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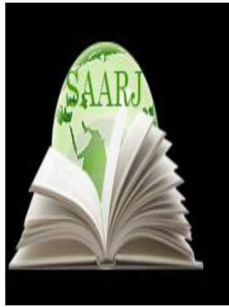


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**FUNDAMENTALS OF NAKSHBANDIYA TARIKAT IN THE VIEW OF
 ALISHER NAVOI**

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ABSTRACT

The article discusses Alisher Navoi's interpretation of Naqshbandiya teachings foundations and provides methodological recommendations. So these students form the basis of Naqshbandi tarikat and they attract attention with their pedagogical nature. According to him, a person who enters this sect must renounce the fidelity, purity and mastering vices the Islam principles, as well as heresy, arrogance and secrecy.

KEYWORDS: *Education, tarikat, Naqshbandiya, Navai, knowledge, study, technology, skills.*

INTRODUCTION

One of the important directions in the higher education process in Uzbekistan is the rational use of the healthy religious enlightenment foundations in improving the future teachers competence. In this regard, the mystical teachings foundations, which have a relatively scientific and pedagogical character, play a particularly important role. In this sense, Naqshbandiyatarikat foundations [1], founded by Bakhauddin Naqshband (1318-1389), are of great importance and are extremely useful in imparting healthy religious enlightenment to the technological education direction students of higher education.

Main part

Naqshbandi yatarikat foundations have been extensively covered by Bakhauddin Naqshbandiya followers. Among them is Alisher Navoi approach (1441-1501). In his poetry and prose, Navoi commented on Naqshbandiyatarikat foundations. In this regard, his interpretation, especially in his scientific work "Nasayill-ul-Mukhabbat" is unique. [2].

According to Navoi, two thinkers approaches - Khoja Abdukhaliq Gijduvani (XII century) and Bakhauddin Naqshband (XIV century) play an important role in the theoretical and practical foundations of Naqshbandiyatarikat [2]. In this regard, we will first focus on Gijduvani's approaches.

According to Navoi's definition, it is "a document in the form of Gijduvani" [2]. This view implication is that Naqshbandi tarikat representatives, which calls itself "Khojagon", accept Gijduvani's "form," that is, their worldview, approach, and practical habits, as evidence for that tarikat. What are they? Navoi explains:

-sidqu safo;

-Obedience to the Shariah of the Prophet (peace and blessings of Allaah be upon him);

-renunciation of heresy and arrogance;

-non-disclosure of secrets [2];

So these students form the basis of Naqshbandi tarikat and they attract attention with their pedagogical nature. According to him, a person who enters this sect must renounce the fidelity, purity and mastering vices the Islam principles, as well as heresy, arrogance and secrecy. For this reason, Gijduvani's "way of life (acceptance) is acceptable and praiseworthy in the eyes of all people" [2].

We now turn our attention to *Naqshband* approaches. Navoi says: "Naqshband is a uwais, that is, they were brought up in the spirit of Khazrat Khoja Abdukhaliq Gijduvani." [2]. According to mystical theory, if the soul of a deceased thinker educates another person through a dream, the educated person receives the title of "uwasi" (spiritually educated). [3] In this regard, Navoi reported that Gijduvani entered Khazrat Naqshband's dream and ordered him to do the following:

-amrunakhiy (striving for good);

-to be a practitioner;

-Obeying the Sunnah (customs) and hadiths (words) of the Prophet (peace and blessings of Allaah be upon him);

-to explore the ways of the great people [2];

It should be noted that Gijduvani encouraged Khazrat Naqshband to combine theory and practice. It was he who paid close attention to the *practical* aspects of Naqshbandi tarikat. Therefore, according to Navoi, Naqshband emphasized **two principles**:

a) solitude at the conference (not to be cut off from society);

b) to be with the people outwardly and with the Truth inwardly. [2].

According to the meaning of the *first principle*, members of the Naqshbandiyatarikat can live a secular life in the same way as everyone else;

According to *the second principle*, the world life is based on being with the people, but not forgetting the Truth in the heart;

These two principles ensured that Naqshbandiyatarikat became a world tarikat. For example, the choice of Naqshbandiyatarikat by famous people of the XIV-XV centuries Abdurakhmon Jami, Alisher Navoi, Zakhiriddin Mukhammad Babur, Boborakhim Mashrab, Mukhammadrizo Ogakhi is determined by these principles.

Thus, Alisher Navoi analyzes Naqshbandi tarikat in a unique way. There are two issues to consider:

- 1) An idea developer for the practice of Gijduvoni;
- 2) Naqshband puts the idea into practice;

From a pedagogical point of view, these issues are important and play an important role in explaining the basics of the Naqshbandi sect in order to provide healthy religious enlightenment to students of technological education.

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