



MYSTIC SECRETS IN TURKISTAN: YASSAVIYA, KUBROVIYA AND NAQSHBANDIYA

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Annotation:

This article is one of the main issues in Sufism. A perfect person is a person who has good words, good deeds, good morals and knowledge. Sufism pirs call a person to be good-natured, honest and pure, to be one with his word and work, to be one with his tongue, to be knowledgeable, cultured, and spiritual. The concept of Sufism, its essence, directions of the sect have been studied. Also, the Naqshbandi sect and its specific aspects are revealed. In addition, the article compares the importance of the concept of "Perfection" in Sufism . Thoughts and comments aimed at raising the morale of young people were held.

Keywords: Sufism, Zohud, Asceticism, Zikr, Vird, Qutb, Avtod, Murid, Pir, Aktob, Chilton, Shaykh .

The service of the children of Turkestan in the development of Sufism is incomparable was _ Figures such as Haja Hakim al-Tirmizi, Haja Abdukhalik G'ijduvani , Haja Ahmed Yassavi, Sulaiman Bakirghani, Sheikh Najmuddin Kubra, Haja Ali Romitani, Abu Ali al-Farmadi, Yusuf Hamadani, Bahauddin Naqshband are the leaders of the path of divine Enlightenment. were The teachings they created and the spiritual and moral ideas they put forward have not lost their importance even today. In the history of Central Asia , there were many great figures who combined wisdom and courage, religious worldview and encyclopedic knowledge . Imam Bukhari, Imam Termizi, Haja Bahauddin Naqshband, Haja Ahmad Yasavi, Al -Khorazmi, Beruni, Ibn Sina, Amir Temur, Mirza Ulughbek, Zahiruddin Muhammad Babur and many other great ancestors made a great contribution to the development of our national spirituality. they became the national pride of our people [1]. One such figure is the great mystic Sheikh Ahmed Yassavi, who left a bright mark in the history of science and our culture.





Ahmad Yassavi, one of the manifestations of Sufism formed in Turkestan, Yassavi is a sage, poet, founder of the Yassavi order. Ibrahim was born in Sayram's father's family. It is recorded in the sources that he lived in the years 1091-1167. In Bukhara, together with Abdukholiq G'ijduvani, he took lessons from Yusuf Khamadoni, a famous sheikh and a great representative of Sufism. After that, he returned to Turkestan, founded the independent Yassaviya sect, and trained murids according to his teachings. There are ten rules and requirements that murid must follow in this tariqa. They mainly concern the relationship between the sheikh and the murid. These include:

1. It is a condition that the murid should not prefer anyone over his peer, and always submit to him;

2. The murid should be so intelligent and perceptive that he can perfectly understand even the gestures of his teacher;

3. The murid should be faithful to all the words and deeds of the elder and be absolutely silent to him;

4. That the murid fulfills all the tasks of his pira diligently and always pleases the pira;

5. The requirement that the murid is faithful to his word, follows his promise, and does not leave room for any doubt in his heart;

6. The murid's loyalty to his promise and the need to keep his word as a priority;

7. The murid should be ready to donate all his possessions, all his belongings;

8. The murid should be aware of all the secrets of his soul;

9. It is necessary for the murid to take into account all the suggestions of his teacher, make his difficulties easier, and fulfill his advice;

10. It is necessary for the murid to be ready to sacrifice all his wealth and life for the sake of Allah, to live as a friend to the friend of the pir and an enemy to his enemy [3] gained a great reputation among the people and was glorified as a saint. In Madinah-Muhammad, in Turkestan-Ahmad are popular. He died in Iasi. His grave became a holy place. In 1395-1397, Amir Temur built a magnificent mausoleum over Yassavi's grave.

Ahmad Yassavi made a great contribution to the spread of Islamic principles among the Turkic peoples. In his wisdom, he sings about human qualities such as love, purity, honesty, avoiding lies, not betraying one's property, and honesty. He founded a unique school in Turkish mystical literature. There is not a single Sufi poet in the Turkic world who did not follow him or learn from him.

Ahmad Yassavi's mystical views are presented in his poetry collection "Proverbs". In it, human ideas, moral advices, religious beliefs of Islam and spiritual and educational ideas put forward in hadiths are described in a simple style and in a fluent language.





Ahmad Yassavi (1091-1167) expressed his worldview as follows: "The truth is achieved by such a person who prefers Sharia to all worldly things ; he leaves himself, his life, and goes to the sect; is devoted to enlightenment in spirit and heart." (Ahmed Yassavi. "Proverbs"). Among the seekers of God, only such a person knows his place, he obeys the orders of his piri (spiritual teacher), is satisfied with patience, is satisfied with what he eats, condemns himself to sufferings and difficulties, and eats little food. By following the instructions given by religion and Sufis , by extinguishing one's desires for suffering, hunger, patience, certain real passions, one is freed from the hateful world and absorbed in God.

Movaraunahr mysticism .

Najmuddin Kubro is one of the famous sheikhs of Sufism. Founder of Kubroviya series. His nicknames are: "Najmiddin" the star of religion, "Kubro" the great , "Valiytarosh" the educator of guardians.

Kubro was born in Khorezm in 1145. He studied hadith and kalam from a young age . In search of knowledge, he goes to cities such as Egypt, Sham, Baghdad , Nishapur and Tus. He learned external and internal sciences from the great sheikhs and scholars of that time: Baba Faraj, Ismail Kasri, Ammar Yasir, Ruzbehkhan Misri and others . After returning to his country, he opened a house and worked as a tutor.

When the conqueror Genghis Khan's armies approached Khorezm in 1221 and the country was in dire straits, 76-year-old Kubro went to defend his motherland and was heroically martyred by the Mongols. Mirza Ulug' Bek writes about this in his book "The History of Four Nations": "Murshid Azam Sheikh Najmiddin Kubro died for Khorezm by God's command. When handing over his head, the murderer stuck to his hand. King of religious climate. They couldn't get the young man out of the pir sarpanja. The intellectuals who were surprised to see the infidel yalov in the sarpanja of the sheikh of the Syeds commented on this situation: For the sake of the yalov, the Shaykh took and told the history that the date of my death is "shahi shuhado" (horn of martyrs). We are among the great ones who hold jewels; We are not lowlives holding a skinny goat. If we drink from the cup of faith with one hand , we hold the cup of unbelief with the other.[4] This courage of our compatriot Najmuddin Kubro is a bright symbol of patriotism for generations.

The peculiarity of the Najmuddin Kubro sect is expressed in its worldview. In solving the question of God and existence, it is based on the teachings of Islam . According to him, all things and events, including human beings, are his reflection , appearance, and reflection. Sheikh Kubro explains the essence of human life and the world from the perspective of Sufism. This is what he said about it: "The world is a place of worship, a place of instruction, a palace of pleasure, a bridge building. It is the sowing





field of the believers, the market of the seekers, the trading store of the aspirants, the den of the sought after, the bridge of the leeches, the mistress of the deceived, the resting place of the faithful, the garbage dump of the scholars and the land of the devils. Those who trade with him will be deceived, they will go astray [5].

In Najmuddin Kubro's views on man, a person is a small world - "world sugaro" in terms of his essence, but the features of the big world "world-Kubro" are embodied in him. When a person progresses, he will learn all the attributes of Allah except the attributes of "Rahim" and "Rahman". However, he emphasizes that he should be perfectly guided by the elder in this way [6].

the great Sufi developed ten rules of ethics, which the members of the Kubroviya order should follow and achieve perfection. They consist of:

1. Repentance. The tax payer should repent of his previous deeds, know God, return to him, love him of his own free will, be constantly cleansed and perfected inwardly and outwardly.
2. Zuhd fi-world. A person following the path of the sect must renounce all worldly wealth, possessions and pleasures, and abstain.
3. Tawakkul al-Allah. It is necessary for a member of the Tariqat to have absolute faith in Allah, to believe in Him sincerely, to rely on His kindness and power in doing all things.
4. Satisfaction. The tax payer should not spend his money on the world and wealth, he should be satisfied with little, be patient and satisfied.
5. Uzlat. It is necessary for the tax payer to stay alone, stay away from the crowd, strengthen his heart, control his emotions, and purify himself from the inside.
6. Attention is az-zikr. (Continuous Zikr). It is obligatory for the member of the tariqat to always mention the name of Allah and fill his whole heart with Him. Only then, condescension, envy, greed, hypocrisy and other negative vices and vices cannot find their way into a person's heart.
7. Excitement. A tax payer should turn to God with all his heart and body, love Him endlessly, and not feel that there is anything else.
8. Patience. In order for the tax man to follow the right path without going astray, he must extinguish his inclinations and get rid of animalistic qualities - sensual and sensual.
9. Discussion. A member of the Tariqat must protect his heart from all forms of inferiority complex, get rid of hypocrisy and deceitful tricks. Only then will the heart be cleansed of bad vices, and the soul will be polished if it has become rusty as a result of lust





10. Reza. Sufi now feels that God loves him. The status of consent means that the tax has reached Haqq [7].

Both theoretical and practical issues of Sufism are reflected in the above legal provisions .

Bahauddin Naqshband (1318-1389) is a great representative of the Naqshbandi order. Hoja Bahouddin Balogardon, Hojai Buzruk, Shahi Naqshband are known among people . He was born in the village of Qasri Hinduvan in Bukhara . Bahouddun Naqshband took lessons from teachers such as Babai Samosi, Amir Kulol, Maulana Arif Halil ata, Kusam Sheikh. He performed Hajj twice. He lived a miserable life, earning a living only by his own labor, farming and later by embroidering copper and kimhob. In creating his doctrine, Abduholiq Gijduvani improved it by adding his three rules (requirements) to the rule consisting of eight articles of the basic slogan "Hojagon" series. In this way, Sufism reached more perfection in the Naqshbandi Tariq. The nickname Bahauddin was given because of the great and incomparable services rendered by Naqshband for the promotion and development of religion . It means the pride of religion, the priceless. As for the nickname Naqshband, it is interpreted in two ways. One of them is considered to have been given the nickname Nakshband because he used to put flowers and patterns on copper and fabric. The second interpretation is expressed in the sense that he took God as a pattern in his heart . The reason why he is called Bahouddin Balogardan is because of what his teacher Sheikh Babayi Samosi said to Naqshband: "They are blessing you so that the calamities that have come down may be repelled by your blessings!" attributed to his words.

rose to the royal throne of fame, he did not keep servants for himself. On the contrary , he put forward the fair idea of the equality of the king and the gado .

Naqshband always kept himself away from the rulers. Emphasizing that doing good to people is the highest human duty , he said to burn like a candle and give light to others, but stand alone. He created the motto "Dil ba yoru dast ba kor" "Dil ba yoru dast ba kor" that is useful for everyone, especially ordinary people and artisans . This slogan is the main essence of Naqshbandi. It should be said that theoretical and practical aspects of Sufism have been completed in this life-giving motto . For example, a person who has entered the path of Sufism has realized the essence of Tawheed (Allah) for himself, what should he do next? Naqshbandiya, the last sect of Sufism, answers this question. The first goal has been achieved, there is a state of "heartbreak", now it is necessary to start work, it must go to "start ba kor " . The state of "in the heart" indicates the absence of malice and arrogance in the tongue, that is, in the heart of a person who has entered the path of mysticism, and his purity. If "Dast





ba kor" starts to work, then the people of Sufism will be engaged in practical action not for their own selfish goals, but for the impartial God, for the celebration of truth and justice. For this reason, it is required that every breath should be "in the heart", the name of Allah should be mentioned in the heart, that is, the rule of "Hush dar dam" should be followed. Because when the name of God leaves the heart, a selfish intention can immediately take its place. "Nazar bar qadam" is close to this meaning, it means not to take any step in vain, to feel that every practical action is in the way of God, to follow it carefully and not to avoid it [8].

The slogan "Dil ba yoru dast ba kor" put forward by Naqshband can be explained in a simpler way. If the goal of the people of Sufism is to reach God's will, then it is not necessary to renounce the world and enter the path of asceticism, but it means that it is possible to reach God even while always remembering God in the heart and working with the hands.

advised Islam in connection with life, with the individual and family, and with the development of society: "Eat less, sleep less and talk less."

Amir Temur followed this slogan and said to the archon, the state, and all the officials: "Eat less - you will be rich without starvation - you will live richly, sleep less - you will achieve perfection, talk less - you will be wise"[9] - wrote.

Naqshband has always supported justice, honest food based on hard work. In this regard, his words "Good deeds and good deeds in a person come from honest food" are an example for us.

The Naqshbandiyya sect is distinguished by its content and essence in promoting and promoting new methods of education - dialogue education, secret, inner zikr, "Anjuman ichra hilvat". That is, it is distinguished by the fact that it has developed eleven rules, requirements and methods of approaching God that are completely new and qualitatively different from previous tariqas.

These methods and rules are as follows:

1. Rest in peace. A member of the Tariqat should always remember the name of Allah, be alert while immersed in the remembrance. It is necessary not to lose vigilance and awareness during each inhalation and exhalation, so that the mind of heedlessness does not find a way.
2. Nazar bar step. Let the murid's eyes always keep an eye on every step he takes, let his eyes not be scattered on useless things and not go to unnecessary places. Don't go where you don't need to.
3. Travel to home. A member of the Tariqat should strive towards God while his soul is in his body, that is, when every person dies, his body turns to dust and remains on



the ground, and his soul returns to God. But a Sufi should keep his mind on God even while he is alive .

4. Hilvat dar anjuman. It means that the murid always adheres to the motto "Your heart is in God, and your hand is in work", outwardly with the people, and inwardly with the Truth.

5. Memorial. A member of the Tariqat should always remember and remember Allah.

6. Bozgasht, that is, returning to God. After the member of the sect recites a word in his or her language, he says after it, "God, you are my goal." This rule is the driver of good or bad thoughts from a person.

7. Nigakhdosht. A member of the Tariqat vigilantly monitors that his every action is done in the way of God's pleasure.

8. Memo. The goal of a Sufi is to always remember that he must act in the way of God's pleasure .

9. Present tense. It shows the manners of a member of the sect to always keep track of his time, to think about how much of his time was for good and how much for evil.

10. Vuqufi is a number. It is the etiquette for a member of the sect to always keep in mind the oneness, seclusion, and oneness of God.

11. Good heart. It refers to the etiquette of a member of the sect to always be in a state of secret dhikr, keeping his mind full of Allah in his tongue and calm [10].

member of the above-mentioned sect must follow. They were enriched and perfected by Bahauddin Naqshband with three more rules.

About Bahauddin Naqshband, Alisher Nawai wrote in his work "Nasayim ul-Muhabbat": " Haja Bahauddin Naqshband, the possessor of high qualities and a noble person, the king of the clarity of the truth and the flower bearer of the right path, reigned over this climate . after building, he became a king in the property of non-existence"[11] In fact, the golden chain - "Silsilat az-zahab" and the Naqshbandi sect, which created the ground for sowing the seeds of love and loyalty in the hearts, is more than centuries deep in the Muslim world. took root. Currently, the Naqshbandi sect is active in the World Center in Pakistan . By the 21st century, devotees of this order have increased not only in the Muslim world, but also in countries such as the USA, Germany, Russia, Australia, and Lithuania .

"Naqshbandiyya is a doctrine that brings Sufism to life," says Zulfiqar Ahmad, chairman of the world center of the Naqshbandiyya order in Pakistan. The tree of this sect still holds the whole world, because it contains the most practical and rational conclusion of human thinking " [12]

Today, in educating young people in the spirit of national independence, in raising a perfect person, and increasing the efficiency of a healthy social and spiritual





environment, it is important to study and analyze the spiritual heritage of Sufism in every way.

Sufism plays an important role in the formation of ideas about a mature person in a healthy social environment in the life of the whole Eastern spirituality. Even though Sufism consists of various currents, trends, and leeches, at the center of them are the issues of man and his spirituality, psyche, moral purity, virtues, the purpose of living in this world, and raising him as a perfect human being.

Sufism is aimed at bringing a person to spiritual maturity. To his beliefs according to "a perfect person is a representative of all the good feelings that humanity dreams of, it is a sacred character that acts as a medium between the absolute God and humanity. People who deserve such a rank are also called "Valiullah", "Qibla", "Qutb", "G'avs", "Avtod", "Abdol". I narrate in reliable books that the world is stable and peaceful because of such people" [13].

In Sufism, the issue of a perfect person is one of its main issues. The perfect person - this is a person with good words, good deeds, good morals and knowledge. Sufism pirs encourage a person to be good-natured, honest and pure, to be one with words and deeds, to be one with language, to be knowledgeable, cultured, and spiritual.

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