

The Moral Importance Of Humanity And Patriotism In Chistiya And Kubraviya

Razzoqov Qosimbek Quvanovich

Teacher, department of "Social Sciences"

Jizzakh Politechnic Institute

E-mail: dialektika2017@mail.ru

Abstract The article reflects the teachings of Sufism, its definitions, the views of the saints of the Chistiya and Kubraviya sects on humanity and patriotism, as well as the essence of the principles of humanity and patriotism, as well as the views expressed by the President.

Keywords. Sufism, sect, spiritual education, chistiya, saint, sheikh, humanity, homeland, patriotism, purity, transparency.

Introduction

Today we live in a historical period - a time when our people set noble and great goals, live in peace, relying primarily on their own strength and capabilities, and achieve great results in building a democratic state and civil society.

Sufism, which has enlightened the minds of the peoples of the East for centuries and has had a profound effect on the spirituality and enlightenment of our people, is a doctrine with a gradual development.

"Sufism is a set of ways and means for a person to reach perfection and the Truth. It can also be called a school of purification." [5.B. 18]

Main Part

The process of formation of mystical doctrine, which plays a special role in the rise of spiritual values in our country, its historical place, objective study of mystical sources and its combination with humanistic and patriotic ideas,

laid the foundation for the emergence of world-class works of art. is doing.

Sufism is a doctrine that combines religious and secular views that have served to enrich the spirituality of our people for centuries.

Sufism is the cultivation of the nafs: a healthy will, good behavior, and righteous deeds. Sufism is not laziness, indifference, poverty, because the greatest leaders in the Islamic world, active, zealous fighters, mujahideen came from Sufis. [4.B. 34]

Sufism is of great importance among the Islamic sciences. If we take a deeper look at the essence of mysticism, we can see that concepts such as philosophy, religion, sharia, and morality are integrated. One of the main ideas of this doctrine is the spiritual and moral purification of man and his ascension from the power of divine love.

Sufism embodies the knowledge of the world and man's views on the world and the universe, time and space, moment and eternity, event and essence. Therefore, mysticism cannot be imagined without the development of science and enlightenment. We see that the doctrine of mysticism, in the early stages of its emergence, consists of simple views and concepts, and has taken on a more practical character.

If we look at the history of mysticism, it is known that in history, in many schools of the sect,

great emphasis was placed on worship, secularism and riyadh. However, in the sects of Chishtia and Kubravia, we can see that more people were encouraged to practical and social activities than the above qualities.

Nizamiddin Awliya, one of the great figures of the Chishtiya sect, who once had a voice throughout the Muslim and Indian worlds and had countless followers, showed his humanity in the social views: . He generously distributed money to the poor and needy. At the same time, he was doing great damage to his material well-being. His good deeds and deep understanding of the poverty and need of the common people became famous not only in the kingdom of Delhi but also in the neighboring provinces. The saint's teachings about the nation and humanity, which he loved to remember during conversations with his relatives, are also preserved:

“Инсонда икки жиҳат бебаҳо ва бемисл”:

“Тасбиҳи миллат ва тажриди хидмат” -

“Praise the nation and do not despise its service”

He founded Nizami, a branch of Chishtia. Nizami, in turn, created new networks and groups.

It is only necessary to emphasize that the main purpose of the disciple's upbringing was to purify morality, to kill the nafs, to build self-esteem in man, to eradicate arrogance and selfishness. The disciple ascends the spiritual stairs in the hands of the pir. His love for God grew and the love of the world became insignificant. [3.B. 22]

It is difficult for a person to grow into a mature person, a perfect person, without acquiring high qualities and values, without forming in himself a sense of love for man, without being moral, polite, humane. Different periods in the development of society are marked by the possession of great intelligence for human life. One such important concept is the concept of “humanity”. By humanism, we mean respecting, honoring, perfecting the socio-moral qualities in a person, caring for and supporting his or her material and spiritual well-being. The issue of man and humanity has been of interest to mankind since ancient times. Information about him has been preserved in oral and written sources, in works on mythology, in the socio-philosophical heritage of thinkers, and in fiction.

Humanism is a concept that expresses concern for human dignity, freedom, happiness, equality, the creation of conditions for the realization of all the principles of humanity. According to him, the most valuable thing in the world is man, the whole being, the being must serve man, his happiness.

Caring for human destiny, the interests of the people, the people of the country is the main issue of humanity.

This means that the Chishtiya sect is also a vital and humane doctrine, and the sheikhs of this sect have also given recommendations on "cultivating the nafs, beautifying morals, illuminating the inside and outside, and purifying the image and image." It is also significant in that it encourages perfection by discussing the human spirit, character, and spiritual life, and encourages us to follow the example of wise, perfect people.

In today's era of globalization, the problems of protecting the human spiritual world from various negative influences and threats are becoming increasingly important. Ideological, economic, scientific, enlightenment or religious ideas that emerge in any part of the world can quickly spread throughout the world, leaving humanity under the influence of the interests of certain states or political forces. "In such a situation, it is impossible for a person to withstand all kinds of spiritual threats, their influence, sometimes overt or covert, without independent thinking, time-tested national values, a sound worldview and a strong will." [1.B. 113]

The courage of Najmiddin Kubro, the great ancestor who spread the fame of our country to the world, the founder of the Kubravian doctrine, which is widespread in the Islamic world, can also be a shining example of devotion to the Motherland. Given Najmiddin Kubro's prestige among the people, the Mongol ruler offered him to leave the city and go wherever he wished. The scholar, who was ashamed to surrender his homeland in order to save his life, entered the battle against the invaders and perished bravely, raising the flag and advancing the army. He held the flag so eagerly that the flag could only be cut off by cutting off the scholar's hand.

But it is also important that patriotism can be manifested not only on the battlefield, but also with science and enlightenment. The lives of our ancestors, such as Imam Bukhari, Mahmud Zamakhshari, Burhaniddin Marginoni, who made an invaluable contribution to the development of our country, are an example for us. They all went to different countries for several years to study science and enlightenment. After reaching a certain level of knowledge, they returned to their homeland and enjoyed its enlightenment.

The sages say, "A man's devotion and devotion are known by his sorrow for his country, by his longing for his friends, and by his sorrow and regret for the wasted moments of his life." Man's devotion and devotion to his people are measured by the protection of the motherland, its development, strength and power in all respects, and its possible contribution to the peaceful and prosperous life of its people.

It is patriotism to rejoice in the achievements of the Motherland in every struggle, to grieve over the failures, to be proud of the Motherland, to look kindly at every inch of its land, every brick of its building, ancient monuments, achievements in science and art. [6.B. 271]

Patriotism is also a concept that expresses people's love and devotion to their homeland, to their cuisine. Patriotism is one of the universal feelings, spiritual values that have been polished for centuries, common to all people, peoples, nations. Historically, patriotism is also a set of emotions that people have developed in the process of social development related to the fate of their homeland, the struggle of peoples for the inviolability and independence of the region in which they live. This is manifested in the pride of the country's past and present, in the protection of its interests. It is not in vain that they say that loving one's country is a matter of faith.

Naturally, the place where umbilical cord blood is shed is the most precious place for a human being. The Prophet (peace and blessings of Allaah be upon him) said in his books, "If my people had not forced me to leave, I would not have left it of my own free will."

So, to love the Motherland, to be patriotic, to cherish and miss what is in it is a delicate feeling that exists in human nature. Defense of the homeland is a sacred duty of all of us! Our religious and spiritual values have been returned to our people. Our faith and confidence in the future have been strengthened. Our cities and villages have become beautiful and prosperous. It is the duty and responsibility of all of us to appreciate, appreciate and cherish these priceless divine blessings that have brought incomparable meaning and content to our lives.

In short, the principles of Humanism and Patriotism are a set of moral actions based not on imaginary emotion, but on love for a particular time, for certain compatriots. From this point of view, it is noteworthy that our Constitution, which recognizes the equality of all nations in our country, emphasizes that we are all children of one Motherland, regardless of nationality, is based on such democratic principles and has a high moral ground.

In this regard, the President expressed his views on patriotism: "It is the people who brought us up. It is the people who have given us salt. It is the people who have trusted us and elected us as their leaders. So who do we need to communicate first — with our people. Who should we consult with - first of all with our people. Then our people will agree with us. If the people agree, our work will be fruitful and blessed. It is no coincidence that the head of our state said that if the people are pleased with us, the Creator will be pleased with us".

Only a young generation with a strong sense of love and devotion to the motherland, with a deep understanding of its invaluable heritage, to protect the sacred land from foreign influences

and disasters, to develop the Motherland. will be able to. Therefore, in the upbringing of young people in the mystical sects it is expedient to be able to correctly understand the essence of the content of humanistic ideas, high spiritual and moral values, to use the heritage of our ancestors.

Now in educating young people in the spirit of patriotism is a multi-level process of state bodies, public associations and other organizations aimed at forming in young people, regardless of nationality, language and profession, a sense of devotion to the Fatherland, educating them to fulfill their civic duties and responsibilities. , is a systematic, targeted and coordinated activity.

Educate young people in the spirit of patriotism in various forms, including scientific and practical conferences, question and answer evenings, reading, games, meetings with celebrities and other forms. They, in turn, ensure the diversity of spiritual and educational work of young people, and ultimately play an important role in shaping a healthy socio-spiritual environment in society.

The spiritual values in mysticism, the spiritual and moral views and thoughts of the great thinkers served as the basis of our national spirituality. These are the values of faith, piety, honesty, purity, not betraying anyone's rights, kindness to parents, respect for human beings, respect for teachers, hospitality, generosity.

The divine values described in the holy book of Islam, the Qur'an, have had a tremendous impact on the culture of our people. The contribution of great hadith scholars such as Imam Bukhari and al-Termizi to the Islamic culture as a sacred source after the Qur'an is

invaluable. In particular, the teachings of mysticism have developed a code of ethics for the perfect man, and in the mystical views of great thinkers such as Alisher Navoi, the views of the perfect man are interpreted as a criterion of religious values. Explaining to young people the essence of the spiritual values of Islam, such as the original humanity, enlightenment, universality, tolerance, is one of the most important issues facing not only the nation but also humanity.

Much can be said today about the glorious work of finding a way into the hearts of people, listening to their anxieties, seeking solutions to their problems. So where do these virtues and good initiatives come from? Of course, from the heart! From the feeling of belonging to the motherland, to the people! said Hazrat Alisher Navoi, the sultan of the great ghazal kingdom.

Conclusion

In conclusion, it is important to further develop the sense of humanity and patriotism in the lives of our youth, to give them a deeper understanding of the meaning of the Motherland, to love and respect it, to explain that humanity and patriotism are high moral principles. But in order to educate our youth in the spirit of patriotism and humane relations with people in social life, we must always feel the same responsibility. It should also be borne in mind that those who turn away from their country and people will eventually turn away from themselves and become unknown themselves history.

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