are studied.

Mutually are held in members are sharing thoughts and discussions on fiqhga chishtiya tariqat. Through this discussion, members are more deeply to understand the rules of fiqh and learn how to apply them in practical life. T through this theypassed during the stages of burn, in a certain sense to help maintain a gingerbread man towards perfection will help.

In this regard, the definition of a perfect man giving Nasafiy Azizi writes: “Bilginki, as a perfect man shariah and tariqat people that are really mature and they will tell you understand this phrase, the other with the phrase, let's say: bilginki perfect human human so, when you are growing the following four things: good words, good character, good conduct and china”².

Naqshbandiya-mujaddidiya in tariqat overestimate the importance of the qur'an and the hadis. The basic principles and rules of islam's two holy this source were considered the most important source of studying.

The depth of the riches both of the’oni k- bee and I hadi won't naqshbandiya-mujaddidiya tariqat has the following significance:

- ✓ Naqshbandiya-mujaddidiya tariqat of these two representatives will realize its true essence through the study of the holy source of islam and try to follow it.

² Комилов Н. Тасаввуф. – Т.: 1996. – Б. 143.

✓ The depth of the riches both of the'oni'an and the hadis shows the way to achieve spiritual identities. Naqshbandiya-mujaddidiya tariqat to approach allah through the study of these two members of the holy source, to achieve spiritual purity and are trying to improve themselves away from worldly affairs.

✓ The depth of the riches both of the'oni k- bee and I hadi will give you instructions about how you should live, not in practical life.

✓ Naqshbandiya-mujaddidiya tariqat these two members of the regulation of relationships between members of society through the study of the holy source, protection of rights and justice are trying to provide.

Conclusion in words, tasavvufsiz islomiy toe to rise'was lmas. Tasavvuf the man without the man can't be perfect. Intilma from the perfect man who does not work out to perfection for a perfect, permanent noqis, bad habits out. This also has its own history to their proved on the basis of experience.

THE LIST OF USED LITERATURE:

1. Тасаввуф ва нақшбандийлик (манбалар ва ҳикматлар) / Таржимон ва сўзбоши муаллифи: С.Сайфуллоҳ. Масъул муҳаррир: У.Алимов; Ўзбекистон мусулмонлари идораси. – Тошкент: “Ўзбекистон”, НМИУ 2019.- 158 б.
2. Эргаш Очилов. Донишмандлар тухфаси. Тошкент. «Ўзбекистон». 2009. –Б. 250.
3. Комилов Н. Тасаввуф. – Т.: 1996. – Б. 143.
4. “Xotin-qizlarning fan, ta'lim, madaniyat va innovatsion texnologiyalarni rivojlantirish sohasidagi” yutuqlari mavzuidagi Xalqaro ilmiy-amaliy konferentsiya materiallari. Jizzax. 2019.
5. Алишер Навоий. Мукаммал асарлар тўплами. Ўн еттинчи том. “Насойим ул-муҳаббат”. –Т.: Фан, 2001.
6. Аҳмедова М. “Фалсафа”. –Т.: Ўзбекистон файласуфлари миллий жамияти нашриёти, 2006.
7. Тошкент ислом университети исломшунослик илмий-тадқиқот маркази. Тасаввуф тариқатлари. –Т.: 2016.

8. Низомиддинов Н. “Ҳиндистонда тасаввуф тарихи ва адабиёти”. – Т.: 2014.