



NAQSHBANDIYA-THE MAIN ROOT OF THE HOLIDIA-KUMUSHHONAVIYA DOCTRINE: A COMPARATIVE ANALYSIS

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Annotation: In the article, the most common of Naqshbandi in Turkey the main branch of the holidia network is found to be the Theran root Khojagon sect of silvershunavia, and the common and private sides of these two sects have been studied in a comparative way. "Silsilai sharif "Ahmad Ziyoudin al-Silwhanawi (born 1228 Ah, 1813 CE and died 1893 CE), who stood on the 32nd ring in the "golden chain", founded the Khalidiya-silwhanaviya network of Independent Naqshbandia in Turkey and contributed to the spread of this doctrine to many countries.

His silversmith, Ahmad Sulaiman Arvadi (sources do not include his date of birth, but record his death at the age of 77. Accordingly, he must have been born in 1195/1780-81.) with the first in 1845, and the second in 1848 in Khilwat, permitting the sects of Naqshbandi, Qadiriya, Suhrawardiya, Kubraviya, Shoziliya, Chashtiya, Mavlaviya.

He founded the Silkhanavi (Ziyoyiya) Tariqat at the Fotma Sultan Mosque of 1875. The results of the research showed that the Khojagonian sect, founded by Abdulkholik Gijduvani, is the teran basis of the Silvershunavian sect. The common and specific aspects of these two sects were studied.

As a result of our studies, it turned out that there are fifteen common sides. The first commonality was that both denominations were influenced by the Yassavian doctrine. For example, Khoja Ahmad Yassawi and Khoja Abdulkholik Ghijduwani were two dwarfs of a branch, and Khoja Yusuf was brought up from Hamadani. It became known from sources that the Yassaviya and Khojagonian sect, based on the teachings of Khoja Yusuf Hamadani, arose at the same time in 1151.

Bahawuddin Naqshband, the founder of Naqshbandiya doctrine, served Khalil Ota, who was in the yassavian sect, for twelve years and Qusam Shaikh for three

months. At the same time Bahauddin Naqshband was a Uwaisi and Khoja Abdulkholik was also brought up from the Gijduvani psyche. In what quantity Bahauddin Naqshband enjoyed the khojagonite sect, he also enjoyed the Yassavian doctrine, studying its manners and instilling it in the Naqshbandian doctrine.

The peculiarity in these histories: Khojagani and Naqshbandi had a mention of Khufiya-heart, and yassavi had a mention of jahriya.

Hojagon and Naqshbandia-Khalidiya-silvershunavi are common facets of the sects: that it is the normative path in the education of a person, based on rashha-principles, the vigilance path, attention to personality mental characteristics, tolerance of the soles, attention to purification of the soul, appreciation of the mukkaramity of the servant of God, ability to control physical, mental, nafsanic, spiritual powers to man, prefer self-realization, physical mental nutrition based on the principle, satanic memory, one of the ways of exaltation, the value of time, the truth, from pure sinfulness to pure Mercy, is the practice of etiquette, diligence, devotion, purification of the heart, Service, patience, honest work, the practice of "dast ba koru, dil ba yor" in their profession.

While the doctrine of khojagon is based on eight rashhas, the doctrine of Bahauddin Naqshband followed eleven rashhas. Bahauddin Naqshband included the rashhas "Wuqufi adadiy", "Wuqufi zamiy", "wuqufi Qalbi".

"Dast ba koru, dil ba yor" in the khojagonian sect, if before, after hard work, creativity believed, "dil ba yor, dast ba kor" in the doctrine of Naqshbandi, before, Faith was perceived as the main quality of man.

Keywords: Keywords: Allah, tariqat, Sharia, "silsiri sharif", "golden chain", Yassaviya, Khojagon, Naqshbandiya, Khalidiya, kumushxonaviya, Shaikh, doctrine, Sufism, rashha.

Introduction

Everything in the world will have its original, source-base (root). The origin of man is Adam and Eve, the root of the source of the tree, the source of science is the book, etc. Sources cite that without Sharia it is impossible to enter into a sect, without a sect the truth is not achieved. It is the way to fulfill the laws and rules of the sect - Sharia and be in love with God. Sharia theory, sect is Practice[1].

The people of the Sufi sect played an important role in spreading the teachings that the Sufis were Islamic in the world. One of the most common and so far existing sects of mysticism is Naqshband.

LITERARY ANALYSIS AND METHODOLOGY

Ahmad Yasaviy, Abdukholik Gijduvaniy, Bahauddin in the main roles, Mawlono Holidi Al-Baghdadi, Ahmad Solomon Arvodiyy Kumushkhanaviyning the life of yohli and spirituality Ismail-a philosophical approach to analysis.

Foreign Language Literature: Silvershani's "Jomi'ul-mutun", "great blessings and dhikr", "Levami'ul-uqul", "Ramuzul-ahodis" (sea of Hadiths) are studied. The work "levami'l-ukul" is a commentary on the Arabic work "Ramuzul-ahodis" and consists of 5 volumes. It lists the Hadith collected by Ahmad Ziyouddin Silversmith. Currently, the first volume has been translated into Turkish in 3 volumes.

Najdat Yılmaz, a professor in the Department of basic Islamic sciences and mysticism at Istanbul University Faculty of theology, is his "Samiu't-Turuk personality". Ahmad Ziyouddin al-Kumushkhanawi's life, his darweshkhani, the works of his caliphs and the way of Sufism (Ziyaiyya)" asari, Hüseyin Budak. "Ahmed Ziyaüddin Gümüşhanevi'nin (1813-1894) türk dünyasına etkileri", Hülya Yılmaz "dünden bugüne. Gümüşhânevî mektebi", Rukiye Ay. He Does Not Say Condolences. "Ahmed Ziyâeddin Gümüşhânevî", Usman Turid" history of mysticism", Najdat Taşun" golden ring", Niyazi Karabulutli's" Ziyouddin Silvershani", Knish A.D. "Musulbmansky mysticism", Alexander Knish" Muslim mysticism "used references in the book" Wise Turkic ancestors and the khojagon: a rethinking of the interrelationship between the Yassavi and Naqshbandian traditions " by the American chasseurist scholar Devin Di UIs.

Uzbek language literature: Alisher Navoi "Nasoyim-ul love",

Fakhriddin Ali Safi's" Rashahot " (drops of Obi life), Abul Muhsin Muhammad Boqir ibn Muhammad Ali. Maqamoti Khawaja Bahouddin Naqshband, Saifiddin Saifullah. Works" seven pirs " (world murshids), Khojagon-Naqshbandi (foundations and rashhas), g.N. "Abdukholik Ghijduwani", "life and spiritual heritage of Khawaja Bahouddin Naqshband", sadridin Salim Bukhari's treatise "Hazrat Bahauddin Naqshband", G'. Razzakov, K. The work of the Rakhimov "Khojagon-Naqshbandi sect and seven pirs", the Naqshband scholar Orif Uthman's treatise "Khoja Abdukholik Ghijduvani", Sheikh Mohammed Sadiq Muhammad "Yusuf. Imagination about mysticism", wave Hayit "Olam naqshi in the palm of the World", Satellite Eshbek "Bahauddin Naqshband Bukhari", Navrozova g.N., Zoirov E.X "Sem.Pirov Bukhar-i-sharif" was used as a source.

The study relied on such methods of scientific knowledge as dialectical, historicism, logicism, analysis and synthesis, complex approach, hermeneutics.

Analysis

The article explores the roots of the Naqshbandi-kholidiya-silvershonaviya sect, from which sect the YA'ne originated. Information has been provided on the birth of Ahmad Ziyouddin Silvershanavi, the acquisition of knowledge, penetration into mysticism, the establishment of his mentor in mysticism, the Silvershani sect, especially in Turkey, which has caused the dissolution of the naqshbandian doctrine around the world.

It is studied which doctrine the teran root of the Naqshbandi-kholidiya-silvershonaviya sect was, who were the spiritual MurshedS and teachers in it.

These Tariqas show their own and common facets.

Results

The Naqshbandiya doctrine was founded in Bukharoi Sharif by Muhammad ibn Muhammad al-Bukhari (1318-1389), better known as Bahauddin Naqshband[2:5; 3:4; 4:3; 5:205; 6:5; 7:19; 8:7; 9:23; 10:6; 11:96; 12:4090; 13:273]. The doctrine is popular as a path of global perfection. Khoja Ahror Wali, the famous Sheikh, Orif, mentor, teacher and great exponent of the doctrine of mysticism, who caused the teaching of Naqshbandi to become widespread not only in Movarounnahr, but also in Khorasan, Iraq, Azerbaijan, even Rum and Egypt, China and India [14:114 - 118].

Khoja Ahror described Wali in Alisher Navoi's "Nasoyim-ul love" [15:280]. Mysticism scientist, professor Alexander Knish noted the role of Khoja Ahror Valiy in the penetration of Nakshbandylik into Iran and Turkey[16:249-253; 17:40].

The doctrine of naqshbandism began to spread among the Turks from the 15th century, a century after the death of the Great founder of the Tariqat Bahauddin Naqshband. This was a very important step in the deviation of naqshbandism from the Movarounnahr circle [14:114-118].

From foreign countries, the doctrine of Khojagon-Naqshbandiya penetrated into Turkey. Mullo Abdullah the divine heavenly (died 896/1491) was a divine celestial.) when he completed his education in the Istanbul madrasa, he went to Samarkand, where Khoja Ubaydullah Ahror was received by murid, and after a

year of education in his presence, returned to his homeland as his caliph, initially promoting the doctrine of Khojagon-Naqshbandi in Sima, then opened this tariqat Dargah in Istanbul[18:108; 19:39; 20:12] .

Najdat Yilmaz, professor of the "basic Islamic sciences" and the mysticism Department of Istanbul University Faculty of theology, wrote his "Samiu't-Turuk personality. Ahmad Ziyouddin Al-Kumushkhanawi's life, darweshkhani, caliphs and the way of Sufism (Ziyaiyya)" recorded his entry into Turkey, particularly Onadoli, through the caliphs of the Naqshbandi Tariqat Khoja Ahror Wali [17:30].

In Iraq, Syria, and Kurdistan in the 18th and early 19th centuries, the widespread teaching of Khojagon-Naqshbandi originated in the village of Sehrizoda, Musul province (1193/1779), a Sulaymanian Kurdish, and Mavlono Kholid al-Baghdadi (R.1242/1827), who died in Shom.a.) are related to the activities of. He went to India in 1809 and murid fell to Sheikh Abdullah Ghulomalikshah Sahib Dehlavi (1158/1745-1240/1824)in Delhi. He returned to his homeland in 1811 and founded the holiday sect[19:41].

Khalid al-Baghdadi founded the Naqshbandi-Khalidiya sect which became widespread in the Ottoman state and was considered the most active spiritual, spiritual fodder[21:121].

Ahmad Sulaiman Arwadi, caliph of Mavlono Khalid al-Baghdadi in the spread of Naqshbandiya doctrine in Turkey (sources do not include his date of birth, but note that he died at the age of 77. Accordingly, he was born in 1195/1780-81[17:71].) of muridi Ahmad Ziyouddin al-Silwushkhanawi also had very large services. The presence of 65 Naqshbandi settlements in Istanbul itself is an example of the prevalence of this sect.

In the 19th century, the famous scientist and mutasawwif Ahmad Ziyawuddin al-Silwhanawi (1813/1893) made an enormous contribution to the further spread of Naqshbandiya in Onadoli [13:285; 18:108; 22:28].

Lived in bukharoyi Sharif [3:167; 19:132; 23:4144] "silsiri sharif stated that" "in the golden chain" hazrat Khaja King Bahouddin Muhammad Naqshband Bukhari-Uwaisi stands on the 16th ring, while Ahmad Ziyoudin Al-Silwhani stands on the 32nd ring. The philosophy of such numbers has its own meaning. Because Ahmad Ziyouddin Al-Silwhanawi was responsible for spreading the doctrine of Naqshbandiya to so many countries.

The silversmith began his studies at the age of five, and at the age of eight he was a "Hafizi Koran", memorializing the Kur'ani Karim, as well as receiving permission from his teachers to kiroat kilish books such as "Daloili khoyrot", "Qasidai burda" and "Hizbul a'zam [24:302; 25:11].

Knowing that in order to be perfect, even if he had knowledge of the apparent sciences, he had to master the Botanic sciences, he realized that he needed a perfect teacher for this. In his silver dynasty life, such a master was Ahmad Sulaiman Arvadi of the Khalid al-Baghdadi caliphs of Mavloni [26:23].

Mavloni kholidi al-Baghdadi had foreseen that Silvkhanavi would have a high position and great influence in mysticism and said to Ahmad Sulaiman Arvadi, one of his caliphs, to lead him, "O friend go to Istanbul and disdain such a person. Because after us he is the owner of the time and the leader of the sect. He is a flower, a hump that has not yet opened. No matter how many other caliphs were sent to the city of Ul, his share had long been entrusted to you with a deposit. Serve the opening of that mushku Anbar-smelling valayat's thunderbolt, which Borgil, burns in the fire of envy and is looking for piri murshid. This is because the spirit of our Highness kirom has commanded you to be a helper " [24: 302].

Another source writes that in the meantime mavloni kholidi al-Baghdadi said to hazrat Ahmad Sulaiman Arvadi, "O friend! The light of man is visible, which symbolizes North Africa, Bukhara, Egypt, Mecca, Medina, India and the Far East. With him, Your Name will sound more, and with him you will be heard more, familiar. Because after us he will become the owner of the Times and the leader of the sect," [27:12]. Thus, Khalid al Baghdadi, seeing the power of the soul of Silvershunavi, entrusted the upbringing of him to his caliph Ahmad Sulaiman Arvadi.

In 1845, Sheikh Lebanon-Tripoli Mufti Ahmad Sulaiman Arwadi, who had been ordered to do so by Khaled al-Baghdadi, the mentor of Silvershunavi, came to Istanbul. The silver-chamber Lord was aware of the arrival of the Piri murshids with divine inspirations, true dreams. They were seen in the hut of Sheikh Adolfattoh Hazrat. This magnate, who had never seen the silversmith, said to him: "O Ahmad! It has long been entrusted to me to correct your stubbornness and be the leader of you, and only for you I came to travel from Damascus to Anatolia" [27:12]. As soon as the silversmith heard the name from this mysterious stranger, his heart warmed up, he was very surprised. Abdulfattoh, who was holding hands with him, turned to the silversmith and said, " This is your Sheikh. Solve it

immediately. There is no stranger between us, we are two perfumers of a tree inspired by a Sheikh" [28:37]. The silversmith was insistent on the Sheikh.

The Kumushhonaviy Sheikh was taken to his cell in the Madrasa of Mahmud poshsho, where he spent forty days of grace and forgiveness under his leadership. Shaikh taught a number of tariqat, zikr and sayru suluk ways to Silvershani. The irshod activity between the Sheikh and the disciple –Mavlon Arvodi and the Silvershunaviy, as in the case of Shams Tabrizi, had a mystical and extraordinary atmosphere. Shaikh Arvadi had left Silwhonavi suddenly just as Shams Tabrizi had left Mavlon Jalalidin Rumi.

In fact, the sheikhs traveled their teachers from country to country and took long paths. In the case of silvkhanawi, however, just as Shams Tabrizi had tracked down Mavlon Jaloludin Rumi, Khalid al Baghdadi's disciple Ahmad Sulaiman Arwadi had come to Silvkhanawi themselves. This indicates the greatness of the role of Silvehanavi in the Khalidiya sect.

Three years later in 1848 Bishop Arvodus met Silversmith for the second time in hilvat. Seeing that he had matured spiritually, he allowed Silvkhanavi to Naqshbandiya, Qadiriya, Sukhrawardiya, Kubravia, Shoziliya, Chashtiya, Mawlawiya Tariqas [26:23].

For the presence of Adolphattoh Hazrat, the greatest Shaykh of the Kholidis in the silver dynasty Istanbul, he did not start new sectarian affairs due to the fact that he "refrained from independent actions with a strong loyalty to the greatest caliph", placing his respects on the spot.

Until 1875, he was engaged in publishing copyrights and works. In his work "levami'ul - 'uqul", he identified himself as Naqshbandi and Shozili Tariqat [29]. The work "levami'ul- 'uqul" consists of 5 volumes written in Arabic, with a commentary on the hadiths that Ahmad Ziyuddin collected in his silver-Chamber work "Romuzul-ahodis" (sea of hadiths). At present, the first volume was translated into Turkish and published in 3 volumes[30].

After the death of Abdulfattoh in 1864, Silvkhanavi founded the doctrine of Naqshbandiya into the silvkhanaviya sect, a branch of the Khalidiya branch. The sect expanded greatly as a result of abdufattoh's accession to the silvershinavian sect of Holidia's disciples.

The silversmith chose a special place for mentions and conversations with members of his sect in 1859. After the increase in members of the silvershunavian

sect, the place was narrowed. The silversmith built additional cells, a sixteen-room house among the buildings, and a gatehouse in the 1875 Fotma Sultan Mosque with the help of his disciple Hasan hilmi of Kastamonu. The expanded site bears the name of the silvery (Ziyoyiya) Darwesh House [29].

As a result of research, it was found that the main branch of the most common Khalid branch of Naqshbandi in Turkey is the Khojagon sect, which the history of the origin of Silvershunavia was founded by Abdulkholik Gijduvani.

Khojagon – Khojai is one of the first classical mystical sects in Central Asia, founded by Abdulkholik Ghijduwani (1103-1220), the first of the seven pirs to introduce Bukharoi Sharif to the world by the name of the World [3:36; 11:64; 19:52; 31:11].

Abdulkholik Ghijduwani was described by Orif Revgari Mohitoban as "Ma'dani haqayiq, tole'ul aloyiq, Janabi Foiq, koshifi Subhani, Dinu Dunya Shaykh, muqtadosi and mawlonosi", "murshid al-khaloyiq", "in accordance with the outward botini", "chairman of the people of tariqat, zoti babarakot" [32:14]. Abdurahman Jami and Alisher Nawab also described: "the prosperity of the alar is a document in the sect, the approval of all Foruq (true, the one who divides the unjust, the just)", [15: 253].

In order to substantiate our opinion, we came to the following conclusions by comparative analysis of the histories of Khojagon and Naqshbandiya-Khalidiya-silvkhonaviya:

1.A comparative analysis showed that Khojagans and Naqshbands

on the basis of the fact that the doctrine was influenced by the Yassavian sect: the common and private parties characteristic of the two denominations were identified. The year of Ahmad Yassawi's birth is not known. But in the scientific literature, his death is given as 1166-1167. He was born in Sayram. At the age of seven, his father Sheikh Ibrahim was orphaned. He received his first education in Yassı from the famous Turkish mashayixı Arslonbob. After Arslonbob's death, he continued his education in Bukhara under Joseph Hamadoniy[33:5].

The American Chasseur scholar Devin Di Uis has focused his research work on the history of mysticism in Central Asia. The scientist, in his book " Sages Turkic ancestors and khojagon: a revision of the interdependence between the Yassavi and Naqshbandi traditions", outlined his views on the scientific and practical ties between Yassavi and Naqshbandi, the relationship between murshid and murid, the

competition between representatives of the sect, the state in the process of mention [34]. Indeed, at that time there was competition among representatives of the sect. At present, the information in the sources confirms that the role of the Yassavian and Khojagonian sects in the emergence of the Naqshbandi doctrine is incomparable.

Khwaja Ahmad Yassawi and Khwaja Abdulkholik Ghijduwani were two dwarfs of a branch, and Khwaja Yusuf was brought up from Hamadani[35].

Khoja Yusuf Hamadani was born in the village of Buzanjird (or Buzinajird), Hamadan, 1048 CE, and died in Bomiyon, Afghanistan, 1141 and was buried there. Alisher Navoi in "Nasoyim ul-Sevgi "said:" Khoja Yusuf Hamadani qaddas Allahu sirrahul aziz kuniyati Abu Ya'qubdur " (Imam, scholar, orifi Rabbani, who was beautiful, had many donations, high quality and status) [15:252].

After the death of Khoja Yusuf Hamadani, Khoja Abdulkholik Ghijduwani stood on the top of the soil (hejumi)above the Tomb of the master and raised tears in his eyes: "at the age of twenty-two, I was holding Sheikh skirts. It would be sixteen years," [2:18] and he cried out to his heart.

Even when Khawaja Ahmad Yassawi was granted the throne of Irshad, Khawaja Abdulkholiq Ghijduwani was in service from sidqidil. Khawaja Ahmad Yassawi returned to his native Yasseh after appointing Khawaja Abdulkholik Ghijduwani as caliph and seeing the divine Jamal in him. Khoja Abdulkholik Ghijduwani was forty-eight years old when he received Irshad.

According to sources, on the basis of the teachings of Khoja Yusuf Hamadani, the Yassavian and Khojagonian sect arose at the same time in 1151[17:31; 32:19; 35].

The Yassavian sect, formed on the basis of the teachings of Khoja Yusuf Hamadani, widely promoted "Sharia, tariqat, enlightenment, truth" [36:149-175].

To find out the place of the Yassavian sect in the formation of the Naqshbandi doctrine, we will look at the following history.

From his first lesson until the age of eighteen, Bahauddin Naqshband, who informed him of the ascetic and Botanic Sciences, zot Muhammad Boboyi Samosiy (died 1336.) was. After the death of Muhammad Boboyi Samosiy, Hazrat Syed Amir Kulol came to the house where Bahauddin Naqshband lived in the castle of Hinduwan and said: "I was willed by Khwaja Muhammad bobo to show your compassion from my child Bahauddin, I will not forgive you if you

allow a defect in this work" [2:40]. After that, Amir Kulal Bahauddin began to educate Naqshband.

Fakhruddin Ali Safi's "Rashahot Ayn al-Hayat" writes that after Amir Kulol, Bahauddin served Orif Deggarani, Qusam Shaykh and Khalil OTA [17:31; 37:79]. But the scientific analysis and logical analogy of "manoqib" and "maqamot" suggests that Bahauddin Naqshband Khalil was in service to the father earlier. In one of the nights when Bahauddin Naqshband was now learning from Amir Kulol, in his dreams he was known as Hakim ota, who was one of the Pirs of the Yassaviya tariqati Sulaiman Baqirghani (VAF.1186, Khorezm). Hakim handed over Father Bahauddin to a Turkish Darvesh. When Bahauddin awoke, his appearance was left in his memories. When they told their grandmothers this dream, the man said: "from the Turkish mashoyiks, you will be given a share." Bahauddin met the man in Bukhara during his dream of seeing this Sheikh. In Muhammad Boqir's "Maqamoti Khawaja Bahuddin Naqshband", the story is recounted as follows: "I was engaged in the profession of Kimkhobboof with my father, and in accordance with the custom of youth, we had a separate room. One night I saw Hakim ato Jerusalem sirruhi, a noble of the Turkish mashoiks, in a dream. They would hand me over to a Darvesh. I remember aftu angori of Darvesh when I woke up. I had a grandmother Soliha, I told them this dream. They said, "You will be given a share of the Turkish mashaykhs." I always dreamed of seeing that Darvesh. One day, when Gatai was leaving Ohangaran, I came across the same Darvesh. His hair was in The Shape of a muloh, with a thousand bahyali kuloh on his head, and a staff made of a ten-bad ud tree on his hand. I was fluent behind him. He would not turn around to me, and I would leave without staying. Arriving at murghkushi street, he entered a house. And I'm back. At night, one of my acquaintances came to me. "A Turkish prince named Khalil is destroying you," he said. Gladly I got up. It was the autumn season. I received a little gift from the blessings of Bukhara and went. There was a room where darvesh was sitting in the corner of the room. There was a group of people in front. I sat down to say hello. Then the desire to say that dream hit horny. At that moment, I was asked, "my old man is in your heart, it is clear to us, what is it to say?"he said. Holim changed, my inclination to him increased even more. I was in his household. I saw wonderful cases in his presence. Six years later he was succeeded as Viceroy of Movarounnahr. He was succeeded by Sultan Khalil der. Even then, great things were happening from him. I put in place the manners of serving him again during his six-year reign. In hilvat, his specific mahram was me. So I was doing the service of St. John the Baptist. He sometimes spoke harshly and sometimes sympathized with lutfi a lot. After that, an enemy appeared against them. He was

overcome. At one point, his complete Kingdom was blown into the air. Then I will be disappointed in all the koru of the world. I returned to Bukhara and began to live in Revartun" [37:35-37].

In Alisher Navoi's "Nasoyim ul-Sevgi", Khalil ota q as the 449th Governor.r. information about[15: 250-251] quoted. In "Rashahot", however, we have not come across such information.

Dj, an English scientist who has thoroughly analyzed Sufi sects on the basis of sources.S.Trimingham gave an account of the Yassavian sect and quoted the millet's range in his work in the form of a drawing. It is known from silsil that Khalil ota (died 1347) was a disciple of Ahmad Yassawi, founder of the yassavian sect, Mansur B. A disciple of the lion-grandfather (D.1197), Abdulmalik continued the branch of Todj-Khoja (d. 1218). In the range of Ahmad Yassawi quoted in the work of Trimingham, Khalil wrote down Bahuddin Naqshband after his father[2:42; 38:58].

Naqshband scholar Orif Uthman in his article" lights lit from the Khayli of khojib "in the collection" I drank Vahdat sharobin"(Yassavian sect) Todj-Khoja was the son of Abdulmalik father, who recorded that this breed was considered the father of the mo " tabar piri buzrukvori Zangi Baba of the entire Tashkent region [39:134-147]. Orif Uthman also cited the Yassavian sect series as a drawing in his article. Also in the same range, the name Bahauddin Naqshband is recorded after Khalil ota and Qusam shaykhs, and it is shown that a separate tariqat was established by him.

From the above evidence, it turned out that Bahauddin Naqshband Muhammad Boboyi was in the service of Amir kulo for a short time, after which he spent twelve years in the service of Khalil OTA, the Shaykh of the Yassavian sect. While Muhammad Boboyi Samosiy, who belonged to the khojagans sect, taught Bahauddin Naqshband by giving him knowledge and teaching him the etiquette of the sect, Khalil ota also taught the etiquette of the Yassavian sect for twelve years.

After the decline of Khalil ota-Khalil Sultan, Bahauddin Naqshband began to be taught by Abdulkholik Ghijduvani spirituality. Sources state that Bahauddin Naqshband was born in 1318 and that Abdulkholik Ghijduwani died in 1220. Although 98 years have passed in the interval, the spiritual levels of Abdulkholik Ghijduwani were so high that even after their deaths, Bahauddin was able to bring up Naqshband[17:31; 19:137; 37:39-45;40:86].

The sources further mention this: "in reality, the man (Bahauddin Naqshband) was Uwaysi and Khoja Abdulkholik was brought up from the ghjduvani psyche" [15:261; 17:31]. Thus, Bahauddin Naqshband enjoyed the amount of the Khojagani sect, while he enjoyed the same amount of the Yassavian doctrine, studying its etiquette and instilling the duru beads in it in the Naqshbandi doctrine he founded. Therefore, it must be said that the doctrine created by Bahauddin Naqshband continues to this day as the Afzal Naqshbandiya of the tariqats, absorbing all the noble aspects of the Yusuf Hamadani Iranian school[41:3].

At the time of the emergence of the Naqshbandi sect, the status of Sufism was much higher, many understood it in content and essence. Secondly, the call to truth in it is in accordance with the demand of the Times. A distinct aspect of the yassavian sect from other earlier ones was in the language. It was a sect that, with its simple, simple meaningful wise words, turned the nomadic Turkic peoples towards itself, expressed their shortcomings in their sentences, behavior, and began to go straight [42:25]. The specificity in these histories: in Naqshbandi there was a mention of Khufiya-heart, and in Yassavi, jahriya is mentioned.

2.The doctrine of the Lord is the normative path in the education of a perfect person.

Because this path is based on Sharia. This path has always been consistent with Sharia and Sunnah and far from superstition. The Naqshbandi-Khalidiya-silvershonaviya road is also based on Sunnah, like the Khojagon sect. At the same time, the silversmith darweshgah had a significant difference from other Sufi settlements in that it functioned as a madrasa of Hadith science. In this science khotimatul-Muhaddisin, nicknamed "34" in his Darwesh Hut, the silversmith read and analyzed his self-written work "Ramuzul-ahodis" (sea of hadiths) with at least seventy people every week on Tuesdays and Fridays [25:12; 43] .

3.The doctrine of khojagon is based on eight rashha-principles. "Rashha "means" leaking water"," drop"," chakka " in the dictionary [19:43-45; 41:146]. Orif Uthman in his treatise "Khoja Abdulkholik Ghjduvani" four of the main eleven rashhas in the khojagon-Naqshbandi sect are Yusuf Hamadani (hush dar dam, nazar bar qadam, safar dar Vatan, Khilwat dar anjuman), the next four are Abdulkholik Ghjduvani (Yodkard, bozgasht, Nigohdosht, Yoddosht), the other three are Khoja Bahuddin Naqshband (Vukufi Adadi, Vukufi qadiy) was written by [44:11-18].

The Sufi scholar, professor Najdat Yilmaz, also noted in his work that the first four of rashha, known as "kalimati Qudsia", were created by Yusuf Hamadani and the

last three were added by Bahauddin Naqshband, who also commented on Abdulkholik Ghijduwani's concept of zikr [17:31].

We will comment on Eleven rashhas, which are the basic principles of the khojagon-Naqshbandi doctrine [3:45-53; 19:43-45; 41:146-163; 46:32-42; 47:37-47]

First rashha "Hush dar-dam" (Persian. Hush dar-dam — be aware of every breath) - a feeling of closeness to God; the meaning of "hush dar dam" is that every breath coming from the inside should be on the surface of awareness and enjoyment, and that the ghaflat should find no way for it, and that it should be spent on awareness. Whoever does not hold his breath, they say that he has lost his breath, which means that he has lost his way and method.

Second rashha "Nazar dar-qadam" (Persian. Nazar dar-step, observing each step) - to point his gaze at the tip of the toe, to protect his gaze from the unclean; the "nazar dar step" is that nazari is always on his toes, so that his gaze does not scatter and does not fall into an unnecessary place.

Third rashha "Safar dar-Vatan" (Persian safar dar-Vatan, safar in Botin, correction of morality) - moving away from people and approaching Allo;

The meaning of "Safar dar Fatherland" is that solik (who walks the path of tariqag) travels in the nature of humanity, that is, from the quality of humanity to the quality of an angel, moving from the quality of evil to the quality of good.

Fourth rashha "Khalwat dar-anjuman" (Persian:..... fors fors). - to be alone among other people, to engage in the affairs of the world in the face of God in the heart of the world; — about the "assembly of evil dar". They asked Hazrat Khoja Bahuddin (qaddasallohu sirrahu), " what is the basis of your path of sect?" He replied, "to be a narrow Assembly, that is, to be with the people from the outside and with the truth from the inside".

Fifth rashha "Yod-kard" (Persian. yod-kard) - to mention God with the tongue along with the heart. "Yodkard", this Remembrance is the linguistic (language remembrance) or the remembrance is the heart (language remembrance). Mavlono sa'duddin Koshgari (qaddasallohu sirrahu) says that the way to teach Zikr is that the Sheikh First says with dili: "La ilaha illallohu Muhammadur Rasulullah". Murid, on the other hand, keeps his attention to the Sheikh's lapse, opens his eyes, closes his mouth tightly, begins to breathe, and with reverence and strong inner strength, he begins to utter the above remembrance. It tells the mention not by

language, but by heart. Let him endure the breath of arrest (non-breathing) and say three times in one breath, so that the hallow of remembrance may be disappointed...

Sixth rashha "Boz-gasht" (Persian. Boz-gasht-return) - mention only with thoughts about God. The "Bozgasht" is such that after reciting kalimai tayyiba (La ilaha illallohu Muhammadur Rasulullah) in the language or language of the dhikr say: "divine, anta maqsudi and rizoka matlubi", i.e. "my God, my goal is Sensan and my demand is your sustenance" [41:159], he repeats the word. The word "Bozgasht" helps to make an unbiased mention, freeing the murids from various distracting thoughts.

Seventh rashha "Nigoh-dosht" (Persian. nigah dosht-storage) – to protect the heart from the penetration of foreign sensations, "gaze" - to get rid of all kinds of thoughts, to strive for separation from the outside world, and how many times kalimai Tayyiba should be told in one breath and concentrate in the same opportunity.

The eighth rashha "Yod-dosht" (Persian. iodine posht-recall) - to know the depth of sensations in mental practice and protect the state of return to The achieved God. The purpose of the "Yoddosht" is to keep true subhonahu and Taolo in mind, always with pleasure and enthusiasm. Some also say it with the phrase "indescribable presence". In the eyes of some people of truth, he has such an observation that the love of the true subhonahu and the Almighty completely envelops the soul, which is a sign of the formation of a stranger.

The ninth rashha is known as "vukuf-I zamoni" (Persian. Vukuf - I zamoni-to be aware of time) — to appreciate time and count every moment. Khawaja Bahawuddin (qaddasallohu sirrahu) commands: "it is necessary that the wuqufi, the path that murid traverses, be modern (from time to time), that the banda should always be unshakable, and at every moment its quality and its condition: worthy of thanks or excuse, be aware of it".

Tenth rashha "Vukuf-I adadi" (Persian. vukuf - I be vigilant at the expense of numerical)- it is necessary to concentrate on the pronunciation of the mention, the main thing is to focus on the quality, not the number of mentions to be said. This consists in adhering to adad (numbers) in the dhikr. Hazrat Khojai Buzruk-Khoja Bahouuddin (May the secrets be sacred) had ordered: "to observe adAd in the remembrance of the heart is to chase away illusions and concentrate together".

The eleventh rashha is known as " Vu kuf-I qalbi " (Persian. Vu kuf - I heart — to be aware of the soul) – the concentration of hearts and thoughts on the pronunciation of remembrance, without leaving room for anything else; - vuqufi heart. This includes two meanings. One is that the tongue of the knower is always aware of the truth and the truth. Hazrat Eshan (Khoja Ubaydullah Ahror) says in some of his Qudsi Kalimas that the heart of wukufi is that the Lord of Dil should be aware of the truth subhonahu and the taolah and stand now. It is necessary to reach this level that nothing but true subhonahu and Taolo should be in the language. Such awareness is called Glory, vusul, the body and the heart of vukufi.

The second meaning is that the one who mentions must be truthful.

That is, at the moment of mention, a piece of meat in the form of a leaf of Sanobar, which is figuratively called dil, should pay all attention to the meat. This piece of meat is located on the left breast, which must be forced to mention and preoccupied. It is necessary to prevent him from being unaware of mention and thought.

4. The hōjagon doctrine is a path of vigilance and is based on the rashha-principle of " hush dar dam[19:43; 41:147; 44:11; 47:38; 47:38; 48:1332]. He denied drunkenness, vanity and showed ways to mature a person from Fano to Baco[49:8; 50:89]. The Naqshbandi-Khalidiya-silvershonaviya sect is also a way of vigilance, like the Khojagon sect. The following Proverb said by silversmith is evidence of this:" when people think like their bodies, speak like their mouths, that person succeeds because every movement of people is intelligent and conscious " [51]. From this wise word it is known that the silversmith called his disciples to be alert, alert at every breath, at every moment, to reason and to act consciously. In his "Jomi'ul-mutun", the silversmith commented on Moturidi's text, dividing the mind into five levels:

1.The mind is strange-natural (innate intelligence). The unbelievers and Muslims are equal in this mind. They both know that God is one with this intelligence.

2.Intelligence propositional is a mind that is achieved by working hard and interviewing scientists.

3.The mind of God is the mind of God. Muslims and prophets are equal in this mind.

4.The mind is Nubuwwat - (mind is min aspect of nubuwwa) this mind is inherent in the prophets.

5.The intellectual visionary (mind min-honor) is the honorific only of our Prophet (s.a.v.)to the. No other man has this madness [52:8]. This verse associated with Husayn is the word of Galilee: "there is no doubt that you are exalted.". ("Qala" Surah, 4 verses.) [53:861].

5.The khojagon sect is the Suluk who, taking into account the spiritual characteristics of the individual, determined the path of maturation. When Zeroki mentioned Khufiya (secret) in Abdulkholik Ghijduwani at the beginning of this road [19:37], from Mahmud anjir Faghnawi to Amir Kulal period, Khufiya and jahriya zikr coexisted [49:8]. Great importance is attached to the confidentiality of the method and adaptation of Abdulkholik Gijduvani in the Naqshbandi-Khalidiya-silvershonaviya sect [9:25;19:37]. In the Islamic world, the way of mentioning the sect is of great importance.

The style of the gijduvani Tariqat was Khufiya zikr, kuj Zikr. The essence of the remembrance is to memorize the name of Allah. Verse 152 of Surah Karim, the Qur'an of this case in mysticism, says, "so remember me, I will remember you. And give thanks to me, and do not disbelieve". Similarly, the Qur'an provides evidence for verse 55 of the Surah 'a'raf' of Karim: "you will not love those who transgress in your Lord with pleasure." [53:230]

Khwaja Abdulkholik Ghijduwani's Koj dhikri is free from Riya, and the latter ensures that the most sincere and supreme love matures in the Koj. Thirdly, dhikri khafiy deified the human heart at the level of the most auspicious devotion. Because God lives in the hearts of every person inclined to the remembrance of the soul.

Another of the reasons why silvershunavi chose Khufiya Zikr is that this act leads to an act without a Riyadh, because like worldly love, God's love is not a feeling or a means of Glory, which is written on the table in El. It is better to keep pinhon as a property of entertainment, a magical-sinoate feeling, without beating baralla bong with him.

6.The doctrine of the hojagon is a school that raised the soles in the spirit of tolerance. They regarded the whole being as haq zuhuri and venerated him. Despite the fact that the tolerance of Bahuddin Naqshband, the founder of Naqshbandi doctrine, himself had the khufia path of zikr at his disposal [2:94; 9:24; 19:42; 19:142; 54:172;], in his treatment of the jahriy dhikrites: "in kor namekunem and in kora negir ham namekunem" – manifested in "neither do we deny nor do this". Women were also included in the sect, and women who rose to the rank of Governor were treated with equal respect in the sect. For example:Abdulkholik

Gijduvani welcomed the Wali of his time, Oisha, from his seat and showed him Izzat – Ikrom [32: 12].

The teachings of silvershonia also showed tolerance. In particular, Silversmith impartially taught science to the Taliban, and in order to increase the number of readers and raise the morale of the people, he built a printing press and distributed books to the Taliban of Science for free. Even in the field of economic support for the people, by organizing an interest –free bank and lending to those in need an amount that would cover the hojati, favorable conditions provided conditions for aosida to return when it was possible, etc [55:80]. Silversmithing was also a relative consideration for women. A separate room is provided for women in the Darwesh household.

Silvershinavi believed that "all mankind should be treated with dignity, respect and respect, not to be humiliated, hurt, equal, just, respect, and respect, in view of its lineage, sectarian nature, importance"[51].

7.The khojagonian sect paid special attention to the upbringing of nafs, showing that the achievement of nafs fano on the border leads to a level of restraint (quiet). Silversmith also paid special attention to the upbringing of the soul. His following O'gits retain their significance to the present day. "God has greatness. The body has a small mouth. All human organs are producers, with only one mouth being the consumer. When everyone produces as much as their body, consumes as much as their mouth, everyone's income exceeds their expenses. There will be no poor in the world. Most people do not produce as much as the mouth, but consume two to three times as much as the body" [51]. From this turn it became known that the silversmith believed that a person should consume up to the amount of prayer power and mobilize the entire body's power in the path of goodness. He should take the example of the human body and eat this amount the smaller the mouth is in relation to the body. The larger the other organs of the body compared to the mouth, the more labor a person needs to work. Then there will be prosperity. Some nafs slaves do not work as hard as a mouthpiece and consume it like other organs of the body. This creates inequality and opposition to society.

In his "testament", silversmith stated: "count your soul from the dead [56:537].

8.On the khojagon road, the banal status was regarded as the highest rank. The discretion of the Banda was in harmony with the full divine discretion. The achievement of the right rhizome was considered the main goal. On the basis of the " Bozgasht "rashha, The Righteous always acted harmoniously," God, I am maqsudim sensan, and I wish you your sustenance"[19:44; 40:36; 44:16]. The

Naqshbandi-Khalidiya-silvershunaviya sect also had the highest goal of achieving the approval of Allah. In this context, there are the following passages of the Silvehanavi: "obedience to the commandments and prohibitions of God. It is to know God at the level of goodness and to realize that he is always under the control and control of God". Piety is closeness to God, fear of God's wrath, and hope for God. The silversmith declared that the "capital of the world" would be "piety" [51].

To one of his disciples, who gave the silver-plated permission, he said, "God has given pleasure to this helpless servant, and has brought him to the highest fullness, and labored at the greatest of the prayers, which is a work that requires honorable knowledge. After all, man, seeking the sustenance of God, is distinguished among those who are in charge of divine commandments, gaining respect if he is far from devout and ill-boastful words. Otherwise, knowledge becomes a burden to its owner. He said that the purpose of prayer and creation is to achieve the unity of God" [20:61]. One of the main reasons leading silversmith people towards this goal is science.

9.The doctrine of the Lord has found the most advantageous ways to place all physical, mental nafsonian, spiritual powers in man, self-awareness and the divine – Akbar, the universe of his micro – universe asgarda – macroolamni. In order to collect divine grace in the soul, to open existing reserves in Man and mobilize them for noble deeds such as beautification of being, a way is shown to physically and spiritually direct the power of the eyes and feet on the basis of the rashha "nazar bar step [6:149; 19;43 41:149; 44:12; 47:39].

Developing the teachings of the khojagans, Bahauddin Naqshband paid special attention to the issue of the heart. Bahauddin Naqshband included in Naqshbandi doctrine the principle of " Wuqufi heart " - being aware of the Heart[2:109; 3:53; 6:150; 9:33; 10:95; 19:45; 44:18; 47:47; 54:179]. Saifiddin Saifullah told his book "Khojagon-Naqshbandiya": " according to Lord Naqshbandi, "the heart of Wuqufi" is for him to feel the influence of jazaba and to take place of this influence from the heart. For in the dhikr, during nafyi (negation), the effect of expulsions generated by divine punishment is vividly felt", [41:162]. Bahauddin Naqshband explained that the concept of " Wuqufi heart "is a necessary principle for human perfection in the treatise" Avrod "and Muhammad Porso's treatise" Qudsiya " that it is the heart that is the center that connects the physical and mental world of a person, what is patterned in the heart is sealed in memory, the state of the heart determines the whole state of Bahauddin Naqshband was a wise sage from the heart, who revealed the essence of "dil ba yor"by purifying it of all impurities and insisting that only

the love of God should be placed in it. Heart-a space in which only divine work, divine Love, Divine Love, Divine love for all being, noble intentions, virtues should be embodied in the space of divine desolation. It is said that the heart should be cleansed of vices such as arrogance, envy, anger, kina, hatred, other attachments – secularism, pictorialism, apparition, molestation, officialdom [2:110]. The doctrine of silvershinavia also carried out theoretical and practical activities on this principle.

10.Unlike other sects in the hojagon sect, physical sairu travel has been spiritually, spiritually transformed into a journey. Rashha" safar dar Vatan " in this doctrine[2:90; 3:47; 6:141; 9:31; 10:90; 19:44; 41:152; 44:12] a person felt a whole macroolam in himself, showing his ways of losing his deep, bad morals and becoming the owner of a beautiful divine morality. In his work "the will", the silversmith taught man ways of self-realization and journey to his godfather [56:537].

11.Uzlat, chilla, who is needed for human perfection in the sect, discovered the way to hold the secluded Khilwat at the khojagans 'conference and, on the basis of the rashha" Khilwat dar anjuman", was clearly with the people and the godly truth, and through a conversation with the people of the Khos sect, he showed that it is possible to feed their souls and[6:142; 8:43; 9:31; 19:44; 37:15; 41:155; 44:14; 47:41; 54:177]. As a result, the doctrine of the hojagon became a means of bliss, a necessary path for both the world and the afterlife, both secular and religious happiness.

The silvery doctrine also followed the principle of" khilvat dar anjuman". In a source prepared by Niyazi Karabul, the principle of "Khilwat dar anjuman" is always in the heart of Allah (j.1993), in the service of the people and in the implementation of all this, taking part in all the activities that are legal in society.j.) to be with, which means to maintain a "half" mind" [29].

Silversmith also had a harmonious understanding of religiosity and secularism. He did not consider the world a place to be feared and avoided, but argued that the problems in it should be solved within the framework of legitimacy. He encouraged the people to work hard, and condemned the desolation and excommunication, such as the Khojagon sect, and advocated for Khilwat to be present at the convention.

12.By classifying the memory in a person, and discovering ways to elevate him from the Satanic, nafsanic abyss to the level of the Malachi and, at the end, the Rahmoni, the rashhas of" Yodkard", " bozgasht", " nigohdost", " yoddost [3:50-52;

6:144-146; 9:32; 10: 93-94; 19:44-45; 37:16-18; 41:157-161; 44:16-17; 47:43-45; 54:177-178] showed that this can be achieved with the help of. In his teaching, silversmith took these ideas as a basis.

13.The khojayan sect showed the Righteous a way to take time by paying special attention to the value of time, to rise from being "Ibn ul-waq" – "son of time" to "Abu ul-waqq" – "father of time". Through the rashha "Hush dar dam", every moment has discovered ways to win over time with spiritual exercises such as breathing. In the Naqshbandi sect, different from the khojagon doctrine, Bahauddin Naqshband introduced the principle of "Wuqufi contemporary" - "to be aware of Time[2:104; 10:94; 19:45; 41:163; 44:18; 54:178]. "Wuqufi Contemporary" is to summarize the passing moments. Fakhriddin Ali Safiy, in his "Rashahotul aynul-Hayat", said: "Mavlono Ya'qubi Charkhiy quddisa sirruhu I will tell you, Hazrat Khawaja Bahauddin quddisa sirruhu qabzi ordered Mani to be forgiven in case and ordered to be grateful at the end and said:" the Rioja of these two cases vukufi is contemporary " [47:45]. "Kholidia-silvershunavia, as a branch of naqshbandia, taught his disciples on this principle.

14.The hojagon sect is one of the ways of truth. It was a road of moderation, radically different from the Botanic ways in which human souls, minds, bodies, and desires were oppressed, and others were accustomed to spying on Kashu karomati. The naqshbandia-kholidia-silvershunavia road is also a right-of-way. This doctrine was also far from superstition and met the demands of " ahli sunna and Ja'moa".

15.The khojagon sect can be called the way of decency. Because diligence, devotion, purification of the soul, tolerance, service, patience are the main signs of murid decency in them. Attachment to the Sheikh, while there is an "intisob", a "Bay'at", but honest labor, following the "dast ba koru, dil ba yor"with their vocation, and making the burden of others light was considered a tariqat requirement. The doctrine of Naqshbandi-Khalidiya-silvershunaviya is also a way of decency. In his "Testament", the silversmith quoted the following on Ethics: "be not friends with the bad, nor do you have a fall from the believers. Fear the world and your investment". The motto of the khojagon doctrine, "dast ba koru, dil ba yor", was developed by Bahauddin Naqshband and adopted as "dil ba yoru, dast ba kor". In the teachings of Naqshbandi, previously, faith was perceived as the main quality of a person if he believed in the history of khojagani, first, after hard work, creativity. It was realized that labor in a person with faith is effective and beneficial. The following is evidence that the motto "dil ba yor, dast ba kor", which

Bahuddin Naqshband incorporated into the Naqshbandi sect, was followed by Kumushhanavi:

1. To make an unbiased donation of the combs earned by honest labor.
2. To study the perfect science and teach the Taliban the sciences impartially.
3. To build a printing press, publish scientific books and distribute them to the Taliban of Science for free.
4. Economic support for the people by building an interest-free bank [55:12].

Following the fact that in the Naqshbandi sect, the service of All Creatures was in the first place, the silversmith told his disciples: "this path is a service path. To serve a wolf, a bird, a stork, a cat, a Lamb, a dog, a man, a perfect man. You will have dignity when you serve everything", calling on people to serve, pay attention to social activities [20:60; 29].

11.Uzlat, chilla, who is needed for human perfection in the sect, discovered the way to hold the secluded Khilwat at the khojagans 'conference and, on the basis of the rashha" Khilwat dar anjuman", was clearly with the people and the godly truth, and through a conversation with the people of the Khos sect, he showed that it is possible[6:142; 8:43; 9:31; 19:44; 37:15; 41:155; 44:14; 47:41; 54:177]. As a result, the doctrine of the hojagon become a means of bliss, a necessary path for both the world and the afterlife, both secular and religious happiness.

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