



THE EXPLANATION OF NAKSHBANDI ORDER IN “MAKTUBAT” BY AHMAD SIRHINDI

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ABSTRACT

In this article, Ahmad Sirhindi's commentary on Maktubat and the doctrine of Nakshbandi, as well as his views on religious issues, is presented. In addition, the letters analyzing the superiority of the Nakshbandi teaching over other doctrines and the purification of the Nakshbandi method from various heresies are analyzed.

KEY WORDS: *Naqshbandi order, the work “Maktubat”, letter, shariah, doctrine, heresy, murid, shaykhs.*

INTRODUCTION

Mystical sources, throughout many ages, have not lost their important value. At the same time, in the study of these sources, special attention should be paid to the knowledge of the terms related to mysticism.

One of the theorists of the Nakshbandi order, Sheikh Ahmad Sirhindi al-Faruqi al-Rabbani (1564-1624), entitled "Maktubat", is one of the most popular works in the world of mysticism. This work is a collection of 535 letters by Ahmad Sirindi, highly regarded in Movarounnahr and still remains necessary. The work was later published in Tashkent, Kazan, and India, and was one of the largest volumes of ornamental books. More than 11 letters in the book are devoted to the praise of the Nakshbandian teaching, its peculiarities, maturity and excellence, and its challenges.

The Nakshbandi teaching is an ideology of people whose hands are illuminated with the light of Allah and whose hands are creative [1:13]. In several of his letters, Ahmad Sirhindi lists the issues which he sees as the pillars of this teaching for various reasons. As it is written in the book “Maktubat”, the ways of Hazrat Khojaghon are built on the level of end connected with heresy.

Hazrat Bahauddin Naqshband in this regard:

They said, "We have made the end with a bid'ah."

This is the path of the Companions. No matter what the meaning of their conversation with the Prophet (peace and blessings of Allah be upon him), the guardians of this Ummah will not be formed at the end.

The best of centuries is the age of the Companions.

Abdullah ibn Mubarak was asked, "Which is the most virtuous between Umar ibn Abdulaziz and Muawiya?"

He replied, "By Allah, the dust that penetrates the nose of Mu'awiya's horse is better than Umar ibn Abdulaziz."

The chains of these great breeds are charm. (In the sense of a gold chain. This means that the Meccans have a single gold ring in the way of meaning.)

MATERIALS AND METHODS

The superiority of this method over the other methods is the superiority of the century in which the Companions lived [2:78]. This method differs from its predecessors by its immediate proximity to life. Nakshbandi softened, normalized, adapted to everyday life the rigid rules of mysticism that had been in effect. This ensured the penetration of the pattern into the wider population and played an important role in the socio-political, spiritual and cultural life of Central Asia, the Middle and Near East [3:184]. Here is what Sirhindi wrote in his book Letters: Those who practice this do not consider it permissible to follow the permission. Although they appear to be useful because of their outward appearance. They do not hesitate to follow Azimat, even though they see it as harmful. The circumstances and feelings are governed by the Shari'ah rules. It is believed that the interests and enlightenments serve the Shari'ah sciences. They do not substitute the delicate pearls of the Shariah with the nuts and holes of the body like babies. Ignorant Sufis do not get deceived by their martyrdom. They do not fall into temptation because of their falsehood. They do not abandon texts because of the pressure. (That is, they do not abandon the Koran and the Sunna as Ibn al-'Arabi's work of Fiqh al-hikam). They leave Futuhati Madani, and they don't care about Futuhati Mekkiye. (Pay attention to the testimonies then). Their condition is always the same. For those who are like lightning for others, it is permanent for the greats of the teaching. The pleasure



that followed the backbiting was ignored in the eyes of these great men. There is no one who distracts them from the remembrance of Allah, nor of prayer, nor of giving alms. However, all of them understand how they fear from Qiyomat (Judgement Day) [4:355]. On the contrary, those who do not go to the higher levels of this teaching (Kosher) go as far as denying some of the greatness of the great. Even if they accuse them of being stupid and insulting them, their way is pure.

RESULT AND DISCUSSION

He also made numerous reforms in the theory and practice of knitting, in particular, in his work "Maktubat", in particular, "dhikr", "wahdat", "etiquette and murid"[5:3]. For example, in the letter 131 of his book Maktubot, he expresses these points: Some of their murids claimed that our sheikhs were perfecting the doctrine through these heresies. On the contrary, they strove to destroy and eradicate this teaching. Unfortunately, they have produced some heretics that have never been found in this way. This is because they are performing salat in congregation. At that time, people from all walks of life gathered for the prayer of tahajjud and performed it with a perfect congregation. This is an act of tahrimi makruh. It is permissible for the mahalla to call each other to make it appear that it is permissible to perform the supererogatory prayer in public by reading the prayer at one side of the mosque. The same heretics also believe that this image is 13 rak'ahs. He recites 12 rak'ats standing and 2 rak'ats sitting and claiming 1 rak'ah. It is said to be 13 rak'ahs. The job is not what they think. Because the Prophet (pbuh) would sometimes read 9 rak'ahs and 7 rak'ahs sometimes 13 rak'ahs and sometimes 11 rak'ahs. This is because of the witr prayer in the Maghrib. There is no ruling on praying one rak'ah before standing up for two rak'ats sitting. The source (cause) of such knowledge and actions is due to not following the Sunnah of the Prophet (saas). It is strange that such heresies are common in the cities and towns of the ulema, where scholars live. Whereas poor people like us have access to Islamic knowledge because of their blessings"[2:125].

CONCLUSION

In conclusion, Ahmad Sirhindi made a significant contribution to the theoretical development of the Nakshbandian sect, revised the teachings on the basis of Shari'a principles, and cleared it of various prejudices and practices. In addition, Sirhindi's superiority of belonging to the Nakshbandi doctrine, the popularity of this teaching, its superiority over other teachings, and his views on promoting the Nakshbandi teaching are reflected in his letters to various sections.

Representatives of all sects around the world appreciate the work of Ahmad Sirhindi's "Maktubot". This work, in particular, is one of the most trusted sources of narcissism. After all, today's emerging teachings, the activities of some of their irreligious

sheikhs, and the murders of their murids, led to the writing of this work, which had taken place during the reign of Ahmad Sirhindi. That is the reason why the work is still important.

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