

THE EXPRESSION OF SOCIAL ACTIVITY IN THE DOCTRINE OF ABDUKHALIQ GIJDUVANI

Sharipova Oygul Tursunovna

Candidate of philosophical sciences, associate professor, the department of History of Islam and source studies, philosophy, Bukhara State University

Abstract. In the following article, the philosophical analysis of the issues of social activity in the doctrine of the founder of the Khojagon tariqat Abdukholik Gijduvani is analysed.

Keywords: Sufism, Sharia, society, contemplation, science, conscience, spirit, soul, patriotism, social life, moral education

Introduction. The theme of society, which is recognized as the second form of existence in philosophy, has its own place in all philosophical teachings. In order for a person to live spiritually immortal, he must use life in this world, rise spiritually, develop. To do this, according to the people of hodgagon, it is possible to move to spiritual wealth, eternal life by means of purification, purification, as in society, and not to live in a deserted place. Because the special consciousness of each person, as a result, moves into his soul at the highest level, passes. A person can not escape from his spiritual, spiritual essence, his action in the act of living, he rises up or goes down.

Therefore, the Khojai Jahon repeated and reiterated that the rule that “everyone will reap their own sows” is the basis of life, the highest, strict, full-meaning, high-ruling of living. The original, eternal, eternal side of man is not on the foreign side, but on the subconscious side is his spirit, the attainment of the true will occurs only by spiritual purification, purification. Therefore, some scholars have purified themselves completely, understood the absolute aspects of the original, have reached the true, the “spiritual absolute” will, joined and said, “here I am Haq,” that is, I am united with the spiritual scholar¹.

In this sense, the founder of the khodragon-Naqshbandiya sect – Khodja Abdukhalik is a spiritual treasure in the development of the young generation as a harmonious, faithful child of the motherland Khodjai world is one of the great leaders who made a significant contribution to the spiritual development of our motherland. From the viewpoint of Khojagon tariqat, which he founded, the world-famous Naqshbandiya tariqat came into existence.

In his works “Vasiyatnama”, “Odobitariqat”, “Maqsad as salikin” as and other treatise, the great thinker Orif expressed his thoughts on this matter. The duty of all Muslims in all treatises of the Khojai Jahon is to be kind to all people, especially widows, who have called upon their followers to be compassionate, caring for the helpless weak, who have encouraged their disciples, followers, to facilitate their hard life, to assist the needy in every way. According to the gnostic, a real pious pure person should set himself a basic spiritual and moral goal-to be charitable in his life, to do good in his life, to commit good deeds, to commit good deeds.

Khojai Jahon is the law of life of human beings, the ideas of which are expressed by the world Abdukhalik Gijduvani, the law of life. “To be in good relations with the bad, too, always to serve the people, to make their pain light is not at hand, not to cause harm”, “such a son is very valuable. The golden rule of morality, which has been accepted by mankind for several millennia, states that “how people treat you, how you treat them, so you treat them”, “what you do not see for yourself, do not see for yourself the same as for others” is reflected in the glorious proverbs. It is possible to raise spiritual and moral life, to reach the level of real human life, by doing good to all, by being benevolent.

According to the views of the Sufi people, the moral side of man is his soul-soul. This is not a physical connection that provides the process of the blood of the soul, but a person has such a spiritual soul, soul, he forms his divine side, the eternal, immortal aspect.

¹ Boltaev M.N. Xo'ja Abduxolliq G'ijduvoniy insondust hakim rif'at shayx. Buxoro. 1994.B. 35-36.

Judges say that it is impossible to explain the moral idea or rule in the hearts of people if the right of a higher moral legislator is forgotten. The conscience of man is the sound of Allah in his soul. Conscience in man tells him only what is morally good and what is bad practice, at the same time it requires a person to do good, to do good and to move away from evil. Therefore, having fulfilled a good deed, a person acquires from some spiritual side a feeling of joy, joy, a state of pleasure, and a bad deed evokes in him a spiritual discontent, a shameful state, spiritual suffering.

In these actions, which are subordinated to conscience, the emotional and willful sides in a person are manifested. Conscience in a person shows what kind of work and what is bad practice, at the same time it requires him to perform a good deed and get away from a bad deed, in the first case in terms of emotion, joy, consent from his work and discontent with the second, creating a state of being in a shameful way. Conscience is the voice of truth, the divine voice in the human soul without a separate person or any public work in terms of its original practices. A sinful conscience always torments a person, takes revenge, revenge from him. Khodai Jahon has emphasized that his murid shogirdis and his interlocutors always do good deeds, donating. Even if the wicked have committed any harmful deed against you, then be merciful towards him, because his evil is a sufficient punishment for him. Because of his bad behavior, he suffers from his own conscientious attitude, saying that in such a situation he can not get rid of remorse .

Abduhaliq Gijduvani doctrine this fanatic, active participation in the life of people in the past world, their protection (along with the worship of the Almighty) is one of the main ways to go along the path shown by Allah and to be close to him. Humankind calls on him to serve in the interests of the people, to facilitate his life, to assist him in every possible way, to help him.

If a person is not capable of this work, he must live with honest labor, having earned a profession, not throwing his burden on the people. Khoja Abduhaliq Gijduvani says, “ the people must lift the weight and know that this is an honest profession unless it is achievable. “Dast ba koru, dil ba yor” is the word hodjagon. In the “Vasiyatnama” also means not being in a state of struggle against the people, not demanding anything from the person as much as possible, not giving service to another person, caring with the eyes of kindness to all the poor, and every person, not counting some people low, and other humanitarian, humanistic ideas are reflected². In the “Vasiyatnama” also means not being in a state of struggle against the people, not demanding anything from the person as much as possible, not giving service to another person, caring with the eyes of kindness to all the poor, and every person, not counting some people low, and other humanitarian, humanistic ideas are reflected.

Even in the “khodjagon-Naqshbandiya tariqat”, which is considered one of the “rashhas”, the question of social activity is expressed as follows: khodjagon-Naqshbandiya tariqat in the “khilwat dar anjuman”, which is considered one of the “rashhas”, in khilwat (Arabic-loneliness, loneliness), in sufism, firstly, it is expressed in the sense of fasting, which helps to educate the soul of Solik, constantly keeping himself away from people and you know what? Khilwat sar anjuman (desolate between people). According to sufi sources, the khilwah itself is divided into two types, the apparent (external) khilwah and the Batin (internal) khilwah. Apparent desolation is an external desolation, that is, the fact that the solik body keeps away from people and remains alone, as well as the batini desolation, that is, when the solik body is among people, it is expressed in the sense that its soul is away from people and is engaged in remembrance.

According to this rule, it is necessary to engage in one of the professions of the apparent (visible to the eyes of people), so that the solik does not stand out from other created servants of Allah - other people. One of the disciples of Abduhalik Ghijduvani, Khoja Avliyayi Kabir, said in this gang: "in the khilwah dar conference, the mind is busy and the Gargah is at this level that the person (full of people) does not hear a voice even when entering the market, because the zikr covers the truth of the soul³. In Abdukhalik Gijduvani's maxim “close the door of the khilwat, open the door of the conversation”, the main requirement of conversation and mutual assistance is based on the rashha of this “khilwat dar conference”.

The work “Vasiyatnama” itself indicates that the issue of morality in society is given first. This much more important document is called “Adabi tariqat” or otherwise “Risoi vasaya”- (“the prospectus of admonitions”). This collection of admonitions is dedicated to the patron saint of the second disciple (deputy) of the world. The brochure has reached us through different sleeves, and some differences are noticeable in different sleeves.

Its abbreviated form is also found in Fariddin Ali Safi's book “Rashahat”. “Vasiyatnama” begins with the call to morality and godliness “knowledge to literature and piety” to remain faithful all the time. The content of The “Vasiyatnama” is also moral. It is of great importance that this document should be mentioned in the official rule and begin with the words "Be polite to the church, that is, serve society", after the words about the

² I. Sulton. Bahouddin Naqshband abadiyati. – T. : O'z. R. FA. Fan. 1994 yil –B. 30-31.

³ Rashahot ayn-al hayot.1-j.-B.42-43..

possession of legal issues in the Sharia. It is believed that serving a sedentary society is the most important way to approach that sacred task-the Allah.

In the "Vasiyatnama" there are also the following expressions indicating that serving the people is the most noble task of Man, the highest task of murshid and Murshid. For example, to try not to kill in a room, not to say a lot about Samu'ah, or to boast of being close to the world and the people of the world, not to talk to officials and their relatives ("Abnai Maluk"). Gijduvani personal instinct emphasizes the need not to be in contact with individuals who wear a Sufi dress, while maintaining an interest.

To serve society is connected with another important task: a person must live by honest labor. Honest light and skeptical diet is effective, that is, honesty is called Hand tortuous from dubious food.

The fact that a person must live by honest labor, that is, he can make his own labor himself, live by honest labor evazi, is emphasized in all his works. The Sheikh commands; "do your own task with your own hands⁴".

In **conclusion**, is in the doctrine of Abdukhalik Gijduvani:

- the fact that the activity in the life of society, worthy of the name of man, is obligatory both from a religious and secular point of view;

- human mind, Intelligence, strong will, emotions, senses, control of society as the owner of speech;

- man must use life in this world to live spiritually immortal, to rise spiritually, to develop;

- a person can move to spiritual wealth, eternal life by means of purification, purification, as in society, not to live in a desolate, uninhabited place;

-the duty of all Muslims is to be kind to all people, especially widows, in social life, to help the needy in every way, to facilitate their hard life, to be compassionate, caring for the helpless, to be charitable, to do good in their living, to commit good deeds to the nobleman, to set before him the main spiritual and moral goal;

-to constantly serve society, to make their pain light, not to cause harm; to do good to all, to raise spiritual and moral life by being good-natured, is the spiritual negation of the great tariqat, like the fact that it is a real human virtue.

⁴ Abduxoliq G'ijduvoni Maslak al orifin - V 17 b.