
UNIVERSAL MORAL IDEAS IN THE MYSTICAL VIEWS OF THE KHODJAGON SECT

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ABSTRACT

In this article, the experts of the khodjagon sect formed in Central Asia have partially covered the ideas of representatives of different religions on mutual respect and tolerance, mutual rejection of people's conflicts, religious hostility and hostility of different peoples to each other in their teachings and works, as well as on the idea of mutual respect and tolerance, people's trust and

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1. INTRODUCTION

Mysticism is considered the most inseparable nation of the spiritual and spiritual world of mankind, and the highest moral rules are considered the religious-philosophical doctrine formed on the basis of the Islamic religion, which reflects a certain system of norms of moral qualities. At the same time, in the doctrine of mysticism, which is based on philosophical thought and freedom, the issues of bringing a perfect person to perfection, the formation of high moral qualities in a person, occupy an important place. Especially in such mystical teachings as Yassavia, Kubravia, Naqshbandiya (Khodragon) and Qadiriya, which were formed in Central Asia, humanism, religious tolerance, ideas are distinguished from the sect formed in other regions of the Islamic world according to their level of social significance with the introduction of ideas. Since ancient times, representatives of different civilizations, cultural layers, diversity and worldviews have lived side by side in our country. [1]

As long as there are Nations, there will also be mutual relations between them. Maintaining peace and harmony in our multi-ethnic land is an important factor in maintaining and strengthening peace and harmony is one of the foundations of the sustainable development of any society. In this regard, it should be emphasized that the existence of ideas of humanism and religious tolerance in the teachings of the thinkers with a high power of influence in the spiritual and moral life of Central Asian society has always played an important role in ensuring mutual nation-wide harmony among the population of different ethnic groups. In this regard, as the largest direction of the teachings of mysticism, which were formed in Central Asia, it is worth noting the views of the khodjagon sect scholars, formed in the XII-XIV centuries. The influence of Joseph Hamadani Sufi doctrine on the existence of the khodjagon sect is great, and this doctrine has developed in its own content and form as the main ring of the religious-irfanian mentality of mankind. The founder of the khodjagon sect Khodjai is the world-famous Abdulkhalik Khyzhduvani (who lived in 1103-1179 years). [2]

The essence of the hodjagon sect is expressed in the works of Khoja Abdulkhalik Ghijduvani.

«Абдулхолиқ Ғиждувоний «Рисолаи Соҳибия», «Рисолаи шайх уш-шуюх Ҳазрати Абу Юсуф Ҳамадоний» are the authors of the books. The main theme of the moral views of the khodjagon leeches is the question of his spiritual perfection of Man, "the main emphasis in the teaching of khodjagon is on the improvement of Man, the emergence of good qualities and qualities in him, and in this way, the approximation of man to the treasure of spirituality."

The teachings and works of the khodjagon sect scholars, formed in Central Asia, which have reached us, are valuable with sectarian contradictory disputes, religious hostility and categorical rejection of enmity of different peoples, mutual respect and religious tolerance of representatives of different religions, people's trust and call for harmony. In this place, the Sufi scientist M.N.Boltaev permissible for to cite his thoughts that "Haze Khodzhai World (Abdulkhalik Ghijduvani) and other majestic sheikh had read the advice of the judges and concluded that if people had followed the Wise Sons of these great men in the past and in particular in our present time, countless conflicts between the peoples, the country and the international conflict in the present regions. [3]

Exactly how many people suffer from such conflicts, instability in society caused by fight, how many people live in difficult conditions as refugees, people who have lost their lives due to fight, responsibility before the fate of innocent infants is directed towards thinking about each person, finding concrete solutions to these problems. In order to prevent conflicts between peoples of different religions, cultures, nations, it is important to educate a wide range of people with a view to respect for the representatives of each nation and religion, first of all, on the parties to this relationship. It is important to study the ideas put forward in the teachings of Joseph Hamadani and the student in the formation of such high humanism and tolerance in man himself. [4]

The founder of the khodjagon sect Abdulkhalik Ghijduvani emphasized in his teaching that regardless of how people's race, nationality, religion "learn to do good to all, and even good to the bad" is an example of true humanism, compassion and generosity, in the work of the will "it is better not to give contempt to others for the fact that human life is it is better to plant". In the formation of these views of Abdulkhalik Ghijduvani certainly had a significant impact on the education he received from his teacher Yusuf Hamadani. One can also find out from his thoughts about his teacher, Yusuf Hamadani, that "if he had suffered from someone, he would have answered him with kindness." How high is the spiritual and moral perfection of a person, how much tolerance should a person be in order to do good to all, even to those who do evil, to respond with good? Joseph the philosopher called on the people of Hamadani to be perfect in all respects, to be peaceful, to be peaceful and to be kind to all. In this regard, they used to say that they were a lesson to their students and others: "the unbelievers went to the Houses of the Christians, the fire worshippers, explaining to them the virtues of the Prophet alaihissalom, warning them about paradise and hell, calling them to accept Islam. As a result, they would have accepted Islam," the information also confirms. It is also useful for some people who, with high moral criteria, explain their representatives in an enlightened way, while maintaining their respect for Islam, are impure and disrespectful to representatives of other religions, which differ from their own religion in the present day, to take a lesson. Ahmad Yassawi, who has adhered to his ideas of doing good to all of his teachers, and even being kind to the unbeliever, and has further developed these views, writes in his wisdom:

Суннат эрмиш кофир бўлса берма озор

Кўнгли қаттиқ дилозордан Худо безор .

The universal moral significance of religious irfanistic views of the khodjagon sect, in particular, the important aspects inherent in this sect:

Tolerance;

Nationalism (international);

Zollisaneyn it was one of the main reasons for the wide spread of the doctrine in the Islamic world. Based on the ideas of Islamic teaching, the teaching of religious-Islamic sciences without dividing a person into Turkish or Persian, Uzbek or Tajik is promoted to the level of important traditions of the Khodjagon sect, while being in a relationship with equality and tolerance. Tolerance maintaining the stability of the nationlararo harmony the ideological leaders of the Khodjagon sect Sheikh Abu Yusuf Hamadani, Khoja Abdulkhaliq Qijdivani, Sayid Amir Kulal, Khoja Bahouddin Naqshband and their successors continued evolutionary views can be seen in the following verse.

«Мард кишиким танламас хосу авом,
Яхшилик қилгай баробар вассалом.
Токи Мардлик шеваси бўлсин тугал
Бамисоли тангрига ихлоси том»

Mir Kulal the idea of tolerance of the above-mentioned byte content of the Potter statutes. Everyone is encouraged to do equal good to all, without choosing khosu avom, if he himself is brave. And the idea that the formation of the spiritual world of man on the basis of religious knowledge is based solely on the idea that it is the greatest good to save them from ignorance, calling all mankind to perfection, without distinguishing them as a person, or as a person, without being permissible only for the "original". [5] Or Bahawuddin Naqshband, who is quoted in the proverbs, sees the couplet heard from a devon on the street as a lesson to himself and commands all the dervishes to remember and follow couplet:

«Некувонро дуст дорад хар ки бошад дар жаҳон,
Гар бадонро дуст дарй гуй бурди аз миён

(Content: good people are all friends, but if you take the bad guys as friends you are considered a guy (that is, if you win)who is between the guy (a small wooden ball with a curved stick on the tip of the horse, put it in the middle of the chavgon house)". These couplets also express the essence of the idea of tolerance by the way of the Khodagon, saying that it is a tolerance even against an ignorant person, and because of the spirituality of his own enlightenment, the orientation of any person from evil to evil is also one of the important norms of human perfection. The idea of a nation-state harmony, formed from ancient times by the idea of tolerance as the hodjagon, was formed on the basis of the need to live as a close and harmonious coexistence of multinational Central Asian peoples.

According to the hodjagon sect, the real perfection is the rise to the level of man, neither the nation nor the race has any effect on the achievement of human inner beauty, that is, the original one (man). As an expression of these views, one can say the following verse, which is in place from the advice of Khoja Alovuddin attor band.

«Манамки рангги ман ва нанги ман муайян нест,
На қоп-қора ям, на қип қизил, на сап –сарик.
(My color and nangim (or) is not certain
Neither tin-black, nor crimson, nor yellow man)"

The nationalities of the hodjagon sectlararo have a spiritual spiritual unity, cooperation among themselves, we can see in the way of mastering the taxes of Leech pir murshids to the study of science, regardless of whether it be a mature mashoix-ul aziz either Turkey or Persian, either

Uzbek or Tajik, for example, in the status of Shahi Naqshband: Referring to the breasts of Hazrat amr, he said: "the bird of your spirituality is coming out of the bayzah of mankind (the egg), and yet the bird of your generosity is a loud one. We dried the bulky breast for your care. Now let me tell you-let it be from turk, from Tajikistan, do not study in demand wherever it smells a pleasant smell" in the khodjagon sect it is called to be equal to all nationalities not only in the study of religious irfanian sciences, but also in the teaching of them. We enjoyed Bahawuddin Naqshudi Pir Mirshudi Said Amir Kulal now falling down on the path of independent will barobar educate your followers as much as they are all of the Tajik companions, teach education and piety according to the Will and traditions of the khodjagon sect's internationalism, regardless of which nation they belong to, regardless of the same look at them, those who are also Hazrat Bahawuddin Naqshband turk fought for the unification of the Tajik peoples in terms of sect, spirituality.

One of the important aspects of the wide spread of the khodagon sect and the emergence of spiritual intimacy in the nation's relations is the "Zollisonayn - bilingual doctrine of Naqshbandiya (Khodjagon), which appeared in Turkestan." As all representatives of the khodagon sect knew Turkish, Arabic, Persian, the sohfis in the language medium, along with their influence on the spiritual world of these peoples, called them to be brothers among themselves. These traditions continued to evolve in the khodjagon leech. The doctrine of khodjagon as the unification of different nationalities had achieved the realization of the ulugwazifa on the basis of their high religious irfanian views and activities. The traditions of tolerance and harmony of the nation should be an important condition and factor of the development of our society today. After all, in the conditions of the existence of complex socio-political processes in human society, the importance of the glorious ideas presented under the leadership of khodjagon in the formation of mutual solidarity of the peoples of our country and other regions in the process of cultural development cannot be overemphasized. The glorification of the idea of a nation-state of harmony in each period is also expressed in its present-day essence. That is, the idea of a nation-state harmony is a universal value, which determines the national development of the regions and states in which different peoples live together, serves as a guarantee of peace and stability in this place. It is necessary to recognize that this idea is very important in ensuring the unity of our country, in which representatives of different nationalities live. [6]

The views of the Central Asian thinkers on religious tolerance, mutual respect of the people, avoiding sectarian conflicts and making compromises are very important not only in their time, but also in the education of our people, our growing younger generations in the spirit of humanism, solidarity of the nation and people, and cooperation. These ideas also call for further strengthening of diplomatic relations between peoples of different religions, countries in economic, cultural, scientific and a number of other fields, ensuring full implementation of the opportunities for peaceful co-existence.

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