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The Role of the Principle of Humanity and Tolerance in the Teaching of Seven Saints in Educating the Younger Generation in the Spirit of Perfection

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ANNOTATION

In the process of effectively implementing the task of building a democratic state and civil society, the spiritual values of the Uzbek people, their historical roots, the place of Sufism, which is an important component of the Islamic values in the system of spiritual heritage, in the spiritual history of the Uzbek people, is the most important part of today's philosophy. In this article, it is analyzed that in order to create ideological immunity in the hearts and minds of the growing young generation, to introduce secular educational achievements in order to properly implement ideological education in Uzbekistan, the wide use of the sacred books of our religious values and the works of great manifestations of Sufism is of great ideological and educational importance.

KEYWORDS: spiritual heritage, moral norms, society, Sufism, education, tolerance, Truth.

INTRODUCTION

Today, along with the spiritual heritage of the Islamic scholars who came out of this country, who made an invaluable contribution to the spiritual development of the Uzbek people through the formation and development of Islamic values, the spiritual heritage of the representatives of Khojagon-Naqshbandiya science is huge. Young people are a socio-demographic group in this society, living at a certain stage of a person's life, they are characterized by their own characteristics, such as reaching maturity, entering the world of adults and adapting to it. The age limit is unstable and hard to distinguish, but experts in the field often consider it to be between 15 and 30 years.

DISCUSSION

Young people are characterized by some common features:

- firstly, they are generally modern and educated;
- secondly, aspiring to new professions and a new way of life;
- and thirdly, a socially mobile layer.

The reassessment of values in young people is different from that of adults, that is, they actively absorb needs and ideals, moral norms. It is characteristic of this social group to target communication within this category. Today, the main problems among young people are choosing the type of education and getting it, entering the labor process, forming a family, growing professionally and advancing in the service.

In the recent years, during the transition to the market economy, a number of urgent tasks regarding the choice of their profession, payment for their work, and employment have emerged. In particular, the issue of educating mentally and physically mature young people is a national, state-wide task for today's Uzbekistan, and the continuation of the work done for this noble goal with consistency and determination has become the main criterion in this field. Young people are considered a socio-demographic group in this society, and they are characterized by some common characteristics, including:

- modernity and knowledgeable;
- desire for new professions and a new way of life;
- social mobility and others.

The revaluation of values in young people is different in comparison with adults, that is, they actively change their needs and ideals, moral norms. Today, the main problems among young people are choosing the type of education and getting it, entering the labor process, forming a family, professional growth and advancement in service.

As Sufism developed, some treatises on this subject were written in Central Asia as early as the 10th century, and they had a certain influence on the popularization of Sufism in the region. The works of Hakim Termizi (d. 908) "Kitab Khatm al-vilaya" and Muhammad ibn Ibrahim Bukhari Kalabadi (d. 995) "Kitab at-taarruf li mazhab ul-tasawuf" were the ideological source for the further development of Sufism [1]. It is appropriate to connect the spread of Sufism in Central Asia with the names of two Sufis: Abdul Hasan Ali al-Kharaqani (d. 1034) and Abu Ali al-Formadi (d. 1084).

Abu Ali al-Formadi's two disciples, Abu Ahmad al-Ghazali (d. 1126) and Yusuf Hamadani, continued the mystical continuity. Yusuf Hamadani's teaching gave birth to two schools of Sufism - Yassavi and Khojagan orders. The Yassaviya order is associated with the name of Ahmed Yassavi, and the Khojagan order is associated with the name of Abdukhalik Gijduvani [2]. Sufism first sprouted as an ascetic movement. According to the Sufis (the word "Sufi" is derived from the Arabic word "suf", from which comes the word Sufi, which means a person who wears clothes made of woolen cloth), obedience in the hope of heaven is also a form of greed.

Sufism (mysticism) can actually be said to be the doctrine of the perfect man and human perfection. In order to become a perfect person, one must first overcome the needs and desires of the body and the soul. Loving the world and wealth makes a person a slave to lust. It is clear that a person who is a slave to his lust will turn to pleasure and selfishness. When such people enter into a relationship with others, it is inevitable that there will always be conflict, or if not, they will be generous to others. Lust is the biggest obstacle to building tolerance in people and leads them to the swamp of ignorance. A person following the path of Sufi should not give in to lust. The only right way to get rid of such calamities and evils is to overcome the need of the soul. For this, it is necessary to teach the young generation that they should renounce the love of the world and focus on the love of Allah.

Khojagon-naqshbandiya teaching is a religious-philosophical teaching that guides the young generation to the right path and serves to form the principle of tolerance in them. Sufism sees it as a path to self-realization. So, in Sufism, corruption, greed and selfishness are condemned in every way. The sheikhs (leaders) of the famous tariqat (leech) defined the concept of Sufism in a short and concise manner, connecting it with the lust. The reason is that people have not developed the moral qualities of a person, in particular, the principle forberance and tolerance, because they have given up on their own desires [3].

In Khojagon-Naqshbandiya teaching, the seven types of lust distinguished and the formation of tolerance through their education, control over the self, and perfect rules for the stages of self-education have been developed. The historical importance of the ideas of tolerance in the doctrine of Khojagon-Naqshbandiyya is that it served as an ideological source and program in the moral views of all Sufis of the Khojagon order, and also influenced the views of thinkers such as Jami, Navoi, Binai, and Babur in fiction. And this concept was glorified in their works as one of the signs of spiritual maturity of universal importance. For example, Navoi writes that selfishness is a source of great spiritual decline and moral ruin for a person: “It stops only at the destination of selfishness, which is ensnared by lust”. Emphasizing that a person given to lust and a selfish person are the same, he writes: “A person suffering from lust has no other job than to eat, and a selfish person has no other job than to speaking. One of them enjoys haram food, and the other always rests in self-praise” [4].

So, a person caught in the trap of lust thinks only of his own well-being. Others do not care at all about the hardships and misfortunes that have befallen them. Drowning in the quagmire of arrogance, he prefers himself to everyone else. He wants everything to work out in his favor. The saddest thing is that he does not care about the haraam in his selfish pursuit. This is the great spiritual, moral and educational importance of the teachings and ideas of Khojagon-Naqshbandiya about self-control and tolerance.

From this point of view, it can be said that Khojagon-Naqshbandiya doctrine not only influenced the development of advanced moral views in the Middle Ages, but also has a strong ideological and educational significance in the matter of raising a tolerant person far from selfishness, one of our most urgent tasks in the spiritual education of the young generation. The importance of the ideas of Khojagon-Naqshbandiya about tolerance in the socio-ethical education of the young generation is that it connects tolerance with not allowing selfishness. And in this way, it is necessary to give up even the opportunity to gain great socio-political influence.

Researcher B. Bobojonov writes about it following: “The murshid of Khojagon-Naqishbandiya, Abdukhalik Ghijduvani, absolutely rejected the relationship with the rulers. In his opinion, this causes the Sufi to have too much desire for worldly affairs” [5]. The influential philosopher and scientist M.N. Boltaev states that one of the important requirements set by Abdukhalik Ghijduvani for pious Sufis is not to communicate with high officials, kings, and officials. And explains the reason as follows: “A pure and true Sufi should not associate with persons who wear Sufi robes for personal gain and personal gain. Abdukhaliq Gijduvani says that people who wear Sufi clothing for personal gain and seek positions are ignorant, ignorant people who do not know the truth of Sufi mystical rules. A pure and pious Sufi should not have contact with high-ranking officials, governors and sultans, because such persons are more devoted to the interests of this world and are far away from obedient prayer and the worship of God” [6].

As the Sufi scholar M.N. Boltaev said: developed Sufism and spiritual-ethical teachings at a high level, founded the Khojagon order in true and Abdulkhalik Gijduvani, a great figure who received the most honorable title of Khojai Jahan.

The abode of truth is in one's own heart, in one's soul. That is why the Sufis, including Abdulkhalik Gijduvani, said that the one who understands and sees the oneness of the multiplicity in this world gets closer to the God, he who sees oneness in the world of multiplicity, he who sees the one Spirit, the soul in the innumerable souls, he who perceives the one Absolute Being in the world of various forms, attains the state of eternal rest.

Like the great masters, Khojai Jahan also started his search from the heavenly God, then they realized that the inner, inner "alami akbar", the truth is in the inner abode, and they understood that it is the only essence of the innumerable forms of the ever-living Absolute Spirit.

RESULTS

In interpreting, commenting and explaining spiritual and moral purification, the unique Sufi Abdulkhalik Gijduvani skillfully explained the basis of the moral teachings of the saints and sheikhs-sufis who passed before them with the words of the people's language and people's wisdom.

Khojai Jahan thought about this in almost all his treatises and gave detailed comments and explanations about spiritual change, the levels, steps and ranks of advancement. According to the narrations, Abdulkhalik Gijduvani gave his sons advice: "Just as a mother nurtures and nurtures her child, you should cultivate the same kind of kindness towards the most precious people and all living beings in the world". This training is one of the effective means of raising the current young generation in the spirit of tolerance.

The respected Sufi Abdulkhalik Gijduvani in his "Testament" urged some of his murids, who were destined for the establishment of the Truth, not to busy themselves with family life if possible. Because then he may become obsessed with providing for his family materially and not pay enough attention to his spiritual and spiritual growth. Wrath means anger, oppression, reproach, selfishness, distance from humanity, deviation from divinity. The teachings and views of Sufis like Khojai Jahan reveal the true essence of the one world, we perceive its material aspect, we can understand the Truth with the eyes of the mind and heart, and we begin to educate tolerant people.

For a person surrounded by a veil of darkness, the world is made up of evil, the universe appears as hell, for a person who seeks the joys of life, the world becomes a paradise; For a truly perfect person, a saint and a Sufi, all the creatures of the physical, material, and external world are mortal, and in the end, they reach the spiritual and divine world, live in an eternal space, and attain true happiness.

Abdulkhalik Gijduvani is a great sage who received the Truth through personal experience. In his treatises, he described and commented on his experience of theology. That is why he considered selfishness, envy, jealousy, anger, and pride to be vices for a person, and considered these vices to be the result of ignorance.

CONCLUSION

In conclusion, the doctrine of Khojagon-Naqshbandiyya serves as a spiritual treasure for a human being to have the honorable name of human being. After all, it feeds only on goodness, moral rules and laws that do good. The importance of moral rules and laws for a person to become a real person, for his spiritual growth, to approach the divine world, and to embody the attributes of the Truth, have been comprehensively explained by the great figures of Sufism in their heritages.

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