MORAL EDUCATION AND DISCRIMINATION OF LUST IN NAKSHBANDIYA AND MAVLAVIYA

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Abstract: This article reflects the common features of Naqshbandiya and Mavlaviya. There are various tariqas in Sufism. In its content, Naqshbandiya differs from other tariqas. Mavlavia was founded by Jalaliddin Rumi. The Tariqats of Mavlavia and Naqshbandiya are recognized by humanity and promote the upbringing of a perfect person.

Key words: Sufism, teachings, dhikr, secret dhikr, jahri dhikr, samo, nakshbandiya, mavlaviya.

Introduction
The land of ancient Movarounnahr has long been considered one of the centers of high civilization and culture. To achieve such lofty goals, our ancestors achieved this, first of all, by raising the banner of enlightenment against ignorance and devoting their intellect and potential to deep study and enrichment of scientific achievements. They enjoyed the cream of not one but two Renaissance eras. Recognized as the "Golden Age of Islamic Culture", the beacon of science emerged in Central Asia in the ninth and twelfth centuries, revived in the fifteenth century as the second Renaissance during the reign of the Temurids, founded by Amir Temur. It was during this period that the activities of mysticism and tariqats flourished in Central Asia.

Sufism is the teaching of human perfection and the perfection of being human - means, first of all, to overcome the need for body and soul required. To love the world, to love wealth - this lust enslaves. One who follows the path of mysticism rejects lust. All lust is a source of shame and spiritual destruction, leading a person into the abyss of the abyss. The only sure way to get rid of these flaws is to overcome the need for lust. Cleansing the soul and heart of Riyadh is done through smoking. Riyadh smoking not just be patient, but stand in the path of Truth to voluntarily set a great goal and to achieve it is to accept all the challenges and strive for the goal. Sufism is a philosophical teaching about the world of
theology, human spirituality, psyche, needs and its relationship with God. At the same time, mysticism is the science of sculpting the human heart.

**Main part**

Sufism is the basis for the upbringing and development of virtuous, sincere, educated and perfect people. In other words, the spiritual maturity of a person is the main goal of mysticism, in the pursuit of which every great sheikh developed his own rules of order, and on this basis various leech-leeches were formed.

Tariqas are the soul of Islam. Just as there are many ways to study Sharia and other sciences, there are different ways to study mysticism. Each tariqa pursues the truth in its own way. Although mystical methods are different, their main goal is to get closer to one, that is, to Truth.

The deeds of the tariqa are more perfect than the deeds of the Shari'a and presupposes the observance of working capacity. The tariqa of Islam aimed at performing prayers according to Sharia is a special spiritual path. It goes without saying that how many so many blessings will you reap when you pray.

These teachings and duties are taught and guided by the murshid to the perfect murids. The sect is to love one's parents and piru teacher, to sacrifice one's life for the motherland like Najmiddin Kubro, to give all one's strength and opportunity for the peace of the country, like Khoja Ahrori Wali, for the welfare of the people.

The great representative of the Naqshbandi sect, Khoja Bahauddin Naqshband (1318-1389), associated Islam with life, personality, family and the development of society and urged them to "eat less, sleep less and talk less." Amir Temur also followed this motto and said to the arch-state, all officials: "Eat less - you will live richly without hunger, sleep less - you will achieve perfection, you say less - you will be wise."[2. Б. 25]

Dhikr is one of the main practices in mysticism that promotes human perfection and awakens him from his slumber to a state of vigilance and awareness. In one of the beliefs of the tariqas, the human psyche enjoys secret remembrance, that is, the silent remembrance of Allah, while in another, the dhikr remembrance, that is, the remembrance of Allah through loud music and dance, is used.

In the Naqshbandi tariqa, from the time of Mahmud Anjir Fagnawi to Bahauddin Naqshband, the representatives of the Khojaghan sect performed the dhikr along with the secret dhikr.[6. Б. 26-27]
Unlike Naqshbandi, the Mawlawi sect is based on sama dhikr. In Mawlawi, the state of samo zikr is reflected in music and in the state of mysticism "shatahot" (in the sense of "to seethe").

The Mawlawi sect was founded in 1240 by the famous theologian and poet Jalaliddin Rumi (1207-1273). Jalaliddin Rumi was often called "Mawlana", hence the name of the sect. The term "maulana" is used in honor of teachers and is added to their names, and in the sense of respect is pronounced before the name of the person. Initially, the activities of this sect spread to the regions of Turkey and Iran, to which were added the middle and lower strata of the city's population, and then the upper strata.

In the Mawlawi tariqa, Mawlana Jalal ad-Din Rumi It is attributed to the rahmatullohi alayhi and it widespread in Anatolia. His lineage goes back to Abu Bakr Siddiq on his father's side and to the Khorezmshah dynasty that ruled in Movaroonnahr on his mother's side. He lived for a long time in Konya, the capital of Sultan Alouddin Seljuk, after many travels, where he died and was buried. He received knowledge of Sharia from his father, a renowned Hanafi jurist. Mawlana Jalal ad-Din Rumi, may God bless him and grant him peace, was a preacher and lawyer, and later became famous for his Sufism, poetry and authority.[9. Б. 6-7]

In the Naqbandi tariqa, "Who has the right to mention jahriya?" Mahmoud Anjir Fagnawi answered: "Only a Sufi who is free from lying and slander, free from filthy food, free from hypocrisy, and free from giving in to the truths and vain things of this world can perform Jahr dhikr."

According to Mahmoud Anjir Fagnavi, the purpose of dhikr, whether overt or covert, is the same - to reach the truth. Both types of remembrance contain wisdom, advice, and the need for status. Hazrat Bahauddin Naqshband practiced dhikr in accordance with the teachings he received through the psyche of Hazrat Abdul Khaliq Gijduvani. Mir Kulol also obeyed the will of Allah and taught Bahauddin the secret interpretation of dhikr.[6. Б. 27]

According to sources, Hazrat Bahauddin Naqshband was forced to sit in the Jahr dhikr and samo assembly. When Bahauddin Naqshband was asked about this dhikr dance and samo, he said, "We do not deny it, nor do we do it!" they pointed out. This information is also mentioned in sources such as Rashahot and Maktubot, which are the basis of religious tolerance today.

Although the Mawlavi tariqa was a Sunni sect shortly after its founding, they linked their lineage with Ali ibn Abu Talib and considered it one of the twelve independent tariqas prevalent in the world.[7. Б. 126]
As mentioned above, the main part of the Naqshbandi practice is the secret remembrance of the name of Allah by a representative of the tariqa, while in the Mawlavi tariqa it is preferable to pronounce it aloud.

According to the sources, the Prophet (peace and blessings of Allaah be upon him) taught secret remembrance to Abu Bakr in the cave, and he recited the remembrance aloud to Ali.[1. B.173] Therefore, although both dhikr were practiced in some Naqshbandi communities, this laid the foundation for the Mawlavi sect to join Ali ibn Abu Talib.

During the reign of Bahauddin Naqshband, the introduction of the secrecy of dhikr fully corresponded to the main motto of Naqshbandiism "Dast ba koru dil ba yor". The advantages of the secret of dhikr was that people could read dhikr secretly, whether they were working, sitting or standing, without noise or dancing. That is, they could constantly remember. This rule in the Naqshbandi sect also led to the spread of the teachings among the masses.

Representatives of the Mawlavi tariqa had their own homes and khankis Mawlavi, where they practiced dhikr samo (Arabic - “remember, remember - the ritual“ samo ”associated with the remembrance of God in mysticism, and a series of musical poems was performed in it. Ceremony). Unlike other tariqas, the Mawlavi pays special attention to the ritual of remembrance in the group, listens to music, sings and writes a fist. The Mawlavi tariqa was also known as the Gardi dervishes.

Jalaluddin Rumi used music as a "wordless word" to direct human emotions to the essence and to melt the human heart while playing music during samo. This, in turn, paved the way for the rise of zikr samo in the Mawlawi tariqa.

Tingla, nay andoq hikoyatlar qilur
Ayriliqlardan shikoyatlar qilur[8. E. 230].

In mysticism, the flute is a symbolic image of the lover, that is, the lover of divine love. The grace of the wise and prudent man, the perfect man who has devoted himself to the path of divine love, must be extremely romantic and delicious. The "complaint of loss" of a nay who has lost his pure life is like the soul of an enlightened person who always strives for the world of eternal spirituality.

At its core, the Naqshbandi sect is close to the rules of the Mawlavi sect, as it promotes new teaching methods such as speaking, secret, inner memory. That is, he developed eleven new rules, requirements and methods for approaching Allah, which were completely new in quality and radically different from the previous
ones, as well as the use of secret and secret remembrance in the Mawlawi and Naqshbandi sects.

In the Mawlawi tariqa, Mawlana Jalaliddin Rumi's Sufi views, such as knowing the truth, abstaining from lust, acquiring knowledge and working, are similar to the ideas of the Naqshbandi tariqa.

*Haqqa yuzlan, o’zgasin tark et hamon,*  
*Bo’l o’zing shul vorisi mulki jahon.*

It means “If you want to be the owner of the worldly property, that is, the Hereafter, worship Allah alone and avoid others. For in the Hereafter, neither the world, nor wealth, nor your brother will be able to help you. Only God will bless you and you will be saved”.

*Зеро:*  
*Nasli Odamning qanoti aqlidir,  
Lekn aqllar bir-biridin farqlidir.*

It means, Allah created man more intelligent than all other creatures and made him great and noble. Because of reason, Adam conquers the world. But only when the mind strives to know the Truth, it attains the status of goodness and greatness, says Mevlana.[3. Б. 125]

In the philosophical views of Jalaliddin Rumi, Allah is more important than existence. He is above all human Good and Evil, Existence and Absence. The mystery of his relationship with the created world is incomprehensible, and the knowledge of Allah is not characteristic of an ordinary transient person. It is clear from this that the concept of Allah Rumi is so elegant and diverse that it cannot be considered a supporter of one-sided simple pantheism - the unity of being (wahdat ul-wujud).[7. Б.124]

Jalaliddin Rumi is a famous theologian, poet and genius of the Mawlawi tariqa. The famous motto of Jalaliddin Rumi: "Look into your heart, knowing the truth and peace." The Mawlawi tariqa was a strictly centralized path of mysticism, and many Ottoman sultans were also associated with the Mawlawi tariqa.

Jalaliddin Rumi, like all philosophers, emphasizes that a person must start changes on his own. According to Mawlana, a person should serve people as long as he lives in society. Anyone who does not serve people cannot say that he served the Truth. The idea of justice put forward by Jalaliddin Rumi is very close to the idea of justice in the Naqshbandi sect. It is impossible to be truthful because of a selfish approach, without being a nationalist, only good deeds in this world will bring a person closer to Truth, and a slave will improve only by wishing himself well for others.
There are no examples of fanaticism in the views of Mawlana Jalaliddin Rumi. The pinnacle of Rumi's philosophy is that he promotes the idea of tolerance in sectarian strife. Man was not created for sects and religions, he was created for man.

Mawlana Rumi looks at the world with a sharp eye, studies a person as he is, and reveals the most subtle, hidden secrets of the human heart. Rumi observes the nature and aspirations of man during his exploration, seeking the horns of the soul. Along with the greatness of a person, he analyzes the evil caused by his shortcomings, that is, his greed, and shows ways to get rid of them and become pure. In Rumi's writings, ways to achieve spiritual maturity, enlightenment and happiness are described through simple actions. Rumi acts as a fighter for human perfection, teaches a person to understand himself, hate evil and be proud of good. Guiding people towards righteousness, purity and knowledge, Rumi preached goodness and purity and became an example of perfection himself.

*Yahshilik qil, zamon yahshilik olsin*

*Yahshilar boshiga yahshilik solsin.*

*Mol-dunyo barchadan, sendan ham qolur,*

*Yahshisi mole mas, yahshilik qolsin*[8. Б. 232].

The Mawlavi tariqa is now widespread in Turkey, and there were followers of this tariqa in Iran, but they were persecuted by the king of Iran for their very pantheistic views. Members of the Mawlavi tariqa were also known in the West as "spinning dervishes" or dancing dervishes because they were spoken aloud through dance and music. At the same time, members of the Mawlavi tariqa have always been tolerant of Christians and Jews. [5. Б. 344]

The difference in the appearance of the Mawlavi tariqa is the hat of the dervishes, which they are used to wearing. In the life of Jalaliddin Rumi, the followers of the Mawlavi tariqa consisted of representatives of the lower classes and artisans, like the Naqshbandi tariqa. The Mawlavi tariqa expanded as an independent movement after the death of Jalaliddin Rumi (1273).

As a result of the popularization of Sufi practices in the Mawlavi tariqa and the popularity of Rumi's Spiritual Masnavi, written in Sufism, it gained popularity among the people. The great work of Jalaliddin Rumi, consisting of lyric verses and quatrains, Ma'navi Masnavi, reflected the inner meaning of the Qur'an, therefore Abdurahman Jami called it the Persian Qur'an or Hast Qur'an dar zabon-i pahlavi. [4. Б. 15]

At the same time, Abdurahman Jami described Bahauddin Naqshband, saying: He did not enjoy the seal of holiness except the heart of King Naqshband.
He is a pure pearl, that is, Bahauddin is not everywhere, his ore is in the soil of Bukhara. " Because the lifestyle of Bahauddin Naqshband and the teachings he created correspond to the sunna of the most perfect person, the great Muhammad (peace and blessings of Allah be upon him).[6. Б. 76]

From what we have said above, it can be concluded that dhikr, whether secret or secret dhikr, must think so carefully of the essence of the Creator that the whole body of the dhikr must follow its heart and follow in its footsteps. The purpose of dhikr is to purify the heart from bad feelings and goals, to always engage in the remembrance of Allah, and to attain the truth. The fact that a member of the sect is always in a state of secret remembrance of Allah in his heart is a sign of his manners.

Sufism, thanks to Jalaliddin Rumi, penetrated the poetry of the people, introduced ideas of humanity into it and became an invaluable spiritual treasure of our people. Bahauddin Naqshband served to educate the ideal person through the ideas of hard work, based on the teachings that he created, humanity, the desire for knowledge and love for all being.

While Sufism in Naqshbandi expresses religious and ethnic tolerance with its social, spiritual and ideological characteristics, the inclusion of rituals such as singing, music and even dancing in Sufism includes the acceptance of mystical ideas by peoples of different ethnic, linguistic and socio-economic backgrounds ethnoculturally laid the foundation for the widespread dissemination of mysticism.

**Conclusion**

In general, the Mavlavi and Naqshbandi sects differ theoretically only by dhikr, but in practice they are generally recognized sects that contribute to the upbringing of an ideal person. Even today, the ideas of mysticism are extremely important in educating the spiritual maturity and spiritual purity of young people. In particular, the ideological and spiritual impact of mystical teachings on the creation of a "vaccine of honesty" and the fight against corruption, which has risen to the level of public policy, is incomparable.

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