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NAKSHBANDIYA - THE ROLE OF THE MUJADDID SECT IN THE DEVELOPMENT OF THE SOCIAL LIFE OF THE PEOPLES OF CENTRAL ASIA

Abstract: The article covers the development of the Naqshbandiya-mujaddidiya sect, the role and importance of sect ideas in social life, the activities of mujaddidiya sect shaykhs, educational methods on a scientific basis.

Key words: Sufism, naqshbandi-mujaddidi order, shariah, murid, shaykhs, education, medrese, xanaqah.

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Introduction

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At present, it is important to study the place of the doctrine of mysticism in the life of our ancestors. One of the main features of mysticism is that it is not only theoretically possible, its principles aimed at Human perfection are applied to the spiritual front through sects. Therefore, the importance of sects in the practical development of the doctrine of mysticism can not be overemphasized.

The activity of the middle Asian sect, which provided the Islamic culture with the greatest mysticism scientists, was able to maintain its high status in the social life of the country from the XII to the beginning of the XX century, it would not be a mistake to say. This school has gone through stages such as its appearance in the course of its development, its harmonization with local culture, its leadership in socio-political processes.

Any sect in Central Asia was not only excluded from the influence of religious rituals that existed in this region from time immemorial, but also showed its influence in the process of mastering their local customs. In most cases, Sharia has become a factor in the political idea of Sufi statutes. In these sects, the role and significance of the sheiks was great. The responsibility of the sheiks for the spiritual and political development of society later became a habit

even for other sects. The activities of Sufi sects in Central Asia greatly influenced the social, political and religious situation of the region.

At present, the sect, which is spread in many countries of the world, is an ornament. To some extent in a Muslim country or a Western country where Muslims reside, one can certainly witness that the presence of followers of Bahouddin Naqshband continues to leech him. Because Bahouddin Naqshband has first firmly adhered to the Sharia criteria of the Islamic religion and did not allow their violation. Secondly, he really put forward human qualities, created a futility among various representatives of society. Behind this, people began to provide material and spiritual assistance to each other, overcoming the difficulties in life in harmony and sharing the joys together [1:7].

The khojagon-Naqshbandiya sect, which developed mainly in the XII-XIII centuries, developed in the territory of Central Asia in the XVII-XVIII centuries and developed in the form of New – Naqshbandiya-mujaddidiya. The emergence of the Naqshbandiya-mujaddidian sect, which occupies an important place in the socio-cultural life of different peoples, the history of the spread in Central Asia, the activities of Mujaddids in the country and the comprehensive study of the life and scientific heritage of the scholars who directly participated in the

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implementation of reforms in the field of education within the sect are

Naqshbandiya-mujaddidiya sect, which arose as a direction of the Naqshbandiya sect, did not make any serious changes to the rules of the Naqshbandiya sect. On the contrary, he reformed the laws of the Naqshbandiya sect, making it closer to the way of life of society. The fact that the main idea of this sect is to call religious and universal values superior, to observe them is also an obvious proof of our opinion.

During the first period of the Naqshbandiya-Mujaddid sect, a special scientific and mystical environment was created in the region, which directly determined the further development levels of this sect. The role of sect sheikhs in the creation of such a scientific environment, of course, is incomparable.

It should be noted that the sheikhs, who were not the only control center of the Mujaddid sect and were considered as representatives of various shahabchas, carried out free activities in their local influence centers. Here at their disposal were one or several educational institutions. Their circle of communication was limited to shogird-teacher – khalkadash relations [2:323].

The mujaddidian sheikhs also taught in khanaqahs and madrasahs. Re-opening the old madrasahs and building new ones (judgment. 1785-1800) and Amir Haydar (judgment. 1800 -1826) those who committed suicide. Those wishing to be recognized as mujaddidian Sheikh in Bukhara and Samarkand were required to complete the three-stage educational program [3:326]. In addition to the cities of Bukhara, Samarkand, its adjacent villages, the Volga-Ural region, Balkhh, Maymana, Ferghana, Kashmir and others became Educational Centers for residents of the Central Asian regions.

These centers became the leaders of the dissemination of mujaddidian education among the local population after a large part of the educated students, completed their education in Madrasah and Khanaqah. The madrasa education of the Mujaddid sheikhs laid the foundation for the dissemination of enlightenment on a scale that has not been seen so far in Central Asia. Sources quoted as saying that almost every one of steam's more than 360 streets had a madrasah. There are also primary schools in cities and villages, and in 1834 on Bukhara there were about 60 madrasahs, in 1836 70 units, and in 1842 their number reached more than 100 [4:329].

As the great leaders of the Naqshbandiya-mujaddidiya sect, it is necessary to recognize the sect and their activities such as Ahmad Sirhindiy, Mawlono Imkanagi and Musakhon Dabidiy. Also

among the Ashab and murids of Sheikh Ahmed Sirhindi are Mawlono Abdulgafur Samarkand, Hoja Umak, Mawlono Yusuf Samarkandiy, Sheikh Abdulhay Sagoniyoniy, Mawlono Salih Kohlabi and a few of our scholars. Also, the services of Mawlono Muhammad Siddiq Kashmiriy, Sheikh Tahir Badakhshani, Khoja Muhammad Hashim Kashmiriy and Badriddin Sirhindiy in the penetration and spread of the Naqshbandiya-mujaddidiy sect to Movarounnahr were incomparable [5: 128].

Ahmed Sirhindiy in Movarounnahr developing jahr, dancing-heaven, reading nafl prayers in the church and sitting in the chillada expressed resistance to the kablar and condemned these heresies as corruption aimed at breaking the sect of Naqshbandiya [6: 53].

The teachings and views of the sheikhs of this sect played an important role in the socio-religious and political life of Movarounnahr at that time. Although the sect sheikhs themselves did not directly interfere in political processes, but their views laid a favorable ground for their active intervention in the socio-political life of society. This led to the fact that sectarian ideas had a significant impact on the life of society. Therefore, by the XVI-XIX centuries, the pattern of Naqshbandiya-mujaddidiya developed widely in the region. There have been cases such as the adaptation of sect ideas to the life of society, the interpretation of Islam in harmony.

The traditions and rituals of this sect have been used in the practice of Sufi communities of Uzbekistan and Kazakhstan until now.

In conclusion, the Naqshbandiya-mujaddidiyyah sect called on people not only to fulfill Sharia laws, but also to master the higher stages of spiritual perfection. On the basis of the Hadith "to love the motherland is from faith", the peoples of Central Asia absorbed feelings of affection towards the consciousness of their homeland and served to educate them in the spirit of patriotism. The educator was treated with special respect to the teacher – pir-Murshid. In order to master a certain stage of spiritual perfection, the instructions of pir-Murshid were strictly observed. After gaining spiritual perfection, the master gave him a white certificate and gave him a certificate to work independently, that is, a ticket. The shogirds occupied the foundations of Science in harmony with the mysteries of a particular profession. Later this tradition was introduced into other spheres of society's life. In this way, the traditions of teacher-apprenticeship persist for centuries and have reached us.

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