



CREATIVE IDEAS IN THE TEACHINGS OF KHOJAGON

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ABSTRACT

The article analyzes the essence of the Khojagon doctrine, the creative ideas of the representatives of the Naqshbandi sect. His theorist MahdumiAzam's creative ideas and their role in the upbringing of young people are analyzed ethically.

KEY WORDS: *Khojagon, Naqshbani, Asror-un-nikoh, RisolaiSamoia, Fagnavi, Samosi, Daxbed, Makhdumi A'zam, ideology, spirituality, upbringing.*

INTRODUCTION

All seven pirs of the Khojagon teachings were active in various professions along with mysticism. Abdulkhaliq Giduvani in his book "Manoqibi Khoja Abdulkhaliq Gijduvoni" reads: Flee from the filthy, or you will fall away from the Almighty. The great sheikh of Khojagon doctrine Mahmud AnjirFagnavi was born in the village of Anjir Fagnavi in the present-day Vobkent district of Bukhara region. Even today, this blessed place is called Anjirbog. The sheikh's real name is Mahmud. Mahmud is an Arabic word meaning "praised, good." The phrase Fagnawi, which is added to his name, is probably given in reference to his place of birth and garden.

MATERIALS AND METHODS

Muhammad Baba'iSamosikhojagon is a great saint of the Naqshbandi sect. He was born in the village of Samos in the Romitan district of the Bukhara region. For this reason, Muhammad Baba'i is considered the piri of Samoan farmers. The famous scholar of mysticism, the famous orientalist E. E. Bertels, the doctrine of Naqshband is based on voluntary poverty. Accordingly, BahauddinNaqshband had been a farmer all his life, planting wheat and moss for his small husband in his village. He did not keep any property or wealth in his house. In winter he lay on reeds, and in summer on mat. There was never a servant in his house. HazratNaqshband spent his whole life in poverty and destitution of his own free will.

This is because the original doctrine of this sect - "Dilbayor-u, dast-bakor" - promotes the idea "always have your heart in Allah and your hand in work." He loved to make a living with his own

hands, gave what he could to orphans and widows, always kept away from rulers, and never lived in luxury in front of them. This doctrine strongly condemns living by the labor of others, selfishness, and social oppression. Proponents of this doctrine called against asceticism, against the tyranny and oppression of the rich, and called for honest living with only the strength of one's hands and the skin of one's forehead.

Naqshbandis were encouraged to engage in all useful and benevolent activities such as trade, agriculture, handicrafts, fiction, music, science, calligraphy, painting, miniature painting, and construction. That is why hundreds of great progressive, humanist poets and thinkers, the great representatives of science, enlightenment and literature of their time, chose the path of Naqshbandi, sang life and man on the highest screens and constantly created blessed works.

Khojagi Ahmad Qasani has written more than thirty religious, philosophical, ethical, scientific and literary treatises on Shari'a and theology, ethics and theology.

By the beginning of the 16th century, Khojagi Ahmad Qasani had reached the level of a prophet, a mature mystic of the sect. Various legends have survived to this day that the owner of Kasani was a prophet. The Sufi teachings that "man's duty is to make the world of life given to him by Allah the Almighty, and to enjoy the blessings of this world for future generations" are still relevant today.

Khojagi Ahmad Qasani stated this in his RisalaiSamoia (The Treatise on Music): "Religion and the holy books were given to man to guide him to spiritual maturity. Man is not created for religion,



religion is created for man

The Dahbediyaschool belonged not only to the Sufis but also to the rulers. When the ruler of Samarkand, Janibek Sultan Shaibani, became aware of the maturity and fame of Khojagi Ahmad Kasani, he invited him to Samarkand, and Kasani moved to Samarkand in the 1920s. According to the decree of Janibek Sultan, Khojagi Ahmad Kasani will be allocated a place in Miyankol district. According to the sources, Khojagi Ahmad Qasani rehabilitated the place and planted ten willow trees close to each other. The name of the area is called Daxbed (ten willows) in this connection.

RESULTS AND DISCUSSIONS

MahdumiAzam spends the rest of his life in creative activities and educating students. In addition to his great mystical scientific work, he created a large garden on 90 tanobs (22.5 hectares) of land in the village of Daxbed, cultivating plants brought from different parts of the world and creating new varieties of fruit. Thanks to the efforts of Khojagi Ahmad Kasani, the varieties "Dahbediy melon" and "Dahbediy fig" were created. Khojagi Ahmad Kasani wrote such treatises on botany and botany as "Risolaibattihyya" (Treatise on Melon), "GuliNavruz" ("NavruzGuli").

In the Risolaibattihyya, like the farmer who must think of sowing seeds in the ground before thinking of reaping, he thinks that every Muslim should think of the eternal world (the afterlife) throughout his life. He also described his experience in growing melons very fluently. The GuliNavruz treatise analyzes the hadiths of Muhammad (peace and blessings of Allaah be upon him):

In his pamphlet *Asror-un-nikoh*, the Sufi warns the murids to beware of the insatiable breath of the incompetent "pirs" who, like the autumn breeze, blow the leaves off the trees and lead them to ignorance. MahdumiAzam advanced the idea that the future of any society depends on the adequate and complete care of the young people growing up in its bosom. They warned that the consequence of indifference or negligence in this matter would be catastrophic. This shows how important the Dahbedschool is.

Khojagi Ahmad Qasani had many followers, murids and fans. In the sources, MahdumiAzam is called a murshid, (pirishasti), who raised sixty saints. Many rulers, statesmen, poets and scholars gave him a hand and became a murid.

The study of the scientific, philosophical, socio-political and moral heritage of Khojagi Ahmad Kasani on the basis of sources and inculcation in the minds of our youth is one of the most pressing issues facing our source scholars, orientalist, writers, historians, especially philosophers. 5 Important Initiatives"to increase the interest and talent of young people.

The president of our country Sh.M.Mirziyoev said, "In almost all regions of the country, there are memorial complexes and scientific centers built in memory of great saints and scholars who have made an invaluable contribution to the development of our religion. What would you say if we set up schools?"The role of the Dahbediya school, which emerged in Central Asia in the 16th century, was unique. The school played an important role in the spread of Naqshbandi teachings around the world.

CONCLUSION

Khojagi embodies Ahmad Qasani's system of vital ideas that have a positive effect on the human heart and mind, and serves as a teaching that unites the nation, people and society. The mystical views of the Sufi, imbued with humane and universal ideas, help all peoples, nations, ethnic groups, social strata and religions living in Uzbekistan to live in peace and harmony, to fight religious bigotry, extremism and terrorism and to understand the ideological basis of the national idea.

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