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INTERPRETATION OF PERFECT HUMAN IN NAKSHBANDIYA TARIQAH: APPROACHES AND ANALYSIS

Abstract: *The role of tasawwuf scholars in Islamic civilization and their scientific and enlightenment services is great, and in our sacred religion, the science of belief (aqaid), fiqh and morality (spiritual education) are recognized as the most basic sciences. The issue of morality is one of the most widely propagated sciences in Islam, and it is a practical program that encourages human perfection. Over the centuries, many well-known scholars have developed in this direction, who have established their own enlightenment pathways, on the science and practice of spirituality, such as schools of tariqah thought.*

During the years of independence, many books have been written and translated in our country, which promote human perfection. This work continues today. But if we look at the scale of the great scientific and enlightenment heritage left by our ancestors, we will see that thousands of sources of mysticism still need to be studied and passed on to our people. Of course, the implementation of this work requires a huge responsibility, which in turn imposes great responsibilities on scientists, intellectuals, researchers.

This article presents the approaches and analysis of the concept of perfect human education, that is, the eleven rules of Naqshbandi, developed by Khojagon-Naqshband scholars over the centuries.

Key words: *Islam, tasawwuf, Naqshbandiya, tariqah, eleven rules, sheikh, perfect human, sufism, scientific school, scientific research.*

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Introduction

One of the sects that needs to be widely studied in our country is Naqshbandiyya, which was formed over many centuries and reached a high position during the reign of Hazrat Khoja Muhammad Bahauddin Naqshband (1318-1389). The fact that the Naqshbandi community has achieved great success among the schools of mysticism is emphasized in many historical works, manaqibs and tazkirs [12:3-15].

But, unfortunately, the Naqshbandi sect was misinterpreted during the former Soviet regime and was portrayed as a community that propagated mystical ideas to our people, and in some cases sought wealth and power through religion[8:252].

In fact, the representatives of the sect have always been a community of people who strive for perfection, knowledge, discipleship, carrying the burden of the people, gaining the approval of God, and sincere devotion to the Creator. The Naqshbandi school was built on the following four principles:

1. Purification of the appearance with the Shari'ah;
2. Purification of the heart with the sect;
3. Achieving Divine Power through Truth;
4. Achieving Allah through enlightenment [3:41].

There are a number of tax requirements for following the path of Naqshbandiyyah, first of all, repentance, strict adherence to the Sunnah of the

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Prophet (peace and blessings of Allaah be upon him), abstinence from heresies contrary to the Shari'ah, strengthening piety in religious matters, not doing injustice, paying one's debts, asking for permission, praying mention [16:35-36].

Eleven rules played an important role in the process of step-by-step education of students in Naqshbandi, but in this process the same rule was not applied to all students in the same way, because each person has different character, ability, level of knowledge, generosity, obedience to the teacher. based on these differences, different methods have been used to implement the Eleven Rules in the education of students[12:149].

These eleven rules were formed over several centuries and the first four rules were established by scholars such as Khoja Yusuf Hamadoni (XI-XII centuries), the next four rules by Khoja Abduhaliq Gijduvani (XII century) and the last three rules by Khoja Bahauddin Naqshband (XIV century) [10:188].

1. Pleasant rest - taking every breath with vigilance and remembering Allah;

2. The stepping-stone is to be careful of one's gaze, to walk towards the toes while walking. He must also make sure that his every step does not lead to sin;

3. Safar dar vatan - to correct one's morals while abandoning one's bad qualities while traveling in one's homeland with devotion to Allah;

4. A private meeting is to be with the people outwardly and with the Truth inwardly. The heart is always to remember Allah and not to reveal his condition to anyone;

5. Yod kard - equal remembrance of the tongue and heart;

6. Boz Gasht - After reciting the dhikr, he should say, "O Allah, the purpose and the pleasure are desirable." introduced;

7. Nigoh dosht - to save the heart from various thoughts and temptations by saying "La ilaha ilallah";

8. Remembering is always remembering Allah with pleasure and being vigilant;

9. It is emphasized that the Vukufi is modern - the tax analyzes his situation, thinks that he should give thanks or forgiveness, and accordingly he is in the status of a slave;

10. Wuqufi adadiy - in murid dhikrs, the ability to follow the number (odd) and control one's mind, it is stated that this is the beginning of laduni science[14:60];

11. Wuqufi Qalbi - When the tax reaches this stage, he thinks of nothing but the Truth. Achieves the highest level of remembrance [5:138-150];

The main purpose of these rules was to bring the Taliban to perfection by cultivating their psyche, but we cannot say that all the people who joined the sect achieved great results [6:154]. The greatest struggle in mysticism is with this person's nafs, that is, with himself. The nafs ammora, by its very nature, encourages man to think of his own pleasures for evil,

disobedience, which is pleasing to people whose will and knowledge are weak, and who easily surrenders to the desires of his nafs.

Many religious and historical sources have commented on these rules for the Taliban, and this article focuses on the analysis of the role of the eleven rules inherited from our Khojagon-Naqshband ancestors in the education of the perfect man.

Methods

The article was conducted using research methods such as historical, scientific, systematization, comparative analysis, objectivity.

Main part

In our study of historical sources, we see that a peculiar experience of the practical application of the eleven rules of the Naqshbandi sect has been formed. In particular, some people have mastered the eleven rules of this sect in a short period of time (a few years), and some disciples in a very long time (20-30 years) [5:216]. Of course, those who passed in a short time also had the ability to fulfill the conditions set out in these rules to some extent independently, and when it came to the sheikh, the murid's ability was systematized according to eleven rules, so it was much easier for the taxman to cross this path[22:80-82].

Given that these rules are comprehensive, it is worthwhile to consider and analyze each rule separately in our article.

The first rule is: "Khush dar dam" - this rule commands the taxman to be vigilant with every breath he takes, not to be ignorant, and to engage in the remembrance of Allah at all times. This rule requires a serious effort from the murid. According to Sufis, every breath is the last breath, so it is emphasized to be vigilant in inhaling and exhaling and to be with the remembrance of the Truth. It is said that zikr awakens every particle of the soul, in which a person prays with his breath. The rule also stipulates that some Sufis must resist the temptation to lose their control and live in a state of insanity, because the Islamic Shari'ah does not prescribe a state of insanity, a state of insanity in the name of religion, and it is forbidden by mystical scholars to do so. scientific refutations were made against him and books were written [13:75].

Some sources on true mysticism state that Sufis fainted and fell into various states, but these cases were considered defective. As an example of this historical event, when the death of Hoja Bahauddin Naqshband was approaching, one of his favorite disciples, Hoja Muhammad Porsoni, was recommended for his place, but in the incident the murids pledged allegiance to their second disciple Hoja Alouddin Attar, even Hoja Muhammad Porso himself gave Hoja Aloudd he was recognized as a perfect murshid. Hoja Ubaydullah Ahror states that Hoja Muhammad Porso had cases of fainting during tawajjuh and murakaba, in which Hoja Alouddin Attar

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was aware of himself, and in this regard Hoja Muhammad Porso asserted that he had pledged allegiance to that person [5:188].

In conclusion, it can be said that the representatives of the original mysticism, including the Naqshbandi, accepted as a sign of maturity the fact that a person perceives himself in the passage of the status of the sect, not to lose consciousness and go to hell.

The second rule: "Nazar bar kadam" is a rule that means that the eyes of the Taliban are on their feet. What the eye sees occupies the heart - that is, when the eye walks on the road with remembrance and contemplation, if the eye sees something that is not, the peace in the heart, the wholeness within, will be shattered, and then it will be difficult to restore that peace and integrity. Keeping one's eyes down was also a sign of humility and modesty, and it was also intended to avoid arrogance, such as arrogance and fame [16:109].

However, in some periods, habits such as falling in love with non-mahrams or beautiful faces became commonplace in some Sufi communities, even pretending to be beautiful young children and watching it in the middle. These wrongdoings were justified by the fact that we were observing the manifestation of Allah by looking at beautiful faces [21:233] freed the disciples from the various indecent acts mentioned above. This rule is stated in the Qur'an: "Tell the believers to lower their gaze." (Surat an-Nur, 30) [7:353]. It should be noted that there have been liars, heretics, and heretics who have made various claims in the name of mysticism in each period, but they have been rejected by Shariah scholars and sheikhs of the original sect [20:3-93] and on the basis of Islamic tenets. Our historical sources confirm that the teachers of the Naqshbandi sect made great sacrifices in this regard [17:5-34].

The third rule: "Journey to the homeland" - the meaning of the journey in this rule is symbolic, where it is understood to "travel from the people to the Truth." That is, the emphasis is on the transition from the journey of man to the journey of angels - from the journey of evil to the journey of good. This principle teaches the murid to live like a stranger in his own country - that is, it is important for him to realize that the world is transitory and that he is a stranger in the world.

The rule also opposes city-to-city wandering and emphasizes living in one's homeland without the need for others. This is because those who make a living by begging, especially at the expense of begging, consider this to be against our religion. On the other hand, the original journey here implies the migration from the haram to the halal, and the end of the journey to the Hereafter.

The fourth rule: "Lonely meeting" - "loneliness" in Arabic - means loneliness, solitude. "Anjuman" is a Persian word meaning community, public place,

gathering, gathering. "Narrow" means inside, in between.

Hoja Bahauddin Naqshband says that the basis of our sect is "Khilwat dar anjuman", that is, to be with the people on the outside and with the Truth on the inside. The motto "Dil ba yoru - dast ba kor" (your hand is in labor - your heart is in Allah) is also reflected in this rule. Indeed, there is a reference to this in the [7:355]. Haja Ubaydullah Ahror said, "If a person concentrates himself and gives himself in complete dhikr, he will attain a rank in five or six days, so that the speech and shouting of the people will appear as dhikr. Even his words seem to be dhikr" [17:42].

It is relatively easy for a person to pray in private, to recite dhikr and prayers, to recite the Qur'an, but it is very difficult to control oneself and avoid sins when interacting with people, such as at work, in business, on the street, in the family. In the process of communicating with the people, there is an increased risk of lying, gossip and conspiracy, eating haram, looking lustfully at non-mahrams, and inclining to various sins. requires constant resistance to.

At the same time, it is stated that it is not permissible to be isolated from society [13:75]. It is even called heresy. Because when the Prophet (peace and blessings of Allaah be upon him) received the prophethood, they cut off communication with the people and did not retreat to any corner. They always apparently preached and taught religion to the people. In addition to conveying the commands of Allah to the people, they did not stop praying to Allah. Various superstitions that contradicted the tenets of Islam were opposed by the representatives of the Naqshbandi sect, who stood firm on the basis of pure Islamic faith and gained the recognition of the Ahl as-Sunnah wa'l-Jama'ah [12:121].

Four rules added by Abdukholiq Gijduvani: 5. "Yod kard" means to remember, the main condition of this rule is that the tongue and the heart are equally occupied with remembrance. However, it is also possible to mention it with the heart. One of the requirements of the Yad Kard rule is that if a murid is unable to perform the dhikr of the heart while reciting with the tongue, he must continue the dhikr, even if it is with the tongue in form or imitation. In order to achieve this, it is recommended to mention up to five thousand times a day [3:39].

6. "Boz gasht" - according to this rule, after performing a certain number of dhikrs, the tax says, "The divine anta is purposeful and the consent is desirable" - that is, "O Allah, You are my goal, my request is Your will" [1:34]. The purpose of saying this is so that the murid does not forget why he is reciting dhikr, because it is said that the main goal is to gain Allah's approval and love, and if he forgets and mentions it blindly, the benefit will be less and he may deviate from the original purpose. Sometimes the murids were ashamed to say the word because they did

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not consider themselves to be the real claimants in this way, but the Naqshbandi teachers stressed the need to persevere in uttering the word, and that these words would eventually become ingrained in the human heart.

7. "Nigoh dosht" - this rule is understood to protect the heart of the seeker from things that distract him from Allah. Mawlana Sa'diddin Qashqari said about this rule: "Allah has made the heart a mirror for His beauty. Anxiety enters, and nothing is visible in the mirror. He cannot observe the beauty, the rays, the names, the attributes of the Truth, which does not protect the heart. The fact is that success on this path is very difficult. For this reason, the protection of the soul is the highest status in Naqshbandi" [5:146].

Salik tries to free his mind from various thoughts by thinking about the meaning of the dhikr of nafi and proof. A person who is able to keep this state for two hours or more will no longer have other memories in his heart.

8. "Yod dosht" - remember that the difference between this rule and "Yod card" is that it does not remember the tax, but rather does not forget. In other words, it is to constantly strive for the existence and oneness of Allah at all times and in all things. Muroqaba - how is it? The taxman removes all worries from his heart and thinks of God as one and all-encompassing. Thinking that this coverage is pure from things such as matter, size, color, shape, aspect, space, it travels in all things as a Divine light specific to His Being. It is emphasized that one of the main functions of the rule of iodine is to further deepen and apply the situation in Nigoh dasht [5:146].

Result

The article analyzes why Hoja Bahauddin Naqshband added three more rules to the eight rules and seeks answers to a number of questions in this regard. Including,

1. First of all, why were three more rules added to the rules of this sect by Hoja Bahauddin Naqshband?

2. Did this concept based on eleven rules become perfect after Hoja Bahauddin Naqshband?

3. Why haven't new rules been added by the next generation of Naqshbandi teachers for 600 years?

4. Or were there no Murshids who introduced new rules?

Based on the analysis of the available data, we can say that this program of the sect was conceptualized by Hoja Bahauddin Naqshbandi with three rules, so there was no need to add new rules to the eleven rules formed by Naqshbandi teachers over the centuries, but to explain the existing rules to students. , the main focus was on explaining the subtle differences between each rule [18:13].

In general, there were many ideological debates, discussions and debates in mysticism, but this did not change the rules of Naqshbandiism. , which led to the

emergence of the Pir, resulting in many problems in following the original mystical ideas, and even today there are many debates and contradictions on these issues [22:113-114].

If we look at the essence of the content of the three rules added by Hoja Bahauddin Naqshband, we see that the delicate issues raised in these rules are indeed relevant.

In particular, the ninth rule is "Wuqufi zamoni" - according to this rule, the taxman should be aware of his situation at all times, use his time productively, express gratitude, repentance and forgiveness, and act accordingly. In this case, adherence to time is a priority, and it is important to strive to perform daily tasks, such as dhikr, vird, in a timely manner. The murid had to keep track of his daily activities every evening, thinking about the morning in the evening and the evening in the morning. He had to think about what to do, be alert, intend to live in peace, be determined and attentive. At the same time he had to calculate how the previous evenings and mornings had worked or not. Of course, time does not return, but he is encouraged to do what he could not do, to live in a state of peace that he could not live from now on [11:145].

Hoja Bahauddin Naqshband says in this regard: It is necessary for a person to know his state at all times, to ask for forgiveness, and to be thankful in case of prosperity. Attention and adherence to these two conditions is considered to be modern" [5:148].

The tenth rule is "Wuqufi adadiy" - this rule was introduced into the Naqshbandi sect as the tenth rule by Hoja Bahauddin Naqshband, but in fact historical sources state that this science was taught by Hoja Yusuf Hamadoni to his disciple Abdhaliq Gijduvani [12:146].

In Wuqufi adadiy, it is commanded to follow the sanaq (odd recitation), and in this regard, we see in our Shari'ah that the dhikr is commanded to follow a certain number, for example, it is stated to recite the dhikr 33 times after the obligatory prayers. Why is the focus on reciting dhikrs in accordance with the number, the main purpose of which is to avoid mental confusion when the heart is engaged in dhikr, to control one's thoughts, and to focus one's attention on one point calmly. In this case, the Taliban's heart repeats the Kalima Tawhid 3,5,7 or 21 times in one breath. According to Hoja Alouddin Attor, observing the number alone does not give a complete result. Hoja Bahauddin Naqshband states that the science of Wuqufi adadiy is the starting point of Laduni [12:146]

The eleventh rule, "Wuqufi qalbiy," means that the soul is aware of the Truth, and in this position the heart thinks of nothing but Allah. It is also the last of the dhikr etiquettes and has two meanings.

In the first sense, every moment of remembrance must know Allah, leaving no room for anything else in the heart.

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In the second sense, the dhikr turns to the heart during dhikr. He looks at the truth of the heart with insight, focusing on the heart.

In Naqshbandi, Wuqufi is the highest level of heart remembrance.

Discussion

We can see that the eleven rules of the Naqshbandi sect were developed by the most famous teachers of this sect, formed and developed over a thousand years. The fact that these rules, developed at the Naqshbandi school, have reached not only Central Asia but also India, China, Afghanistan, Pakistan, Bangladesh, Indonesia, Malaysia, Iran, Turkey, the Caucasus, Russia, the Middle East, Africa and the Arab world shows how popular the sect is [4:147].

In these eleven rules we can see the following five distinct aspects:

1. Representatives of the Naqshbandi sect were not separated from society, that is, they could live by these rules without leaving the world, which played an important role in the rule of "Khilvat dar anjuman";

2. In following these rules, the tax is obligatory to know the Shari'ah sciences and to be a follower of the Sunnah, which has played a major role in preventing various conspiracies, heresies and misguidance among Muslims [15:3-255];

3. It is obligatory for a murid to have a profession, because living by begging without an excuse is strongly condemned in Islam. In Allah);

4. In Naqshbandiyya, one of the most preferred deeds is to serve the people, alleviate their burdens, and make sacrifices for the people in general in finding the approval of the Truth. We can cite as a

vivid example of the nationalist activity of Khoja Ahror Wali during the Timurids [17:387-400];

5. The followers of this path were very careful not to disclose their prayers and deeds to the people as much as possible, not to be hypocritical, ambitious, not to claim governorship [2:8-9], and to strive for wealth and power.

Conclusion

In conclusion, the idea that man can reach perfection, their directions, methods and stages are propagated in almost all religions, while the representatives of religion, doctrine and culture considered their path to perfection as the most correct way. Humans have lived on a single planet for thousands of years, and although many wars and massacres have taken place in history, scientists and intellectuals who have always strived for peace and harmony and have conducted various researches along the way have brought people to maturity through science and enlightenment. considered possible [19:8-9];

The teachings of Sufism have also been studied by scholars, scholars, intellectuals, and teachers on the basis of Islam for centuries and have been recognized as one of the most developed mystical ways. Despite certain ups and downs, people still feel the need for these schools and are still exploring the legacy of this scientific-educational school. After all, relying on the heritage of our ancestors in the upbringing of a harmoniously developed generation has a positive impact on the future of our youth.

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