

7-26-2020

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Recommended Citation

Gulamova, Muniskhan Mahmudovna (2020) "THE ISSUES OF SCIENCE AND CONSCIENCE IN THE DOCTRINE OF A. GIJDUVANI," *Scientific reports of Bukhara State University*. Vol. 3 : Iss. 3 , Article 14. Available at: <https://uzjournals.edu.uz/buxdu/vol3/iss3/14>

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УДК: 141.336: 17(092)

THE ISSUES OF SCIENCE AND CONSCIENCE IN THE DOCTRINE OF A. GIJDUVANI

А.ГИЖДУВОНИЙ ТАЪЛИМОТИДА ИЛМ ВА ВИЖДОН МАСАЛАЛАРИ

ВОПРОСЫ НАУКИ И СОВЕСТИ В УЧЕНИЕ А. ГИЖДУВАНИ

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Таянч сўзлар: сўфийлик, мистика, тафаккур, илм, виждон, рух, жон, ватан-парварлик, ижтимоий ҳаёт, ахлоқийтарбия, донишмандлик, яхшиамал.

Ключевые слова:суфизм, мистик, мышление, наука, честность, дух, душа, патриотизм, гимназия, общественная жизнь, нравственная зрелость, мудрость, благиеступки.

Key words: Sufism, mystic, contemplation, science, honesty, spirit, soul, patriotism, social life, moral maturity, wisdom, good deeds.

Ушбу мақолада тасаввуф таълимотидаги хўжагон-нақшбандия тариққатининг асосчиси Абдуҳолиқ Гиждувоний маънавий меросидаги илм, виждон, ватанпарварлик, инсонпарварлик, қалб поклиги, эзгу амаллар, руҳий юксалиш каби ахлоқий фазилатларнинг фалсафий таҳлили ёритилган. Нақшбандий йўлининг дунёга машҳур асосчиси, Буюк Сўфи Хўжа Жаҳон Абдуҳолиқ Гиждувоний таълим-тарбияни бирлаштириб, иймон-этиқодни жамлаб ёш авлодни комил қилиб тарбиялаш учун маънавий манба бўлиб хизмат қилади.

В данной статье проанализирован духовно-нравственные учение основателя суфийского тариката ходжагон-накшбандия Абдухалика Гиждувани. Известный во всем мире, основатель пути Накшбандия, великий суфий Ходжай Джакхон Абдуҳолиқ Гиждувони говорит, что объединение образования и веры будет служить духовным ресурсом для воспитания молодого поколения как совершенной целостности. А также его этические взгляды о науке, созидательности, человечности, совести, душевной чистоте, благородных дел, духовной возвышенности.

This article analyzes the spiritual and moral teachings of the founder of the Sufi tariqah of Hodjagon-Naqshbandi, Abdulkhalik Gizhduvani. Being famous all over the world, the founder of Naqshbandiya way, the great Sufi Khojai Jakhon Abdulkholiq Gijduvoni says that comprising education and belief will serve as a spiritual resource for upbringing the young generation as a perfect wholeness. As well as his ethical views on science, creativity, humanity, conscience, spiritual purity, noble deeds, spiritual exaltation.

Introduction: The confessor of Sufis' Khodjagon denomination, later the real founder of the Naqshbandiya denomination, is the great humanist Sufi Abdulkholiq binni Abduljamil Gijduvoni. Sources say that The Great Master lived in the second quarter of the XII and the beginning of the XIII centuries and devoted his life to studying and solving people's spiritual problems.

The preceptor and Honored scientist, Professor Boltaev Muhammad Nazarovich thinks that Sufis, being the great figures in the spiritual world, are the great torches for humanity in eternal life. They are illustrious people who showed the path of Creator. Abdulkholiq Gijduvoni was the great confessor, who gained the eminent status of Khujai Jakhon among eastern and western Sufi's, for showing the path of Creator.

In fact, the Sufism is not abstract thinking or logic mentality. It is a philosophical teaching about the Absolute truth and its practical way in its wide significance. The Sufism

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tends to change the ideology of a person basically rather than filling his head with silly and meaningless ideas. Many people run into different thoughts and ideas, but they do not always fully apprehend the truth, the right thing. Not ideas, but the Absolute truth in reality saves a person from troubles. That's why truth is not a thought, but it is an experience.

The Sufism, is not creating the system of ideas, it is a practical denomination. As ancient wise men said, that Sufism was alchemy, and if a man understood it, it would lead him towards the Absolute truth, towards the Supreme truth.

The Sufism is a personal experience, fulfilled to reach the definite experience; it is the experience of cognizing oneself. A man is destined to reach this experience. He just blindly comes up to it, touching and feeling it.

Sufis do not believe in thinking and logical reasoning: they believe in their own eyes. They say that, a real religious faith—is seeing and spiritual control. It is easy to be a scientist, but the wisdom requires courage. Why does cognizing oneself require courage? There is a reason. If you look into your heart, into your soul with your spiritual sight, you will see a living, general center: there is not any personality, any “I” there. And this state bears fear. If talking in Sufis’ language, you will lose your “I”; because for cognizing oneself one disappears, gets lost. For this, the real eternal essence is witness. This witness cannot be limited with “I”. This is a pure reality, existence.

The main part:The great Sufi Abdulkholiq Gijduvoni expertly explained the spiritual-moral cleansing with the help of previous Sheikhs’ and Sufis’ teaching, basis of morals and sayings.

Great philosophers, Sheikhs and Sufis say:”Hey, man, first of all recognize yourself, your essence. Then you will cognize the Truth, the World”. Khujai Jakhon explained this matter well and also gave explanations of spiritual alteration and degrees of greatness.

The Great Sufi Abdulkholiq Gijduvoni in his “Testament” wrote for all those who are on way to get the Truth—not to be too busy with their family life, otherwise they won’t pay enough attention to moral— spiritual greatness. But it was not an explicit order, because one can reach the Truth, the path of Almighty living together with family, or you can reach the Truth and the path Almighty living alone, without family, without friends (to relinquish oneself from life).

Anger, violence and selfishness are means to be far from the divinity, to be away from humanity. The Great humanist Gijduvoni’s following hemistich is worth about it:

If you are pure from bad deeds,
You will be good and polite to the people of the world.
Be lovely and merciful to the bad and to the good of the world,
Than you can be a servant of the Creator [1, 12].

Requirement of acquisition of knowledge of the youth is emphasized as the first duty in the teaching of Abdulkholiq Gijduvoni, because one can achieve all his purpose by getting education. In Koran it’s said, that educated and uneducated people will never be equal. Verses of the Koran begin with a call of “read” and call for acquiring of knowledge and studying. There are a lot of narrations of wisdom about high importance of knowledge for Muslims in legends about Prophet Mohammed: “Acquire knowledge from birthday till the last day of your life”. It’s narrated that learning is more than anything and there is nothing higher than knowledge. All humane and moral traditions which were propagandized in Khoja A. Gijduvoni’s teaching were based on the holy “documents of the Almighty” [2, 18].

Gijduvoni emphasized to read Koran with fear and cry, the reason of that, is a man who has done only good deeds during his (whole) life, appreciating his short life, living not forgetting the Almighty, who is afraid of anger of the God, knowing that the world was created by the Almighty, lives well. He will never do harm to society. Gijduvoni said: “People who live being afraid of the God during their whole life, will not have difficulties in the next world”. Therefore, we should always be prudent and always act thinking carefully first [1, 116].

“Do not move off, even a step from searching knowledge, learn the words of Prophet Mohammed”, - said Khujai Jakhon. Indeed not being occupied with the life experience and moving away from it will cause difficulties, unhappiness in this life.

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There are all humanity –moral instructions in doctrine of Gijduvoni like: respect for parents and teachers, to esteem both old and young people, to be industrious, patriotism, to be sincere, to live working honestly, to be always with good people, to do charity, to be polite and well- bred, not to do harm even to bad people, to consider their bad habits as they were given to them like punishment, to do everything thinking carefully first, to do good deeds, the necessity of acquisition of knowledge, to be kind to everybody, to be friendly, to follow the laws of the society and others are given in legends about Prophet Mohammed. Therefore Khujai Jakhon insisted on reading this valuable treasure.

Secular and Shariat sciences were called “outer science” by Sufis and perfect knowledge was called “inner science». Outer science was considered by Sufis as the first step of learning the world, knowing the Creator, because the world is the mirror of displaying the Creator’s qualities, creation and strength.

When Khujai Jakhon Abdukhaliq Gijduvoni was asked what the perfection of enlightenment was, he answered: “The Creator gave you eyes to see and he gave you tongue to use endearing words. If you use your eyes and tongue in right way (correctly), it will lead you to happiness, but if you use them in wrong way (incorrectly), it will lead you to unhappiness. The perfection of enlightenment is not using these causes in wrong way. If the words which are said above lead you to right way to do only good deed, it informs that you have perfect enlightenment”. The limit of enlightenment is a control of lust and the measure of it is to get used to enjoy lawful food”, - says His Highness [2, 18].

Sheikh Akbar Ibn al Arabi divided human knowledge into 3 parts:

The first: mental, sensitive knowledge;

The second: the knowledge of state;

The third: the knowledge of mystery;

The first skill of the people who are engaged in outer subjects, and the second skill is of the Sufis whose degree is appropriate to state skills. The third skill is of saints. This skill comes through the holly spirits and it comes to the soul as a ray.

At this stage we would like to talk about three stages of knowledge which are given by Sufis: Ilmal Yakin, Aynal Yakin, Hakkal Yakin. From Arabic “yakin” means “belief” that means strong belief to smith. Ilmal Yakin, Aynal Yakin, Hakkal Yakin are three steps of knowledge. First step is the point to education from book and the second one includes participation of metal, spiritual and practical knowledge, and the third stage having transferred into implement of practice by recognizing the Almighty. “Ilmal Yakin” is to believe through knowledge. “Aynal Yakin” is to believe through experiencing. “Hakkal Yakin” is the true belief. There is a close relationship among three degrees and three steps. Khujai Jakhon says:” There is no use of existence of Ilmal Yakin without Aynal Yakin”. That means “Ilmal Yakin is the result of knowledge, Aynal Yakin is the result of reality. If both of them do not exist it is impossible to imagine Hakkal Yakin”. That’s why a person should always have sense of wisdom and do everything thinking carefully. Furthermore, Abdukhaliq Gijduvoni says, that while being accepted to fraternity there should be five requirements, the second of which is to consider knowledge above daily chores. One should always find time to develop his knowledge and should know the theory of the task which should be accomplished. Having mentioned that the knowledge is important implement in order to gain the degree of perfection, Gijduvoni said that the value of knowledge and enlightenment should be high.

For this reason Abdukhaliq Gijduvoni also knew the role of the subject in the development of religion and said that in “reaching perfection” of inner subjects the role of outer subjects and the skill of state are important.

Following the advices of Gijduvoni great saint Orif-ar Revhari writes in his “Orifnoma”: “The person who tramples knowledge and enlightenment among rich, materialist people is not wise” and disagrees with people who do it. Abdukhaliq Gijduvoni inspires people to study the subjects very deeply. He emphasized in the following advice that any accomplishment should be done with patience. “The foundation of Islam is depended on three things:

Firstly: Be aware of preying skills!

Secondly: Obey the knowledge which is gained!

Thirdly: If you do any action do it from heart!

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The great meaning is campaigned in these three statements. Everybody knows, that there are many people who do not understand the meaning of prayer they are doing and who are unaware of this knowledge and their belief is of little worth. There are some people who pray 5 times a day, but have never done anything good for others. Abdukholiq Gijduvoni says: "Study and follow it. Believe!" This saying is the result of the legends about Prophet Mohammed, which describes close connection of knowledge with belief and that they are not good without each-other.

The following Khujai Jakhon's quatrain which praises knowledge is equal to above mentioned examples:

The servant of the Creator, enrich yourself
with friendship,
Enlarge your knowledge in the way
of pureness.
If you want to be considered as
knowledgeable
Consider the fate of Creator as yours
in your mind [3, 174].

While speaking about his Master Yusuf Hamadoni, Khujai Jakhon speaks with pride that he is also a propagandist of knowledge.

Furthermore, Khujai Jakhon urges not to do anything without studying its subject and to follow the subject if studied it, to act from heart, to value knowledge and preserve it. Khujai Jakhon's following advice which was addressed to his disciples is of high spiritual value: "Wherever you are, whatever difficulties, obstacles, and rivers you have, you should gain knowledge removing them. Only knowledge can give you a real pleasure" [4, 38].

Also, Khujai Jakhon says that the servant who decided to know and recognize the Creator, not only by praying but with his labor can serve him, being occupied with some kind of trade.

Orif ar-Revqariy, a disciple of Khujai Jakhon developed the education of his preceptor, and said about developing knowledge: "Your duty is to learn hadisses of Koran, to teach others and to show them the right way, as they are also your real friends" [5, 4].

Generally Khujai Jakhon by calling up us to learn means not only learning religious knowledge, but also secular knowledge, because knowing Allah begins from learning his created things. Khujai Abdukholiq Gijduvoni intends to follow the gained knowledge and religions admonitions.

Khujai Jakhon says that every person living in this life mustn't do any sin, if he did sin it darkens his soul, reduces belief. Sin reduces the power of faith. The bird of faith in the cage of our heart gets outside because of temptation of Devil [2, 16].

The respectable Sheikh says: "Faith is the base of bliss, "Base" means main. Man of faith achieves happiness, perfection, maturity. Faith is the "unity of tongue and heart", and the beginning of good deed. If one doesn't gain this base, he will be disgraced on the last Judgment Day[2, 17].

People of faith do everything concerning this day and the day of Last Judgment. People of faith can distinguish lawful from unlawful and get into the habit of following necessary things. Khujai Jakhon says: "If lion is content with dogs power, there will be no difference left between lion and dog, besides its name and appearance. Furthermore, there will be no difference between unbelieving and the man being aware of belief, but doesn't follow it, i. e. who is out of his depth in belief, as well. As there will no difference be between friend and stranger, when treated friend as a stranger. Khujai Jakhon resemblances the unbelieving to unnecessary thing. He writes: "Everything created by Almighty is necessary. But fruit tree is always taken care of, because both fruit and its shadow are useful. People of faith have both fruit and shadow". Abdukholiq Gijduvoni says: "Remember, share of each man is indicated by Allah. No one can take anyone's share. As nobody can get other's word, so he can't take other's bread, as well".

Your property is your own benefit-that's you have to live only on your earning and not to use other's honest labor, not to consume their property which belongs to them; to keep

oneself self denial; and to differ the lawful from the unlawful, to adorn the heart by keeping it pure as recommended.

The life of human is passed as a short dream, only spiritual and divine world is eternal, so you should esteem and value this transitory world and life, emphasized Khujai Jakhon.

Thinking about the words of Khujai Jakhon and other noble, humanly sheiks and wise people's advice, one will come to a conclusion that if the people in the past and especially nowadays agreed with the ideas of such grandeur persons and serve or obey them in fine number of events among the people, wars among the countrys', today's discord and brawl among the zones and nations would not had occurred.

But one loses his other world. And whose benevolence is long, he reaches the world and achieves the next world, and his spirit flies freely.

So, if one is interested in this world and lives only for own pleasure, one reaches it, he'll be deprived of the eternity.

If living in this world lawfully, thinking about the other world, if doing everything being aware of its outcome, to live doing good deed, one can achieve the eternity. Here Khujai Jakhon in his work "Maslak al orifin" gives the following lines:

You are a servant standing on the ground

Your being human is-just your being Muslim[2, 18].

Conclusion: Being famous all over the world, the founder of Naqshbandiya way, the great Sufi Khojai Jakhon Abdukholiq Gijduvoni says that comprising education and belief will serve as a spiritual resource for upbringing the young generation as a perfect wholeness.

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УДК: 94(575.1)

ПРОЗЕЛИТИЗМ ҲАРАКАТИ ВА УНИНГ ҒОЯВИЙ - МАФКУРАВИЙ ЭКСПАНЦИЯСИ

ДВИЖЕНИЕ ПРОЗЕЛИТИЗМ И ЕГО ИДЕОЛОГИЧЕСКАЯ ЭКСПАНЦИЯ

IDEOLOGICAL EXPANSION PROSELYTISM MOVEMENT

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Таянч сўзлар: прозелитизм, ғоя, мафкура, дин, диний конфессия, экспанция, интервенция, манипуляция, терроризм, тинчлик, хавфсизлик, барқарорлик.

Ключевые слова: прозелитизм, идеология, религия, экспедиция, интервенция, манипулирование, терроризм, мир, безопасность, стабильность.

Key words: proselytism, idea, ideology, religion, religious confession, expansion, intervention, manipulation, terrorism, peace, security, stability.

Мазкур мақолада прозелитизм ҳаракати ва унинг мафкуравий эксанцияси тўғрисидаги фикрлар илмий жиҳатдан таҳлил этилган. Шунингдек, мақолада прозелитизмни глобал