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GREAT GENIUS OF TWO SECTS

IN THE EXAMPLES OF MAVLANO JALOLIDDIN RUMI AND KHOJA BAHOUDDIN NAQSHBAND



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Author:

SUNNATILLO RAKHMONOV

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INTRODUCTION

It is becoming a constructive issue that the intellectual and moral influence of the scientific heritage of great scientists on the social and political processes taking place rapidly in the world historical development and the stabilization of the changes occurring in the system of spiritual values. Especially at a time when global development and informational attacks are threatening, freeing humanity from the evils of spiritual poverty is one of the urgent issues of today's time. The place of Sufism is extremely important in this, and the Sufic-philosophical teachings of the great Eastern thinkers are of particular importance in the formation of modern young people as morally perfect people. Because the mystical-philosophical heritage of Eastern thinkers and the teachings of perfection in the sects they created, while normalizing today's radical changes from a spiritual and spiritual point of view, also preserves humanitarian principles based on universal values.

In the spiritual heritage of great mystics who made a significant contribution to world civilization. In addition to mystical views, in the idea of the sects founded by them, the study of issues such as spiritual and moral education about human maturity regarding enlightenment, truth and spiritual development from a scientific and philosophical point of view is becoming a research object of socio-philosophical sciences. From this point of view, the comparative analysis of the ideas leading to human perfection, such as moral education, justice and humanity, advanced in the mystical views of Jalaluddin Rumi and Bahauddin Naqshband, is becoming a necessary research object of today's science.

In our country, special attention is paid to the effective use of it in the development of society by researching the huge scientific heritage of the great scholars, which creates the ground for the spiritual and spiritual maturity of the youth of New Uzbekistan. "Nowhere is there such a rich past as our

country, great scholars like our grandfathers. We must study this heritage in depth and be able to convey it to our people and the world"¹. In the implementation of these tasks, first of all, the scientific and theoretical study of the mystical-philosophical ideas put forward in the philosophical and mystical views of Jalaluddin Rumi, who gained fame in the Middle Ages Eastern philosophy, and in the Naqshbanian mystical teachings of Bahauddin Naqshband, who reached the peak of development during the Timurid period, is becoming more relevant than ever.

The spiritual heritage and mystical-philosophical views of the great mystics who became famous for their mystical views in the Eastern philosophy of the Middle Ages have been studied by leading international scientific centers and prominent scientists of the world. In particular, the Islamic Supreme Council of America (ISCA), McGill University, Institute of Islamic Studies (Canada), Al-Azhar University (Egypt, Cairo), The Institute for the study of the scientific heritage of Jalaluddin Rumi and Bahauddin Naqshband for Islamic World Studies, Zayed University (UAE), St. Petersburg State University (RF), Institute of Asian and African Countries at Moscow State University, Institute of Central Asia, Sorbonne University (France), Cambridge, Oxford, London University (UK), Institute of International Relations (Sweden), Istanbul University (Turkey), as well as research institutes of philosophy and oriental studies of the Tajik Academy of Sciences, the State National University of Tajikistan and the International Islamic Academy of Uzbekistan, the Imam Bukhari International Research Center, the Center of Islamic Civilization in Uzbekistan Fundamental scientific research is being carried out by prestigious organizations such as Jalaluddin Rumi's philosophical and mystical views, the philosophical principles of Khojagon-Naqshbandiyya teaching.

¹ President of the Republic of Uzbekistan Shavkat Mirziyoev: The Center of Islamic Civilization has been serving our people for centuries. People's word. 20.11.2019.

The world's leading scientific research centers have conducted a number of scientific researches in the world on the research of the normative and moral trends of Eastern philosophy, as well as the illumination of the scientific heritage of Jalaluddin Rumi and Bahauddin Naqshband from a historical and philosophical point of view, and the analysis of the philosophical aspects of their mystical views, and the following scientific results have been achieved. In particular, the spiritual heritage of Eastern thinkers, in particular, the scientific heritage of Jalaluddin Rumi and Bahauddin Naqshband, the essence of promoting religious tolerance, social cooperation, integration of Islamic values, peace, justice, humanistic ideas and spiritual harmony is scientifically based (Islamic Supreme Council of America, ISCA-Islamic Supreme Council of America); based on the socio-ethical views of Eastern thinkers in Turkic-speaking peoples, in particular, the representatives of the Mawlawiya and Naqshbandi mystical sects, and the positive influence of the socio-philosophical ideas in the teachings of these sects on human development (St. Petersburg State University, Russia, Ankara University, Turkey); Reviews of the scientific heritage of Jalaluddin Rumi and Bahauddin Naqshband were developed (Russian FA Institute of Oriental Manuscripts, Russia, Istanbul Aydin University, Turkey, FA Institute of Oriental Studies of the Republic of Uzbekistan); The hereditary influence of Jalaluddin Rumi and Bahauddin Naqshband's mystical views is based on the development of general Sufi principles and Sufi-philosophical ideas, the development of criteria of perfection that encourages knowledge, wisdom and enlightenment (School of Culture, religions and politics in Asia, Great Britain).

In the world, a number of studies are being conducted in various directions to study the philosophical aspects of Sufism in the spiritual heritage of Jalaluddin Rumi and Bahauddin Naqshband. In particular, Jalaluddin Rumi's views on religious mysticism, knowledge of the world, purity of heart, and Bahauddin Naqshband's views on the formation of religious tolerance and

mutual harmony among sects were developed, such as creating scientific and philosophical concepts.

The philosophical-mystical views of Jalaluddin Rumi and Bahauddin Naqshband are covered in a number of manuscript sources of their time. Initially, the scientific heritage of these scholars was studied by many thinkers starting from the 15th century, and several hundred volumes of analyzes and commentaries on their works were completed in Arabic, Turkish and Persian languages. In particular, in this regard, Davlatshah Samarkandi, Said Muhammad Fazilposhsha Khoja Ahror Vali, among the scholars of the East¹, Hafiz Sherazi, Alisher Navoi², Abdurrahman Jami³, Husayn Vaiz Koshifi, Yakub Charkhi, Mirzo Babur, Boborahim Mashrab, Sufi Olloyar, Mirzo Abdulkadir Bedil⁴, Sadriddin Ainiy, Muhammad Iqbal⁵, the services of such scientists are incomparable.

In the world, especially in the United States, interest in Rumi's work began in the 19th century, when scholars such as R. Nicholson and A. Arberry translated Rumi's works into English. Also, since the 20th century, the comprehensive study of the works of Eastern thinkers on the spiritual and moral perfection of man has been accelerated. As a result, American Islamic scholar U. Chittik, S. Djan, Dj. Baldock and K. Ernst conducted research on the work of thinkers, and later, English scholars Dj. S. Trimmingham, Canadian Islamic scholar N. Hir, as well as Idris Shah, H. Korbin, Q. Kokoi, A. Mazohiri, K. Muhammadi, P. Morvedge, Afghan scientists M. Muballig, Majid Fakhri⁶, Fritts Mayer, Jurgen Paul, Devin Dee Wees, Bernd Radtke, N.M. Hiravi, Turkish scientists U.Turar, M.A.Joshon, S.Uludog', N.Tosu, etc., the scientific legacy of

¹ Khoja Ubaidullah Ahror. Fiqroti Ahroriyya / Tabarruk risolalar. Preparer, translator, foreword and comment author M.Hasani, B.Umrzaq, H.Amin. -T.: Adolat, 2004. -B. 106.

² Alisher Navoi. Mahbub ul-Qulub. A perfect collection of works. Volume 14. -Tashkent: Science, 1998.

³ A. Total. Nafahot ul-uns. Translation into Turkish by A. Lome'i. OZR FASHI Fund No. 30840. - P.524.

⁴ Abdulkadir Bedil. Artifact. - Dushanbe, 1991. J. 2. -S. 352.

⁵ Muhammad Iqbal. Reconstruction of religious thought and Islam. - M., 2002. -S. 200.

⁶ Fakhry M. A history of Islamic philosophy. NY - L. Columbia Univ. Press, 1970. XV. - 427 p.

Jalaluddin Rumi and Bahauddin Naqshband and the essence of Sufism philosophy is studied.

E.E.Bertels¹, in the countries of the Commonwealth of Independent States M.T.Stepanyants, N.Boldyrev, V.A.Gordlevsky, A.V.Smirnov, A.D.Knysh, A.A.Khismatulin, O.M.Yastrebov², Yu.A.Ionnesyan, B.M.Babadjanov, A.A.Mukhamedkhodjaev, M.S.Shamsov, M.Rajabov, A.Afsahzod, etc.

The scientific and philosophical heritage of Jalaluddin Rumi and Bahauddin Naqshband have been studied in different periods by the scientists of our country. Among them, I.M.Mominov³, M.N.Boltaev, M.M.Khairullaev, H.Alikulov, S.K.Karimov, R.T.Shodiev, B.O.Toraev, G.N.Navro'zova, A.A.Huseynova, N.O.Safarova, J.M.Kholmo'minov, B.Namozov and literary scholars N.Komilov, B.Valikho'jaev, I.Sultan, O.Usman, I.Haqqul, Sh.Sirojiddinov, S.Olim, S.Saifullah, M.Kenzhabek, A.Sh.Juzhoni, N.Joraev, Z.Qutiboev and B.Bobojonov made a worthy contribution to the development of this field of science through their scientific research.

Special dissertation studies on the science of philosophy, especially the philosophy of Sufism or the Naqshbandi order: S.K.Karimov on the development of social and political thinking in Movarounnahr in the XIV-XV centuries, R.T.Shodiev on the genesis of Sufism teachings of Central Asia; G.N. Navro'zova's interpretation of the interrelationship of Muhammad Porso's teachings with Naqshbandi teachings, the essence of Naqshbandi sect and the idea of a perfect man, B.B. Namozov Philosophical foundations of Muhammad Porso's Sufi doctrine, J.M. Kholmominov's philosophy of existence and its influence on the Naqshbandi doctrine, A.A. Huseynova's researches and researches, such as the mystical and mystical views of A. Jami, a manifestation of the Naqshbandi doctrine, are to a certain extent scientific in researching the problem within the subject. is of theoretical importance.

¹ Bertels E. Sufism and Sufi literature. T, 3 -Moscow, Nauka, 1965;- 527 p.

² Yastrebov O.M. Ioannaseny, B.M. Babadzhanov. Mudrost Sufiev. St. Petersburg: Sankt-Peterburgskoe Vostokovedenie, 2001. 290.p.

³ Mominov I. The place and role of Amir Temur in the history of Central Asia. T: 1968.

In the research of the heritage of Sufism teachings and manifestations of Central Asia, O.T.Sharipova examines the moral values in the religious-philosophical views of the mystic Abdulkhaliq Gijduvani; S.T.Ismailov the position of the Naqshbandi order in Sufism; Kh.R. Rakhmatova socio-philosophical ideas of Khoja Ahror Vali's teachings; Social and political views of E.Kh.Zoirov Makhdumi Azam; Kho.O'.Samatov Makhdumi Azam Kosani's spiritual heritage and his role in the education of youth have been studied in a special dissertation from a scientific and theoretical point of view.

N. Komilov in the field of source studies¹, Sh.Ziyodov, M.Ismailov, etc., have become methodologically important in researching issues of Sufism, closeness and ideological connection between Sufism sources within the scope of the topic.

The classification of the above-mentioned studies shows that in these studies the philosophy of Sufism or specific religious-philosophical aspects of sects were studied. However, the mystical views of Jalaluddin Rumi and Bahauddin Naqshband have been comparatively and philosophically analyzed, and no comprehensive scientific research has been carried out in this regard. It is these aspects that show the uniqueness of our research.

¹Komilov N. Sufism Book 1, - Tashkent, Literature and Art, 1996; Komilov N. Tasawwuf. The second book. The secret of monotheism. Tashkent, Gafur Ghulam, 1999. - P.151-189.

CHAPTER I. THE IDEOLOGICAL - PHILOSOPHICAL FOUNDATIONS OF THE TEACHING OF JALALIDDIN RUMI

Jalaluddin Rumi is a great exponent of 13th century mysticism, a poet, and one of the mature representatives of Sufi teachings. Jalaluddin Rumi's development as a great person and his works have been covered by researchers of different nationalities in different languages. Jalaluddin Rumi's real name is Muhammad ibn Bahauddin Muhammad ibn Muhammad bin Husain al-Balkhi, and he is recognized as the sheikh of the Mawlawiya sect of thinkers.

Alloma, who gained fame with several nicknames such as "Jalaluddin", "Rumi", "Mawlawi", was honored by his friends as "Mawlana". The word "Mawlana" attributed to Jalaluddin Rumi's name means "master", "gentleman" in Arabic. The plural of "mawlo" is "mawoli" and he was respectfully mentioned as Mawlana Jalaluddin Rumi among the people¹. Also, some sources claim that the nickname "Rumi" was rightly given to the scholar because he lived and worked in Asia Minor until the end of his life.

The contributions of Sheikh Shams Tabrizi and Farididdun Attar to the rise of Jalaluddin Rumi to a high level in philosophy, mysticism and poetry are incomparable.

Jalaluddin Rumi's greatness lies in the fact that, as a great thinker of Sufism, he gained fame in all sects and religions and put forward the single divine ideas that unite people, and he enriched his scientific heritage with phrases that bring people closer together: faith and faith, love and worship, purity and repentance.

¹ Muhammad Istelami. A singer of divine love. Introduction to "Masnavi". (Mawlana Jalaluddin Muhammad Balkhi). Translated from Persian by Ja'far Muhammad. - Tehran: Islam, 2001. - P.7.

1.1. Studying Jalaluddin Rumi's work as a philosophical problem

Eastern and Western scholars have made significant contributions to the study of Jalaluddin Rumi's brilliant work. After Jalaluddin Rumi's death, his son Sultan Valad continued his work as his father's successor and wrote the epic "Valadnama", which reflects Rumi's life and teachings. Among the sources, this work has become the most reliable source about the life and work of Jalaluddin Rumi.

Later, special schools named "Darul Masnavi" were opened in Iran, Central Asia, India and mainly in Asia Minor, adapted to study the scientific heritage of Jalaluddin Rumi. As a result, dozens of collections were created at the same time based on the masterpiece of the thinker "Masnavii Ma'navi". Also, starting from the 15th century, all thinkers created their works inspired by Jalaluddin Rumi's work, and several hundred volumes of analyzes and commentaries were finished in Arabic, Turkish and Persian languages.

Khwaja Ahrar Vali, one of the sheikhs of the Naqshbandi sect, used the teachings of Jalaluddin Rumi in his work "Fikroti Ahroriya"¹, Ya'qub Charkhi writes his "Flute treatise" dedicated to the interpretation of the symbol of the flute, quoting verses from "Masnaviyi manavi" in his work "Risalai abdoliya". In this pamphlet, Ya'qub Charkhi recognizes the lamentation of the flute as "the blessed breaths of sages"².

Ya'qub Charkhi was also well aware of the mystical views of Maulana Jalaluddin Rumi, and he used Jalaluddin Rumi's verses at the necessary places in almost every work. For example, in the work "Risalai Unsiya" ("Treatise on Friendship"), Jalaluddin quoted Rumi's verses and recognized himself as "Arifi Rumi" in several places. Ya'qub Charkhi treated the poetry of Jalaluddin Rumi with special respect, quoted verses from "Masnavi" and created a treatise

¹ Khoja Ubaidullah Ahror. Fikroti Ahroriyya / Tabarruk risolalar. Preparer, translator, author of foreword and commentary M. Hasani, B. Umrzaq, H. Amin. -T.: Adolat, 2004. -B. 106

² Muhammad Istelami. A singer of divine love. Introduction to "Masnavi". (Mawlana Jalaluddin Muhammad Balkhi). Translated from Persian by Ja'far Muhammad. -Tehran, 2001. -B. 80.

called "Lament of the Flute". According to the sources, Yakub Charkhi's "Flute treatise" is considered the second commentary on Jalaluddin Rumi's "Masnavi" after Sheikh Hasan Khorezmi's "Javahirul Asror".

Ya'qub Charkhi's work "Naynoma" is a commentary on Jalaluddin Rumi's masnavis. This work was published in Kabul in 1973 by H. Khalili¹.

Ya'qub Charkhi's "Flute Treatise" is of great importance in the field of humanistic studies, and all humanistic scholars still refer to this work. The treatise was written considering the level of thought and worldview of the sectarians. Because there are some mystical terms in the work, the essence of which is understood only by those who are fully aware of the theory of the sect. Yakub Charkhi was one of the first to interpret "Masnavi" after Sheikh Kamaluddin Hasan Khorezmi, and then Abdurrahman Jami and Vaiz Koshifiy continued this work. Most importantly, Ya'qub Charkhi and Abdurahman Jami interpreted and analyzed the concept of "pipe" based on the requirements of the Naqshbandi order. It is not known when and where the treatise was written. Yakub Charkhi confirmed the content of each verse or story in the "Flute Treatise" with the words and experiences of Khwaja Bahauddin Naqshband.²

For example, Ya'qub Charkhi quotes the following verse about Jalaluddin Rumi in his work "Risalai Unsiya": For example, as Orifi Rumi said:

Poem:

It's Tabriz³ taste yak nazarash candle din,
Tana zanad bar daha sakhra kunad bar chilla.

Translation:

Whoever sees the sun of religion for a moment in Tabriz
It is not necessary to store more¹, and chill²

¹ Paul Yu. The doctrine and organization of Khadjagan-Nakhshbandiya and the first generation of the Bakhaad-dina /per. s wet. N. Leignera // Sufizm v Tsentralnoy Azii (zarubezhnye issledovaniya). S.Pb.: Philological Faculty SPbU, 2001. - S.121.

² Khusrav Hamidov. Yakub Charkhi and his "Flute treatise". "Literature and Art of Uzbekistan" newspaper, issue 17 of 2015.

³Shamsuddin Tabrizi is meant

Another prominent representative of the Naqshbandi sect, the poet Abdurrahman Jami, in his work "Nafahot ul-uns min hazarot ul-quds", gave valuable information about the life and work of Jalaluddin Rumi and created a unique Herat school of interpretation of "Masnavi".³. Abdurrahman Jami honoring Jalaluddin Rumi writes:

Poem:

It seems that the quality is noble,

Nest Prophet, vale dorad book⁴.

Translation:

What can I say about this great gentleman,

He is not a prophet, but he has a book.

Professor Hamidulla Boltaboev Abdurrahman Jami considers these verses worthy of Jalaluddin Rumi and compares the divine book with Maulana's "Masnavi" is not correct, but taking into account that in the Islamic world the rank of sharif is applied to this book after the Hadiths of our Prophet, he admits that the definition given by Jami is appropriate. Also, the fact that the famous Mawlawi scientist Maulana Obiddin Poshsha wrote the verses of Abdurrahman Jami in the introduction of his work "Tarjima va Shharhi Masnaviyi Sharif" proves once again the truthfulness of the definition given to Jalaluddin Rumi's work.

Great Uzbek poet and thinker Alisher Navoi summarizes the information provided by Abdurrahman Jami in his work "Nasayim ul-Muhabbat" ("Breezes of Love") and glorifies Jalaluddin Rumi as "the teacher of teachers".⁵.

¹ Persian "daha" - "ten days" - a ten-day prayer held by Eshans in their homes. In the teachings of Sufism, sitting in the daha is considered as repentance before God, washing away sins, and obtaining God's mercy. (Islam Encyclopedia, T.:, 2017. - P. 133)

² Persian "chilla" - "forty days" - is a custom of Sufis and murids, to pray without leaving the house for forty days. (Encyclopedia of Islam, T.:, 2017. - P.556)

³ Abdurrahman Jami. Selected works / Composer: Sh. Shahmuhammedov. -T.: Literary and Art Publishing House, 1971. 258 p.

⁴ Abdurrahman Jami. Nafahot ul-uns / Translation into Ottoman Turkish by A. Lome'i. Fund No. 30840 of the Federal Republic of Uzbekistan. - P.524.

⁵ Alisher Navoi. Nasoyim ul-muhabbat / Collection of perfect works. Volume 17. -T.: Science, 2001. -B. 322-330.

Also, Navoi dived like a diver into the sea of closeness to God in the chapter of "Mahbubul-Qulub" titled "In remembrance of the sweet birds of Nazm Gulistan" and "Rumi" with his work "Masnaviyi Manavi". The purpose of this is nothing but the spelling of divine mysteries and endless enlightenment¹.

By the 17th century, the services of the poet and thinker Boborahim Mashrab in translating and studying the scientific heritage of Jalaluddin Rumi, more precisely, in interpreting the work "Masnaviyi Ma'navi" in Uzbek, are incomparable. Boborahim Mashrab Jalaluddin created his Uzbek commentary entitled "Mabdayi Nur" ("The Origin of Light") based on Rumi's "Masnaviyi Ma'naviy"². The work "Mabdayi Nur" is enriched with religious-ethical and legendary stories.

Also, the dramatist, poet and scientist Abdurauf Fitrat, one of the representatives of the Jadidist movement of Central Asia, emphasized that Boborahim Mashrab created "under the influence of Jalaluddin Rumi". For example, Abdurauf Fitrat "Mashrab, like Jalaluddin Rumi, is all made up of me"³ explains that "Boborahim Mashrab tried to reflect the Sufi excitement of Jalaluddin Rumi more in his poems." According to Fitrat's confession, when Boborahim Mashrab Jalaluddin Rumi was accepted as his spiritual teacher, he created his work "Mabdayi Nur" under the influence of "Masnavi".

By the 17th and 18th centuries, Jalaluddin Rumi's scientific legacy stood alongside the works of Abul Qasim Firdawsi's "Shahnama" and Sa'di Shirozi's "Gulistan". Also, Mawlana Rumi's scientific heritage has gained fame not only in the East, but also among Western philosophers and writers. For example, along with the German thinker and philosopher Johann Wolfgang Goethe, Abulqasim Firdavsi, Nizami Ganjavi, Saadi Sherozi and Abdurrahman Jami, Jalaluddin praised Rumi's work and called his scientific heritage the "Khizr

¹ Alisher Navoi. A perfect collection of works. 14-t. Mahbubul-kulub. -Tashkent: Science, 1998. 25 p.

² Boborahim Mashrab. The source is light. Selection (ghazals and mustazads).-T.: Fan, 1994. -B. 5.

³ Abdurauf Fitrat. Mashrab // Selected works. Volume 2. -Tashkent, 2000. -B. 97.

fountain". And Giovanni Boccaccio created his novellas based on a series of stories from "Masnaviyi manaviy"¹. It is no exaggeration to say that Jalaluddin Rumi is one of the greatest philosophers in the world.

The great German philosopher Georg Wilhelm Friedrich Hegel was extremely influenced by Rumi's work and praised Jalaluddin Rumi as "The Supreme Rumi" in his work entitled "Philosophy of the Spirit".² and quoted Rumi's work in his work "Ethics". In his three-volume encyclopedia of Philosophical Sciences, Hegel wrote, "If in Jalaluddin Rumi, the union of the soul with the Truth is brought to the fore and interpreted as love (wahdat ul-wujud), this spiritual unity shows the exaltation of the soul, the supremacy of the natural and spiritual aspects"³, he noted. According to Hegel, the main idea in Rumi's poetry is love, which has the status of a philosophical concept. At the same time, Hegel recognized that Rumi's mystical philosophy was different from pantheism, which is often confused with him in the West.⁴

Since the middle of the 19th century, Mawlana Rumi's scientific legacy has been received with great interest in a number of Western countries, such as the USA, Canada, England, Australia, Germany, and France. For example, the German scientist, professor of oriental literature, Friedrich Ruckert published his work entitled "Ghazaliyot" in 1903, commenting on Jalaluddin Rumi's "Devon Kabir" and gaining great popularity among German readers.⁵. Friedrich Ruckert's translation by another German philosopher, Constantine Brunner⁶ also inspired

Clément Havort (1854-1926), a Frenchman who was interested in Jalaluddin Rumi's work and worldview, lived in Turkey (Konyo) for some time and created the works "Memories of a trip to Central Asia" and "Konyo - the

¹ Komilov N. Caravans of thought. -Tashkent, 1999. -B. 150–156.

² Djavelidze E.D. He istokov turetskoy literatury. Djelal-ed-din Rumi (voprosy mirovozzreniya). - Tbilisi: Metsniereba, 1979. - S. 5.

³ Hegel V.F. Encyclopedia of philosophical science. Moscow: "Mysl", 1977. -S. 400.

⁴ Western philosophy. -T.: National Society of Philosophers of Uzbekistan, Tashkent: "Sharq", 2004. - P.87

⁵ Ruckert, Friedrich. Dschelaladdin, Ghaselen. N. p., 1819. Rumi, Maulana Jalaluddin.

⁶ Schimmel A. Mir islamic mysticism. - M.: Sadra, 2012. - S. 307.

city of dervishes" based on the impressions he got from the zikr samo meetings of Sufi dervishes. Also, at the end of the 19th century, Clement Havort translated Afloki's *Manaqib al-Arifin* (*Manaqib about Rumi*) into French. Another French writer and journalist Michel Randon (1933-2008) wrote about Mawlavi in 1960 "*Mawlano, Sufism and Dance*"¹ wrote a work called

Reynold Allen Nicholson, an oriental scholar from England²(1868-1945) devoted approximately forty-seven years of his life to the study of Jalaluddin Rumi's scientific legacy. Reynold Allen Nicholson described Rumi as the greatest theological poet of all times, and *Masnavi* is a mystical book³. Reynolds Allen Nicholson, who studied Greek, Turkish, Persian and Arabic, published his first collection based on the works of Maulana Jalaluddin Rumi, "*Masnavii Ma'navi*" and "*Devoni Kabir*" at the age of thirty. Reynold Allen Nicholson in his translation and review of *Masnavii Ma'navii*: "*Masnavii*" shows more than "*Devoni Shamsi Tabrizi*" the breadth of Jalaluddin's astonishing talent in poetry. Maulana's ghazals soared at the highest peaks of poetry calling for truth, pleasure and charm, turning it into a symbol of wisdom. But these ghazals walk in such a world that there is a long distance between ordinary observations of life. No one is aware of this except the unseen and the people of *Shuhud*. The fact is that "*Masnavi*" first of all looks at such issues and concepts, establishes a connection with the essence of human life and lifestyle⁴ states that.

Between 1925 and 1940, Reynold Allen Nicholson wrote his eight-volume commentary on the *Spiritual Spiritual*⁵.

¹ Mawlana, le soufisme et la danse, Sud-Édition, 1980.

² Nicholson RA Mowlavi (Jalaluddin Rumi). *The Mathnavi*. Hermes Pub., 2003.

³ Nicholson A. *Poet & Mystic*. - London, 1956. - 190 pp.

⁴ *Mathnawi-i ma'nawi*. Edited and translated by Reynold A. Nicholson. 8 vols. Gibb Memorial Series, ns 4. London, 1925-1940. Russk. perev. cm.: *Masnavii is spiritual*. "Poem about hidden senses", St. Petersburg. *Peterburgskoe vostokovedenie*, 2011.

⁵ *Tales of Mystic Meaning Being Selections from the Mathnawi of Jadal-ud-Din Rumi*, London, Chapman and Hall; New York, Fredrich Stokes, 1931. - 272 pp.

The school of English Roman studies started by Reynolds Allen Nicholson is continued by his student Arthur John Arberry (1905-1969). John Arberry, who translated the Holy Qur'an into English, translated several Rubai'is of Rumi and about four hundred ghazals into English¹, studied the work "Inchingdagi inchingdadur". Also, John Arberry wrote "Maorifi Baha Walad". According to Professor Jafar Kholmuhammad, the works of Reynolds Allen Nicholson and John Arberry increased European people's interest in Jalal al-Din Rumi and his mystical legacy².

John Arberry on Jalaluddin Rumi "By God, I don't know any other poet than Geoffrey Houser and William Shakespeare who compares Maulana"³ puts forward controversial opinions. Also, John Arberry notes that some of the stories in Giovanni Boccaccio's Decameron are similar to those in Rumi's Masnavii, and that Rumi's stories are imbued with deep philosophical and mystical content and ideas.

Indian scientist Idris Shah (1924-1996), who lived and worked in Great Britain, philosophically analyzed the life and work of Maulana Jalaluddin Rumi in his works. Idris Shah, one of the murids of the Naqshbandi sect, provided information on Jalaluddin Rumi's brief biography and mystical views in his book Sufism, which won the UNESCO award and was reprinted several times.⁴ Idris Shah in his "A hundred stories from wisdom. Jalaluddin described Rumi as a "saint" and "teacher" in his work entitled "Life, Teachings and Blessings of Rumi" and acknowledged that he "gives education through the power of influence"⁵.

Jalaluddin Rumi's scientific legacy, which glorified the love of life, inspired Western poets and writers. In particular, the famous German Islamic

¹ John Murray. Discourses of Rumi, London, 1961. 276 pp.

² <https://kh-davron.uz/kutubkhona/jahon/jafar-muhammad-jaloliddin-rumiy-va-uning-garb-adabiyotiga-tasiri.html>

³ <https://kh-davron.uz/kutubkhona/jahon/jafar-muhammad-jaloliddin-rumiy-va-uning-garb-adabiyotiga-tasiri.html>

⁴ Idris Shah. Sufism. - M.: 1994. - S. 142-164.

⁵ Idris Shah. Sto rasskazov wisdom. Jizn, uchenie i chudesa Djelaleddina Rumi. - M.: 2007. - S. 240.

scholar and Oriental scholar, doctor of philology, Professor Annemarie Brigitta Schimmel (1922-2003) conducted research on Jalaluddin Rumi's work for more than forty years. Annemarie Schimmel to Jalaluddin Rumi "In the West, none of the Islamic sages is as well known as Jalaluddin Rumi. Rumi's thought, which served as a springboard for Hegel's theory of dialectics, occupied a high place in European literature, philosophy, and spiritual life in general"¹ gave the rate.

Annamarie Schimmel stated that Maulana Rumi, like other Sufi poets, repeated again and again that perfection cannot be achieved without leaving the Motherland. For example, Schimmel cites examples from the history of prophets, "If we take into account the story of Prophet Muhammad emigrating from his hometown of Mecca, settling in Medina and gaining respect, or the story of Yusuf, who was first sold as a slave and then became the most powerful ruler of Egypt, when he did not lose his homeland, that is, the reed field, Could the flute even moan so sadly?"² raising the question, evaluates Jalaluddin Rumi's "Lament of the Flute". Annemarie Schimmel also commented on Rumi's work: "His stories are taken from simple life events and always invite people to think deeply", "He is the owner of great power", "No one understood theology in a Roman way and did not base it in a Roman way"³, he concluded.

In addition, many scholars have conducted research on Jalaluddin Rumi's work in the United States. In particular, the literary scholar Coleman Barks (1937) translated many of Rumi's works into English and published thirteen collections of them. "I enjoy translating Rumi, as if I were creating my own epic. But before I start translating, first of all, I have to disappear with

¹ Jafar Kholmo'minov J. Jalaluddin Rumi and his influence on Western literature. https://www.researchgate.net/publication/337655565_MAVLAVIY_VA_GARB_2-konvertirovan

² Annemarie Schimmel. John is in my soul. Tashkent: Sharq, 1999. - P.163

³ Mir islamic mysticism. - M.: Aletheia, 1999.

Rumi, and secondly, I have to reflect myself in the epic - my personality, my joy or my identity"¹ writes Coleman Barks in his translations.

The famous Iranian mawlaw scholar Muhammad Istelami Jalaluddin Rumi said, "He had exchanged the madrasa for the house, the sermons for the heavenly gatherings, fanatical thinking for Sufi love, and wise modesty for Sufi frenzy"², he describes.

Jalaluddin Rumi's work is widely studied in India and Pakistan, and the famous Pakistani poet and philosopher Muhammad Iqbal called Rumi "Pir, Khizr the guide" in his works.³ It is clear from this that Rumi's teaching and his "Masnavi" had its value in all regions and times. During the invasion of Tsarist Russia, Jalaluddin Rumi was recognized as a "mystical poet" and his work "Masnaviyi Manavi" was banned. However, it is recorded in the sources that when the emir of Bukhara, Amir Olimkhan, asked for help from the ruler of Afghanistan, Amir Habibullah Khan, in the war against the Bolsheviks, he presented him with a number of rare works, as well as "Masnavi" by Jalaluddin Rumi as the most valuable gift⁴.

In addition, many Turkish poets, such as Nazim Hikmat and Yunus Emro, used Jalaluddin Rumi's poems in their works. Commentaries on Rumi's stories are presented in the work "Bir koza su" by Osman Nuri Topbosh, a well-known mystic scholar of the 20th century. It is emphasized that having a pure and pure heart like them can only be achieved through the upbringing of a perfect murshidi who is the successor of the prophets. Usman Nuri described Rumi's "Masnavi" as a great reward for humanity by placing the adventure of the world of meaning, which the Mawlana had lived and felt, in an animated book. Also, Osman Nuri deeply studied the life and scientific heritage of Rumi, and concluded that "Human life begins with the pain of a

¹ Coleman Barks. The Essential Rumi. Harper. -San Francisco, 1995.

² Muhammad Istelami. A singer of divine love. Introduction to "Masnavi". (Mawlana Jalaluddin Muhammad Balkhi). Translated from Persian by Ja'far Muhammad. -Tehran, 2001. -B. 80.

³ Muhammad Iqbal. Reconstruction of religious thought and Islam. -Moscow: Nauka, 2002. - S. 147.

⁴ Sayyid Mansur Alimi. Bukhara - the cradle of Turkestan: scientific and popular. -Bukhara: "Bukhara" publishing house, 2004. -B. 76.

mother in labor and the cry of a baby. The human soul leaves the body and goes on an eternal journey. There is suffering both in his birth and in his death. Between these comings and goings, life is full of endless pains and sufferings and all kinds of illusions. Life is a test, and death is a shabi arus, i.e. a vision, only for great beings who tear off the shirt of ignorance and are aware of the realities of the world they were born into. Hazrat Maulana had been waiting for this moment all his life¹, gave the conclusion that

Yevgeny Eduardovich Bertels, one of the Russian orientalists, recognized Jalaluddin Rumi's "Masnaviyi Manavi" as a "didactic epic" and said, "Jalaluddin's lyrics are one of the achievements of mankind in this field. If he had been more widely known in the West, his name would undoubtedly be included among the greats of world literature, such as Shakespeare, Goethe, and Pushkin², describes.

The research of Georgian scientist Elizbar Dmitrievich Djavelidze on the life and works of Jalaluddin Rumi should be mentioned separately. In his research, Djavelidze widely used the researches of Eastern and Western scientists and made a historical analysis of Jalaluddin Rumi's worldview. Djavelidze's work is written for literary critics and socially thinking historians. E. D. Djavelidze tried to base on clear evidence about the life of Jaloliddin Rumi and called Jaloliddin Rumi's teaching "a perfect human philosophy"³, described as.

Jalaluddin Rumi's works are also widely studied in India and Pakistan. In particular, the Pakistani Romanist Khalifa Abdul Hakim⁴The book "History of Muslim Philosophy" created by

¹ Osman Nuri Topbash. Kuvshin Vody. Po motivam "Masnavi" Mavlyana Djalalyatdin Rumi. Perevod s turetskogo A. Razorenova. Moscow - 2007. - 292 p.

² Bertels E.E. Essay history of Persian literature. -L., 1928. -S. 133; Bertels E.E. Izbrannye trudy. History of literature and culture of Iran. -M., 1988. -S. 558.

³ Djavelidze E.D. He istokov turetskoy literatury. Djelal-ed-din Rumi (voprosy mirovozzreniya). Tbilisi: Metsniereba, 1979. -S. 308.

⁴ Khalifah HA Jalal al-Din Rumi. A History of Muslim Philosophy. -Pakistan, 1966. V. 2. -P. 820-839.

Aloutdin Makhmudovich Bogoutdinov, one of the scholars of Roman studies from Tajikistan, focused on the mystical-philosophical views of Jalaluddin Rumi in his research and tried to approach him from the point of view of scientific objectivity. For example, on the basis of the philosophical analysis of a number of dialectical ideas contained in the work "Masnaviyi Manaviy" by scientist Jalaluddin Rumi, "It should be noted in the context of justice that Rumi's views contain a number of dialectical ideas, which indicates that many of the issues solved by Hegel were raised by Rumi five hundred years ago"¹, indicated that. Azerbaijani scientist I.H.Ibrahimova². In his studies and candidate's thesis, he focused on the views of the thinker from the perspective of the history of philosophy.

Since the 80s of the 20th century, the study of Jalaluddin Rumi's work has been revived in our country. In this regard, Jamal Kamal, who created a six-volume translation of the work "Masnaviyi Ma'naviy", covered Rumi's work in detail in his translations, while Shoislam Shomammedov, a translator in the field of Persian-Tajik literature, translated a number of Rumi's ghazals, rubai and stories into Uzbek³.

In addition, among the Uzbek scholars on the works of Jalaluddin Rumi, Doctor of Philology Ibrahim Haqqul, Professor Najmiddin Komilov, translator Askar Mahkam, talented writer and translator Ulug'bek Abduvahob, Miraziz Azam, Sabohat Bozorova⁴, A.Tilavov, A. Kholmurodov on interpretations of translations and wise words and stories of Jalaluddin Rumi's works⁵, the services of our scientists like Khairulla Kasimov are incomparable. For example, Ibrahim Haqqul "Jalaluddin Rumi created a unique high stage in the history of human thought and emotion, he was the sun of thought and

¹ Bogoutdinov A. Essay on history of Tajik philosophy. Dushanbe: Tajikgosizdat, 1961. S. 332.

² Ibrahimova I.H. Mawlana Jalaluddin Rumi's "Masnavii Manavi" is one of the main sources of Islamic Sufism: Philosophy. science. name diss. autoref. - Baku, 2005. - S. 33.

³ An ocean of pearls. Examples of translations of the works of Persian-Tajik poets. T., 1988. -B. 210–251

⁴ Jalaluddin Rumi. Open your heart / Translator S. Bozorova. -T.: Sano-standard, 2011. -B. 164.

⁵ Jalaluddin Rumi. Lessons from Masnavi stories // 40 comments on 40 stories, book 3. Thai for publication. and comments are available. A. Kholmurod. -T.: Muharrir, 2010. -B. 91.

enlightenment, spirit and truth."¹, Professor Najmiddin Komilov described it as "Masnaviyi's spiritual work is an interpretation of love that ignites human thinking and leads to the realization of the divine essence"², praised that. Also, candidate of philological sciences Ergash Ochilov translated about two hundred Rubai's of Jalaluddin Rumi into Uzbek and published the book "Proverbs"³.

Professor G.N.Navro'zova conducted a mystical-philosophical research by comparing the works of Maulana Jalaluddin Rumi and Khoja Ahrori Vali, regarding the study of Jalaluddin Rumi's mystical-mystical views from a philosophical point of view. In G.N. Navro'zova's research, it is revealed that Jalaluddin Rumi is mentioned in eight of the life-giving drops, i.e. "rash"s kept from Khoja Ahror Vali⁴.

Also researcher G.T. Qabulniyozova⁵ in his research, Jalaluddin Rumi and Friedrich Nietzsche analyzed the issues of spiritual existence in his works, and illuminated Rumi's philosophical and mystical views⁶, N.I.Zaynobidinova⁷, in his candidate's thesis entitled "Issue of human spiritual perfection in the mystical teachings of Jalaluddin Rumi" Jalaluddin analyzed the socio-spiritual and moral-educational importance of the ideas of human spiritual perfection in Rumi's worldview by philosophically analyzing the works of Jalaluddin Rumi "Masnaviyi Manaviy" and "Ichindagi Ichindadir".

In addition, in recent years, many studies have been conducted in our country in the fields of philology, philosophy, history, and pedagogy on the life, work, and creativity of Jalaluddin Rumi. In particular, the studies of G.

¹ Ibrahim Haqqul. Irfan and perception. -T.: Spirituality, 1998. -B. 65.

² Komilov N. Sufism. -T.: Movarounnahr-Uzbekistan, 2009. -B. 266.

³ Achilov E. "Masnaviyi manaviy" presentation // Uzbek language and literature. 2002. #6. -B. 95.

⁴ Navro'zova G.N., Rahmatova Kh.Kh. Genesis of Naqshbandiya concepts. - Bukhara: "Bukhara", 2010. - P.123.

⁵ Kabulniyozova G. The human problem in the philosophy of life of thinkers F. Nietzsche and A. Bergson. - T.: Philosophy and Law, 2010. - P.30-35.

⁶ Kabulniyozova G.T. In Rumi's view, the question of will and free will is a human problem in Bergson's philosophy of life. - T.: Philosophy and Law, 2010. - P.30-35.

⁷ Zaynobidinova N.I. The issue of human spiritual perfection in the mystical teachings of Jalaluddin Rumi: Philosophy. science. name diss... - Tashkent, 2011. -29 p.

Izbullaeva in the field of pedagogy and V. Cho'lieva in the field of philosophy are of great importance.

No matter how many studies are carried out that illuminate Jalaluddin Rumi's views on human spiritual perfection, it does not mark the end of the scholar's work. Because, despite the fact that Rumi's work has been widely studied among scientists from all over the world, the demand of the times still requires us to refer to his scientific heritage again and again. Jalaluddin Rumi's activity and scientific heritage are mostly commented on the work "Masnaviyi Manaviy" and translated into world languages. Also, the number of works, articles and pamphlets devoted to the life and work of the thinker is endless. Any research and commentary serves to enrich human life spiritually and morally as a means of helping to understand the true essence of Rumi's teachings.

Maulana Rumi is such a universal character, whose works had a great influence on the work of many Persian and Turkic poets, and Masnavi Khan is widespread among our people. Rumi's "Masnaviyi Manaviy" is stored in the Institute of Oriental Studies named after FA Beruniy of Uzbekistan. During the years of independence, Rumi's life and work, as well as samples of his poems in various genres, were translated into Uzbek. In the works of Maulana Jalaluddin Rumi, the necessary teachings for both material and spiritual life of a person are perfectly artistically expressed.

1.2. The influence of Sufism on the formation of Jalaluddin Rumi's philosophical and religious outlook

Sufism appeared in the Islamic world in the middle of the 8th century and occupied an important place in the history of the peoples of the East. Initially, Sufism was manifested in the form of asceticism (secularism). After the Prophet's death, during the Caliphate period, there was a division in the Muslim community, and indulgence in wealth increased. This situation caused the dissatisfaction of the scholars and companions who collected hadiths, who propagated mystical ideas and practiced obedience as a sign of protest against the morals of the courtiers and the rich¹. Preachers, reciters, pious artisans and merchants who came out of the collection of hadiths were usually added to this stream. Sufism cannot be imagined outside of the development of knowledge. The content of Sufism is enriched with concepts such as philosophy, religion, sharia and ethics. The term "Sufi" is more commonly used to refer to people who work in Sufism.

There are several different views on the origin of the word Sufi, some say that the word comes from the word "saf", meaning those who stand in the first line of those who enter the path of Allah² some scholars explain that the word Sufi is derived from the word "suffa" and means pious people who have left the world since the time of the Prophet and those who imitate them.³ The word Sufi comes from the word "safa" and means that his heart shines like the sun of sidqu safa⁴ or from the word "sufuh" and there are those who recognized them as Sufis⁵. The thinker Abu Rayhan Beruni recognized that "suf" is derived from the last part of the word "philosopher"⁶. According to some views, the dictionary meaning of the word "Sufi" means woolen and

¹ Encyclopedia of Islam. Tashkent: State Scientific Publishing House, 2017. - P.187.

² Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. T.: Sharq, 2012. - P.29-30.

³ Encyclopedia of Islam. Tashkent: State Scientific Publishing House, 2017. - P.454-455.

⁴ Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. T.: Sharq, 2012. - P.29-30.

⁵ Boltaboev H.. Sources of Islamic Sufism. Tashkent: Teacher, 2005. - P.10.

⁶ Encyclopedia of Islam. Tashkent: State Scientific Publishing House, 2017. - P.454-455.

woolen cloth, and they are called woolen clothes or pashminaposh in Persian, i.e. Sufis¹. In our opinion, this next definition is close to the truth, which was originally proposed by Ibn Khaldun and approved by the scholars.

If the word "sufi" was derived from the word "sufi", then the words "mystic" and "mystic" were formed from "sufi". The term "mystic" is used for people who are inclined to Sufi ideas at heart, who have adopted Sufism as a belief, but who have not undergone the practice of the Tariqat, and who are not officially Sufis².

Husayn Vaiz Koshifi divided Sufis into groups in his work entitled "Futuvvatnamai Sultani". According to Koshifi, a Sufi should be a guide to goodness³. Sufis and dervishes later gained great influence and prestige, and dervishes as a special category occupied an important place in society.

The teachings of Sufism taught us to study the most subtle changes in the human heart with deep reflection, to sympathize with the inner feelings of people⁴. According to the representatives of Sufism, a person should not give free rein to his ego and should be able to control it at the right time. Being able to control and not give way to lust is a symbol of spiritual maturity. The combination of lust and anger is considered knowledge, and only true knowledge frees a person from all vices. Due to these restrictions, the sense of purification of the human body is meant to be refined and cleansed of various habits, according to the practice of Sufism, the ground has been created for a person to reach maturity or become a perfect person. In Sufism, there are levels of pir - murshid and murid, and the murshid taught the murid the rules of the sect, purification, self-control, and honesty. Every murid called his

¹ Komilov N. Sufism. Tashkent: Uzbekistan, 2009. - P.11.

² Komilov N. Sufism. Tashkent: Uzbekistan, 2009. - P.11.

³ Hossein Vaiz Koshifi. "Futuvvatnomai Sultani" translated by N. Komilov. Tashkent: Publishing House of People's Heritage named after A. Qadiri, 1994. - P.17.

⁴ Encyclopedia of Islam. Tashkent: State Scientific Publishing House, 2017. - P.455.

murshid pir¹. In Sufism, Murshid is considered to be a teacher who teaches the manners of the order. Murid is used in the sense of disciple².

In Sufism, the term wali is used to refer to great Sufi teachers, and the word wali is also used in the plural as Saint. In the Islamic tradition, the Walis or Saints were next in rank to Prophethood, and visiting their graves was considered meritorious in the Hanafi school of Islam. The word saint is used together with the word "aziz" and the term "saints" is used in Sufism to refer to the sheikhs of the tariqa. According to Islamic beliefs, no matter how many discoveries and blessings the guardians or saints have, they still did not reach the rank of an ordinary prophet³.

Hakim al-Tirmizi's work "Khatm ul-Awliya" describes the veracity of governorship and its aspects related to prophethood. For the first time in the history of Sufism, this work presented the issues of walayat (saintship) as a perfect theory and a spiritual testament for the people of Sufism⁴.

A number of Sufi schools emerged in the Islamic world in the 9th century, and the schools of Baghdad and Khurasan were important to Mowarounnahr. The representatives of this school have shown the ways to achieve spiritual maturity consisting of four stages. These are Shariat, Tariqat, Enlightenment and Truth. In the 10th and 11th centuries, various sects began to appear in the Islamic world under the leadership of famous Islamic scholars and mystics. As in the jurisprudential and religious sects, although these sects did not have the goal of establishing a sect, sects began to emerge naturally around them. In the Middle Ages in Muslim countries, Sufism such as Kubraviya, Suhrawardiya, Mawlawiya, Chishtiyya, Safaviya, Haidaria, Yassaviya, Qadiriya, Nashqbandiya, Jaloliya, Bektoshiya, Shozalia, Nematullahiya emerged. The number of these mystical streams is more than

¹Encyclopedia of Islam. Tashkent: State Scientific Publishing House, 2017. - P.377.

² Encyclopedia of Islam. Tashkent: State Scientific Publishing House, 2017. - P.324.

³ Encyclopedia of Islam. Tashkent: State Scientific Publishing House, 2017. - P.36.

⁴ Al-Hakim at-Tirmidhi. Khatm ul-Awliya. Tashkent: Publisher, 2016. - P.16.

thirty-five, of which the Naqshbandiyya, Yassaviya, Kubroviya and Qadiriya streams are widespread in Central Asia.

Since the middle of the 13th century, the doctrine of "unity of existence" has been widespread in Sufism. Sufism developed many centuries of experience in Eastern development and combined religion and philosophy, wisdom and unity, kalam and hadith. At the end of the 13th century and the beginning of the 14th century, Sufism reached its peak. Especially such intellectual sheikhs as Najmuddin Kubro (1145–1221), Muhyiddin ibn al-Arabi (1165–1240), Yahya Suhrawardi (1155–1191), Fariduddin Attar (d. 1220), Ahmad Yassavi (d. 1166), Jalaluddin Rumi (1207–1273) expanded the scope of Sufism and enriched it with philosophy and wisdom. The Iranian scholar, Syed Sadiq Guharin, in his "Review of Sufism Reforms" noted the influence of the views of the Shia sect on the emergence and settlement of Sufism¹ and a number of other scientists have shown the role of Greek philosophy, ancient Zoroastrians, and Indian philosophical-mystical views. In our opinion, there can be a fruitful influence of these directions in the practice and philosophy of Sufism.

While Bahauddin adapted Naqshband's Sufism and Tariqat to the Sunni sect, people of the Shia and Sunni sects studied together in the Kubrawiyya series founded by Najmuddin Kubro. Because Najmuddin Kubro did not pay attention to sects and professions. After the death of Najmuddin Kubro, some of his students joined the Sunni sect, and some of them joined the Shia-based sects².

Although this information shows that the history of Sufism existed in the centuries before the Islamic religion, it was developed in comparison to other religions, and it can be seen that Islamic Sufism arose as a result of the Islamic religion and its creeds, which arose in the later periods. The basis of

¹Komilov N. Sufism. Tashkent: Uzbekistan, 2009. - P.73.

²Komilov N. Sufism. Tashkent: Uzbekistan, 2005. - P.44.

Islamic Sufism is the Holy Qur'an and hadiths, which are the main sources of Islamic religion.

Sufism is the education of the soul: a healthy will, a beautiful character, a righteous deed¹. The idea of Sufism is to follow the path shown by the prophet in every field and show the inner path to achieve the perfect career of morality². Sufism can also be said to be a school of purification³. "And Sufism is a means of bringing a person to purity. Sufism embodies purity, purity, transparency and all such beauties"⁴.

In Fariduddin Attar's "Tazkirat ul-Awliya" Junayd Baghdadi defined Sufism as follows: "Sufism is the purity of the heart, relinquishment of the desires of the soul, the acquisition of priestly qualities and knowledge of the knowledge of truth (Allah)"⁵. Sheikh Abulhasan Nuri said that Sufism is "relinquishment of the self and getting rid of the evil of the self, it is a means of freedom, and with this means, slaves are freed from the bondage of lust"⁶.

Shaykh Muhammad Sadiq Muhammad Yusuf, who grew up in our country and is recognized as the greatest mystic in the Islamic world, says in his works: "The people of Sufism themselves consider such diversity in its definition as a sign of goodness. However conflicting the definitions may be, they all lead to a career of purification and piety"⁷ described as

Jalaluddin Rumi was born on September 30, 1207 in the city of Balkh in northern Afghanistan, in the family of the great Sheikh Muhammad Bahauddin Walad, who was named Sultan al-Ulama. His father, Bahauddin Walad, was a Sufi and scholar of jurisprudence, who was invited to the palace by Sultan Muhammad Khorezmshah (1199-1220). However, Bahouddin Valad rejected his offer and was busy with schooling and scientific and creative work.

¹ Joshon Mahmoud As'ad. Sufism and self-education. Translated by N. Hasan. T.: Cholpon, 1998. – B. 30-31.

² Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. T.: Sharq, 2012. - P.33.

³ Turar Usman. History of Sufism. Tashkent: Istiklal, 1999. - P.19.

⁴ Muhammad Nurullah Said al-Jazari. Mysteries of Sufism. T.: Movarounnahr, 2000. - P.46.

⁵ Fariduddin Attar. Tazkirat ul-Awliya. T.: Gafur Ghulam publishing house, 2013. – B. 300.

⁶ Sheikh Muhammad Sadiq Muhammad Yusuf. Sara ulama of Samarkand. T.: Hilal publication, 2014. - P.42.

⁷ Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. T.: Sharq, 2012. - P.31.

Jalaluddin's mother was from Khorezm and was the daughter of Khorezmshah in the family tree. Bahauddin Walad went on a trip to Mecca with his family, visited the cities of Khurasan and Iran, and talked with the great sages of his time. After that, Bahouddin Valad settled with his family in Kunya (Konya), Turkey. Bahauddin Walad, who was received with honor by the Seljuk sultans, settled here and worked as a madrasa teacher. After his father's death, Jalaluddin Rumi continued his activities as the headmaster of the Kunya madrasa. Maulana Rumi married Gavhar, the daughter of Sharafuddin Lolo Samarkandi in 1225. Maulana had two sons from this marriage, Sultan Walad and Alauddin Chalabi, who later continued the Mawlawi order founded under the name of Jalaluddin Rumi.

Later, Maulana Jalaluddin Rumi, a great philosopher, thinker and mystic, gained fame as a poet who wrote "Ma'naviyi Masnavi" consisting of about twenty-seven thousand verses, "Devoni Shams" with about thirty thousand verses, the founder of the Mawlawiya sect, and a sheikh who glorified music as an auxiliary element of zikr. Rumi did not consider himself a philosopher or a poet in the traditional sense, but he considered himself a person who showed infinite love to God.

In the opinion of research scientists studying the scientific legacy of Jalaluddin Rumi, Rumi's work was greatly influenced by the religious views of Imam Ghazali, the works of Sufi poet Sanai and Fariduddin Attar. It should be noted that the popularity of Jalaluddin Rumi's work "Masnaviyi Ma'navi" is associated with the names of Jalaluddin's son Sultan Valad and his caliph and official first leader of the Mawlawiya sect, Hisamiddin Hasan Chalabi. The contributions of Sheikh Shams Tabrizi and Fariduddin Attar to the rise of Jalaluddin Rumi to a high level in philosophy, mysticism and poetry are incomparable.

It is mentioned in several sources that Sheikh Fariduddin Attar predicted that Jalaluddin Rumi would enter the world of Sufism. Shaykh

Fariduddin Attar, who was on his way to Mecca and learned that Bahauddin Walad and his son had reached Nishapur, met them. Satisfied with the teenager's conversation, he dedicates his book "Mystery" to him and prophesies to his father: "Your son will soon set fire to the hearts of all the burned in the world"¹.

After Jalaluddin Rumi followed the path of the Tariqat, he first became a disciple of the poet Saeed Burkhaniddin, then became friends with the Qalandar Sufi Shamsiddin Muhammad Tabrizi and declared him his piri.

Jalaluddin Rumi's first conversation with Shamsi Tabrizi on November 12, 1244 is recorded in the sources as "the meeting of the two seas". Shams Tabrizi Jalaliddin taught Rumi philosophy, in particular, Sufi teachings for three years. Rumi himself also said in one verse: "If Attar gave me a soul, Shamsi Tabrizi held the key to talisman"², he says. However, this cooperation will not last long. Rumi, deeply affected by Tabrizi's death, started writing ghazals under the pseudonym Sharif. In particular, he wrote the work "Devoni Kabir" - "Ulug' Devon" (the second name is "Devoni Shamsi Tabrizi"), consisting of forty-two thousand verses, dedicated to him. The reason why this work became famous under the name "Devoni Shamsi Tabrizi" is that Rumi used the pseudonym "Shamsi Tabrizi". A few years after the death of Shams Tabrizi, Jalaluddin Rumi was accompanied by Salahuddin Zarqubi and Husamiddin Chalabi.

Jalaluddin Rumi's scientific legacy was huge, and he left five valuable works to his successors. These are:

The work known as "Devoni Kabir", "Devoni Shamsi Tabrizi", "Devoni Shamsul Haqaiq" consists of ghazals and rubai;

"Spiritual Masnavi" an invaluable moral and educational work consisting of twenty-five thousand verses;

¹ Alisher Navoi. Nasayim ul-muhabbat. A perfect collection of works. Volume 17. T.: Science, 2001. - P.327.

² Maulana Jalaluddin Rumi. Methodological and bibliographic guide. Tashkent: Publishing House of the National Library of Uzbekistan named after Alisher Navoi, 2007. - P.5.

"Ichindagi ichindadir" ("Fiyhi ma fiyhi") is a philosophical and educational work consisting of Maulana's conversations;

"Mavoizi majoli saba"- An invaluable work covering Rumi's seven teachings and teachings;

"Letter"- Works like a collection of letters written by Maulana to his contemporaries in different periods.

Another great scientific legacy of Jalaluddin Rumi is the work "Masnaviyi Ma'navi", a mystical-philosophical complex consisting of six notebooks. This royal work has found its way into the hearts of all people due to its beautiful and brilliant verses. "Masnaviyi Ma'navi" was written for more than ten years, and it was finished before the death of Jalaluddin Rumi, i.e. in 1269.

The greatness of the work "Masnaviyi Manaviy" lies in the fact that more than one hundred and fifty comments have been written on this memoir¹. Also, the work "Masnavii Ma'navi" is the most read and noteworthy book in the Muslim world. A person who gets acquainted with Rumi's "Masnavi" understands the essence of life, understands himself, acquires the culture of dealing, approaches every issue from the point of view of honesty and justice, what is conscience, what is false and true, what is honor, what is honest and what is forbidden. - they become a person who can distinguish all these from each other, who abandons actions that lead to evil and performs actions that lead to good in life. People who have formed such a meaning are the face, pride, and prestige of the society, the nation.

In the work "Masnaviyi Manaviy" the thinker presents many examples of the unique masterpieces of the oral creativity of the peoples of the East in the form of stories, as well as comments from the verses of the Holy Qur'an and Hadiths. The work "Spiritual Masnavi" is an important manual that changes human thinking and glorifies high spiritual and moral education.

¹ Makhmadjonova M.T. Philosophy Djalaluddin Rumi. - Tajikistan: Dushanbe, 2007. - P.81.

Also, in the work "Ma'naviy masnaviy" symbolic birds (falcon, duck, goose, peacock, crow, rooster, sparrow, crow, parrot) are used in the work "Spiritual Masnavi" to promote views on spiritual and moral education and to describe communication, relationships and events between people.) and animals (camel, lion, rabbit, wolf, fox, ant, ox, cow, cat) and gave philosophical conclusions. Also, he skillfully used cities such as Sham, Iraq, Samarkand, Bukhara, India, Herat, Turkestan, Chin, Damascus to show place names. In addition, Rumi's work "Ma'navi Masnavi" described as "Quran in Persian" gained wide fame not only in the East, but also in the West as an encyclopedia of human spiritual life from the 17th-18th centuries. The book "Open the eyes of your heart...Wise words from Maulana Rumi" is to understand Rumi, to enjoy his spiritual world, and the wisdoms in the work invite a person to serious reflection and example.

In "Masnawi" a number of issues related to human life, nature and society, spirituality and enlightenment are described in an artistic and mystical way, absorbing the meanings of the Holy Qur'an and Hadith.

The work "Masnaviyi Ma'navi" consists of six volumes, the first part of which is called "Naynama" was written by Jalaluddin Rumi, and the later parts were recorded directly by Rumi's student Hisamiddin Chalabi in the manner of his teacher Mawlana. After the death of Hisamiddin Hasan Chalabi (1264), Rumi worked on this work for another ten years.

The work "Masnavii Ma'navi" contains the meanings of the Holy Qur'an and Hadith, and all issues related to human life are described in an artistic style. The work contains more than two hundred stories and hundreds of advices, seven hundred and sixty verses of the Holy Qur'an are quoted, and seven hundred and forty five hadiths are used.

This work is distinguished by the fact that it was able to give enlightenment and spirituality with wisdom and great poetic artistry in a style and manner not seen in the Eastern and Western world before it.

Philosophical and mystical views of the author have found their artistic expression in a simple and pleasant style, in a smooth poetic rhythm. Not only the high artistry in it, but also the wealth of logic and philosophy has a strong impact on the reader.

Alisher Navoi in his work "Mahbub ul-Qulub" thinks about Jalaluddin Rumi and his work and art of words, divides the people of the pen into three groups and considers Jalaluddin Rumi to be one of the poets belonging to the first category: close to the sea (a diver in exact knowledge) is Maulana Jalaluddin, i.e. Mavlavi Rumi, whose goals are more than poetry, the mysteries of the divine, and his enlightenment is no other than that of the famous spellers¹, he admits. Also, through his views, Navoi gives a description of the enlightened virtue of a thinker, saying that Jalaluddin Rumi glorifies Allah, the owner of the universe, and his caliph on earth, Hazrat Man, in all his works².

Jalaluddin Rumi explores human nature and inner world in his works. He analyzes the evils that can be caused by the ego and behavior of a person and explains the ways to get rid of them. Jalaluddin Rumi appeared as a fighter for human perfection and in his works encourages people to realize themselves. It teaches us to hate evil and to be proud of the good we do.

Rumi compares the essence to a turbidity in the sea and says that the more a person understands the essence of things, the more he begins to understand himself and his identity. A self-aware person is a happy person. Self-awareness is realized through the soul. He also admits that the soul of a self-realized person guides his body. The greatness of Jalaluddin Rumi's work is not only due to its colorful enrichment, but also due to the fact that it is imbued with mystical and philosophical views.

With the recognition of the German philosopher Hegel, Jalaluddin Rumi created his dialectical method through his views that the phenomena of

¹ Alisher Navoi. Mahbub ul-Qulub. A perfect collection of works. Volume 14. T.: Science, 1998. - P.24-25.

² In that place. - P.25.

nature and society are constantly growing and changing, that the old is disappearing and the new is emerging, or that the world consists of "the battle of the unity of contradictions". German professor and scientist Annemarie Schimmel said, "People who have learned philosophy from Hegel and Marx, Schopenhauer and Kant, after enjoying Jalaluddin Rumi's work, are bound to be sure that all of them have already been mentioned in Rumi's works"¹ said.

Jalaluddin Rumi's mystical-philosophical merit lies in the fact that he put forward an idea that is unique to all religions, glorifying the love of God, faith in his power, and the purity of intentions and actions. For example, the thinker writes: "The paths may be different, but the ultimate goal is the same - to go to God"². Maulana Jalaluddin Rumi preaches equality before Allah in all his views. Also, Rumi's literary work is based on philosophical observation, and regardless of the glory of the world, he puts the dignity of a person in the first place, saying, "You stop counting yourself small, you are a world that can walk".

One of the great qualities of Jalaluddin Rumi is that he does not encourage others to follow the path he has not taken. Also, Rumi's views have a high spiritual content, and the ideas in it call people to be the owners of high morals, regardless of their race, nationality and religion. It unites all the paths to the human soul and discovers the eternal essences, leading humanity to tolerance and spiritual perfection³.

Jalaluddin Rumi shows that the role of beautiful and pure behavior in the spiritual and moral formation of a person is incomparable. Keeping the Eastern traditions, the teacher and student, father and son relationships, love, humanity, youth, and wisdom are skillfully interpreted in the images presented through stories and poems. In particular, the teacher notes that

¹ Schimmel A. *Mir islamic mysticism*. - Moscow: Aletheia, 1999. - P.47.

² Jalaluddin Rumi. *Inside is inside*. T.: New age generation, 2013. - P.17.

³ Izbullaeva G.V. *Education of a highly spiritual person in the works of Jalaluddin Rumi*. T.: 2015. – B.59.

first of all, he should be knowledgeable, inculcate knowledge in the heart of his student, and love his student.

Jalaluddin Rumi's legacy occupies an important place in the formation of spiritual and moral education of a person. The basis of his creative activity is mystical rules such as starting a person on the right path, learning science, overcoming the ego, and being patient. As the thinker sees the development of society in spiritual and moral perfection, he puts forward unique views that lead people to spiritual perfection. Also, if the ideas and views put forward in the works of the thinker are placed in a certain order according to the expressed meaning and content, a special moral book will be created that will educate a perfect person.

Jalaluddin Rumi signed his works with different pseudonyms. For example, because of his birth in old Balkh, "Balkhi", "Shams Tabrizi" in memory of his friend and spiritual teacher Tabrizi, and his most common and well-known nickname "Rumiy" were attributed to his second homeland.

Maulana Jalaluddin Rumi, who summed up his life with the words "I was raw, cooked, burned", died on December 17, 1273. Maulana's funeral was to be read by Sadriddin Konyavi according to his will. However, Sadriddin Konyavi lost his loved one and fainted at the funeral. Therefore, Rumi's funeral will be read by Qazi Sirajiddin. Maulana accepted the day of death as a day of rebirth and knew that as soon as he died, he would reach his beloved, that is, God. That is why Maulana calls the day of death "Shabi arus", a word that means wedding day, and tells his friends not to wail after his death. Jalaluddin Rumi "After we die, don't look for our graves on the ground! Our grave is in the hearts of scholars!" states that.

The level of greatness of a person cannot be determined by how many original households he was born in. However, to the extent of tracking a person to their final destination, one can imagine who they are. In the sources, the following words are written on the plaque related to the death of Alloma:

"Turks and Khorasanis, Greeks and Armenians, Orthodox and Jews - everyone came to say goodbye to the poet, everyone said goodbye in their own way." Meanwhile, one of the jurists, "Amir ul-Umara" Muhyiddin Parwana, asked him to drive them out, saying: "What are believers doing, Christians and Jews, who are burying their sheikh?" But it was useless. "As the sun illuminates the Earth, Maulana has enlightened all mankind with the light of truth. The sun is everyone's property!" said the Christian priest. "Mawlanas are like bread. Everyone needs bread. Amir, have you often seen hungry people turning their backs on bread?" said the Jewish rabbi¹. Among thousands of people, Maulana's coffin was carried hand in hand and buried in the mausoleum in Kunya next to his father Bahauddin Walad.

In Jalaluddin Rumi's mystical and philosophical nature, the ideas of leading him to spiritual perfection prevail in the course of comprehensive research of man.

Poem:

I'm so proud, I'm so tall

You are healthy and busy.

In this verse, "high" is not a position or material wealth, but spiritual and spiritual elevation, elevation of eyes, views such as keeping God's grace pure and high. Also, in his work "Masnaviyi Manavi" Rumi describes a perfect person as a person with faith, a pure heart and soul, and a sober person. In Rumi's work, a perfect person is embodied in the image of a person who leads people to follow him through his righteous deeds and words.

Poem:

A perfect orator is the head of the public,

If Sufra writes, there will be various soups.

¹ Radium Fish. Jalaluddin Rumi: a historical-biographical novel. Translated from Russian by Jamal Kamal. Tashkent: Literature and Art Publishing House, 1986. - P.187.

There is a philosophical comparative analysis in Rumi's example of the table, in which different dishes are cooked by writing the table, and people choose the right path for themselves from the thoughts and worldviews of a perfect person. That is why a perfect person has various positive qualities¹, is recognized as.

In addition, the main criterion of the mystical worldview of the thinker is its simultaneous illumination of divinity and humanity. While thinking about faith, Rumi divides it into religious faith and universal faith and explains them as complementary. It shows universal faith as a manifestation of high humanity. A believer is described as a person free from arrogance and patient. According to Jalaluddin Rumi, a person's faith is a symbol of his life. He condemns unbelief and evaluates unbelievers as "dead bodies". Jalaluddin Rumi laughs at ignorance, audacity, indecision and indifference, condemns such hateful ideas as racism and nationalism. It promotes universal ideas such as fraternity, generosity, kindness, strengthening the will, self-control, not coveting wealth, not being conceited and arrogant, not being jealous of others' achievements, being patient and content, and hard work.

While showing the development of human psyche in his philosophy, Jalaluddin Rumi touched on the contradiction (contradiction) of things several times in his work "Fihi mo fihy". That is: "After all, the value of the "thing" is evident from its opposite. It is impossible to define what is not contradictory. Only the great God has no objection. Because he himself is the creator of all contradictions - says Mawlana. That is: "Night is considered the opposite of day and at the same time its helper. If night were constant, no work would be done. Constant daylight in turn makes the human organs work... Or show me, what is so bad in the world that there is no good in it, and what is only good

¹ Jalaluddin Rumi. Spiritual is spiritual. Translation from Persian by the national poet of Uzbekistan Jamal Kamal. -Tashkent: "MERIYUS" KHK, 2010. - P.160-171.

that there is no evil in it? This is impossible. Because good is not separated from evil"¹, notes that.

Also, Jalaluddin Rumi pays special attention to the training of the soul, emphasizing that it is necessary to cleanse the soul from all bad thoughts, restrain the lust, enrich the soul with wisdom that will nourish it, and act by listening to the soul. In Jalaluddin Rumi's philosophical views, God is a higher essence than existence. He is superior to all human Good and Evil, Existence and Non-existence. His relationship with the created world is an unfathomable mystery, knowing God is not characteristic of an ordinary passing man. It can be seen from this that Rumi's understanding of God is very elegant and diverse, and he cannot be considered a supporter of simple one-sided pantheism - the unity of existence (wahdat ul-wujud). Jalaluddin Rumi is a famous theologian, poet and genius of the Mawlawiya order. Jalaluddin Rumi's famous idea is the slogan "Open your heart to know the truth and the world".

Rumi - "The greatest pilgrimage is to find a way into one's heart." One heart is more beautiful than a hundred Kaaba. If the Kaaba is the building of Abraham, the heart is the watchtower of God.²says. It is possible to draw a philosophical conclusion from this mystical expression that the desired Hajj prayer of a person is equivalent to meeting the needs of a helpless person or making him happy.

¹ Jalaluddin Rumi. Inside is inside. Tashkent: "Yozvchi" publishing house, 1997. - P.180-181.

²<https://muslimun.uz/ibrat-2/>

1.3. The development of the teaching of the Mawlawiya sect as a philosophical-mystical teaching

Sufism, which had a significant impact on the thinking, spirituality and enlightenment of the peoples of the East, is a doctrine of human perfection, and to become a perfect person, it is first necessary to overcome the needs of the body and soul. Love for the world and wealth makes a person a slave to his desires. A person who follows the path of Sufism rejects lust. Nafs is the cause of all pleasures and spiritual destruction, and it leads a person to the bottomless mire. The only right way to get rid of these vices is to overcome the need of the soul. Purification of the soul and heart is done by smoking Riyazat. Riyotham is not just being patient, but setting a great goal in front of oneself in the path of Truth, willingly undertaking all hardships to achieve it, and striving towards the goal. Sufism is the science of polishing the human soul.

One of the characteristics of Sufism is not limited to the theoretical aspect, but the practical application of its principles through sects. This doctrine, which is called Sufism, is called Tariqat in practical life.

In Sufism, the level of perfection in human spiritual maturity after Sharia, before enlightenment and truth is also called tariqat.

Tariqat is the path of religious-philosophical perfection. At the beginning of the right path, this action is within the Shari'ah. Later, its level will increase. There are no religious, sexual, racial, caste, national or other boundaries for the wayfarer who has reached the level of truth. His movement will rise in the universal, universal sphere. Therefore, tariqat should be called a path of spiritual and spiritual development. This path is not a path of a certain line or a certain circle, but a path of perfection that elevates the human spirit to the highest level. Tariqat means "way" in Arabic, and in Sufism literature, it means "the way to walk in order to get closer to God and gain His

approval." A person who follows this path is called a "taxer". During this journey, the tax collector passes through various destinations and positions until he gets to know God. The path in the concept of tariqat is not used in the sense of connecting one destination to another in material life, but in the sense of the path of spiritual perfection.

"Tariqat is a method of mystical knowledge of truth"¹. "Tariqat" is a practical method that directs the seeker to thoughts, feelings and actions, taking him step by step through statuses and bringing him to the divine reality through psychological experiences known as states² says Dj.S.Trimingham, an English scholar who has specially studied tariqats in Islamic studies. Tariqat is "the spiritual and moral path of a person determined to attain divine enlightenment. Tariqat is the practical part of Sufism"³ There are definitions. Professor N.Komilov "the path of progress" to the sect⁴ evaluates that. A seeker who has entered the path of development consciously devotes himself to it, wants to speed up this process, wins from his ego and ego.

Sufism called those who "entered the path of the order" to give up worldly pleasures, to live a humble life, to learn from the worldly people, but at the same time they glorified divine love and at the same time were singers of life giving with their divine ideas, Nizami Ganjavi, Hafiz Abro', Abdurahman Jami, He inspired great scholars such as Omar Khayyam, Jalaluddin Rumi, Alisher Navoi.

As Abu Nasr Farabi, who was considered a great "second teacher" in his time, pointed out, Sufism is a doctrine completely free from the vice of ignorance. The practices of the Tariqat include the observance of the practices of the Shariah more perfectly. Tariqat is a special spiritual path aimed at performing prayers based on Islamic Sharia. It goes without saying that the more one prays, the more merit is generated. The murshidi teaches and

¹ Sect. Islam. Entsiklopedichesky slovar.-M.: Nauka, 1991S.224.

² Trimmingham Dj.S. Sufi orders and Islam. Per. English A.A. Staviskoy. M.: Nauka, 1989S.17.

³ N.Komilov. Sufism. Book 1. Tashkent, 199.

⁴ Komilov N. The Sect of Perfection. Tafakkur Magazine No. 2, 1998. - P.61.

guides his perfect murids in these teachings and duties. Tariqat is to be in love with parents and teacher, to sacrifice one's life for the Motherland like Najmuddin Kubro, to give all one's strength and opportunity for the peace of the country and the well-being of the people like Khoja Ahrori Vali.

AlisherNavoi wrote in his writings, "When the mirror of the soul is free from worldly desires, that is, after it is purified from things other than the mind of the creator, it is worthy for the divine light to shine in it." The human heart becomes a treasure of divine secrets"¹ stated that.

The science of Sufism is essentially a teaching that always calls people to purity and goodness, promotes correctness, truthfulness, honesty and peace, and urges them to drive away the bad. The sheikhs of Sufism and their students urged the people who followed the path of tariqat not to be greedy for this world or the hereafter, and not to go down the path of lust. Sufism has created a foundation for the upbringing and development of educated people with good manners, pure heart and soul, i.e. perfect people. In other words, the spiritual and spiritual perfection of a person is the main goal of Sufism, and for this goal, each great sheikh developed the rules of his order, and on this basis, various sects of leeches were formed.

Sufism is a doctrine of human perfection, in order to become a perfect person, it is necessary to overcome the needs of the body and the soul first. Love for the world and wealth makes a person a slave to his desires. A person who follows the path of Sufism rejects lust. Nafs is the cause of all pleasures and spiritual destruction, and it leads a person to the bottomless mire. Sufism is a theological world, a philosophical teaching about human spirituality, psyche, needs and his relationship to God. At the same time, Sufism is the science of polishing the human soul.

There were many sects in Sufism. Including Naqshbandiyya, Yassaviya, Kubraviya and Qadiriya (in Iran and Afghanistan), Rifaiya (in Iran), Taifuriya

¹Alisher Navoi. Saddi Iskandari. T.: New age generation, 2006. - P.122.

(in Arab countries), Mawlawiya (in Turkey), Chishtiya (in India and Pakistan), Bektoshiya (in Turkey), Savafiya (in Iran) and others are among them. In Central Asia, the Naqshbandi sect has been widespread since ancient times.

Tariqats are the soul of Islam. Just as there are different ways of learning Sharia and other sciences, there are also different ways in Sufism. Each sect reaches the truth in its own way. Although Sufi sects are diverse, their main goal is one, that is, to get closer to the Truth.

Jalal al-Din Rumi was often referred to as "Mawlana" and the name of the Mawlawiya order, founded around 1240, was derived from this. "Mawlana"- the term was used to praise teachers, added to their names, and was used before the name of a person in the sense of respect.

In the works of Sheikh Muhammad Sadiq Muhammad Yusuf, who flourished in our country and is recognized as the greatest mystic in the Islamic world: In the Mawlawiya sect It is attributed to Maulana Jalaluddin Rumi, may God bless him and grant him peace, and this order is widespread in Anatolia. His lineage goes back to Abu Bakr Siddiq on his father's side, and on his mother's side to the dynasty of Khorezmshahs who ruled in Mowarunnahr. After many trips, he lived for a long time in the capital city of Sultan Alaaddin Saljuqi, died and was buried there. He received Shari'ah knowledge from his father, who was a prominent Hanafi jurist. Maulana Jalaluddin Rumi, may God bless him and grant him peace, was a preacher and jurist, and later became famous for Sufism, poetry and judgement¹, defined as

Despite the fact that the Mawlawiya sect remained a strictly centralized mystical school, no other independent movement was created from its structure. Initially, the members of the Mawlawi sect were made up of merchants, market people, and artisans, but gradually the social structure of the sect changed and became a group of rich people. Most of the Ottoman

¹ Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. Tashkent: "Sharq", 2012. - P.6-7.

sultans were also associated with the Mawlawi sect. Later, the Mawlawi sect spread widely in Baghdad, Damascus, Cairo, Jerusalem, Asia Minor and partly in Central Asia.

According to the English scientist John Spencer Trimingham, Jalaluddin Rumi's last life suddenly changed in a different direction after fifteen months of communication with Darbadar dervish Shamsiddin Tabrizi. Under the influence of Shaykh Tabrizi, the sober Rumi, whose work is on a straight path, turns into a hysterical, mystical dreamer. It is this dialogue that renews the creative energy of Jalal al-Din Rumi, whose Sufi thought became the basis for the formation of a new sect known by his name (Mawlawiya)¹. Despite the fact that the Mawlawiya sect remained a strictly centralized path of Sufism, no other independent movement was created out of it. The popularization of the Sufi actions of the Mawlawiya sect is due to the increasing popularity of the work "Masnaviyi Ma'navi" named after Rumi's friend Husomiddin Chalabi and signed with the name of his teacher Shamsiddin Tabrizi. Because this work, which consists of lyric poems and quatrains, reflects the inner meaning of the Holy Qur'an. Also, Abdurrahman Jami called it the Qur'an in Persian (Hast Qur'an dar zaban-i Pahlavi)².

The first official leader of the Mawlawiya sect was Hisamiddin Hasan Chalabi (ca. 1264 CE), who received the title of Sheikh and Caliph, and Sultan Walad (1226-1312), the son of Jalaluddin Rumi, was considered the continuing organizer of the Mawlawiya sect. Starting with Sultan Walad, the position of leadership in the Mawlawiya - mainly through Hisamiddin Hasan's eldest son Ulug Arif Chalabi (1272-1320) - became a position of succession.³

Representatives of the Mawlawiya sect have their own mawlawiyakhana and khanqahs, where zikr samo' (a ceremony associated with the remembrance of Allah in Sufism and musical poetry performed in

¹ Dj. Trimingham. Sufiyskie ordensh v Islame. M.: 2002. S. - 88.

² Jalaluddin Rumi. Spiritual masnavi. Tashkent: "Sharq", 1999. B. - 15.

³ Encyclopedia of Islam. T.: "National Encyclopedia of Uzbekistan" State Publishing House, 2017. - P.276.

it)category) were engaged in. Unlike other tariqats, mawlawiya is a community, listening to music, singing and zikr ritual is given special attention. Therefore, representatives of the Mawlawiya order were also known in the West as "gardi dervishes" or "wheel-beaters".

The Mawlawiya sect expanded as an independent sect after the death of Jalaluddin Rumi. They were expelled from the country by the Shah of Iran due to their extreme pantheistic views of Mawlawi Dervishes, widespread in Turkey and Iran ¹. Dhikr is one of the main practices in Sufism that helps a person's perfection and awakens him from the sleep of heedlessness to the destination of vigilance and awareness. (Zikr - remembrance of God). Some sects use secret dhikr, that is, silent remembrance of God, while others use jahri dhikr, or remembrance of God through loud music and dance (samo' dance). Samo- when translated from Arabic - means to hear, listen, (zikr samo') mainly in the Middle and Near East, the works of Sufism are musical, and sometimes the body the tradition of performance is considered as a means of action. In the history of Sufism, Islamic scholars and Sufis have expressed different attitudes towards heaven. In particular, they did not approve of samo in Naqshbandi². "Samo" is used in the zikr of Mawlawis. It is performed standing and spinning to the accompaniment of music. During this zikr, the dervishes symbolize various religious and mystical themes with their actions. Samo' zikr is also called "Muqabala"³. Zikr samo' was formed in the 9th-10th centuries, and then almost all sects are widely distributed in various forms. The Mawlawi sect is a sect based on Jahri Zikr. Mawlawi reflects the state of "shatahot" that is recited openly with music and in Sufism⁴.

Ya'qub Charkhi's "Risoi Unsiya" says the following about Jahri dhikr: It is also known that in some hadith it is not commanded to dhikr aloud, but silent dhikr is commanded. According to Yakub Charkhi, in some Qur'anic

¹ Petrushevsky I.P.: Islam v Irane v VII-XI vskax.L.: LGU.1966.S.344.

² Encyclopedia of Islam. T.: State Scientific Publishing House, 2017. - P.407.

³ Sufi teachings of Naqshbandiyyah and perfect human education. Tashkent: Science, 2007. - P.37.

⁴ Encyclopedia of Islam.

interpretations, the Prophet Muhammad instructed his companions not to recite dhikr aloud, saying, "You are not calling on someone who does not hear or does not exist, but you are calling on the one who is always with you when you want from your heart"¹, is quoted as saying. Also, there are many arguments against chanting aloud. Therefore, the scholars said that reciting aloud is contrary to the evidence. The Mashayikhs said that khufya zikr is the main thing. Orifi Rumi commanded:

Poem:

Nara kam zan z-onki nazdik ast yar,
It's almost suspicious.

Translation:

Do not complain, Allah is near.
There is no doubt that it is near.

If we rely on this information of Yaqub Charkhi, it is said that the zikri jahriya in the Mawlawiya tariqa was created after Jalaluddin Rumi.

Since the time of Jalaluddin Rumi, the main holiday of Mawlawiya has been Nowruz. In addition, on Fridays, representatives of the Mawlawi sect perform public zikr and samo dance, dedicated to the Prophet or leaders of the sect, on Fridays².

In Mawlavism, the state of "shatahot" ("to be in motion", "to beat" in the meaning of "to be in motion", "to beat" in the sense of the personal inner experiences of the Sufi) is reflected in the state of "shatahot" (to be in motion, "to beat" in the sense of "to be in motion", "to be in motion", which is expressed openly with music and in Sufism). According to the customs of the Mawlawiya sectsamo' zikr is performed as follows: To Udum according to the zikrkhana, nine, eleven or thirteen dervishes and after them a sheikh enter. Dervishes sit at a certain distance from each other and remain silent for some

¹ Yakub Charkhi "Risoi Unsiya" (Friendly conversation). The author of the translation and comments is S. Rakhmonov. Samarkand, SamDChTI publishing house, 2022. P. 77.

² Islam: an encyclopedic dictionary. Otv. ed. S. M. Prozorov. M.: Nauka, 1991. – 199 p.

time. The silence is broken by the shaykh: first a blessing is recited, then the flute plays softly in a sad tone and laments about Shamsuddin Tabrizi. After that, the hafiz sings a ghazal praising the life of a dervish to the accompaniment of a flute, and to the melody of the song, the dervishes rise from their seats, bow to the plaque with the name of Jalaluddin Rumi, and start moving around the hall. The music gets louder. Tanbur will accompany. The dervishes take off their blue veils and remain in their white cone-shaped dresses. Then they sign their hands and start spinning, the white shirts swell and take the shape of a huge bell. Each dervish spins in a large or small circle. Movements proceed according to a strict law and speed up according to the music. Finally, the tanbur sounds sharply for the last beat and the dervishes sit down again. Zikr begins again under the melody of the song¹.

Although this zikr samo' appears as a simple religious scene or a form of worship of Islamic sects, in fact, it seems that a whole universe is hidden in it. That is, the sheikh in the middle is a symbol of love for God, and the surrounding dervishes are like planets revolving around the axis of love. Man and the outside world consist of a whole world, just as this world is set in motion by love for Allah, the zikr samo' is based on religious-philosophical and artistic-aesthetic integrity, depth.

Jalaluddin Rumi, using music during samo', used music as a "word without words" to direct human emotions towards the essence and melt the human heart. This, in turn, created the ground for raising the samo of zikr to a high level in the Mavlaviya tariqa.

Poem:

Listen, the flute tells stories

He complains about separations².

¹ Bertels E.E. History of literature and culture of Iran. M., "Nauka", 1988. S. 513-516

² Jalaluddin Rumi. Inside is inside. Tashkent: "YoZUVChI" publishing house, 1997. B

In Sufism, the flute is a symbolic image of a lover, that is, a lover of divine love. The grace of a wise and intelligent person, a perfect person who has dedicated himself to the path of divine love, should be extremely loving and delicious. The "complaining of separation" of the flute, deprived of its pure life, is like the soul of a learned man always striving for the realm of eternal priesthood.

According to Jalaluddin Rumi, Man is God's caliph on Earth. A person should not be afraid of God, but should live by loving Him and devoting his being to Him. Love as a high spiritual phenomenon is a light that directs all emotions to one goal. Just as light creates colors, music creates beauty in the soul that cannot be seen by the eye. Because of love, the human heart is freed from darkness and strives for light. The brightest light is Allah. In the pursuit of this absolute light, music has the power to educate the human senses. After all, a person is given life and resurrected on the Day of Resurrection through music - sur¹.

According to the representatives of the Mavlaviya sect, the absolute soul - the particle of God in the human heart becomes clear and purified under the influence of music, during dhikr, that is, it gets closer to its core, helps God to fully express his love. The distinguishing feature of the dervishes of the Mawlaviya sect is that they are accustomed to wearing the dervish hat (headdress).

Husayn Vaiz Koshifi Jalaluddin interpreted Rumi's ideas and worldview in a new way and created a work entitled "Lubbi Lubobi Masnavi" ("The essence of the meanings of Masnavi"). Allama also gives valuable information about Rumi in his work "Futuvvatnomai Sultani": "I know that nowadays almost all dervishes and people of the order wear felt hats, and they call them mavlavi hats. If they ask who the felt hat is from, say that it is from Hazrat

¹ Abdullah Sher. If you understand the people, you will understand the truth. (The Uzbek text of the lecture given in English at the international scientific conference dedicated to the 800th anniversary of Jalaluddin Rumi's birth at Calicut University in India).<https://abdulasher.wordpress.com/2015/05/23>.

Jalaluddin Mawlavi Rumi. He used to wear such a crown. If they ask who should wear such a hat, it means that those who have raised the flag of love over the field of valor and are proud of their children are worthy of such a hat. If they ask whom a leather hat is suitable for, answer and say: It is suitable for a head that is ready to sacrifice for the benefit of (someone)... Whoever wears a leather hat will benefit the people, will not deviate from the line of the pir edict and will not turn back no matter what happens to him¹, he commented.

According to DJ Trimmingham, Rumi was closer to the Baghdad school than to the Khurasan school of Sufism².

The Mawlavi sect operated in Turkey until 1925, and in that year it was dissolved by the decree of Kemal Atatürk, and all its land, real estate and bank funds were confiscated³.

The ranks of members of the Mawlaviya leech are as follows:

1. Murid - a tax accepted into a temporary tariqat and serves the navitot (tariqat) for a thousand days;

2. Darvesh is a murid who was accepted into the tariqat on the 1001th day, lives in a takaya, and can leave it only when he is busy with work. Married dervishes can live with their families, but two days a week, before the "samo" on Friday, he has to spend the night in the synagogue. It is strictly forbidden to beg for the taxes of the sect. They had to earn food by helping each other and only by their own labor.

Leaning house- a place like a room. While the khanaqah served as an educational institution, the takyakhana was mainly built as a place of residence for dervishes, qalandars and foreigners. According to the function performed, the construction structure of the khanakah and takya differ from each other. Usually, the takyakhans consisted of a courtyard with a garden and a pool or fountain in the middle, as well as small domed open porches

¹ Hossein Vaiz Koshifi. Futuvvatnamai Sultani. Morality of Muhsini / Preparers for publication: M. Aminov, F. Hasanov. - T.: State Scientific Publishing House, 2011. - P.58.

² Dj.Trimmingham.Sufiyskie ordensh v Islame.M.: 2002, - S. 88.

³ Encyclopedia of Islam. National encyclopedia of Uzbekistan. T.: 2004. – B. 169.

surrounding the courtyard, mosques, and dervishes' living rooms. During the Seljuk and Ottoman periods, takyas were often surrounded by cemeteries, baths, mosques, barns, and sometimes mills. If a dervish dies in a resting place, he is buried here. The foundations of the Mawlawi sect were spread throughout the Ottoman Empire. Economic maintenance of takyas was carried out at the expense of endowments allocated by sultans and generous officials. As a result, takyas became somewhat subordinate to the ruling circles. In most takyas, sheikhdом is a tradition passed from father to son.

3. Chalabi - the title of a chief who is appointed or confirmed by the head of the Mawlawi of a local or takya. If the number of murids and dervishes exceeds the usual thirty or forty people, the positions of deputy head - deputy, treasurer and cook were introduced. Also, the ceremony of accepting a murid as a dervish is held in a very solemn way, with the participation of all dervishes. In this, the murid eats food prepared for everyone from the pot. After that, Chalabi puts on the Mawlawi's hat and whispers in his ear the meaning and order of the secret of the Mawlawi's zikr, its interpretation (the danger of zikr). A member of the order usually wore a taj - a headdress made of white or brown wool made of felt, a thin nimcha (tanura), a small flower bouquet (jolicha), a wide belt (Aliflom-la) and a wide black cloak (jubba) or kirqa. In his hands was usually a rosary with 99 round beads and two spacers¹.

Soon after the establishment of the Mawlawiya sect, although it is a Sunni sect, it connects its spiritual lineage to Ali ibn Abu Talib and becomes one of the twelve independent sects that are widespread in the world².

The Mawlawiya sect formed after his death also plays an important role in the popularity of Jalaluddin Rumi's work among the peoples of the world. The foundations of the Mawlawi sect were largely developed and

¹ Polatov H., Mamatov M. Scenes from the history of Sufism. Tashkent: Publishing House of the National Library of Uzbekistan, 2011. B. 128.

² Polatov H., Mamatov M. Scenes from the history of Sufism. Tashkent: Publishing House of the National Library of Uzbekistan, 2011. B. 126.

implemented by Rumi's son, Sultan Walad. Unlike other sects, the Mavlaviya sect is more popular among artists and musicologists who are interested in the people. This is also influenced by the association with fine arts and music. In particular, the incomparable service of this order was absorbed in the emergence of Turkish mystical music. Many intellectuals from different countries take part in Mavlano parties, which are organized every year at the Jalaluddin Rumi Museum in Konya.

In some cases, Shia, Malomati, and Qalandari elements were also mixed into the Mawlaviya sect. This sect, which paid more attention to passion, contributed greatly to the recognition of Islam by non-Muslims. The Mawlaviya sect was ruled from a single center on a global scale. The central dargah was in Konya until 1925, when the takya and sects were abolished, it moved to Aleppo. This tariqat does not have a branch, but it is mentioned in the sources that there is a branch of "Shams" with strong aspects of rind and divine love (the branch of the "Shams" tariqat is spread from Shams Tabrizi) and a branch of "Walad" that emphasizes asceticism (i.e., a branch of Sultan Walad). However, these are more directions than satellites¹. Jalaluddin Rumi said before his death that "death is a holiday for me, I am going to a friend, this evening is the night of visal for me." Therefore, every year on the date of Rumi's death, "Shabi arus" ("Shabi arus" ("Wedding night") ceremony will be held. Followers of Maulana Rumi celebrate this day as the "Festival of a Journey to a Friend". Even now, in the city of Konya, this ceremony is celebrated every year with great enthusiasm and excitement.

Devotees of Rumi, representatives of Mawlavi sect, scientists and specialists, art and culture figures from different parts of the world gather to celebrate the ceremony. Conferences dedicated to the role of Rumi's life and work in human development are held. Another special event of the "Shabi

¹ Karimov B. The role of Jalaluddin Rumi's spiritual heritage in universal culture. <https://kh-davron.uz/kutubkhona/islamiy-adabiyot/tasavvuf/bahodir-karimov-jaloliddin-rumiy-manavi-merosinin-umuminso-niy-madaniyatda-kutgan-orni.html>

Arus" ceremony is the "samo" dance by the dervishes of the Mavlaviya order. Also, this dance is included in the list of UNESCO World Intangible Cultural Heritage.

In the scientific heritage of Jalaluddin Rumi, various principles of moral education and recommendations given to people of knowledge were expressed. Rumi's teachings serve to educate a perfect person with a high level of meaning. Also, in his works, Alloma preaches to people to live in harmony with nature and society, not to harm any creature for their own interests, and to be a role model as a perfect human being. Jalaluddin Rumi's teaching gives answers to questions about life, man, God, and nature, and also attaches great importance to the formation of human spirituality. The events described in Rumi's works invite a person to understand his role in society more deeply.

The introduction of music, music, and even dancing into the framework of Sufism in Mawlawism laid the groundwork for the acceptance of Sufism ideas by ethnically, linguistically, and socio-economically diverse peoples and the wide spread of Sufism from an ethnocultural point of view. In Jalaluddin Rumi's views on raising a perfect person, the issues of spiritual and moral education of modern youth are deeply covered. The ideas put forward in the scientific heritage of the thinker encourage young people not to look at life carelessly, to form a sense of prudence and responsibility, to engage in learning and to fulfill their duties diligently. Spiritual and moral views and advices in Rumi's works are an example not only for his time but also for today's people.

II. CHAPTER. IDEOLOGICAL - PHILOSOPHICAL FOUNDATIONS OF BAHOUDDIN NAQSHBAND TEACHING

A great figure who has his place in the history of Sufism and the chain of sects, who is the pride of not only Central Asia, but also the people of the whole East, was born in Bukhara Sharif and lives in the hearts of people through his sect, Muhammad ibn Muhammad Bukhari, i.e. Bahauddin Naqshband. Bahauddin Naqshband is the seventh pir of Bukhara, the founder of the worldwide Naqshbandi doctrine.

Khwaja Bahauddin Naqshband (1318-1389), who is considered a great representative of the Naqshbandi order, is popularly known as Bahauddin Balogardan, Khojai Buzruk, Shahi Naqshband. The nickname "Bahauddin" was given to him because of his incomparable services for the strengthening and development of the religion, which means the pride of the religion, priceless. also Naqshbandi, whose real name is Muhammad, is called "Baha ul Haq wa Din"¹, who also honored him.

Bahouddin Naqshband first took lessons from teachers such as Babayi Samosi, Amir Kulol, Maulana Arif Revhari, Khalil ata, Kusam Sheikh. He lived a strange life and was engaged in making patterns on copper and kimhob. Bahauddin Naqshband added his three rules and requirements to the eight-point rule of the "Khojagon" series founded by Abdukholiq G'ijduvani in creating his doctrine and perfected the Naqshbandi order. The basic information about the way of life and teaching of Bahauddin Naqshband is detailed in sources such as "Anis ut-talibin wa uddat us-salikin" manoqib by Salahiddin ibn Mubarak, "Maqamoti Hazrat Khoja Naqshband" by Muhammad Baqir, "Risolai Qudsiya" by Muhammad Porso, "Risolai Unsiya" by Yakub Charkhi. illuminated.

¹ Navro'zova G. Sufi teachings of Naqshbandiyyah and perfect human education. T.: Science, 2007. - P.65.

2.1. The role of Bahauddin Naqshband in the development of Sufism and sects of Central Asia

Bahauddin Naqshband was born in the month of Muharram in 718 Hijri¹. This date corresponds to March 1318 AD. Bahauddin Naqshband was born in the village of Qasri Hinduvar, near the city of Bukhara (now Kogon district of Bukhara province), which was later renamed as Qasri Orifon and is still known and famous by this name.

Bahauddin Naqshband's original name was Muhammad, and Bahauddin is a name given to him in honor of the status and rank he attained. Bahauddin Naqshband is popularly known as Khoja Bahauddin, Bahauddin Balogardon, Balogardon, Khojayi Buzruk, Shahi Naqshband. Sources mention that Bahauddin Naqshband's father and grandfather were both named Muhammad.

Bahauddin Naqshband's lineage goes back to Hazrat Ali on his father's side and Hazrat Abu Bakr Siddiq on his mother's side. Since he was from the generation of Khojas, it was customary to use the word Khoja before his name. The word "Bahauddin" means "Light of Religion". This is a proud title given later to Khwaja Naqshband².

In addition, his teacher Sheikh Muhammad Babai Samosi (died 1336), who predicted the birth of Bahauddin, said that he would be Balogardan. Sheikh Babayi Samosi Bahauddin According to the tapestry, "Blessed are you, the calamity that has come down will be repelled by your blessing"³, he said. That's why "Balogardon" means Bahauddin, the term that repels calamities Applied to embroidery.

As stated in the researches, as a result of Bahauddin Naqshband looking at people, animals, plants and all creatures with the eyes of love and

¹ Abul Muhsin Muhammad Baqir. The authority of Hazrat Khoja Naqshband. B.: Bukharai Sharif, 1327 h. – B 3.

² Yuldashkhodjaev H. Khwaja Bahauddin Naqshband. <https://religions.uz/news/detail?id=746>

³ Navro'zova G., Zoyirov E. Seven pirs of Bukhara Sharif. Tashkent: Muharir publishing house, 2018. - P.27

compassion, his spiritual power matures to such an extent that he is able to ward off calamities and make difficulties easy, and therefore he is mentioned by the name of "Balogardon"¹.

Khwaja Muhammad Babai was the first teacher who educated Samosi Bahoudin, information about this is given in Fakhruddin Ali Safi's work "Rashahot ul ain-al Hayat". Muhammad Babai Samosi Bahauddin entrusted his upbringing to Amir Kulol after him.

Bahauddin NaqshbandThe nickname "Naqshband" in the name is interpreted in two ways, in oneBahauddinit is recognized that he was given the nickname "Naqshband" because he was engaged in the craft of embroidering fabric, in the secondBahauddin Naqshband"He took Allah as a pattern in his heart"² expressed in the sense that. alsoBahauddin NaqshbandniThey also glorified him with the name "Shah Naqshband".

There are several definitions about the meaning of the name Bahauddin Naqshband in the epic "Hayrat ul-Abror" by thinker Alisher Nawai.³

Bahauddin Naqshband, who was tutored by Muhammad Babai Samosi, was also taught by Amir Kulol. In the researches of professor Gulchehra Navro'zova, the following sentences are quoted from Amir Kulol's words to Bahauddin Naqshband: "My son Bahauddin, I have fully fulfilled what Hazrat Khoja Muhammad Babayi Samosi said about you. I was told that the way I did your education, you should also do the same for my child Bahauddin. I did the same!" Amir pointed to his breasts and said: "Your bird of priesthood has hatched from the egg of humanity. Your brave bird has flown high. Now you are allowed to demand from Turkish or Tajik sheikhs whomever you want. Don't slack off in your pursuit of your goal!"⁴

¹ Alisher Navoi. A complete collection of works. Ten volumes. The sixth volume. Hamsa. Hayrat ul-Abrar. Tashkent. Publishing house named after Gafur Ghulam - creative house of printing, 2011. - P.64.

² Navro'zova G., Zoyirov E. Seven pirs of Bukhara Sharif. Tashkent: Muharir publishing house, 2018. - P.47.

³ Alisher Navoi. A complete collection of works. Ten volumes. The sixth volume. Hamsa. Hayrat ul-Abrar. Tashkent. Publishing house named after Gafur Ghulam - creative house of printing, 2011. - P.82-85.

⁴ Navro'zova G. Sufi teachings of Naqshbandiyyah and perfect human education. Tashkent: Science, 2007. P.59.

After Bahauddin Naqshband Amir Kulol, Maulana Bahauddin Khwaja Arif Deggarani learned the science of hadith, and it is recognized that he studied for twelve years with Hakim Ata (Sulaiman Bakirghani), a representative of the Yassawiya sect.

In addition, it is stated in the sources and studies that Bahauddin Naqshband had spiritual faith in Sufism representatives such as Uwais Qarani, Mansur Halloj, Bayazid Bistomi, Junayd Baghdadi, and during the second pilgrimage, he also met with Zainiddin Abubakar Toyabadi, the elder of Sahibgiron Amir Temur. From this it can be concluded that the ideas of these scholars directly played a key role in the formation of Naqshbandi doctrine.

Sources state that Bahauddin Naqshband was an Uwaisian. In the work "Risolai Qudsiya" by Muhammad Porso, a written source of the 15th century, it is mentioned about Bahauddin Naqshband: "The ways of our Lord are the way of Uwais." Uwaisism is a unique path of perfection in Sufism, and its meaning is that they belong to a category of saints. There is no apparent need for a pir for the Uwais¹.

Fakhruddin Ali Safi's "Rashahot ain al-hayat" is considered a rare source that contains valuable information about many scholars, scientists, and statesmen who lived in Movarunnahr. Information about Bahauddin Naqshband is given in it, "And Hazrat Khoja Muhammad Babayi Sammasiydin was considered to be adopted as a child in Tifiliyat. And the teaching of the Tariqat was mentioned in the zikr of Amir Kuloldin Turur, Hazrat Khwaja Muhammad Baba. But let's face the truth. Hazrat Khwaja Abdulkhalik Gijduvani received training from the priests of Sirruha², recognized as. From this it can be concluded that Bahauddin Naqshband became a Uvaisi based on the fact that he received education from the priesthood of Khwaja Abdulkhalik Ghijduvani.

¹ Porso Khoja Muhyammad. Risolai Qudsiya. - Bukhara: Bukharai Sharif, 1327 AD. - P.58-59.

² "Rashahot ain al-hayat" by Fakhruddin Ali Safi. Tashkent: Abu Ali ibn Sina, 2003. - P.78.

Uwaisi is inner, spiritual education through the medium of spirits, which is given to special people with God's permission. It is stated in the sources that Bahauddin Naqshband was an Uwaisian and received spiritual training from Hazrat Abdul Khaliq Ghijduvani¹.

For example, it is mentioned in "Risolai Unsiya" that: Khwaja Bahauddin Naqshband was a disciple of Khwaja Muhammad Babayi Samosi and his direct ancestors were Khwaja Romitani, Khwaja Mahmud Anjir Fag'navi, Khwaja Arif Revhari, Abdukhaliq G'ijduvani, Abu Ali Formadi and Sheikh Imam Ghazali. Imam Ghazali, in turn, was the murshid of Imam Abulqasim Jurjani, and Abulqasim Jurjani learned Sufism in two directions, that is, from Sheikh Junayd and Abulhasan Khirqani. Abulhasan Khirqani was a murid of Sultan ul Arifin Sheikh Abu Yazd Bastami, and Abu Yazd Bastami was directly a murid of Imam Ja'fari Sadiq. Imam Ja'fari was a murid of his father Imam Muhammad Baqir. Muhammad Baqir was a murid to his father, Imam Zainalibiddin, and Imam Zainalibiddin was a murid to the Sayyid Amirul Mu'minin Imam Husayn.

Imam Ja'far received his inner knowledge from Qasim bin Muhammad bin Ababakr, who were descendants of his father and mother. Qasim bini Muhammad was one of the great followers, and it is acknowledged that he was a murid of Abu Bakri Siddiq in one source and Salmani Farsi in another source.

From this it can be concluded that knowledge came to our master (Bahouddin Naqshband) in four directions. That is:

the first is from Hazrat Khwaja Khizr;

the second is from Hazrat Sheikh Junayd;

the third is from Amir ul Mominin Ali bin Abu Talib through Hazrat Sultan ul Orifin Sultan Bayazid Bastami;

¹ Navro'zova G.N. The Life and Spiritual Legacy of Khwaja Bahauddin Naqshband. Tashkent: Science, 2021. - P.45

the fourth came from Hazrat Abu Bakri Siddiq through Imam Ja'fari Sadiq. And for this reason, Hazrat Eshan was called the greatest of the sheikhs¹.

Professor G. Navro'zova recognized the treatise "Avrod" as written scientific heritage of Bahauddin Naqshband in her research. Bahauddin Naqshband's work "Avrod" contains several prayers and has been analyzed as "Sufi collection of prayers". "Dua" is an Arabic word, it is explained in the meaning of asking for good from the creation, and it is recognized that it means "Avrod", i.e. virde. On the other hand, "Vird" is an Arabic word and it is noted that it is "a task that is always performed without abandoning" and that it includes obligations such as recitation, zikr, rosary, prayer, salawat, which the representatives of Sufism must read continuously. Therefore, the concept of "Vird" is higher than the concept of "Duo", and the fact that man is "noble", i.e., the most perfect creation among creatures, is deeply analyzed in this work². Also, four commentaries were written on Bahauddin Naqshband's work "Avrod". Bahauddin Naqshband's words on enlightenment are preserved in Muhammad Porso's Risolai Qudsiya and Yakub Charkhi's Risolai Unsiya³.

Bahauddin Naqshband's teachings on the self, wise words for the people of Sufism and those who study Naqshbandi teachings are mainly in prose and sometimes in verse form. Bahauddin Naqshband mainly interpreted the equality between people through fair ideas in these verses and emphasized that all servants are equal before Allah.

Poem:

Neither moro mafrashu, nor mafrashkash,

Neither a slave nor a slave.

Nothing more and nothing less,

¹ Yakub Charkhi "Risolai Unsiya" (Friendly conversation). The author of the translation and comments is S.Rakhmonov. Samarkand, SamDChTI publishing house, 2022. P. 77.

² Navro'zova G. Sufi teachings of Naqshbandiyyah and perfect human education. T.: Science, 2007. - P.69.

³ G.N. Navro'zova. The Life and Spiritual Legacy of Khwaja Bahauddin Naqshband. T.: Science, 2021. - P.136

Az pai hech hech mo gham ne¹.

Translation:

I have neither a carpet nor a carpet carrier,

Neither a Turkish slave nor a dependent.

We have nothing, we are not less than anyone,

We do not have any sorrows, that is, among mortal things².

The slogan "Dil ba yoru dast ba kor" "Dil ba yoru dast ba kor" which is the main essence of the Naqshbandi sect founded by Bahauddin Naqshband became an acceptable slogan for all the people of his time.

Ya'qub Charkhi said about this in "Risoi unsiya": They used to say that passengers are divided into two parts. Some of them seek and find its result and achieve it by taking riyazat and putting their body in pain. Some of them do not see anything except the grace of Allah, and consider obedience and worship to be from the grace of Allah. That is, for such people, they do not leave their deeds (daily work) even if being in obedient prayer is considered preferable to the deeds of this world. Therefore, such people will reach their goal faster. The truth is that a person should leave his actions (stop working day and night), but not leave his daily work (he should devote his efforts to worship and not think too much about his work)³.

Piri Hirawi⁴ They said "don't abandon action, but don't overestimate it either." Also, our Master (Bahauddin Naqshband) used to say, "When we (those seeking Allah's grace) set out, there were two hundred of us, and the grace of the Most High came upon me. That is, I have reached the status of Qutb", they said. They also said, "For twenty years, I have been in the status of a high-ranking, low-ranking state."

¹ Authority. - P.19.

² G.N. Navro'zova. The Life and Spiritual Legacy of Khwaja Bahauddin Naqshband. T.: Science, 2021. - P.147.

³ "Dast ba koru dil ba yor" is implied. (S.R.)

⁴ Abu Ismail Abdullah ibn Muhammad Hirawi (1006 - 1088 Herat) - thinker, philosopher and poet. A major manifestation of Sufism, Sheikh Khulislam in Herat and pir raised to the level. Arab and Persian in the language creativity did (S.R.)

Bahauddin Naqshband always said, "Ibadah is ten parts, nine of which is seeking honesty, and one part is other worship." That is why the motto of the Naqshbandi doctrine was "Dast ba koru, dil ba Yor", "Dast ba koru, tan dar bazar", "Dast ba kor, madad az parvardigor"¹.

Also, in the studies, the slogan "Dil ba yoru dast ba kor" can be interpreted in a simpler way, that if the goal of Sufism is to reach God's will, then it is not necessary to leave the world and enter the path of asceticism, but always remember God in the heart and be busy with work. can be achieved even if

Bahauddin Naqshband always preached honest living. According to him, one should never abandon one's profession and manual labor while connecting one's heart with God. It is necessary to live in poverty, not at the expense of charity, but at the expense of one's own work. Therefore, the way of life of Bahauddin Naqshband and the teachings he created are similar to the Sunnah of the Prophet Muhammad.

Bahauddin Naqshband lived by farming all his life. Also Bahauddin Naqshband, who spent his whole life in poverty. He put forward the idea of "Dast-ba koru dil ba yor" which is the original creed of this tariqat, i.e. always keep your heart in work and keep your heart in God. Bahauddin Naqshband liked to make a living with his hard work and strength, and donated his earned property to orphans and widows. He always tried to keep himself away from the rulers and never took advantage of them.

Ya'qub Charkhi quoted this in his work "Risolai unsiya": "Khojamiz (Bahouddin Naqshband) used to say, "When I was returning from the trip to the Kaaba, I arrived in Tus region. Khwaja Alauddin from Bukhara came out to meet me with his friends. At that time, a letter arrived by messenger from the governor of Herat, Izzatiddin Husain. The content of the letter was as follows: "Let us have the honor of communicating with you." For me, if people who

¹ That work - P.90.

have achieved the Truth act in this way, it is putting the servant above the Truth.

After reaching the property of Herat, he (Governor of Herat Izzatiddin Husayn) asked me whether the sheikhship was inherited from your grandfather. "No," I answered. Again, to heaven¹. He asked if you will participate, recite loudly and sit in the kilawat. I answered "no" again. The mayor asked, "other dervishes do this, why don't you do it?" I said, "The grace of the Most High reached me and brought me to His grace without any experience. Then, with the gesture of Haq ta'Allah, I joined Khoja Abdukholiq Gijduvani rahmatullahi alaiha," I answered. And that person (Khoja Abdukholiq G'ijduvani) does not have any of these actions (samo'). The mayor asked that person (Khoja Abdukholiq G'ijduvani) what he was doing. I replied, "If he was with the people on the outside, he was with the Truth on the inside." The mayor was surprised that it could be like that. I answered yes.

In the sources, a person asked Bahauddin Naqshband, "Where is your silsila going?" Bahauddin Naqshband answered, "One cannot go anywhere by chance." Here it is emphasized by Bahauddin Naqshband that a person is glorified not because he belongs to some series, but because of his humanity. That is, he calls people not to be proud of their belonging to certain castes, lineages and privileged groups, to do good deeds and not to be arrogant and arrogant. As a result of our research, we found out that this is exactly the conversation between Bahauddin Naqshband and the governor of Herat, Izzatuddin Husain.

At the same time, Abdurrahman Jami Bahauddin described Naqshband as follows:

Coin, ki dar Yasribu Batho zadand,

Bukhara is the last one.

I'm enjoying the pleasure of a little letter on sikka,

¹ Zikr means heaven.

Shahi Naqshband in Juz language.

On guhari pok na harbu buad

Mine is Bukhara¹.

That is, the sanctity seal stamped in (Yasrib) Medina and (Batho) Makkah, and finally stamped in Bukhara, this seal of sanctity was to be pierced by Shahi Naqshband. That pure gem, (Bahouddin Naqshband) is not found everywhere. Its meaning is in the soil of Bukhara. Abdurrahman Jami Bahauddin Naqshband pointed out that the way of life and the teachings he created are in harmony with the Sunnah of the Prophet Muhammad². The doctrine of Naqshbandiyyah, founded by Bahauddin Naqshband, was of global importance. Later, this teaching was perfected by Alauddin Attar, Muhammad Porso, Alauddin Gijduvani, Yakub Charkhi.

Ya'qub Charkhi ibn Usman ibn Mahmud al-Ghaznavi was born in the village of Charkh near Ghazna (now Afghanistan) in about 1363. It is for this reason that the thinker was nicknamed Charkhi. According to sources, Ya'qub Charkhi, who developed a desire for mysticism in his heart 1380yearcame to the city of Bukhara, studied at the madrasa and became a disciple of Bahauddin Naqshband. Bahauddin Naqshband accepted Yakub Charkhi as a disciple after passing several tests and introduced him to the teachings of Sufism.

Ya'qub Charkhi Bahauddin Naqshband said: He told me his lineage up to Khoja Abdukhaliq Ghijduvani and made me busy with his Waqf. Because the science of Laduni³ the beginning of which is present in the Waqfi period, and its beginning goes back to Khoja Abdukhaliq Gijduvani. Khwaja Abdukhaliq gave information about secret dhikr in front of great scholars. Then the scholars asked to whom did Haq Subhana wa ta'ala recommend secret dhikr (secret zikr-S.R)? Khwaja Abdukhaliq said that by the will of the Most High, it

¹ Sharafuddin Rakimi. History Tomm. Tashkent. "Spirituality", 1998. Page 16.

² Navro'zova G. The Life and Spiritual Legacy of Khwaja Bahauddin Naqshband. T: Muharrir publishing house, 2021. B. 171

³ This knowledge is produced through piety and righteous deeds. <https://islom.uz/maqola/4411>

is also recommended to you. At that time, a person came to Khwaja Abdukhalik and taught him about this problem. They said that this person was Khwaja Khizr. I stayed with him until Hazrat Eshan (Bahouddin Naqshband) gave me permission to travel. They said, "Whatever has happened to you from us, convey it to the servants of Allah, so that it may be a cause of happiness." During the farewell, they said to me, "I have entrusted you to the protection of Allah", and there is great hope in these sentences. After all, according to the hadith, "we servants are under the protection of Allah Almighty." After that, I left Bukhara and lived in Kesh for some time. One day, the news of the death of Hazrat Eshan (Bahouddin Naqshband) reached the poor man. I was saddened by this news and moved from the world of divine science to the world of natural science¹. I was worried about the need to fall back and return to the world of natural science, says Ya'qub Charkhi².

Bahauddin Naqshband entrusted Yakub Charkhi to the education of his disciple and son-in-law, Khwaja Alauddin Attar. As a result, Ya'qub Charkhi, who soon gained spiritual maturity in the field of Sufism in Bukhara, continued his activities in the village of Khulgatu of Chaganiyan. The details of these events are fully described in Ya'qub Charkhi's work entitled "Risoi Unsiya" ("Treatise on Friendship").

For example, when Hazrat Eshan was leaving Bukhara, Hazrat Alauddin Attar al Malik al Jabbar³. They sent him to him and told him that I should become a murid. Therefore, on this assignment, I was in the services of Attar for several years. There was no end to that person's (Attar's) kindness towards people, especially me. But when the time came, I was deprived of this person's conversation, and this master also left this world. After that, I began to put into practice the words of Hazrat Eshan (Bahouddin Naqshband) who

¹ It is said in the sense of abandoning science and becoming disillusioned with science. (S.R.)

² Yakub Charkhi "Risoi Unsiya" (Friendly conversation). The author of the translation and comments is S.Rakhmonov. Samarkand, SamDChTI publishing house, 2022. P. 77.

³ Khwaja Alauddin Attar is a great elder of the Naqshbandi order, a saint, a murshid in the seventeenth ring of "Silsilai Sharif", a disciple and son-in-law of Bahauddin Naqshband. (S.M.)

said to me, "Whatever has come to you from us, convey it to the servants of Allah." That's why I wrote down this information in the form of a book to convey to those who are far away from me and those who will come after me when I appeal to those who are in front of me. In fact, I still do not consider myself worthy of this job. However, I decided to do this in order to fulfill the teachings and duties given to me by that person (Bahouddin Naqshband).

Poem:

Tu Chashmi Shaykhro taste sweet,
Mayo from Falakro right guard.

Translation:

Don't teach the sheikh to look in the eyes,
Do not teach the star to walk straight.

According to the instructions of his mentor, Ya'qub Charkhi, Bahauddin Naqshband, he was engaged in calling the people to the path of truth. Ya'qub Charkhi worked mainly during the Timurid period, more precisely, during the reign of Ulughbek in Movarunnahr and Shahrukh Mirza in Khorasan. Khwaja Ahrori Vali, who is known as the greatest exponent of the Naqshbandi order in the 15th century, heard the fame of Yakub Charkhi and became his disciple in 1431, and learned the basics of the Naqshbandi order from Yakub Charkhi. The details of these events are described in detail in Fakhruddin Ali Safi's work "Rashahot ain al-hayat" ("Drops of life").

The thinker Khwaja Ahror Vali, who lived during the Timurid era, turned the Naqshbandi doctrine into a universal doctrine, and this order is widely known as Naqshbandi-Mujaddidiya, Naqshbandi-Khalidiya. Based on these sources, later many scholars such as Abdurrahman Jami and Alisher Navoi gave information about Bahauddin Naqshband in their tazkira, treatise, maqamat and manoqib. An important part of Bahauddin Naqshband's spiritual legacy is his words of wisdom. This is written in the works of Salahiddin ibn Mubarak "Anis al-talibin wa uddat us-salikin", "Maqamoti

Khoja Bahaiddin Naqshband" by Muhammad Baqir, "Risolai Qudsiya" by Muhammad Porso and "Risolai Unsiya" by Yakub Charkhi. The fact that more than one hundred and fifty-five words of Bahaiddin Naqshband are mentioned in these works is highlighted in the research of Professor G. Navro'zova.

In addition, Ya'qub Charkhi also commented on the teachings of more than ten teachers in his work. For example, "I enjoyed the blessings of that person's (Bahouddin Naqshband) souls." One of the rules he taught me in this holy work (writing a book) was purification. And the next one was a good man and a good man. In addition, there were rules to engage in inner science before dawn and after evening prayer. I have also started to explain the benefits of praying extra prayers. In this book, in addition to Bahaiddin Naqshband, I have cited some useful ideas of Khwaja Alauddin Attar as well. One day I saw that person again. I asked, "How can we find you on the Day of Judgment?" "You can find me when you fully follow Sharia," they answered. They also said that "whatever we have found, we have found it by following the virtues of Allah, the verses of the Qur'an and the hadiths of the Prophet." In addition, they said, "You can find me on the Day of Judgment if you perform actions such as achieving the result of the work done (completing every work to the end), following the rules of piety and Shariah, taking steps towards greatness, following the Sunnah and avoiding bid'ah"¹. Also, Bahaiddin Naqshband's thoughts and words of divine meaning are cited in many other sources.

For example, about Shaykh Muhammad Sadiq Muhammad Yusuf Bahaiddin Naqshband: "As a result of many years of work, piety, effort and sacrifice, Allah Almighty bestowed upon His Holiness Khoja Muhammad Bahaiddin Naqshband the honor of being one of the four great poles"² noted

¹ Yakub Charkhi "Risolai Unsiya" (Friendly conversation). The author of the translation and comments is S.Rakhmonov. Samarkand, SamDChTI publishing house, 2022. P. 14.

² Sheikh Muhammad Sadiq Muhammad Yusuf. A Vision of Sufism: The Chain of Tariqat. T.:

that. According to professor G. Navro'zova, Bahaiddin Naqshband was one of the four poles, the main support of the whole being, together with Sheikh Abdul Qadir Geloni, Sayyid Ahmad Rifa'i, Sayyid Ahmad Badawi. Even today, the most common sects around the world are those that take the names of the same four breeds. Every word spoken by Bahaiddin Naqshband is like a divine word, the power and scope of these words is incomparable. Because, due to the greatness of Bahaiddin Naqshband at the level of being a perfect human being, his every word gave strength to the pursuit of knowledge. The wise words of Bahaiddin Naqshband are divided into the following groups according to their content:

1. Words that help people realize their identity.
2. Words in the spirit of humanity.
3. Words encouraging hard work and perfect action.
4. Words that lead to a good conversation.
5. Words that begin to be enlightened.
6. They are words that educate in the spirit of love and kindness to all beings.

According to Bahaiddin Naqshband, God created every human being with one wisdom. "Each person is like a tree, and a tree is not useless: either it bears fruit (although the taste of its fruit is different), or people rest in its shade, or enjoy its beauty and freshness." Therefore, every person can reach maturity if he understands his body correctly and follows his knowledge. Self-discipline is very important for this work.

Almost all the words of Bahaiddin Naqshband are imbued with the spirit of humanity. According to "Maqamot", a man from Bahaiddin asked, "Why don't you hire a servant?" "Slavery is incompatible with economics" when asked¹ said that

¹ Abul Muhsin Muhammad Baqir Ibn Muhammad Ali. Authority of Khwaja Bahaiddin Naqshband. Tashkent: 1993. -B. 56.

Bahauddin Naqshband believes that all mankind is the servant of Allah. Servants are the servants of Allah. So, how can a slave be the master of others? Bahauddin Naqshband was absolutely against enslaving, dominating, and hurting someone, and he spoke out against slavery and violence in his society. Bahauddin Naqshband argued that all mankind are brothers because they are descendants of Adam. Also, all of us are against nationalism because we are from the nation of Abraham. It is for this reason that Bahauddin Naqshband's sacred saying that slavery and economy are incompatible has been analyzed in the works of many thinkers such as Abdrahman Jami and Alisher Navoi.

For example, Ya'qub Charkhi stated in "Risalai Unsiya": The great ones said that the poor are divided into two types. These are voluntary and forced poverty. In this case, forced poverty is preferred, and by the will of the Truth, the servant becomes such. Also, poverty should be both external and internal. If not, it is not poverty. Khwaja Alauddin Attar says in the Qur'an: "The human body is mortal, believing in Allah and following the Sunnah is giving up the pleasures of this world. It is pointed out that if a person does not know that this world is impermanent and does not act, he will follow the pleasures of the world (he will become a slave to his desires)"¹those who said

After voluntarily giving up worldly pleasures, Banda said, "I²will achieve the status of "seeing with and speaking with Me".

Anyone who does a good deed can look bad in the eyes of others. In fact, he is on the right path.

Poem:

A religious ascetic is proud and proud,
Madzabi Arif is ruined and ruined.

Translation:

The way of the ascetic is pride and pride,

¹ Yakub Charkhi "Risalai Unsiya" (Friendly conversation). The author of the translation and comments is S.Rakhmonov. Samarkand, SamDChTI publishing house, 2022. P. 39.

² Right, implied. (S.R.)

Arif road is ruined after ruined.

"What is Dervishism?" from Bahauddin Naqshband. When asked, he replied, "Darvishness is giving from the outside, i.e. without color, and bejang from the inside, i.e. without opposition, compromise."

The sect of Naqshbandi has somewhat relaxed some of the invariable rules that were practiced earlier in mystical directions and adapted them to everyday life. This, in turn, ensured that the Naqshbandi order penetrated into the mass of the population. Also, the Naqshbandi sect occupied an important place in the socio-political and spiritual life of the peoples of Central Asia, the Middle East and the Middle East. Great scholars such as Yusuf Hamadani and Abdulkhalik Ghijduvani contributed to the development of the Naqshbandi sect.

2.2. The formation and development of the Naqshbandi sect as a philosophical and mystical doctrine

It is acknowledged in many sources that the 9th-13th centuries were the classic period of Sufism, and the 13th-14th centuries were a special period in the history of Sufism. By this time, Sufism had reached its peak both from the theoretical and scientific point of view, and from the point of view of practical action. The doctrine of Wahdat ul-Wujud developed, and the science of Sufism began to discuss the structure of the universe, the characteristics of people, the relationship between the universe and man, and the concepts of a perfect human being. The flourishing of the teaching of Naqshbandiyya coincided with this period.

Professor Najmiddin Komilov admitted that in the history of Sufism, the 15th-16th centuries were the period when the Naqshbandi sect was fully celebrated in Movarounnahr and Khorasan.

Sufism has created a foundation for the upbringing and development of educated people with good manners, pure heart and soul, i.e. perfect people. In other words, the spiritual and spiritual perfection of a person is the main goal of Sufism, and for this goal, each great sheikh developed the rules of his order, and on this basis, various leeches of tariqa were formed.

The Iraqi Sufi scholar Sheikh Amin Alovuddin Naqshbandi said that even if the Sufi sects are not the same, they all derive from the same source - the same basis. It is like cooking different dishes from wheat flour and different dishes from meat and rice. No matter how different they are, they all have the same basic source, wheat or meat and rice¹.

There were many sects in Sufism. Including Naqshbandiyya, Yassaviya, Kubraviya and Qadiriya (in Iran and Afghanistan), Rifaiya (in Iran), Tayfuriya (in Arab countries), Mawlawiya (in Turkey), Chishtiyya (in India and

¹ Abdulhakim Dzhozhani. Abdulkhaliq Ghijduvani and the Naqshbandi sect "Literature and Art of Uzbekistan" newspaper. #33, 2007.

Pakistan), Bektoshiya (in Turkey), Savafiya, which are still preserved in some Eastern countries. (in Iran) and others are among them. In Central Asia, the Naqshbandi sect has been widespread since ancient times.

The Naqshbandiyya sect is distinguished by its promotion of new methods of education, i.e. dialogue education, hidden, inner zikr, "anjuman ichra khilvat". That is, he developed eleven rules, requirements and methods of approaching God that are completely new and qualitatively different from the previous tariqas.

In terms of sects, the emergence of Khojagon-Naqshbandiya sect is explained as follows. Khoja Abdulkhaliq Gijduvani was born in 1103 in the city of Gijduvan, Bukhara region, and died there in 1179. Abdulkhaliq Gijduvani is recognized as the fourth caliph of Khoja Yusuf Hamadani.

Abdulkhalik Gijduvani's father, Khwaja Abdulmajid, was the founder of the Maliki school, Imam Malik ibn Anas, and his mother was a descendant of the Ottoman Turks. The family that lived in Rum (now Turkey) moved to Bukhara and settled in Gijduvan. Abdulkhaliq Gijduvani studied in the city of Bukhara and after learning the teachings of Sufism from his teachers, he attained spiritual maturity. Abdulkhaliq Gijduvani learned the leech methods from Khoja Yusuf Hamadoni who came to Bukhara. Khoja Yusuf Hamadoni (1048-1141) became famous for cultivating many murids. It is also recognized in many sources that the founder of the Yassaviya sect, Khoja Ahmad Yassavi (1141-1167), was a conversationalist and collaborator with Khoja Yusuf Hamadani, and that Abdul Khaliq G'ijduvani and Khoja Ahmad Yassavi received their training in Sufism from Khoja Yusuf Hamadoni. For this reason, Abdulkhaliq Gijduvani described his teacher Khoja Yusuf Hamadoni as perfect in all respects and "sheikh of sheikhs" in "Maqamoti Khoja Yusuf Hamadoni". In addition, the fact that Yusuf Hamadani traveled to many countries, performed the pilgrimage thirty times, finished the Holy Quran more than a thousand times, talked with more than two hundred sheikhs on

the analysis of the verses of the Quran, constantly fasted in obedience, more than eight thousand idolaters are the reason for his da'wah. His conversion to Islam is mentioned in "Maqamoti Khoja Yusuf Hamadoni"¹.

Abdulkhaliq Gijduvani was considered the founder of the Khojalar order in the Naqshbandi order. Bahauddin Naqshband, the founder of the Naqshbandi order along with the six great pirs of the Khojagon-Naqshbandi order - Abdulkhalik Gijduvani, Khoja Arif Revhari, Mahmud Anjir Fag'navii, Khoja Ali Romitani, Muhammad Babai Samosi, Amir Kulol, are known in the Muslim world as the "Seven Pirs" to this day.

Sheikh Yusuf Hamadani's disciple Abdulkhaliq Ghijduvani had a significant influence on the introduction of the eight Rashas into the Naqshbandi Tariqah. Later, three rules (rashha) were added to these rules by Bahauddin Naqshband, and the principle of a unified theoretical system of the Naqshbandi tariqa was formed. According to these eleven principles of the Naqshbandi tariqa, every tax collector should follow the following in order to receive spiritual benefits:

(Four principles based on Yusuf Hamadani)

1. Hush dar dam: Being aware of each inhalation and exhalation;
2. Step by step: control one's steps, be careful of inappropriate views and keep one's self;
3. Journey to the homeland: Walking towards the true goal at every step - towards the truth.

(Four principles based on Abdulkhaliq Gijduvani:)

4. Khilwat dar anjuman: To be with the people outwardly and inwardly with truth;
5. Memorize: without exhaling (breathing in) recite Tawheed dhikr with heart and tongue;

¹ Khoja Abdulkhaliq Gijduvani. Authority Yusuf Hamadoni. T.: "New century generation", 2003. -B. 44

6. Bozgasht: To know that the desire and purpose is only for the pleasure of God;

7. Nighodasht: Keeping the heart from anxiety;

8. Memory: Being with God in every breath.

(Three principles based on Bahauddin Naqshband:)

9. Wukufi Zamani: Counting and appreciating every moment; 10. Wuqufi adadi: Observing the number in Zikr;

11. Wuquf al-Qalbi: These are the principles of keeping the heart occupied with the remembrance of Allah, thinking and commanding, and being aware of the state of the heart.

It is noted that these rashhas, i.e. drops, which form the basis of Khojagon-naqshbandiya doctrine, are unique principles, and every tax collector should use them in his practice.

If we analyze it more deeply, the first rashha is called "Kush dar dam" and its purpose is to call for awareness for every breath taken by every tax collector. In "Rashahot" "I am awake every day, every time I breathe, it comes from inside, I need it, if presence and awareness are in your face and carelessness does not find a way to it"¹, it is noted. Every breath taken is by the grace of Truth, and it is recognized that the breath taken in cannot be exhaled and the breath exhaled cannot be inhaled again. Therefore, every breath we take and exhale is from Allah. Therefore, it is said in this rashi that in every breath we should remember the creator who gives us this breath and feel his power.

The second rashha In the so-called "Nazar bar qadam" it is understood that every step taken by the tax is kept under control. In the work of Fakhruddin Ali Safi, "Rashahot ain al-hayat", "Look at every step, so that when walking and coming to tax, in the city, in the desert, and everywhere, his eyes

¹ Rashahot ayn al-hayat ("Drops of Life"): historical and educational work. T.: Medical publishing house named after Abu Ali ibn Sina, 2004. - P.38.

should be on the base of his skin, so that his eyes do not become disordered and do not fall into the wrong place"¹ that, information is given about this rash. That is, here it is pointed out that a person who follows the path of tariqat - a tax collector, should keep his eyes under his feet while walking, and walk without turning his gaze to anything that might happen or to the surroundings, or rather, a tax collector should not focus his eyes on unnecessary places and his steps should not go on illegal paths.

The third rash It is called "Safar dar vatan". In Fakhruddin Ali Safi's work "Rashahot ain al-hayat", "Safar dar vatan" ul turkurkim, the nature of the tax travels in the human, that is, the quality of the human being is transferred to the malaki and the quality of the zamimadin is transferred to the hamida², information is given about this rash. In this chapter of the Naqshbandi sect, two journeys are mentioned, i.e., both a physical journey and a spiritual journey. The characteristic of physical travel is that as a result of traveling from one country to another, a person encounters many spiritual and spiritual situations and becomes aware and draws positive conclusions. The spiritual journey refers to the journey to the human nature of a person, which includes the spiritual experiences of tax.

The fourth rash It is called "Khilvat dar anjuman". The following information is also given about this rasha: "I asked Hazrat Khwaja Bahauddin, where the building of your tariqah stands? I have heard that "khilvat dar anjuman" is a good thing.

A little bit of a storm, a little bit of a stranger,

There is no shortage of such beautiful flowers in the world.

Become acquainted with the Truth from within, act like an outsider

There are few such beautiful roads in the world³.

¹ Rashahot ayn al-hayat ("Drops of Life"): historical and educational work. T.: Medical publishing house named after Abu Ali ibn Sina, 2004. - P.39.

² Rashahot ayn al-hayat ("Drops of Life"): historical and educational work. T.: Medical publishing house named after Abu Ali ibn Sina, 2004. - P.40.

³ In that place. - P.35-36.

In the work "Sirrul-asrar" by Sheikh Sayyid Abdul Qadir Gilani, "Khilwat and uzlat are in two forms, i.e. outward and inward." The apparent meaning of seclusion is that a person cleanses his soul of what he has learned. In order not to harm the people with his inappropriate actions, he takes himself to a remote place and keeps away from people. And in inner peace, a person can keep himself away from everything so that lust and satanic thoughts do not enter his heart¹, defined as

*The fifth rash*It is called "Yodkard" and it means mention of language or heart. In the work of Fakhruddin Ali Safi "Rashahot ain al-hayat", "Remembering is my goal, let the heart always be aware of Haq subhanahu wa ta'ala with love and reverence"² it is noted. Another important aspect of this rashha is that in it, dhikr is not spoken with the tongue, but with the heart, and as a result, the dhikr becomes a quality of the heart.

*The sixth rash*It is called "Bozgasht" and in this it is meant that the tax payer should always act for the pleasure of Allah, not to remain heedless, and to purify his memory and return the dhikr.

*The seventh rash*Being "Nigohdosht" and according to this rashha, it is understood that a tax person does not divert his mind to other things during the zikr. Because different illusions divert a person's attention to another direction and lead him astray from dhikr. The reciter is required to concentrate on the word as much as possible.

The eighth rash"Memory" in this article Bahauddin Naqshband considers the adadiyyah of Naqshband to be the beginning of Laduni science and admits that a person who is aware of number can be the owner of Laduni science.

In this rasha, it is intended to always remember the Truth with pleasure and enthusiasm. In Fakhruddin Ali Safi's work "Rashahat ain al-hayat", "In the

¹ Sheikh Sayyid Abdul Qadir Gilani. "Sirrul-asrar", "Letter". Otabek Joraboev is the translator, author of the foreword and glossary. T.: "Movarounnahr" publishing house, 2005. - P.125.

² Rashahot ayn al-hayat ("Drops of Life"): historical and educational work. T.: Medical publishing house named after Abu Ali ibn Sina, 2004. - P.37.

eyes of some people of truth, it is such a sight that the love of the Truth, subhanahu wa ta'ala, completely covers the heart"¹, it is noted. Also, "memory" is an important psychological state that indicates that a person has begun to control his attention.

Khwaja Ahror Vali, a follower of the Naqshbandiyya order, paid attention to the special role of memory in finding human truth. Memory plays an important role in human development. People of Sufism paid special attention to this issue. Principles such as yodkard (remembering, remembering), bozgasht (returning, re-analyzing actions by remembering), nigahdosht (remembering memory, preserving memory), yaddosht (ceasing memory) introduced into the order by the founder of Khojagan doctrine, Khojai Jahan, known as Abdulkhaliq Gijduvani, improve human memory. aimed at strengthening and keeping in mind the original essentials. Khaja Ali Romitani, known as Hazrat Azizon, a great exponent of the Khojagon sect, writes in his work "Risolai Azizon" that one of the ten conditions necessary for human perfection is to preserve memory. These principles were also fully accepted in Naqshbandi, which was created based on the ideas of Khojagan's teachings. Khoja Ahror Vali, one of the major representatives of the Naqshbandiyya doctrine, analyzed in detail yodkard, bozgasht, nigohdosht, yoddosht in his works. In his treatise "Anfosi nafiya" ("Delicate breaths", "Delicate, gentle phrases, thoughts"), he wrote that a person should spend all his energy on remembering the Truth - God "All the time, even every moment"² says. Khoja Ahror shows this as one of the main reasons for the formation of enlightenment in the work "Risolai Volidiya".

The ninth rashah It is called "Wuqufi Zamani" and the taxpayer should always be aware of the time and be aware of his situation. In Fakhruddin Ali Safi's work "Rashahot ain al-hayat", the following passage is given about this

¹ Rashahot ayn al-hayat ("Drops of Life"): historical and educational work. T.: Medical publishing house named after Abu Ali ibn Sina, 2004. - P.39.

² Khoja Ubaidullah Ahror. Risolai "Anfosi nafiya." / Blessing pamphlets. / Preparer, translator, foreword and footnote authors - M.Hasani, B.Umrzaq, H.Amin. T.: Adolat, 2004. 38 - p.

rasha: "And Hazrat Maulana Ya'qubi Charkhi, who recites the secret of the Holy Spirit, Hazrat Khojai Buzrug, that is, Khwaja Bahauddin, commanded me to ask for forgiveness in the state of fasting and to give thanks in the state of fasting, and said: "The observance of these two states will stand in time"¹. It is also intended that the tax man should think about how he used the priceless gift called life. "Wuquf" is a mystical term that means "knowledge", "teaching".

The tenth rasha It is called "Wuqufi Adidi". "Wuqufi Adidi" number awareness and in this rasha it is meant to follow the number in the heart, to collect the thoughts that are in chaos. In the research, it is mentioned that Bahauddin Naqshband recognized "Wuqufi Adadi" as the starting point of the science of Laduni². In the Wuqufi tense, it is necessary to say the word three times in one breath. If there is no change in quality even when the count exceeds twenty one, if there is no change in the inner state of the tax, or if the tax is distracted, then the zikr starts again.

The eleventh rasha and it is called "Wuqufi Qalbi". In the work of Fakhruddin Ali Safi "Rashahot ayn al-hayat", the following comments are made about "wukufi qalbi": "Also, it is recognized that these sentences about "Wuqufi Qalbi" are mentioned in the work "Kalimoti Qudsiya" by Khoja Ubaidullahi Ahror³.

In general, mystics pay a lot of attention to the matter of the soul. Many opinions and works were written on this issue before Bahauddin Naqshband, but it was Bahauddin Naqshband who introduced the concept of "Wuqufi al-Qalbi" as a necessary principle for human perfection into the Naqshbandi order.

In the tradition of the Naqshbandiyya sect, Bahauddin does not consider Naqshband as the founder (founder of the sect). Bahauddin Naqshband is the

¹ Rashahot ayn al-hayat ("Drops of Life"): historical and educational work. T.: Medical publishing house named after Abu Ali ibn Sina, 2004. - P.39.

² Abul Muhsin Muhammad Baqir ibn Muhammad Ali. Bahauddin Balogardan. Editorial board: A. Rustam et al. Translated from Persian. Mahmud Khan Makhdum son of Hasan Khan Makhdum. T.: Writer, 1993. B. 208.

³ Rashahot ayn al-hayat ("Drops of Life"): historical and educational work. T.: Medical publishing house named after Abu Ali ibn Sina, 2004. - P.41.

fifth leader of the Naqshbandi sect. However, the name of this Sufi brotherhood comes from its profession (painting)¹.

In Naqshbandi, everyone engages in private dhikr and gather together in conversation on certain days. In the Naqshbandi sect, the zikr that is performed with the majority is called "Khatmi Khojagon". According to the principles of the Naqshbandi sect, the talib who entered the sect must repent, strictly follow the Sunnah of our Prophet, avoid innovations that are contrary to the Sharia, follow the strengthening of piety, do not commit oppression and injustice, pay his debts, ask for approval, perform qaza prayers and remember God at every moment.

The Naqshbandi sect is built on the following four foundations:

1. Purification of appearance with Sharia;
2. Purification of the inner body with ritual;
3. To reach the divine with the truth;
4. Reaching God through enlightenment is one of these.

According to the sources, until Abdukhaliq Ghijduvani, the Khojagon-Naqshbandiya sect, zikri jahri, that is, loud zikr, was used. It was after Khwaja Abdulkhaliq Gijduvani recommended to carry out zikr in a secret form and used this method as preferable and more in line with Sharia, zikr became one of the foundations of the series of secret khojas and the Naqshbandi sect.

The followers of Bahauddin Naqshband also chose the dhikr of Khufiya. They recognized that it is the most acceptable and necessary way to bury oneself in thoughts and thoughts about the Truth when reciting, not to shout loudly, to perform dhikr without dancing, music and various body movements. Khwaja Ahror Vali, one of the representatives of the Naqshbandiyya order, demanded that "the person doing zikr should not make any sound at all, close his lips tightly and stick his tongue to his palate and

¹ Islam. Entsiklopedichesky dictionary. - M., 1991. - P.186

perform zikr"¹. It is known that Bahauddin Naqshband himself was a craftsman. Bahauddin Naqshband's profession was to embroider cloth and he advised everyone to take up some craft. For this reason, the teaching of Bahauddin Naqshband and Naqshbandiyya did not encourage asceticism and secularism. The Sufis of the Naqshbandiyya order communicated with the people and did not give up their daily work. More precisely, the absence of secularism in the Naqshbandi sect is considered its distinctive feature.

The doctrine of Naqshbandiyya occupies a very important place in the socio-political, spiritual and cultural life of the peoples of Central Asia, the Middle East and the Middle East. This doctrine strictly condemned living off the labor of others, gratuity, and social oppression. Also, supporters of this doctrine called to fight against secularism, tyranny and tyranny of the rich and nobles, and live by honest work. Supporters of the Naqshbandi sect encouraged people to engage in all useful and auspicious activities such as trade, agriculture, handicrafts, music, knowledge, calligraphy, and painting. That is why progressive thinkers such as Abdurrahman Jami and Alisher Navoi, who are the great representatives of their time, chose the path of Naqshbandiyya doctrine.

Contemplative sheikhs such as Khwaja Alauddin Attar, Khwaja Muhammad Porso, Yakub Charkhi, who was close to Bahauddin Naqshband for a lifetime and became his murid, wrote down unique information about Bahauddin Naqshband and the Naqshbandi sect in their works. For example: at the request of Khwaja Alauddin Attar, Khwaja Muhammad Porso wrote the work "Risoi Qudsiya" ("Sacred words of Khwaja Bahauddin"), and Ya'qub Charkhi wrote the work "Risoi Unsiya" (Treatise of Friendly Conversation), these works were written by Bahauddin Naqshband and Attar about dozens of his stories. brought narration and memories. Valuable information and wise words about Bahauddin Naqshband's biography, lifestyle, and habits are

¹ Fuqroti Akhroriya. - T.: Lithography Yakovleva, 1910. - S. 12.

described in these works. These works later served as an important source for many treatises, works and studies on the life of Bahauddin Naqshband and the Naqshbandi sect. Among them, the most notable among them is Muhammad Baqir ibn Muhammad Ali's "Maqamoti Khoja Naqshband"¹ his work is listed.

The most important issue in Naqshbandi Sufi teachings is the issue of man and his perfection. In the teachings of the Naqshbandi sect, special attention is paid to the issues of the essence of man, his unique structure, and spiritual perfection of man.

The concept of a perfect person does not exist in religion. The essence of this concept is given in holy hadiths. A perfect human being is a small universe embodying the degrees of divine perfection. This world is blessed and stable with perfect man. Because nothing is hidden from him. Since he can see the Truth in the people and the people in the Truth, he serves them with goodness. The perfect man refers to the Prophet Muhammad. The main basis of the path of perfection is to free the mind from the image. The concept of a perfect human being was first described in detail in the works of Ibn Arabi, Abdulkarim Jili, Aziziddin Nasafi, Ya'qub Charkhi.

Some information about that person (Bahouddin Naqshband) has been given by some of our great brothers and I have tried to give brief information. However, it is impossible to describe the information about that person with a pen². When I had the desire to accompany the Buzrug sheikh, who is a representative of this special category, I went to Bukhara and served him. After spending some time in the service of that wicked sheikh, I realized that he (Bahouddin Naqshband) is one of the saints of Allah. Also, Khoja Naqshband was not only a perfect person, but also perfect. As the great ones have said, the purpose of every prayer is remembrance. Remembrance is the

¹ Bahauddin Naqshband, Tashkent, 1993.

² In the sense that Bahauddin Naqshband has many good qualities. (S.R.)

soul and all prayers are its mold (basis). If you forget the truth in prayer, there is no benefit from this prayer.

Such reciters are the "perfectly perfect", "the perfect" and "the imitators of perfection". About the "perfectly perfect" Khwaja Muhammad Tarandi, may God bless him and grant him peace, said that "four greatnesses have been granted to them from the prophethood." A person who is "perfectly perfect" is one who is luminous and radiating light. A "perfect" person cannot be a light-emitting person. And the "Imitator of Perfection" is the one who only imitates the sheikh. If the imitator's shaykh is perfect, one can hope that such an imitator is on the right path. If you are one of the imitators, only imitate the "perfect perfect" because it has many benefits. But "perfectly perfect" ones are rare. The perfect is the person who is busy with dhikr in any situation (whether the caliph comes or the murshid comes). The perfect person always engages in dhikr, especially before dawn (subh) and after dusk. Khwajam Bahauddin Naqshband instructed me and also Arifi Rumi said: Nazm:

Az Zikr hame nur fazayad mahro,
Dar rohi truth ovarad gumrahro.
Every morning and evening prayer is the same.
Good news, God bless you.

Translation:

Remembrance, the moon shines from the remembrance,
He leads those who have lost their way to the right path.
Give it back every morning and every evening,
Remember the word La ilaha illallah¹.

Also, Khwaja Ahror Vali, the great leader of the Naqshbandi sect after Bahauddin Naqshband, focused on purifying the soul and gave such advice:

¹ Yakub Charkhi "Risoi Unsiya" (Friendly conversation). The author of the translation and comments is S.Rakhmonov. Samarkand, SamDChTI publishing house, 2022. P. 24.

"You need to behave like a janitor and clean the heart from the dust of poetry"¹, he noted.

Poem:

Zikr go', zikr to stay alive,

Zindagiya dil ba zikri Yazdon ast.

Because you remember the sound of the fan,

Zikri khufiyaki, guftaand on ast².

Contents:

Say Zikr, remember that you have a soul in your body,

The life of the heart is mentioned with Yazdon.

You are mortal from zikr to zikr,

They said that this is the secret dhikr.

According to Khoja Ahror, when the heart and soul are privileged to be aware of the Truth, there is no room for anything in the heart, it wakes up from ignorance. This is a proof not to be careless, to be alert.

In Naqshbandiyyah teaching about man, "Man is a body composed of two things, he is from the world of people. It is the outward form, the appearance of existence. It exists in space. His food is also from this People's world. The second is spirit, which is from the world of command. It is the essence of existence. It has no end and its sustenance is from that world³, recognized as.

Bahauddin Naqshband's teaching emphasizes the levels of human perfection, which corresponds to the Sufi view of the perfect human being. Also, in Naqshbandi Sufi teachings, it is shown that man is composed of body and soul and can reach the level of perfection through the perfection of the soul. Self-control is recognized as the foundation of spiritual maturity.

¹ Khoja Ubaidullah Ahror. Fiqrati Ahrariyya. / Blessing pamphlets. - P.138.

² Khoja Ubaidullah Ahror. Fiqrati Ahrariyya. / Blessing pamphlets. - P.133.

³ G. Navro'zova. Sufi teachings of Naqshbandiyyah and perfect human education. T.: Science, 2007. - P.112.

The analysis of the sources, in particular the analysis of the works and essays of Khwaja Ahror Vali, showed that the great thinkers and mystics Abu Said Abul Khair, Jalaluddin Rumi, and Ibn Arabi also played a role in the formation of the main ideas and concepts of the Naqshbandi doctrine. For the first time, mystical concepts were analyzed in relation to each other in these Rashas.

Modern philosophy pays special attention to the human problem. Khwaja Ahror Vali is known and famous as a continuing thinker of the Naqshbandi doctrine. In the works of Khoja Ahror, special attention is paid to the concepts of man, humanity and human truth. These concepts are particularly detailed in the work "Fiqroti Ahroria". This work is "Faqarotu-l-arifiyn"¹ is also known as

Khoja Ahror used the concept of humanity in his work, and the thinker said that "the greatest goal of humanity is to keep the outside free from evils and purify the inside from thoughts, so that the kingdom of Truth will enter the heart and free the heart from the consciousness of the wrong"² said. Because Khoja Ahror, who described a person as a combination of the external and the internal, recognized that the external appearance of a person is his appearance, his form, and that his vices affect the inner, that is, the human soul. The inner world is the inner world of a person, and cleaning the inner body from unwanted thoughts and unnecessary things makes the outer beautiful. More specifically, a person's appearance, his face, appearance and behavior depends on his inner state.

The teaching of Naqshbandiyya made a great contribution to the struggle of Amir Temur against the Mongol occupation in Central Asia, to the establishment of an independent state and to ensure its cultural and spiritual development, and to the emergence of the renaissance of the Timurid era.

¹ Bobokhanov Sh., Mansur A. Index of manuscripts of the Naqshbandi sect. Tashkent: Movarounnahr, 1993. 24-25 - pages.

² Khoja Ubaidullah Ahror. Fiqrati Ahrariyya. / Blessing pamphlets. Authors of preparation for publication, translator, foreword and comments - M.Hasani, B.Umrzaq, H.Amin. T.: Justice, 2004, 51 - p.

Many scholars, statesmen, and artists of the 15th century widely used the teachings of the Naqshbandi sect and had a very positive attitude towards this sect. The Naqshbandi sect, which is widespread in Central Asia and has a stronger influence than the Yassavi sect, has spread to India and Istanbul since the 15th century. According to sources, the Naqshbandi sect became the most active movement in the Turkish state in the 18th century as a result of the efforts of Maulana Khalid al-Baghdadi. Today, the existence of 65 Naqshbandi dargahs in Istanbul alone is a testimony to the widespread use of this order. The most famous branches of the Naqshbandiyya sect are the Ahroriya, Mazhariya, Mujaddidiya and Khalidiya directions.

Tariqats are a practical manifestation of Sufism, which served to bring people to perfection with their own methods and rules.

Classical sects appeared in the 12th century, and Khojagan-Naqshbandiya sect, which appeared in the second half of the 14th century, became one of the classic sects that reflected the common elements of all sects (including Yassaviya sect). At the same time, the Naqshbandi sect, like other sects, used its own methods and rules to educate a perfect person. The Naqshbandi sect is the last of the classical sects, and therefore it reflects the best aspects of all Sufism and sects. The idea of serving Allah with sincerity and sidq in the Naqshbandi order was formed on the basis of very deep and deep roots.

Bahauddin Naqshband's idea that it is possible to obey Allah perfectly without being secular and without openly shaking hands with the affairs of this world ensured that Sufism penetrated into a very wide population in the Muslim world. Today, Bahauddin Naqshband's tomb in Bukhara is a shrine. Many works have been written about Bahauddin Naqshband and his teachings and Naqshbandi sheikhs. There are 195 books on Naqshbandi in the manuscript treasury of the Institute of Oriental Studies named after FA Abu Rayhan Beruni of Uzbekistan alone.

III. CHAPTER. THE SPIRITUAL AND ETHICAL SIGNIFICANCE OF MYSTICAL AND PHILOSOPHICAL VIEWS OF JALALIDDIN RUMI AND BAHAUDDIN NAQSHBAND (COMPARATIVE-PHILOSOPHICAL ANALYSIS)

In the history of the peoples of the East, Sufism entered poetry thanks to Jalaluddin Rumi, imbued it with the ideas of humanity and became a priceless spiritual wealth of the peoples. Based on the Sufi doctrine created by Bahauddin Naqshband, the Sufi doctrine served to educate a perfect human being by promoting the ideas of hard work, humanitarianism, striving for knowledge and love for all beings. Also, while the teachings of Sufism expressed religious and ethnic tolerance in the Naqshbandi order with its social, spiritual and ideological characteristics, in Mavlawism it created a foundation for the acceptance of Sufism ideas by various peoples.

When studying tariqats from a scientific-philosophical point of view, although the Mawlawiya and Naqshbandi tariqats differ in theory only in zikr, in practice they are the tariqats that promote the education of a perfect human being and are universally recognized.

Each of Rumi's thoughts is a torch, a lamp, a light that can only be placed in the heart. A great thinker strives for human perfection, introduces man to himself, teaches him to hate evil and to be proud of goodness and divinity.

Khwaja Ahror relies on Rumi's "Masnavi" to explain that man is a divine being, that he knows himself in order to know Allah and that the whole universe and existence exist in him. Rumi's ideas were the basis for the formation of concepts of unity and unity in Naqshbandiyyah. Naqshband's ideas about divine love are based on Rumi's ideas.

3.1. The issue of moral education and self-control in the teachings of Jalaluddin Rumi and Bahauddin Naqshband

Sufi sects mainly promote the doctrine of human perfection, and in order to become a perfect human being, the demands of overcoming the needs of the body and the soul are put forward. Loving the world and wealth makes a person a slave to his desires. A person who follows the path of Sufism rejects lust. Nafs is the cause of all pleasures and spiritual destruction, and it leads a person to the bottomless mire. The only right way to get rid of these vices is to overcome the need of the soul. Purification of the mind by defeating the ego is done by smoking Riyazat. Riyotham is not just being patient, but setting a great goal in front of oneself in the path of Truth, willingly undertaking all hardships to achieve it, and striving towards the goal.

Jalaluddin Almost all the great scholars of the East who lived after Rumi considered him their teacher. Appreciating Rumi's work, Abdurrahman Jami praised his work "Masnaviyi Ma'navi" as "a unique book, the Qur'an in Persian", while Alisher Navoi, a great poet of his time, mentioned Rumi with great respect and reverence in his work "Nasayimul Muhabbat".

In Jalaluddin Rumi's philosophy, thoughts about the essence and relationship between man and God are clearly manifested in the theory of knowledge. For example, Jalaluddin Rumi described his doctrine and worldview in his work "Masnavii Ma'navii", and the essence of the work is philosophical thoughts wrapped in hadiths and verses, folk tales, anecdotes, exemplary events and stories. In order to reach people more easily and quickly, he speaks his thoughts in a fluent and simple language of poetry, and as a thoughtful poet, he explains complex Sufi thoughts and reasonings indicated by symbols by comparing them with simple life details. It is mentioned in the hadiths that "the worst enemy of slaves is the ego, and the fight against it is the greatest jihad." In Sufi manuals, the concept of "nafs" is

described as a *vostiya* that urges a person to all evils. Innumerable recommendations are also given on how to patiently overcome the "nafs" and fight against the nafs. Also, the concept of "self" is described in different ways in studies, and is interpreted more often as "female"¹.

There are different types of lust, and it is recognized that the lust manifested in the form of a woman is based on the intellect, and the intellect can control the lust and educate it with wisdom. The basis of the teaching of the Malaviya and Naqshbandiyya sects is also the fight against the ego.

In "Masnavi" of Maulana Jalaluddin Rumi, the main attention is focused on "nafs", and in Rumi's works, the nafs is compared to the mother of a person, and the mind to his father. In this regard, Professor Annemarie Schimmel, a German Islamic scholar who translated Jalaluddin Rumi's works, expressed Rumi's views on the ego in her research: "A kind mother does not even want to send her child to school because she does not want to take her child out of her womb." And the father (intellect) sends his child to a school where education is given with seriousness and strictness, with the view that he will receive a good education and boldly go towards maturity², puts forward a logical mystical interpretation.

In addition, nafs is interpreted in some sources in the form of "soul" and sometimes as "incitement to evil". Also, in "Masnavi" by Jalaluddin Rumi, there is a talk about a slave girl suffering from love pain, and in almost all stories, the main characters are embodied in the form of women. As a result, "nafsi ammora" i.e. "need to do evil" gradually reaches the level of "nafsi mutmainna" i.e. "calm-quiet desire" and achieves its goal.

Maulana Jalaluddin Rumi, equating "nafs" to a woman, recognizes her as "the mistress of the world." "Nafs" skillfully describes how at first it attracts the foolish people with its charms, and later, it completely drags them into its

¹ A. Schimmel. John is in my soul. Tashkent: Sharq, 1999. - P.176.

² A. Schimmel. John is in my soul. Tashkent: Sharq, 1999. - P.65.

trap. According to the teachings of Sufi sects, the tax collector who loves the only God does not pay attention to any of these tricks. This is because even if a perfect person struggles more or less against the ego or the material world, it means that he is interested in the material world in a certain sense. A tax collector who follows the path of true religion does not pay attention to wealth at all. It is these views that form the basis of the teachings of Jalaluddin Rumi and Bahauddin Naqshband.

The lines from Jalaluddin Rumi's "Masnawi" that "The old woman, whose brain is nauseous, says, The falcon despises my food", are cited in Annamarie Schimmel's research, according to which the "falcon" is compared to the soul (spirit) and the old woman is compared to the ego. It depicts that a pure soul like a falcon is trapped in the hands of an old woman like a nafs, and the soul falls into a world where material things are considered superior.

Here, Jalaluddin Rumi figuratively explains that instead of doing good, achieving the happiness of two worlds and making a name for himself by doing good deeds, he wanted to decorate the soul with ornaments, that is, he wanted to decorate the soul with ornaments. it is difficult.

According to Jalaluddin Rumi's opinion, a person is responsible for all evils through his ego. In all activities of a believer who knows the truth, ease, calmness, and patience prevail. However, the desire that arises in a person's heart due to lust leads him to get caught in the shaytan's hook. A person will definitely become a prey if he does not get rid of the noise and temptation of the ego. "Running away from the hook" is an unlucky fate. The result of being enslaved to lust is inevitable death. Nafs can put a person in any position. It can be overcome with patience. Because those who are patient are close to the Creator. *Poem:*

*The bird that sees the grain is on a high roof,
He has wings and is above the roof¹.*

¹ Jalaluddin Rumi. The Lament of the Flute: Proverbs. K.Kasimov. Tashkent: Juristmedia Center, 2011. - P.9.

When the bird sees the grain, it forgets the difficulties and the danger. The grain that brings joy and happiness to his eyes from afar does not know that the bird will end his life. Also, "grain" is a dangerous trap on the path of riches-world, anger-heedlessness and faith.

*You are striving for the state and honor,
I call you Azrael, come¹.*

Man strives for wealth by thinking about his desires in the way of his ego. He tries his best to achieve his goal, despite all the hardships he faces, he strives for the future by any means. As a result, when he reaches his dreams, the angel of death suddenly invites him to himself. Only then does a person realize that he has wasted his precious life. The world of career and wealth can no longer save him from painful troubles.

*A hundred dark fire is inside,
It will be clear when the fire is over².*

The worst slave of the soul is greed. When lust is strong, everything seems attractive, sweet, pleasant. For example, coal is the highest symbol of blackness. Its burning in fire reveals a different scene in terms of passion. Although the fire produces a dazzling golden glow, the end remains ash from the burnt coals. Therefore, human child, remember: even if the world is in love with you, you drink the wine of death when the opportunity comes, says Maulana³.

According to Rumi, as a person's own ego and desires serve to cause future discomfort, our flaw like a needle becomes a nail. Nafs and Satan, since they are one, are enemies of man, they are jealous of him. Therefore, be less

¹ That work. - P.114.

² Jalaluddin Rumi. The Lament of the Flute: Proverbs. The author of the prose text is Khairullo Kasimov. T.: Jurist-media center, 2011. – B 14.

³ Jalaluddin Rumi. The Lament of the Flute: Proverbs. The author of the prose text is Khairullo Kasimov. T.: Jurist-media center, 2011. – B 14-114.

friends with lust and the desire of the soul, because it is lust that has led you astray from the path of God, says Maulana¹.

Different sales in every store, every time.

Masnavi is a store of nothing.

When a person enters any store, he buys the goods he needs. Jalaluddin Rumi's "Masnavi" is a store of nothingness. It is difficult to find anything other than the Truth, which is comforting for the soul and faith, not for the soul².

Jalaluddin Rumi, like all philosophers, emphasizes that a person must start changing from himself. According to the thinker, as long as a person lives in society, he should serve the people. A person who is not in the service of the people cannot say that he served the Truth. The idea of righteousness put forward by Jalaluddin Rumi is very close to the idea of righteousness in the Naqshbandi sect. It is not possible to be righteous without being a philanthropist, through a selfish approach, only good deeds in this world bring a person closer to the Truth, and a servant improves himself only by wishing good to others.

Maulana Jalaluddin Rumi mainly described the moral aspects of man in his religious and socio-philosophical thoughts. At the same time, the thinker took samples from the socio-economic life of that time. The moral views of the thinker are also expressed through a dialectical approach. Rumi emphasizes that there is no absolute evil in people, and for this reason, one person does not try to look for evil by looking at another person with a bad eye. After all, "The universe is like a mountain." The reflection of your good or bad words will return to you and only to you³.

Maulana Rumi looks at the world with an astute eye, studies a person as he is and shows the most subtle, hidden secrets in the web of the human

¹ Jalaluddin Rumi. Open your heart and eyes... Wise words from Maulana Rumi. Sabohat Bozorova, translator and editor. T.: "Sano-standard" publishing house, 2011. - B 100.

² Jalaluddin Rumi. The Lament of the Flute: Proverbs. the author of the prose text is Khairullo Kasim (Qasimov Khairullo). - T.: Jurist-media center, 2011. - B 67.

³ Jalaluddin Rumi. Inside is inside. Tashkent: "Yozvchi" publishing house, 1997. B. - 134.

heart. While studying a person, Rumi observes his nature and aspirations, searches for the roots of the soul. Along with the greatness of a person, he analyzes the evils caused by his defects, that is, his ego and greed, and shows the ways to get rid of them and purify them. In the works of Rumi, the ways of reaching spiritual perfection, enlightenment, and happiness of a person are described through simple actions. Rumi appears as a fighter for human perfection, teaches man to realize his identity, hate evil and be proud of good. Rumi, along with directing people to correctness and purity and encouraging them to learn, promoted goodness and purity and became an example of perfection.

Poem:

Do good, let time be good,

Good luck to the good.

All the world's wealth will be yours,

It is better not to have goods, but to be good¹.

Maulana Jalaluddin Rumi's views do not show any examples of bigotry and fanaticism. The pinnacle of Rumi's philosophy lies in promoting the idea of tolerance in sectarian disputes. Man was not created for sects and religions, rather they were created for man.

Jalaluddin Rumi's greatness lies in the fact that, as a great poet and thinker of Islam, he was able to rise above all sects and religions, promoting the only divine ideas that unite mankind, and speaking about faith and faith, love and worship, purity and repentance that bring people closer to each other: "The paths are different, but the goal is the same, that is, the presence of God," he said, proving the equality of all creation in front of the truth of God².

¹ Radium Fish. Jalaluddin Rumi. T.: Gafur Ghulam publishing house, 2005.- P.232.

² Jalaluddin Rumi. Inside is inside. Tashkent: "Yozuvchi" publishing house, 1997.-B. - 7.

The Sufi views of Maulana Jalaluddin Rumi in the Mawlawiya sect, such as knowing the truth, restraining the ego, acquiring knowledge and working hard, are similar to the ideas of the Naqshbandi sect.

*Face the truth, leave the difference still,
Be yourself the heir of this world property.*

If you want to be the owner of the world's property, i.e., the owner of the hereafter, worship the Almighty alone and avoid others. Because in the hereafter, neither the world, nor your wealth, nor your brother will be able to help you. If only God has mercy, you will be saved. Because:

*The wing of a man is his mind,
But minds are different from each other.*

God made man more intelligent than all creatures and made him great and noble. Adam conquers the world because of his intellect. But only when the mind strives to know the Truth, they will reach the status of good and greatness - says Maulana¹.

In Sufism, the most necessary condition for human perfection is self-cultivation, and Sufists recognize that "everyone who knows his soul knows his creation." "Nafs" is the material identity of a person, "I". The existence of the soul is a necessity and its desires are natural. But it needs to be controlled and educated. For example, according to Bahauddin Naqshband's opinion, "Everybody should stand against his ego. Everyone should beware of the demands of the nafs, considering their own nafs as worse than Pharaoh's nafs. Whoever, by the grace of Haq Subhanahu wa Ta'ala, recognizes the evil of his ego, understands its tricks and tricks, the fight against ego is easy for such a person. That's why

Bahauddin Naqshband "If I want, I can take my soul to the edge of water fifty times and come back thirsty again"², he noted.

¹ Jalaluddin Rumi. The Lament of the Flute: Proverbs. the author of the prose text is Khairullo Kasim (Qasimov Khairullo). - T.: Jurist-media center, 2011. - P.125.

² G.Navro'zova. The Life and Spiritual Legacy of Khwaja Bahauddin Naqshband. T.: Science, 2021. - P.112.

The teachings of Bahauddin Naqshband and Naqshbandiyya rashha also focus on principles such as self-restraint, soul training, self-control and moderation. Bahauddin Naqshband said that a person reaches the level of perfect perfection when he perfects the education of his soul.

Bahauddin Naqshband emphasizes that a person should control his ego, educate it and spend all his energy towards goodness. He emphasized the issue of halal food and recommended to work halal.

According to the Naqshbandi Tariq, there are the following types of nafs:

1. Nafsi ammara is a desire that commands evil. It is also mentioned in the verses of the Holy Qur'an that the desire is an incitement to evil.

2. Nafsi lavvoma - the self-criticizing self, realizing its mistakes and shortcomings.

3. Nafsi mulhama - a nafs that perceives some of the beauties of spiritual life and receives inspiration from Allah.

4. Nafsi mutma'inna - a satisfied nafs.

5. Nafsi raziya - a nafs that is satisfied with the blessings given by God.

6. Nafsi marziya - A person who achieves this nafs becomes a beloved servant of Allah.

7. Nafsi Sophia is the nafs characteristic of Prophets.

Bahauddin Naqshband emphasizes that the worst kind of self is nafs amora, and emphasizes that in self-education, a person should educate himself step by step from nafs lavwama to mulhama, from it to mutmaina, and from there to marzia and nafs raziya. The main goal is to reach the level of nafs sofia, i.e. divinely pure nafs, by being satisfied with the sustenance and destiny given by God. Therefore, the teaching of Bahauddin Naqshband is recognized as a teaching that helps guide people who have gone astray and made mistakes and become slaves of self to the right path, help them reach the state of awareness, and show the path of perfection.

According to the teachings of Naqshbandiyyah, one who chooses the path of repentance will be saved from the evil of the soul. That is, his heart is constantly occupied with zikr and his hands are at work. He refrains from sleeping in vain, talking in vain, and eating in vain. This leads a person to physical and mental perfection.

As a theoretical explanation of these ideas, the following information is given in the chapter entitled "Concerning the Virtue of Constantly Purity" in the work "Risoi Unsiya" (Friendly Conversation) by Ya'qub Charkhi, one of the leading exponents of the Naqshbandi order. "You should not fall asleep unnecessarily. Because the angel of mercy will not enter the house of a person who sleeps in heedless sleep (sleeps a lot). So, O (lazy) man who is lying on a carpet, get up and pray. Much has been said in the Qur'an about the qualities of those who spend the night awake. Therefore, God-fearing believers avoid sleep and stay awake at night praying to their Lord. Be among them."

Bahauddin Naqshband showed the education of the soul as the main means for a person to be able to control his ego, control it and regulate it. He also emphasized the virtues of patience in making a person enlightened, raising him to the stage of spiritual maturity, and fighting against his ego, and gave special importance to honest food and vigilance. For this reason, choosing the path of poverty, he recommended to his murids the request "Kush dar dam" as a slogan.

According to the teachings of Bahauddin Naqshband, attachment to the desires of the soul reduces the effectiveness of human prayers. After all, a person's "selfishness" causes suffering to a person who is following the path of Truth.

Nafs is created on the basis of inner desires. Because the body, which is one of the greatest wonders of creation, obeys the desires of the soul rather than the human. If a person devotes his life to fulfilling the desires of the soul, he becomes a slave of his soul and not of the creation. That's why Bahauddin

Naqshband said, "Shut less, talk less and sleep less", "All the actions of the people of lust and desire consist of error, that is, going astray."

Poem:

What a good word, good luck.
It's not a conversation with an ignorant bigot,
There is no tree whose soul is ignorant,
Huzurash juz ba dardisar narad¹.

Translation:

He said a good word to me, thank you
Turn away from the conversation of the ignorant at all times
The tree of the ignorant ego has no width
Being in his presence is a headache

Giving free rein to lust and not fighting against it is ignorance. A person should satisfy the needs of the soul in moderation and always strive to do good deeds, not for the sake of the soul.

In the teaching of Naqshbandiyya, doing honest work without forgetting the Truth, i.e. achieving self-cultivation under the motto "Dast ba koru dil ba yor" saved the people of the tariqat from gratuity, encouraged them to work honestly and earn an honest meal. In contrast to Naqshbandiyya, in many sects, dervishes retreated to the wilderness, did not work, lived by begging and gratuitousness, and nurtured their ego by keeping cool.

Khwaja Ahror Vali, the follower of the Naqshbandi sect, also emphasized the importance of the education of the soul and the soul in achieving the truth of humanity.

According to Khoja Ahror, in order to be at the level of humanity, a person should not be careless, should be aware of lust and Satan. Khoja Ahror: "Heedlessness is from sleep, and sleep is from water, and water is (a lot) food." Everyone who is few, be present, and everyone who is many, be

¹ G.Navro'zova, E.Zoirov. Seven pirs of Bukhara Sharif. T.: Muharrir publishing house, 2018. - P.61.

heedless"¹, he also listed a number of nutrients related to eating. For example, "The stomach is the place for food." Whatever you send him, if it is honest, he will obey. And if he is in doubt, he will block the path of Truth. And if it is haram, it causes masiyat (difficulty). The food should be bent so that you eat it, and the other person eats it. "If you are a light, everything will be light, and if you are a light, everything will be darkness."

Sufis are described in Sufism as "the soul is dead, but the soul is alive." Khoja Ahror also gave the following definition of the soul: "Everything is pure until it is alive. If the time dies, it is impure, if the soul is alive, it is impure, and if it dies, it is pure"², he noted. Therefore, it is necessary for a person to understand the evils of his ego and to stand against it.

Excessive attachment to lust, eating, wearing, adornment, lust, and possessions destroys a person. According to Khoja Ahror, a person becomes an animal for the sake of wealth, career, and desires. That's why the thinker said "The real goal is for mankind to be freed from being a slave to someone other than the Truth", "the reality of humanity is to be freed from being a slave to someone other than the Truth"³ states that.

Khwaja Ahror Vali describes man as a being with divine qualities, admits that man sees all existence with the eyes of the Truth and honors it. Khwaja Ahror in his works such as "Risolai Havoriyya" ("Treatise on the Hurrians") and "Fiqroti Ahroriya" cites the following Ruba'i, evaluating a person in a high position:

Oh copy nomai ilohi, ki tui,

Oh my friend Jamoli Shahi, who is here.

Berun zi tu nest, every time you have the world,

Dar khud betalab, whatever moment he wants, ki tui⁴.

¹ Khoja Ubaidullah Ahror. Jawami' ul-kalim. / Blessing pamphlets. 340 – p.

² Khoja Ubaidullah Ahror. Jawami' ul-kalim. / Blessing pamphlets. 341 – p.

³ Khoja Ubaidullah Ahror. Fiqrati Ahrariyya. / Blessing pamphlets. 66 – p.

⁴ Khoja Ubaidullah Ahror. Risolai Havroiyya. / Blessing pamphlets. 374 – p.

Translation:

You are the copy of the divine name,

You are also the mirror of true beauty.

Everything in the world is not outside of you.

Whatever you want, look for yourself, that's you.

Khoja Ahror says that a person consists of a body and a soul and that "the soul is attached to the body" is a human reality. When the soul enters the body, things that are not in the holy, divine world are created in it. Because the desires of the body begin to reflect the desires, and various hijabs, veils, and ties appear. As a result, if a person is not self-aware and doesn't make efforts, he can fall down and go astray. Khoja Ahror is a scholar who raised the issue of paying attention to understanding the reality of humanity as a human being.

In order to understand the true essence of Naqshbandi Sufi doctrine and order, it is necessary to analyze it in the whole system of orders and to reveal its uniqueness and commonality with all orders. For this, a comparative analysis of Naqshbandiyya with early and classical sects will be useful.

In addition, in one of the beliefs of the Mawlawiya and Naqshbandiyya sects, the human psyche enjoys secret dhikr (remembering God without making a sound), while in the other, it uses jahri dhikr (remembering God through loud music and dance).

Abdulkhaliq Gijduvani and Arif Revhari performed dhikr khufya, that is, secret dhikr. Mahmoud Anjir Fagnawi introduced jahriya, that is, zikr performed loudly, with the permission of his teacher. When he was asked about the reason for Jahriyah zikr, he replied: "The reason we choose this style of zikr is so that those who are sleeping will wake up." Let them get rid of ignorance and be a constant follower of Sharia and Tariqat laws. May they attain the happiness of the two worlds by having the honor of serving the true Allah. I want to awaken the sleepy and the heedless, so that they may turn to

the Truth and sincerely repent to their Lord. In fact, repenting to God is the key to peace and happiness." Since Mahmoud Anjir Fagnavi introduced the practice of Jahri Zikr with good intentions, the scholars of that time supported his action. As a result, from the time of Mahmud Anjir Fag'navi to Bahaiddin Naqshband, the representatives of the Khojagan sect performed the khufya zikr as well as the jahriya zikr¹.

"Who has the right to mention Jahriya?" Mahmoud Anjir Fag'navi answered this question: "Jahri dhikr can be performed only by a Sufi whose tongue is free from lies and slander, whose stomach is free from unclean food, whose heart is free from hypocrisy, and who is free to give his heart to the trifles and vain things of the passing world." According to Mahmoud Anjir Fagnawi, the purpose of public or secret zikr is the same - to reach the truth. Both types of zikr contain wisdom, problems, and the necessity of situations. Bahaiddin Naqshband practiced dhikr khufiya based on the teachings he received through the spirit of Hazrat Abdul Khaliq Ghijduvani. Mir Kulol also submitted to the will of Allah and taught Bahaiddin the interpretation of Zikr Khufiya².

From Hazrat Khwaja Mahmud Fagnawi to Hazrat Sayyid Amir Kulol, the people of this series used to observe secret zikr and sometimes public zikr depending on the place. Jahri zikr was more optional. Hazrat Khwaja Bahaiddin Naqshband thoroughly studied this issue and preferred the secret zikr, taking evidence from the Qur'an and Sunnah and teachings from his teachers. They said that it is better for a person to recite zikr secretly, even if he is in a Sufi retreat or in congregation.³ According to sources, Bahaiddin Naqshband was forced to sit during the Jahri zikr and samo meeting. Then, when Bahaiddin Naqshband was asked about this dhikr dance, he said, "Inkor

¹ Navro'zova G., Zoyirov E. Seven pirs of Bukhara Sharif. Tashkent: Muharir publishing house, 2018. - P.26-27.

² Navro'zova G., Zoyirov E. Seven pirs of Bukhara Sharif. Tashkent: Muharir publishing house, 2018. - P.27.

³ Sheikh Muhammad Sadiq Muhammad Yusuf. A vision of mysticism. Tashkent: Sharq, 2012. - P.109.

ham namekunim, in kor ham namekunim!" i.e. "We won't deny it, we won't do it!" stated that¹.

This information is also recorded in sources such as Rashahot and Risolai Unsiya, which is the basis of the religious tolerance spoken of today. Also, the following information about zikr is given in Ya'qub Charkhi's "Risalai Unsiya".

"One day, during the conversations of Khwajam (Bahouddin Naqshband) rahmatullahi alayha, a man loudly said "Allah". Then the Master said, "This is carelessness." It should also be noted that in some hadith it is not commanded to recite aloud, but silent remembrance is commanded. Also, there are many arguments against chanting aloud. Therefore, the scholars said that reciting aloud is contrary to the evidence. The Mashayikhs said that khufya zikr is the main thing. Orifi Rumi said:

Poem:

Nara kam zan z-onki nazdik ast yar,
It's almost suspicious².

Translation:

Do not complain, Allah is near.
There is no doubt that it is near.

As we mentioned above, the main part of the practice of Naqshbandiyyah is secret dhikr with the heart of the representative of the tariqat, i.e. remembering the name of Allah, while in the Mawlawiya tariqat, vocal dhikr is considered preferable. From this it can be concluded that dhikr, whether it is secret or public dhikr, should think about the nature of the creator so carefully that the whole body of the dhikr should follow his heart and follow his footsteps. The purpose of dhikr is to cleanse the mind of bad feelings and goals, to be always occupied with the remembrance of Allah and

¹ Hamidullah Beruni. Reaction to the show about Zikr. <https://ahlisunna.uz.22.06.2018>.

² Yakub Charkhi "Risalai Unsiya" (Friendly conversation). The author of the translation and comments is S.Rakhmonov. Samarkand, SamDChTI publishing house, 2022. P. 77.

to reach the truth. A member of the Tariqat is always in a state of secret dhikr, keeping Allah on his tongue, which shows his manners.

Because in some studies, the secret dhikr was attributed to Abu Bakr by the Prophet Muhammad, and the vocal dhikr was attributed to Ali ibn Abu Talib.¹ Therefore, if both zikrs were practiced in some communities of Naqshbandi, it created the ground for the connection of the Mawlawiya tariqa to Ali ibn Abu Talib.

Bahauddin Naqshband said about the secrecy of dhikr in the teaching of Naqshbandi: "Two types of dhikr are narrated from Hazrat Azizan. May God's mercy and pleasure be upon him. One is poison and one is danger. Because the dhikr of Khufya is strong and auspicious, we chose it."² During Bahauddin Naqshband's time, the introduction of zikri khufiya fully corresponded to the main motto of Naqshbandism, namely "Dast ba koru dil ba yor". The advantages of zikri khufiya were that people could say zikri khufiya while working, sitting and standing, without gathering together, without raising noise, dancing or dancing. That is, they had the opportunity to be in constant remembrance. This rule in the Naqshbandi sect also caused the teaching to spread widely among the masses.

Jalaluddin Rumi is a great thinker who was able to combine Islamic truths with Eastern philosophy and wisdom accumulated over thousands of years. Jalaluddin Rumi's works mainly contained philosophical reflections. Maulana Jalaluddin Rumi in his work "Ichindagi Ichindadir" "After all, I will take all the measures I can so that the young man who comes to me does not get bored, I even read poetry"³, he noted. It is clear from this that the thinker considered poetry as a means of conveying the divine meaning to the people. This is proof that Rumi is one of the greatest poets in the world. "The word is a

¹ Abdullah Ismatullah Haji. Bahauddin Naqshband. The lights lit by the disappeared / T.: "Uzbekistan", 1994.- B.173.

² Abul Muhsin Muhammad Baqir ibn Muhammad Ali. Bahauddin Balogardan. The author of the foreword and dictionary is the son of Mahmud Khan Makhdum Hasan Khan Makhdum. T.: Writer, 1993.- B.84.

³ Jalaluddin Rumi. Inside is inside. Tashkent: "YoZUVChI" publishing house, 1997. B. - 71.

dress. The meaning is hidden in it," said Rumi. Giving deep meaning to words in a fluent language, in an easy-to-understand manner, is one of the unique features of Jalaluddin Rumi's poetry. This is proof that Rumi is one of the greatest poets in the world.

At the same time, Jalaluddin Rumi's divine potential is manifested not only in poetry, but also in mystical philosophy. Maulana Rumi is considered a great mystic, that is, a great manifestation of mystical thought. God created man very beautiful and perfect. Therefore, Bahauddin Naqshband evaluates the human body as a "divine treasure":

Poem:

The bottom of the wall is full of dust,
Ganj Zahir Shawad Gar Zi Miyan Barkhezi¹.

Translation:

There is a treasure of jewels under the wall of your body,
Everything is visible when you are gone.

In these verses, it is said that "if you leave the middle, that is, if you give up the desires of the soul, the treasures in your body will be revealed." Bahauddin Naqshband explained how the body given to man is a treasure full of divine miracles, and that this body is originally pure, transparent and graceful, and when the soul follows human vices after its lustful desires and passions, it becomes a slave to human lust. It is also emphasized that if a person can control his ego and get rid of vices such as arrogance, envy, anger and hatred in his heart, he can achieve good morals².

A person who overcomes his ego is decorated with divine attributes, and although he is a small world on the outside, he becomes a great world covered with divine light and grace. This is also said about a person who overcomes his ego.

¹ Abul Muhsin Muhammad Baqir ibn Muhammad Ali. Authority of Khwaja Bahauddin Naqshband. Mahmoud Hassani, translator from Persian, author of introduction, commentary and dictionary. Tashkent: "Uzbekistan", 2019. - P.152.

² G.Navro'zova. The Life and Spiritual Legacy of Khwaja Bahauddin Naqshband. T.: Science, 2021. - P.31.

That is why the life path of Jalaluddin Rumi and Bahauddin Naqshband is an example for humanity today.

Sufism entered the folk poetry thanks to Jalaluddin Rumi, instilled the ideas of humanity into it and became an invaluable spiritual wealth of our nation, while Bahauddin Naqshband served to educate a perfect human being through the ideas of hard work, humanitarianism, striving for knowledge and love for all beings.

Sufism expresses religious and ethnic tolerance with its social, spiritual-ideological features in Naqshbandi, while in Mawlawism the introduction of music, music, and even dancing into the scope of Sufism is the acceptance of Sufism ideas by ethnically, linguistically, and socio-economically diverse peoples. and created the ground for the wide spread of Sufism from an ethnocultural point of view.

3.2. The influence of the spiritual heritage of Jalaluddin Rumi and Bahauddin Naqshband on modern youth education

To raise spirituality, it is necessary to educate a person's psyche, heart, inner world, will, faith, and conscience. These issues have been specially studied and paid attention to in Sufism, particularly in Naqshbandi. In order to know, understand, realize the essence of the basic concepts that reveal the meaning of the Naqshbandiya way, and use them in practice, it is necessary to analyze their genesis, i.e., their origin, and a holistic, systematic study.

Jalaluddin Rumi's stories and wise words in "Masnavi" are of great importance in shaping the education of modern youth today. Because the mission of Jalaluddin Rumi's teaching is to educate a person morally, and the main focus is on enriching the inner world of a person.

One of the main criteria of human maturity is his self-awareness. "Know thyself!" motto has been a central issue for philosophers since ancient times to the present day. There is also a hadith in Islam that says, "Whoever knows himself, knows his Lord." The doctrine of Sufism is based on the principle "Khudshunosi, Godshunosi ast", that is, "Knowing the Self, understanding, knowing God."

Jalaluddin Rumi also called a person to realize his identity, saying "close your eyes, let your heart become eyes". At the beginning of the process of self-realization, a person should realize that he is not an animal, not a plant, not a piece of stone, not a soulless mineral, but a human being. When Thales was asked, "What is the most beautiful thing?", he replied, "Man, because he is the product of God." Therefore, man is the most beautiful of all creatures, because God created him in his own image and at the level of perfection. Jalaluddin Rumi says in his verses, "Stop thinking yourself small. "You are a walking universe", taking into account the fact that human divinity is recorded, Khoja Ahror Vali also relied on Jalaluddin Rumi's "Masnavi" in explaining that man is

a divine being. Man is distinguished from the animal world by his mind, ability to think, speech, ability to work and create work tools, creativity. A person is divine in his original essence, and though he is a small world in form, he becomes a great world and reaches perfection.

Incorrect self-awareness leads a person, on the one hand, to overestimation and arrogance, and on the other hand, low self-esteem leads to insufficient activity, passive, hopeless, and crisis. Both of these conditions have a bad effect on human development.

A person lives normally when self-awareness, self-control, and self-accountability are a regular process. Because "the copy of a person is a community, he is kind, he has angelic qualities, and he is not free from good and kind qualities"¹. Khwaja Ahror Vali's words stated that human beings have angelic and angelic qualities, as well as carnivores and other four-legged animals. A person who realizes the Self has strong affection, love, kindness, and generosity.

A person who realizes himself is truly happy. Because he is free from anger, lust, lust, oppression and sin. A self-aware person is loved. Because he loves everyone, looks at him with love, which makes others feel pure and beautiful about him.

Looking at the teachings of Jalaluddin Rumi and Bahauddin Naqshband, it is not difficult to see the common features between them. Jalaluddin Rumi calls to work and mobilize the physical and mental powers given by Allah to good work. When a person works impartially, it is said that he will reach the state of destruction. It is written in the Masnavi:

First and foremost,
The end of the story².

¹ Fakhriddin Ali Safi. Rashahot: (Obi Life Drops). - Tabdil and the author of the foreword are M. Hasani. - T.: Medical publishing house named after Abu Ali ibn Sina, 2003. 344 p.

² Jalaluddin Rumi. Spiritual Masnavi. Kulliyat. Translated by J. Kamlal. Translator A. Makhkam; Editor-in-chief T. Mahmudovlar/-Toshkeit: Sharq, 1999. Page 220

Translation:

A gesture like a spade from God

As long as I am, the sentence is from the Lord.

Through these verses, Rumi says that the hand given to man is like a shovel, which is a work tool, and it is a sign of Allah. Jalaluddin Rumi talks about trust and unity in the fourth part of "Masnavii Ma'navi" and stresses that it is necessary to work first and entrust its results to Allah. "Dast ba koru dil ba yor" is also a rule in the Naqshbandi sect, to work hard, protect Allah in the heart, make a living with honest work, and sacrifice oneself for others.

Jalaluddin Rumi, relying on the hadith "He who knows himself knows his God", develops his divine side and focuses on acquiring divine qualities. He calls himself to know that he is the destination of the manifestation of the beauty and glory of Allah. He writes about it like this:

Oh, God, God, God,

Berun zi shumo nest-shumoed, shumoeed...

Dar khana nishinedu nagarded ba har su,

Because you are the god of the room.

Content: Those who are in need of God, God is with you, not outside, stay at home and do not walk everywhere, because you are the god of the house and this house. With these verses, Rumi points out that all the divine names, attributes, qualities, and glorious beauty are hidden in the people who are in need of Allah, and he emphasizes that to find them, you need to understand yourself, and that the person himself is a reflection of the place of Allah and his attributes and names.

In the teachings of Bahauddin Naqshband, it is said that there is no need to go to other places in the demand of "Safar dar vatan", everyone should travel in his physical and spiritual world and lose all his bad qualities and become qualified with divine qualities. Among the Sufis, Rumi's verse "Close your eyes, let your heart become eyes" was not a slogan for nothing. Because

the goal is to see the essence of existence not with the body, but with the spirit, and to immerse oneself in the essence of the universe as a particle of this infinite existence, it consists in understanding the essence. Bahauddin Naqshband, inspired by this slogan, says that it is not necessary to travel to another place for self-realization, it is necessary to know oneself, to understand, to learn to manage oneself, and to use all one's divinely gifted powers for its satisfaction.

Summarizing the above points, the following can be said:

The idea of conversation in "khilvat dar anjuman" in the teaching of Naqshbandiyya brings a person to a state of poverty, suffering, and poverty, inspired by the verses of Rumi.

Khoja Ahror Vali Jalaluddin was familiar with the teachings of Rumi and used his work "Masnavii Manavi" as a basis and evidence for his treatises and essays.

Khoja Ahror Vali Jalaluddin Rumi, paying attention to the great role of the interlocutor in human perfection, recommends to be with faithful people. He says that a good companion draws a person towards goodness and divinity, while a bad companion leads to degradation.

From Sufi reforms, "Jam' ul jam" - the state of human perfection, was described by Khwaja Ahrar Rumi as a state of decay, nestlessness, in harmony with the phrase alif.

Khwaja Ahror was familiar with Rumi's famous verses about the flute. At the same time, he urged the people of the Tariqat to pay attention to who plays the flute and then listen to it, and to beware of the tune played by the people of heresy. This means that it is necessary to look at and listen to the event carefully, not with the eyes of imitation.

Khoja Ahrar Rumi showed his love and loyalty to his teacher Shams Tabrizi as an example to his students. Strong demand sparked the idea that if there is love for a teacher, a corresponding teacher will appear.

Khwaja Ahror's idea that it is necessary to know the pir, to see the light in the outside and the inside, and to place only a perfectly perfect person in the heart, is in harmony with the thoughts of Rumi.

Rumi's work "Masnavii Ma'navi" was a source for Khoja Ahror in explaining the ideas of man, humanity, and the truth of humanity.

Studying the harmony and interaction between Naqshbandiyyah and Jalaluddin Rumi's ideas requires a special study. Our thoughts on Khwaja Ahror and Rumi are the first step in this field, and its perfection is the need of the hour.

The following words of Maulana Jalaluddin Rumi have not lost their essence today, as they did at that time: "How do you unite religion? This will only happen in the Resurrection. There cannot be one religion in this world. Because here people have different desires and wishes. Religion cannot be united in this world, it will be united only in the Resurrection and will become one ear and one tongue¹. Jalaluddin Rumi encourages people to separate themselves from each other in obedience and doing good deeds.

Also, Bahauddin Naqshband has given special attention to the issue of inter-religious tolerance in his studies, as an example of the following verse:

Lover, don't be a Muslim.

Dar madhhab love disbelief does not have faith.

Without love, knowledge, understanding, and soul,

V-on kas, ki so naboshad o' on nabuvad.

Translation:

You know for sure that a lover cannot be a Muslim.

In the school of love, disbelief is not faith.

There is no body, mind, heart and soul in love,

And anyone who doesn't like this is not in love².

¹ Jalaluddin Rumi. Inside is inside. Tashkent: "YoZUVChI" publishing house, 1997. - P.34.

² G.N.Navro'zova. The Life and Spiritual Legacy of Khwaja Bahauddin Naqshband. Tashkent: Science, 2021. - P.123.

Bahauddin Naqshband expressed his attitude to religious tolerance through this verse, saying that a person's pride in his language, religion, customs, nationality, faith is one of the noble deeds, but disrespecting, belittling or looking down on the beliefs of representatives of other religions are actions that block the path of truth for a person admits that. Nationalism, bigotry, arrogance are ideas that cause conflicts and contradictions between people, and they damage friendship, harmony and brotherhood between people. That is why the unity of each nation and people and inter-ethnic and inter-religious tolerance are interpreted in the Sufi teachings of Bahauddin Naqshband and the Naqshbandi order. Jalaluddin Rumi gained fame in the Islamic world of his time as a person who could give love to life, achieved a strong faith and peace of mind, with his philosophy and outlook that could give a new spirit to the society. The figure of Rumi embodies a thinker who corrects the mistakes of the sciences that develop on the basis of thinking and masterfully solves the difficulties that arise in them.

Jalaluddin Rumi enlightened people's minds with spiritual teachings and encouraged people to realize their identity through his works. He taught Rumi to understand his concepts through poetry and music. The samo' dance, performed by maulavis, is still widespread in Turkey today and is valued as a way of worshiping God and as a symbol of the harmony of the universe and man.

True to his all-encompassing passion and love, Jalal al-Din Rumi considered himself a passionate lover of Allah freed from the usual everyday religious pretensions. Rumi's expression of his feelings in such an unconventional, strange, sometimes even deliberate, seemingly arrogant way attracts researchers who study his work and scientific heritage.

Maulana Jalaluddin Rumi considered the day of death, i.e., the day of a person's death, as the day of his new birth, and he knew that the moment he died, he would reach his beloved, that is, God. Therefore, Maulana calls the day

of death "Shabi arus", a word that means wedding day, and tells his friends not to wail after his death. Jalaluddin Rumi "After we die, don't look for our graves on the ground! Our grave is in the hearts of scholars!" states that.

In Jalaluddin Rumi's theological views, all the things in the material world created by Allah tend towards the creator. Rumi describes the symbol of this eternal desire on the example of all growing plants and trees, and explains their desire from the underground darkness towards the sun from a religious-philosophical point of view. Man is created in such a way that he always strives to rise from his materiality towards his creator. That is why Jalaluddin Rumi recognizes that a human being consists not only of a body and a soul, but also that a human body consists of a physical body and the soul and mind given to it, as well as an extremely elegant soul that is breathed by God.

Rumi states that the breath of God is given to the human race in varying amounts, and the "subtle soul" is given only to "prophets and friends of God." They are sent to remind people about the laws and actions of Allah, apart from ordinary people. Also, according to Jalaluddin Rumi's opinion, it is impossible to know Allah absolutely, he is outside of existence, until he exists, he is drowning in the sleep of non-existence, then he is the Creator of all the realities and things that he created. This is a metaphorical-philosophical quote that fills a person with thoughts.

Rumi calls people only for goodness and harmony during their lifetime. "The color of people's eyes may be different, but the color of tears is the same," says Mavlon. That is, no matter what nationality, religion or race people belong to, their hearts, pains, joys and worries are the same. Unfortunately, even today, when science has advanced, mankind has not realized this fact. Different conflicts are going on in different regions of the world. However, people sometimes want something, but do not understand each other. Bahauddin Naqshband stressed that doing good to people is the highest human duty, "burn like a candle, give light to others, but stand alone."

In addition to the teachings of Sufism and the scientific heritage of Jalaluddin Rumi, the life-giving ideas of the Naqshbandi order are of great theoretical and practical importance in shaping the worldview of modern youth. These spiritual-spiritual teachings work as ideological teachings that enhance the honor of a person, protect him from evil, and provide spiritual-spiritual support. In the teachings of Jalaluddin Rumi and Bahauddin Naqshband, the glorification of human honor and dignity, glorification of man as a being of the highest status and ranks lays the foundation for the spiritual enrichment of the worldview of modern youth, the spiritual and inner purification of their bodies, and the achievement of spiritual perfection. Also, the mystical-philosophical theories of these thinkers perfect universal and human qualities in people of every age, and gratitude for life in the human heart forms feelings of goodness and benevolence towards society. It also makes people be compassionate, tolerant, honest, fair, forgiving and patient.

The promotion of humanistic ideas in Sufi sects, instilling sincere feelings towards society and people in modern youth education, forming thoughts about man, existence, life, nature, content, form, meaning, past, present, future and essence in young people to perceive it from the heart. encourages. As the Sufi-philosophical ideas in the teachings of Jalaluddin Rumi and Bahauddin Naqshband become more and more complicated and perfected, they remind us that this world is transitory and that only goodness remains from man, calling for deeper and deeper thinking about the future of mankind. Getting rid of the scourge of lust calls for a fight against corruption, which is considered the plague of the century, in addition to ignorance and immorality.

Forming high aesthetic pleasure and beautiful feelings in human nature, it encourages inner purification by enjoying and enjoying that the whole universe and everything in it is the product of the Creator.

Sufism is a world of theology, a philosophical teaching about human spirituality, psyche, needs, and its relationship to the Creator, and sects are the science of polishing the human soul. Alisher In his writings about mystical sects, Navoi says, "When the mirror of the mind is free from worldly desires, that is, after it is purified from things other than the mind of the creator, it becomes worthy for the divine light to shine in it." The human heart becomes a treasure of divine secrets"¹, he noted.

Love for the world and wealth leads to greed and destruction, and makes a person a slave to his lust. A person who knows the teachings of Sufi sects rejects the salvation of the soul and strives for perfection. In the teachings of Jalaluddin Rumi and Bahauddin Naqshband Nafs is considered to be the cause of all pleasures and spiritual destructions, and it is beautifully expressed that it leads a person to the abyss of the abyss, and the ways to get rid of these vices, or rather to overcome the path of Nafs, have been developed.

It is not easy to overcome lust and it is done through smoking. A person who sets before himself a great goal of defeating the ego in the path of truth and is able to realize it is considered one of those who claim the status of perfection. Taking on challenges and striving towards a goal are manifestations of rizat, and in this the human heart is polished. A thorough study of the rich spiritual heritage of the thinkers who were the successors of the teachings of Jalaluddin Rumi and Bahauddin Naqshband, as well as instilling their mystical-mystical views into the young generation, will create a foundation for the formation of a patriotic youth community who will be able to preserve the true essence of national and religious values.

¹ Alisher Navoi. Saddi Iskandari. T.: New age generation, 2006. - P.122.

IV. CONCLUSION

In the scientific heritage of Jalaluddin Rumi, various principles of moral education and recommendations given to people of knowledge were expressed. Rumi's teachings serve to educate a perfect person with a high level of meaning. Also, in his works, Alloma preaches to people to live in harmony with nature and society, not to harm any creature for their own interests, and to be a role model as a perfect human being.

Jalaluddin Rumi's teaching gives answers to questions about life, man, God, and nature, and also attaches great importance to the formation of human spirituality. The events described in Rumi's works invite a person to understand his role in society more deeply. The introduction of music, music, and even dancing into the framework of Sufism in Mawlawism laid the groundwork for the acceptance of Sufism ideas by ethnically, linguistically, and socio-economically diverse peoples and the wide spread of Sufism from an ethnocultural point of view.

In Jalaluddin Rumi's views on raising a perfect person, the issues of spiritual and moral education of modern youth are deeply covered. The ideas put forward in the scientific heritage of the thinker encourage young people not to look at life carelessly, to form a sense of prudence and responsibility, to engage in learning and to fulfill their duties diligently. Spiritual and moral views and advices in Rumi's works are an example not only for his time but also for today's people.

Classical sects appeared in the 12th century, and Khojagan-Naqshbandiya sect, which appeared in the second half of the 14th century, became one of the classic sects that reflected the common elements of all sects (including Yassaviya sect). At the same time, the Naqshbandi sect, like other sects, used its own methods and rules to educate a perfect person. The Naqshbandi sect is the last of the classical sects, and therefore it reflects the

best aspects of all Sufism and sects. The idea of serving Allah with sincerity and sidq in the Naqshbandi order was formed on the basis of very deep and deep roots.

Bahauddin Naqshband's idea that it is possible to obey Allah perfectly without being secular and without openly shaking hands with the affairs of this world ensured that Sufism penetrated into a very wide population in the Muslim world. Today, Bahauddin Naqshband's tomb in Bukhara is a shrine. Many works have been written about Bahauddin Naqshband and his teachings and Naqshbandi sheikhs. There are 195 books on Naqshbandi in the manuscript treasury of the Institute of Oriental Studies named after FA Abu Rayhan Beruni of Uzbekistan alone.

Amir Temur was born in the period when the socio-spiritual environment of Khojagan-Naqshbandiya sect existed and served the development of Sufi sects. According to sources, Amir Temur understood Sufism in his own way, free from bigotry and freely. Sahibqiran's perfect faith is not at the expense of rejecting other religions, but it is a truly tolerant, tolerant faith, and in this respect, he is an example not only for his age, but also for the people of the present time.

In the 14th and 15th centuries, the manifestation of religious order and the penetration of Sufism into almost all spheres of social life is closely related to the activities of Amir Temur and the Timurids. Most of the Timurid princes were representatives of the tariqat and accepted the sheikhs in the advisory council in their state affairs and worked to form and develop the qualities of true taxation in themselves. As a result, the influence of the Naqshbandi order increased.

Khwaja Ahror Vali Jalaluddin, one of the mature representatives of the Naqshbandi sect, was closely familiar with the teachings of Rumi and analyzed the evidence from Mawlana Rumi's work "Masnaviyi Ma'navi" in his treatises. Also, Khoja Ahror, like Vali Rumi, paid attention to the great role of

interlocutor in human development and recognized that good interlocutor directs a person towards goodness and divinity, and bad interlocutor leads to decline.

In mystical studies, it is acknowledged that Jalaluddin was inspired by the verses of Rumi in the interpretation of the "khilvat dar anjuman" in Naqshbandi teachings and the idea that the conversation that takes place in it brings the perfect person to the state of poverty and orderliness. It would not be wrong to say that Jalaluddin Rumi's work "Masnavi Ma'navi" served as the main source for Khoja Ahror Vali in establishing the ideas of human perfection, the principles of humanity and the truth of humanity.

The philosophy of mysticism and the science of words, which paved the way for philosophical thinking and superstition in the Islamic religion, have not lost their significance even today as a powerful worldview formed in the struggle against religious bigotry and ignorance during the Middle Ages, especially during the period of Khwaja Muhammad Porso, Khwaja Ahror Vali and Jami. As long as we are able to form high moral, spiritual and human qualities in the education of young people through the moral views of the teachings of Jalaluddin Rumi and Bahauddin Naqshband, we will build a perfect society in our country, which promotes the ideas of peace, faithfully fulfills the duty of humanity, and condemns any violence and use of force.

The life-giving and humane teachings of Jalaluddin Rumi and Bahauddin Naqshband serve as a scientific-theoretical guide in forming friendship, harmony, mutual solidarity among representatives of different nationalities living in our country, and glorifying the feeling of love for the single motherland. Even today, Sufism's ideas are extremely important in educating young people's spiritual perfection and spiritual purity. Especially in the current era, the ideological and spiritual influence of Sufism in the fight against corruption and the creation of the "honesty vaccine" that has risen to the level of our state policy is incomparable.

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Rakhmanov Sunnatillo Mavlonovich - born in 1984. Nurota city, Uzbekistan. Professor of Uzbekistan State University of World Languages, Doctor of Philosophical Sciences (DSc). Sunnatillo Rakhmanov is the author of more than 60 scientific articles and 5 monographs. This monograph is devoted to Sufism philosophy and ethical ideas of Jalaluddin Rumi and Bahauddin Naqshband.