

THE IMPACT OF THE MUJADDIDI BRANCH OF NAQSHBANDI ON SOCIAL LIFE IN CENTRAL ASIA

Mirzaeva Feruzakhon

Doctor of Philosophy (PhD) in historical sciences,

Teacher at the Department of Philosophy and National Ideology,

Fergana State University

Abstract:

The article examines the evolution of the Naqshbandi-Mujaddidi order, the significance of its doctrines in social life, the activities of Mujaddidiyya shaykhs, and their scientifically grounded educational methods.

Keywords: Sufi orders, Central Asia, naqshbandi-mujaddidi order, shaykhs, murshid, murid, education, medrese, xanaqah.

Today, studying the role of mystical doctrines in the lives of our ancestors is of great importance. One of the essential characteristics of mysticism is that it is not merely a theoretical system; its principles, aimed at human spiritual perfection, are brought into practice through various orders. Therefore, the significance of these orders in the practical development and transmission of mystical teachings cannot be overstated.

The activities of the Central Asian order—which produced some of the greatest scholars of Islamic mysticism—maintained a prominent position in the social life of the region from the 12th century to the early 20th century. It would not be an exaggeration to state this. Throughout its development, this school passed through several stages, including its formation, its integration with local cultural traditions, and its active role in socio-political processes. Any order in Central Asia was not only excluded from the influence of religious rituals that existed in this region from time immemorial, but also showed its influence in the process of mastering their local customs. In most cases, Sharia has become a factor in the political idea of Sufi statutes. In these orders, the role and significance of the sheiks was great. The responsibility of the sheiks for the spiritual and political development of society later became a habit even for other orders. The activities of Sufi orders in Central Asia greatly influenced the social, political and religious situation of the region. At present, the order, which is spread in many countries of the world, is an ornament. To some extent in a Muslim country or a Western country where Muslims reside, one can certainly witness that the presence of followers of Bahouddin Naqshband continues to leech him. Because Bahouddin Naqshband has first firmly adhered to the Sharia criteria of the Islamic religion and did not allow their violation. Secondly, he really put forward human qualities, created a futility among various representatives of society. Behind this, people began to provide material and spiritual assistance to each other,

overcoming the difficulties in life in harmony and sharing the joys together [1:7]. The khojagon-naqshbandi order, which developed mainly in the XII-XIII centuries, developed in the territory of Central Asia in the XVII-XVIII centuries and developed in the form of New – Naqshbandiya-mujaddidiya. The emergence of the Naqshbandiya-mujaddidian order, which occupies an important place in the socio-cultural life of different peoples, the history of the spread in Central Asia, the activities of Mujaddids in the country and the comprehensive study of the life and scientific heritage of the scholars who directly participated in the implementation of reforms in the field of education within the order are Naqshbandiya-mujaddidiya order, which arose as a direction of the Naqshbandiya order, did not make any serious changes to the rules of the Naqshbandiya order. On the contrary, he reformed the laws of the Naqshbandiya order, making it closer to the way of life of society. The fact that the main idea of this order is to call religious and universal values superior, to observe them is also an obvious proof of our opinion. During the first period of the Naqshbandiya Mujaddid order, a special scientific and mystical environment was created in the region, which directly determined the further development levels of this order. The role of order sheikhs in the creation of such a scientific environment, of course, is incomparable. It should be noted that the sheiks, who were not the only control center of the Mujaddid order and were considered as representatives of various shahabchas, carried out free activities in their local influence centers. Here at their disposal were one or several educational institutions. Their circle of communication was limited to shogird-teacher – khalkadash relations. The Mujaddidi sheikhs also taught in khanaqahs and madrasahs. During the reigns of Amir Shah Murad (1785–1800) and Amir Haydar (1800–1826), many old madrasahs were reopened and new ones were established. Individuals seeking recognition as Mujaddidi sheikhs in Bukhara and Samarkand were required to complete a three-stage educational program [2:326]. In addition to Bukhara and Samarkand and their surrounding villages, regions such as the Volga–Ural area, Balkh, Maymana, Ferghana, Kashmir, and others served as educational centers for students from Central Asia. These centers became leading institutions in spreading Mujaddidi teachings, as large numbers of well-trained students completed their studies in both madrasahs and khanaqahs and then returned to their native regions.

The madrasa-based education provided by the Mujaddidi sheikhs laid the foundation for an unprecedented expansion of enlightenment in Central Asia. Sources indicate that nearly every one of Bukhara's more than 360 streets had its own madrasa. Primary schools also existed in urban and rural areas. By 1834, Bukhara had approximately 60 madrasahs; by 1836, this number had risen to 70, and by 1842 it exceeded 100. [3:329]. As the great leaders of the Naqshbandiya mujaddidiya order, it is necessary to recognize the order and their activities such as Ahmad Sirhindi, Mawlono Imkanagiy and Musakhon Dahbidiy. Also among the Ashab and murids of Sheikh Ahmed Sirhindi are Mawlono Abdulgafur Samarkand, Hoja Umak,

Mawlono Yusuf Samarkandiy, Sheikh Abdulhay Sagoniyoniy, Mawlono Salih Kohlabi and a few of our scholars. Also, the services of Mawlono Muhammad Siddiq Kashmiy, Sheikh Tahir Badakhshani, Khoja Muhammad Hashim Kashmiy and Badriddin Sirhindiy in the penetration and spread of the Naqshbandiya-mujaddidiy order to Movarounnahr were incomparable [4:128]. Ahmed Sirhindiy in Movarounnahr developing jahr, dancing-heaven, reading nafl prayers in the church and sitting in the chillada expressed resistance to the kablar and condemned these heresies as corruption aimed at breaking the order of Naqshbandiya [5:53]. The teachings and perspectives of the sheikhs of this order played a significant role in the socio-religious and political life of Movarounnahr. Although the sheikhs themselves did not directly participate in political affairs, their ideas created a favorable ground for later engagement in the socio-political processes of society. As a result, the doctrines of the order exerted considerable influence on the life of the community. By the sixteenth to nineteenth centuries, the Naqshbandiyya-Mujaddidiyya tradition had become widely established throughout the region. During this period, the ideas of the order were adapted to social life and Islamic teachings were interpreted in a harmonized manner.

The traditions and rituals of this order have continued to be practiced within Sufi communities in Uzbekistan and Kazakhstan up to the present day. Ultimately, the Naqshbandiyya-Mujaddidiyya order encouraged individuals not only to fulfill the requirements of Sharia but also to attain the higher stages of spiritual perfection. Based on the Hadith 'Love for one's homeland is part of faith,' the peoples of Central Asia internalized deep affection and loyalty toward their homeland, fostering a spirit of patriotism.

Great respect was shown to the spiritual guide—the pir-murshid. To advance through various stages of spiritual refinement, disciples were required to strictly follow the instructions of their murshid. Upon achieving spiritual maturity, the disciple received a symbolic 'white diploma' granting permission to act independently. Disciples thus mastered both spiritual knowledge and the practical skills associated with particular crafts. Over time, this model spread into other spheres of social life. In this way, the teacher-student tradition persisted for centuries and has been preserved to the present day.

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