

FUNDAMENTALS OF NAQSHBANDIYA TEACHING IN ENGLISH SOURCES

¹Abulova Zilola Azimovna.,²Ahmedova Aziza Abdulloevna

ABSTRACT-- *The rich heritage of the Eastern thinkers, their pedagogical views, especially the ideas of ethics, morality, piety, faith, conscience, diligence, humanity are the main tools for the comprehensive and harmonious development of the person. From this point of view, patriotism, freedom, humanism, hard work, evil - faith, honesty, moral purity, justice which the main figures in the educational and ethical views of the 14th-century mystic doctrine of Bahauddin Naqshband, one of the topical issues of the day is the inculcation of ideas of a harmonious human upbringing into the minds of students.*

Keywords-- *didactic conditions, nomadic, scholars, religion, social relationships, mysticism, spiritual maturity, perfection.*

I. INTRODUCTION

Bahouddin Naqshband with his mystic education has made significant contribution to the development of the spirituality of our people and the development of Muslim peoples' culture and social pedagogical thought. In the context of Bahauddin Naqshband's teaching, intelligence is a criterion that elevates man to the highest and enjoys beauty. From this point of view, the work aimed at studying Bahouddin Naqshband's teaching has its own complex historical and spiritual roots. In his work "Nasayim ul-muhabbat", the great thinker Alisher Navoi tells about Bahouddin Naqshband about the fact that his pirates are weak. The publication of books by the famous scientist-mysticist Najmiddin Kamilov entitled "Mysticism or Perfect Human Ethics" and "Mysticism, the Age of Tawheed" has made a unique turn in Uzbek mysticism. In these works mysticism and its origin, stages and stages are described.

II. LITERATURE REVIEW

The works contain a great deal of information about the life and way of Bahouddin Naqshband. Among the researches in this field, it is worth noting the work of oriental scholar Mahmud Hasani. The scholar translated the Persian work "Makomati Khoja Bahouddin Naqshband". This work is called Bahouddin Balogardon. This work is a comprehensive account of Bahouddin Naqshband's life and journey. Oriental scientist Arif Usman's study of Bahauddin Naqshbandi and Naqshbandian teaching of the book "About Bahauddin Naqshband and his Teaching" is important in this book about the S. Bukhori's treatises such as Dilda Yor (Fiction) and Durдона deal with certain aspects of Bahauddin Naqshband's teaching. Some of the biographies and teachings of Bahauddin Naqshband are given in Izzat Sultan's "Bahouddin Naqshband Eternity" and Hamid Khan Islam's book "Orphan-Born Hodja Bahauddin Naqshband". Bahauddin Naqshband's teaching was widely spread not only among urban artisans in

¹ A teacher of "ESP in Humanitarian Subjects" Bukhara State University.,:abulovazilola1977@gmail.com.

² A teacher of "ESP in Humanitarian Subjects" Bukhara State University., axmedovazaza01@gmail.com.

Movarounnahr, but also among nomadic Turkic peoples. While Bahauddin Naqshband is considered by some scholars to be the founder of a new doctrine in mysticism, some researchers reject such views. For example, Sharafuddinov said that the pattern is "a completely different flow of Sufism" from flatness. The roots of the Naqshbandiya teaching go back to the Renaissance. Sultanmurad Alim, based on the study of the English scholar J. S. Trimmingem, noted that two scholars in Central Asia, Abulhasan Al - Khakashani (died in the year 8034 in 80) and Abu Ali al - Formadi (1084), had a great role in the development of mysticism. The spiritual aspect of this teaching is that it relates to Abu Bakr Siddiqi, physically communicating with the Prophet through Ali ibn Abi Talib. Alisher Navoi in his work "Nasayim - ul muhabbat ul shamayil ul futuwat" emphasizes that Uweis was named after Uweis Karani, because he was educated in meaning and spirituality without seeing the Prophet Muhammad. Navoi writes that "if anyone in this category does not know his face, and one of the Masha'i's spirit has instilled in him, they will say that he is humiliated." Consequently, voyeurism is a spiritual, spiritual, spiritual manifestation of the spirit, and is the highest authority over outward teaching. Numerous historical sources comment on the fact that Bahouddin Naqshband was the founder of the Naqshbandiya teaching and was the last to emerge in the second half of the XIV century. According to sources, Bahouddin Naqshband has written a book of poems entitled Hayotnoma and a book of mysticism called "The proof - ul - lover". But these have not been found so far. Doctor of Pedagogical Sciences Ulfat Makhkamov in his doctoral dissertation on "Pedagogical Foundations of Forming Ethical Culture in Upper School Students focuses on past cultural heritage and its role in upbringing the young generation as harmoniously developed people. It includes the study of the views of scholars on the social development of such scholars as Abdul Khaliq Gijduvani, Bahauddin Naqshband, Ahmad Yassawi, Imam al - Bukhari Imam at-Termizi, mysticism, culture, humanism, and democracy in Central Asian Renaissance. and its importance in shaping their ethical culture. Doctor of Pedagogical Sciences Muhammadjon Kuronov's research work on "Scientific and Pedagogical Bases of National Education in Secondary Schools of Uzbekistan" includes sources that should be used in educational work: religious resources and traditions of our nation. We can see that much attention has been paid to the use of the opinions of thinkers. Doctor of pedagogical sciences, Sanobar Nishonova, in her research work "The Renaissance of the Eastern Renaissance in the Development of Pedagogical Thought", also analyzed the importance of the teaching of Naqshbandi and Naqshbandi. The scholar informs about his research work on "Interpretation of the Complete Human Problems in Sufi Teaching", about the life and activities of Bahouddin Naqshband, the order of embroidery and its origin back to the Renaissance. The eleven rules of creation are detailed. There is a difference between the Naqshbandiya and the other. It is emphasized that the ethical views of the Naqshbandiya teaching are the main source for human development. The researcher has cited 34 hadiths that can help in shaping students' morals and tries to explain their meaning. As we know, the teaching and teaching of Bahauddin Naqshband is based on the Quran and Hadith. In addition, the doctor of pedagogical sciences O. Musurmonova emphasizes the new methodological approach to the formation of the students' spiritual culture in the research work "Pedagogical bases of the formation of the spiritual culture of high school students". According to the scientist, the consideration of the democratic experience of the past from the point of view of history, authenticity should serve as self-awareness and the ability to harmonize the world social, cultural development, harmonious universal, national and cultural values. . This will help to address the following issues: - Nationalization of school-based education; - to promote the formation of universal, national - moral values in each student's behavior and behavior; - to provide a program guide to a deeper understanding of the meaning of

national and universal cultural resources; - directing the teacher to the choice of effective forms, methods and means of education and upbringing; - providing the student with the right path to national, social, economic and cultural processes through national values. In particular, Bahouddin Naqshband's educational and ethical ideas have great potential for enriching students' spirituality. To this end, we propose in our research the use of Bahouddin Naqshband's ideas about perfect human development in extracurricular educational work. Although we have created a number of works and studies on Bahouddin Naqshband's life, work, ornamentation, the use of Bahouddin Naqshband's educational attitudes in the education and upbringing of students in their work and careers. One of the issues that is still waiting to be addressed. This, in turn, provides the basis for the fact that the question of studying the educational ethics of Bahouddin Naqshband is a pedagogical problem. Muhammad ibn Jaloliddin al Bukhari - Bahouddin Naqshband was born in 718 (1318 CE) in the village of Kok Hinduvan near Bukhara. Bahouddin Naqshband is the real name of Mukhammad Jalaluddin al-Bukhari and is known in the east to the name of Hazrat Bahouddin, Khoja Buzurg (Great Khoja), and Shahi Naqshband. Located in the Kagan district of present-day Bukhara region, it is known as the "Qasri Hinduvon", a castle inhabited by Indians before the birth of Bahouddin Naqshband. According to the scholars, the Buddhist Indians had lived here before, and this is why the place was named after him. Due to the prophecies of Muhammad Boboyi Sammasi, this place became the Palace of Orifon, thanks to Bahouddin Naqshband. Bahouddin was adopted by Mohammed Boboyi Sammasi as a spiritual child and told Amir Kulyal, "If you do not feel sorry for your child, you will not forgive you if you make a mistake!"

III. DISCUSSION

Bahouddin Naqshband's worldview, based on the demands and tastes of his time, has also done great work as a political figure. In the Khalil Sultan, he acted as the "Sovereign Sultan" (the closest king of the Sultan). Even though Bahouddin had been faithful to the service of the saint, his life had given him the opportunity to become acquainted with the rules of etiquette and to be "disappointed with the sight of the world." It is not known then that he was in the service of any Sheikh. "Bahouddin Naqshband had four caliphs Alouddin Atgor, Muhammad Porso, Jacob Charhi and Alouddin Gijduvani. Consequently, the pattern of embroidery spread throughout Central Asia in the 14th century, and later to Afghanistan, India, Turkey, Iran, East Turkestan, and Arab nations. As you can see, Bahouddin Naqshband spent his entire life looking for knowledge and honest work. The acquired knowledge democratized mysticism based on the teachings. Humanism is one of the characteristics that lead people to spiritual maturity.

Perfection is defined first of all by the purity and purity of the human spirit. Thus, in a word, perfection is a high spiritual and moral harmony of a person's inner and outer world. The qualities of true perfection are: respect, loyalty, honesty, humility, knowledge, kindness, compassion, hard work, and human understanding. This is because human beings are both spiritual and spiritual, and their true essence is determined by their spirituality. The conception of mysticism is as a movement. While Ibn al-'Arabi has described it as "to reach the light of the Divine through diet," Sheikh Hariri describes it as "immoral behavior." The concept of mysticism as "tarikat", that is, "way". Such a description is attributed to the great thinker Alisher Navoi. His book Fawayid al-Kibor offers the following ideas: "The Khilafah is the path to pure Tawhid, not piety, piety, not tawaf, not tawaf." According to

Mahmud As'ad Johan, "mysticism is an extraordinarily high way in which a person is raised to a perfect human level" or "the essence, basis and essence of our religion is a perfect person is the way to be. The concept of mysticism is as "doctrine". Philosophers N.Kamilov and Ibrahim Hakulul call this concept "doctrine." Hussein Voiz Koshifi interprets the concept of "mysticism" as follows: "T" is Tajrid, that is, staying free from excess, staying away from idle things, F - fano - Mysticism There are several ways in which the idea of embroidery is peculiar, although they are able to express their life ideas and the right approach to Islamic doctrine. Important features of the Naqshbandiya teaching are: First, Bakhouddin Naqshbandi's motto, "May your heart be with God and your work" (Dil Ba Yoru, Dast ba Kor) represents the propagation of the Naqshbandi teaching with the hard work and life. At the same time, these people, who entered Naqshbandiya, had the right to prosper their families, to look after the country, to engage in commerce. Therefore, this teaching was rapidly developing and spreading widely. Secondly, the Naqshbandiya people, as with all other sects, were engaged in "zikri alufiya" and not "zikri hufiya". In Zikri alonies, murids gather, dance and dance, that is, someone recites the mythical ghazals, while others dance. They say the name of Allah or the word "lo iloha illalloh" aloud. This is what the Ahmed Yassawi teaching has done, and their zikr is called "zikr-arra". The voice of the speaker is compared to the owl cutting the saw. According to the Maqomati Naqshband, this is the way the Mawlavi sect, founded by Jaloliddin Rumi. Thirdly, the Naqshbandian clergy had the power to seize the disease and to remove it from the patient. In other ways, there was no power to seize the disease and to send it away. Fourth, the saints of the Naqshbandiya sect were strongly opposed to the myth. The main purpose of the murid is spiritual and spiritual cleansing, and Bahouddin Naqshband has to prophesy only when Muslims are in a difficult situation. In other cases, they used this work to motivate their students or to set an example and to bring them up. The ideas that form the basis of Bahauddin Naqshband's teachings are worldly and spiritual, but they are intended to reflect on various aspects of human behavior and activities, such as social relationships, their rational organization and the very essence of human life. The ideas on the development of this doctrine require the learner to think deeply. Understanding the essence of Bahauddin Naqshband's education and its practical application requires first and foremost awareness of this teaching and the life and lifestyle of its founder, Bahouddin Naqshband. Awareness of the life, way of life of the scholar, as well as the content of his teaching is the result of a consistent, continuous and effective development of theoretical knowledge in this field. Educational process in the system of continuous education Bakhouddin Naqshband has its own internal capabilities to inform students and students about the content of Naqshband education. Studying the doctrine of Naqshbandi and its embodiment is a coherent, continuous, purposeful process, in which the level of consciousness and worldview, perception and thinking formed by the students are important. After all, it is quite difficult to master the essence of the ideals that have been developed for the sake of perfect human development and to apply them in practical activities in accordance with the requirements of the time. The main purpose of using the educational and ethical views of Bahauddin Naqshband is to provide students with information about Bakhouddin Naqshband's personality and his ideas, as well as his teachings; they are shaped by the creation of didactic conditions that help them to understand the nature of this heritage. We can show them:

1. Theoretical knowledge about the educational and ethical views of Bahouddin Naqshband in the course of teaching the students about the educational and ethical heritage of Bahouddin Naqshband and their use in the educational process to give them an idea of this doctrine.
2. Encourage students to learn about Bahauddin Naqshband's personality and ornament.

3. To give students a respect for the personality of Bahauddin Naqshband and his ideas.
4. To give students the right, rational approach to learning Bahauddin Naqshband's teaching.
5. To provide students with the skills and abilities to apply the ideas put forward in Bahauddin Naqshband's education.

Positive resolution of these tasks requires following didactic conditions in the teaching of a number of social sciences.

- Taking into account modern requirements in providing theoretical knowledge about Bahauddin Naqshband education to students of continuing education.

- Taking into account students' knowledge of Bahauddin Naqshband education, taking into account their age, physiological and biological characteristics, as well as their interest in learning the educational and ethical ideas promoted in ornamental education.

- To create a creative dialogue between teachers and students in the study of educational and ethical heritage of Bahouddin Naqshband;

Positive resolution of goals and objectives of using educational and moral heritage of Bahauddin Naqshband in continuing education is determined by several factors:

- Awareness of the teachers of the ideas of Bahouddin Naqshband's education, as well as the ability to interpret the ideas correctly.

- Availability of resources (educational and methodical manuals, brochures and recommendations) to illustrate Bahouddin Naqshband's education and its educational and ethical features.

- We have the ability to effectively use television and radio and modern media outlets that tell us about the personality of Bahouddin Naqshband and his education.

IV. CONCLUSION

In summary, the ideas of Naqshbandiya doctrine lead to human perfection and protection from degradation. The results of the research show that the purposeful and effective use of the educational and ethical legacy of Bahouddin Naqshband in the system of continuous education, taking into account the young psychological features and interests of students in the study of the idea of the scholar, They are fully aware of the essence of their views, so that they can have a positive solution to the problem under study. The educational and ethical heritage of Bahouddin Naqshband is a religious, philosophical, cultural education of the idea of national independence. Our national pedagogy is rich in educational and ethical considerations, and the scientific and pedagogical legacy of Bahouddin embroidery has been proven in this study. There was a need to identify the peculiarities of Bahauddin Naqshband's educational and ethical views and to explore the need for a more diverse methodology.

REFERENCES

1. Alisher Navoi, Collection of Complete Works, Vol. 17, T., 2002
2. Abul Muqsin Muhammad Baqir ibn Muhammed Ali, Bahouddin Balogardon, T., 1993
3. Idris King, The Naqshbandi Teaching, T. 1993
4. Komilov N., Mysticism. First book, T. 1996

5. Navruzova G., Naqshbandiya Sufi Education and Upbringing Human Development, T., 2002
6. Abuzalova M.K., Gaybullayeva N.I. Medical Euphemisms' Ways of Formation and their Attitude towards Related Events // International Journal of Recent Technology and Engineering (IJRTE) ISSN: 2277-3878 // Volume- 8 // Issue- 3S // October 2019 – P. 494-497.
7. Abuzalova M.K. The universality of the forms of Uzbek language clauses. IMPACT: International Journal of Research in Humanities, Arts and Literature (IMPACT: JURNAL) ISSN(E):2321-8878; ISSN(P):2347-4564/Vol.3, Issue 10, Oct. 2015, 105-108.
8. Bohir M. Bahouddin Balogardon. (Translated from Persian by Mahmoud Hasani. -T.: "The Writer." - 1993. - 206 p.
9. Bobomurodov A. Islamic ethics and culture. -T.: - Cholpon. - 1995. p- 176
10. Bukhari S.S. Dilda Yor (Hazrat Bahouddin Naqshband). Badiya-T.: The name of Gafur Gulom. 1993. - 80 p.
11. Bukhari S. S. Bahouddin Naqshband or Seven Pir-T: - Writer 1993.
12. Gaybullayeva N.I. The usage of euphemisms in the speech of doctors // International journal of research in humanities, Arts and literature (IMPACT: IJHAL), 2018. – P.525- 532. IMPACT Factor. 3.7943
13. Gaybullayeva N.I. Classification of thematic groups of medical euphemeralism // European Journal of Business & Social Sciences. ISSN: 2235-767X. Volume 07 Issue 05 Volume May. 2019.– P. 1721-1733. Impact Factor 6,76