

## THE PLACE OF THE NAQSHBANDIYA SECRET IN THE TEACHINGS OF TASSUVUF AND ITS ATTITUDE TO FAMILY AND MARRIAGE ISSUES

**Gafurov Doniyor Oripovich**

Bukhara Institute of Engineering and Technology is an associate professor of the "Social Sciences" department, doctor of philosophy (PhD).

*Annotatsiya:* In this article, it is stated that marriage and family relations, which are the leading link of the society during the years of independence, is the duty of every citizen to further strengthen family peace and harmony.

*Key words:* Family, marriage, upbringing, morals, order, spirituality, spiritual maturity.

## МЕСТО НАКШБАНДИЙСКОЙ СТРУКТУРЫ В УЧЕНИИ МИСТИЦИЗМА И ЕЕ ОТНОШЕНИЕ К ПРОБЛЕМАМ СЕМЬИ И БРАКА

**Гафуров Дониёр Орипович**

Бухарский инженерно-технологический институт – доцент кафедры «Общественные науки», доктор философских наук (PhD).

*Аннотация:* В данной статье утверждается, что брак и семейные отношения, являющиеся ведущим звеном общества в годы независимости, являются долгом каждого гражданина по дальнейшему укреплению семейного мира и согласия.

*Ключевые слова:* Семья, брак, воспитание, этика, порядок, духовность, духовная зрелость.

**NAQSHBANDIYA TARIQATINING TASSAVVUF TALIMOTIDAGI O'RNI  
VA UNING OILA, NIKOH MASALASIGA MUNOSABATI.-FALSAFIY  
MUAMMO SIFATIDA**

**G'afurov Doniyor Oripovich**

Buxoro muhandislik-texnologiya instituti "Ijtimoiy fanlar" kafedrası dotsenti,  
falsafa fanlari doktori (PhD).

*Annotatsiya: Ushbu maqolada Sharq mutaffakirlari shaxs tarbiyasi va kamolotida oilaning, oilaviy tarbiyaning rolini yuqori qo'yishgan. Ular faqat oiladagina rivojlanishi mumkin bo'lgan sifatlar - halollik, poklik, mardliq, so'zomollik, mehribonlik, xaqqo'ylik kabi qator fazilatlariga oid qimmatli fikrlarni o'z falsafiy-etik, sotsiologik va psixologik qarashlarida ifodalab berganligi bayon qilingan.*

*Tayanch so'zlar: Oila, ta'lim, fan, tarbiya, barqaror taraqqiyot, ma'naviy yetuklik.*

Since ancient times, our people have considered the family as sacred and have taken great responsibility to respect its honor and value. Because a person grows, matures, matures in the family. It is not for nothing that they say that our people do what they see in the bird's nest. Because all the good qualities, ideas and goodness in a child's heart are formed in the family environment.

During the years of independence, special attention was paid to the fact that marriage and family relations, which are the leading link of society, and the fact that it is the duty of every citizen to further strengthen family peace and harmony.

In order 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, especially in Naqshbandi. In order to know, understand, get to the essence of the main concepts that reveal the essence of the Naqshbandiya

way, and use them in practice, it is necessary to analyze their genesis, i.e., their origin, and to study them holistically and systematically.

The teachings of Sufism, which illuminated the thinking of the peoples of the Muslim East for centuries and deeply influenced our spirituality and enlightenment, appeared in the middle of the 8th century. Initially, it took the form of asceticism (renunciation of worldly pleasures) and spread widely in the cities of Baghdad, Basra, Kufa, and Damascus. Sufism has served to enrich the spirituality of our people for a long time. Spiritual and moral purification of a person, rising with divine love are the main ideas of this teaching. That's why Sufism was mixed with deep humanistic ideas, found its way into the hearts of people who were in search of truth, expressed people's dreams of purity, eternal life, and freedom of the soul.

The sheikhs of Sufism appeared as the spiritual leaders of the people, spiritual trainers, and promised to continue the activities and conditions of the Prophet. In the early days, people who followed the path of Sufism used to wear woolen cloaks or furs to distinguish themselves from other ordinary people. That is why they were called Sufis. A Sufi is distinguished from other people by the fact that he lives a pure and modest life, is constantly obedient and aims only to join the divine soul. For a Sufi, there should be no taste of this world or the hereafter. The only desire is to reach God. Renunciation of everything, in the end, relinquishment of self. The great Sufi Bayazid Bistami says: You have gone beyond yourself, you have reached God. Hazrat Bahauddin Naqshband says: We have nothing, but we have nothing less. We are not worried about that "nothing". A corpse is in our arms, a grave is behind us, and if we die, there is no need for mourning.

While Sufism - Sufism studies a person, it first of all relies on the heart of a person, strives to educate the heart, to bring the heart to maturity, because God works only in the pure heart of a person.

In Sufism, it is taught that the total selfishness, vices, and lust for the world of pleasure in a person come from the needs of the body and the taste of the soul. In order

to become a perfect person, one must first overcome the needs and desires of the body and soul. Loving the world and wealth makes a person a slave to his desires.

In order to understand the true essence of Sufism, it is necessary to analyze it in the whole system of sects and to reveal its uniqueness and commonality with all sects. For this purpose, a comparative analysis of classical sects is useful. Another major mystical order that appeared in Central Asia in the 14th century is the "Naqshbandiya" order. This order is related to the name of Khwaja Muhammad Bahauddin Naqshband.

According to the famous scholar of Sufism, famous orientalist E.E. Bertels, voluntary poverty is the basis of Naqshband's teachings. According to this, Bahauddin Naqshband, who lived by farming all his life, moved to a small plot of land in his village. while planting wheat and mash. He did not keep any possessions and wealth in his house, he lived on reeds in winter and on mats in summer. There was never a servant in his house. Hazrat Naqshband spent his whole life in poverty and poverty. After all, the original creed of this sect is "Dil ba yor-u, dast-ba kor" - that is, it puts forward the idea that "your heart should always be in God, and your hand should be in work". He liked to make a living with his own hands, he gave what he earned to orphans and widows, he always kept himself away from the rulers, he never lived in front of them. The teaching of "Naqshbandiyya", which appeared in Central Asia in the 14th century, began to spread rapidly through Afghanistan to India and other Islamic countries.

The largest line of Sufism philosophy formed in Central Asia is the teaching of Naqshbandiyya, associated with the name of the great thinker, scientist and philosopher Bahauddin Naqshband who lived in the 14th century. The Naqshbandi sect is superior to other forms of Sufism philosophy in terms of its essence, the depth of its religious and philosophical ideas, and its influence on the social thought of Muslim countries.

The main sources about the way of life and teachings of Bahauddin Naqshband: Manoqib "Anis ut-taliban wa uddat us-salikin" by Salahiddin ibn Mubarak, "Maqamat Hazrat Khwaja Naqshband" by Muhammad Baqir, "Risolai Qudsiya" by Muhammad Porso, "Risalai Qudsiya" by Ya`qubi Charkhi "Risalai unsia" works. Based on these

sources, later Abdurrahman Jami, Alisher Navoi and others gave information about Bahauddin Naqshband in their tazkira, treatise, maqamat and manoqib.

Bahauddin Naqshband, the founder of the Naqshbandi sect, was born in Qasri Hindivan (now Qasri Orifon) near the city of Bukhara in the month of Muharram 718 AH. This date corresponds to the period from March 5 to April 3, 1318 AD.

Hazrat Bahauddin Baboyi Samosi, Said Mir Kulol, Khalil ata, Arif Deggarani, Qusam Sheikh, Bahauddin Qishlaqi took lessons from them. By God's grace, Bahauddin Naqshband took lessons from Abdukhaliq Gijduvani and reached the status of Uwais. Alisher Navoi wrote about this in his book "Nasayimul Muhabbat": "The first acceptance is from Khoja Babayi Somosiydin, and the education of the tariqat is from the apparent Yuzidin Amir Sayyid Kuloldin." But in the face of truth, they are parents and they found education in the soul of Khoja Abduhaliq Gijduvani.

After 1370, Bahauddin Naqshband created a new independent way of perfection. They started calling it Naqshbandiya after Bahauddin Naqshband. This path is based on 11 principles. Bahauddin Naqshband discovered a new way of awakening people from the sleep of heedlessness and introducing them to the path of truth based on adding three more principles to the eight principles of the Khojagan sect.

The main rashha (rules) of the Naqshbandiya tariqa are as follows:

1. Rest in peace. During the dhikr performed for the remembrance of Allah, every breath that comes out from the inside should be done with vigilance and awareness, so that heedlessness does not occur.

2. Look at every step. When a member of the sect walks anywhere, he should pay attention to each step and walk carefully, so that his eyes do not become cluttered.

3. Travel to home. Let him strive from human qualities to angelic qualities, and from negative (unacceptable) qualities to all (acceptable) qualities.

4. Khilvat dar anjuman. In the work "Rashahot" Bahauddin Naqshband himself quotes the following valuable sentences: Farmuda said: "Khilvat dar anjuman, ba zahir bo people and ba batin bo Haqi Subhana."

5. Memorial. As described in the work "Rashahot", the meaning of this rule is verbal or mental zikr. It is intended to honor the memory of the deceased, to do things that please the pure spirit of ancestors, to keep their memory high, to show honor and respect to them.

6. Bozgasht. Every time Zakir finished saying the kalimai tayyiba, he followed it with the language of the heart: "God, you are my goal, I pray for your approval!" he says.

7. Look at each other. It is necessary to be careful that the memory of Tayyiba is spoken in the zakir language, so that the memory is diverted to another direction, that is, the zakir should repeat the blessed kalima several times in one moment and concentrate the memory.

8. Memo. Not giving free rein to lust, spiritual purity, self-restraint, not wishing for anything for oneself, avoiding malice and greed.

By classifying the memory in a person, purifying it from the devilish and sensual base, inventing ways to raise it to the level of angelic and finally merciful, he saw that this can be achieved as a result of the rashha (rules) of "yodkard", "bozgasht", "nigohdosht", "yoddosht". showed

9. Vuqufi is numerical. Adad, to be aware of the number, that is, to be able to see the ahad in the kasrat.

10. Wukufi is modern. Be aware of time.

11. Wuqufi is a hearty person. Zakir's language consists of always being aware and aware of the truth Subhonahu.

Bahauddin Naqshband enriched the tariqat with mystical teachings about time, number, soul, discovered their new aspects and was the first to introduce them as the main principle for the perfection of humanity.

The Naqshbandi sect gained wide fame during the lifetime of Bahauddin Naqshband. Promotion of universal ideas, spiritual perfection, and inner purity of the Naqshbandi order led to its wide spread in the world. His fans number several million people.

A number of proposals of the first leader of our country, Islam Karimov, on the development and improvement of the family institution in our country, are currently being implemented in the regulation of marriage and family relations.

In particular, to reflect today's and tomorrow's requirements in newly adopted laws, rules and norms in the field of marriage and family relations and the development of the family institution, to introduce necessary changes and additions to the current legal documents, to further strengthen the attention of our society to this issue. Also, to provide material and spiritual support to young families who have just appeared, who are entering life with great hope, to provide them with assistance, privileges and opportunities, first of all, to provide them with housing, not only parents, but primarily the state and our society are responsible for all this.

In solving material, spiritual and educational problems in the family and facilitating all their worries, as well as in marriage and family relations, first of all, the family guardian, who carries the burden of every family on his shoulders without complaining, thanks to life. it is important to lighten the burden of the female race, our sisters, who are both beautiful and bright. It is necessary to increase the role and importance of the family in resisting any harmful influences and destructive ideas that are completely contrary to our national nature and traditions, and in preserving our ancient values.

In this regard, it is the responsibility of the family to bring up a well-rounded generation that is physically and spiritually mature, has its own independent opinion, is capable of distinguishing white from black, and is able to compete with its peers in developed countries, to protect their health, and to lead them to life. cannot be replaced by anything.

The attention paid to the development of enlightened Islam in our country and the construction of mausoleums of great scholars is recognized at the international level. In particular, ISESCO, the Organization of Islamic Cooperation Organization for Education, Science and Culture, announced that "the city of Bukhara is the capital of Islamic culture in 2020". The President of the Republic of Uzbekistan Shavkat

Mirziyoyev decided to celebrate the 915th anniversary of Abdukholiq Gijduvani and the 700th anniversary of the birth of Bahauddin Naqshband. This, in turn, serves to glorify the world fame of the Naqshbandi sect.

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