

THE PLACE AND ROLE OF THE SUFI AND PHILOSOPHICAL ORDER OF THE NAQSHBANDI IN THE PROCESS OF DEVELOPING INTERCULTURAL RELATIONS OF THE TAJIK AND UZBEK PEOPLES

Jafar Kholmuminov,

Doctor of Philosophy (PH.D), PhD in Philosophy Dh.P, senior lecturer at the Social and Humanities Sciences Department of the Tashkent State University named after Alisher Navai, Republic of Uzbekistan

Narzulla Juraev,

Doctor of Political Sciences, Professor, head of social science department at The Uzbek State World Languages University Republic of Uzbekistan

Abstract: The Sufi medal of Hadjgon, which was later known as the doctrine of Naqshbandiya, has left a great spiritual, scientific and literary heritage to the Islamic world and humanity in general during its almost nine centuries of history. Representatives of this doctrine, edifying lives of spiritual leaders and great thinkers, their views on religion and the world, on the universe and man, knowledge and enlightenment, and love, scientific and artistic works dedicated to different knowledge and themes occupy a peculiar place in the history of Islamic thinking. Even after the reign of Timurid, the doctrines of Naqshbandi remained a symbol of unity and friendship among the peoples of Central Asia and continued to serve as a factor in the systematization of their daily way of life and education, enriching their spiritual world and literature. In Persian and Turkic poetry of the 17th-19th centuries, the ideas of Naqshbandiy were sung. The article briefly explores the role and place of the doctrines of Naqshbandiy as a religious and philosophical trend in the development of intercultural and interethnic relations between the peoples of Central Asia, partly Tajiks and Uzbeks.

Keywords: Doctrines of Naqshbandi, order, Islam, religion, peace, worldview, Hadjgon, Hadj Bahouddin Naqshband, Hadj Porso, Hadj Ahror Wali, Central Asia, Timurid rule, Hanafiya theology, intercultural relations, interethnic relations, tolerance, spiritual mentor, Islamic

philosophy, religious and philosophical movement, essence, Turkic and Persian-speaking peoples of Central Asia, Tajiks and Uzbeks, national mentality, way of life.

Naqshbandiya and the Timurid Dynasty period

The doctrines of Hadjgon-Naqshbandiya during its nearly nine centuries of history have left a great spiritual legacy to the world of Islam and humanity in general. Originals of this doctrine, edifying lives of spiritual mentors and great thinkers, their views on religion and the world, on the universe and man, knowledge and enlightenment, and love, scientific and artistic works devoted to different knowledge and themes occupy a peculiar place in the history of Islamic thinking.

Commencement of Hadja Yusuf Hamadaniyah (Hamadan, x.440/Chr., Chr. 1049 - Bagdis / Bamain, x.535/Chr., Chr., Chr. 1141), founded by Haja Abdulhalik Gijduvan (Bukhara / Gijduvan, Chr., Chr. 1103 - Bukhara / Gijduvan, x.616-617/Chr., Chr., Chr. 1218-1220). The doctrines of “Khajagan”, although appeared a little earlier than the Manghol conquest and began to spread ideas on Maverannah, the theories of “Naqshbandiya,” a former logical continuation, in the full sense, was the fruit of the period of Amir Timur and the Timurids. The great faith and attention of the Timurid to the religion of Islam and, in particular, to the doctrines of Sufism formed in its composition contributed to the widespread and coming to a certain period, transforming the main political and religious ideology.

Added to the eight rules of Hadjgon’s doctrines - “Usuli yozdahgona” - “Hush dar dam” (control of breath or internal communication with God), “Nazar bar kadam” (follow each step), “Safar dar Vatan” (a journey through the homeland), “Hilvat dar anjuman” (seclusion in society), “Yodkard” (recollection), and “Bozgasht.” (comeback) “Nigohdosh.” (content), “Yoddosh” (very close to the principle of memory, means that the traveller every moment thinks about the other world; observations) three more rules - “Vuqufi Adadiy” (numerical awareness), “Vuqufi Zamoni” (temporary awareness) and “Vuqufi Qalbiy” (heartfelt awareness), after perfecting the doctrines of Haja Bahauddin Naqshbandiy, the doctrines of Naqshbandiy divided into two directions. If the first direction goes through Haja Alauddin Attar to Hodja Yaqub Charhiy (died x. in 851), from him to Haja Ubaidullah Ahror Waliy (died x.in 895), the second direction goes through Haja Muhammad Porso to his son - Abu Nasr Porso (died x.in 865), from him to Nizamiddin Hamush, then to the mentor of Hazrati Jami - Shaikh Saydiddin Koshgariy (died x.in 865), in the following periods it was divided by such currents as Porsoiya, Ahraria, Hilvatiya, Kumushkhanavia, Mujaddidiya and Khalidiya.

Hadji Bahouddin Naqshband and his followers, strictly observing Islamic Sharia - the Koran and Sunnah Rasullullah, have introduced in the basis of school theology of Hanafiya and words of Maturidiya the doctrine of Sufism of asceticism - from the refusal of the world to real life of a society, the essence of the man and inner world. To focus on oneself, to be within society and to spend life with the right work as everyone else, but internally, to remember Allah is the main motto of the doctrines of Naqshbandiya - expresses the content and essence of these doctrines

“Dil ba Yoru dast ba kor.” As Makomoti Abdulholiki Gijduvani says, “To be a dervish is not to be alone, to reach the sky, to be in mountains and caves. To be a dervish is to cleanse your heart from everything that is not related to God¹.

In the beginning, embodied interests of people of traders and craftsmen of the city later began to accept in the number of nomadic cattlemen. The social class, origin, language and culture that did not have any significance in the doctrines of Naqshbandiya turned into the meaning of life in the region of Persian-speaking and Turkic-speaking strata. The doctrines of Naqshbandiya have attracted the attention of the best scholars and gradually rulers of the time, who have embraced many noble ideas such as great loyalty, love of life, humanity, enlightenment, diligence and tolerance.

Bahauddin Naqshband, having acquired the millennia-old customs and traditions of the people of Maverannahr, brought back to the people again in a beautiful form. The Sufism ceremony was otherwise adapted to local conditions. Besides, previously dried up Arab, mainly Sufi terms and concepts (even in the doctrines of Kubravi Shaikh Najmiddin Kubro from Khorezm, the terms were in Arabic) were developed in Persian-Tajik language, which was closer and more understandable to the people and local populations.

The doctrine of Naqshbandi has risen to the level of a despised spiritual mentor of the peoples of Maverannahr. His main requirement is to purify the soul from the ashes of the world, fighting against his greed to find peace of mind, to perfect the names of Allah in the soul and to decorate it with patterns. The mysterious mention served this. “Outwardly with people, inwardly to be with Allah²,” to make every exhalation with a mention of Allah, to take steps to retribution, to remember, ignorant to open eyes, in any case, to achieve vigilance of the soul was considered the main spiritual way of the upbringing of Naqshbandiya.” All these undoubtedly influenced the formation of national consciousness, mentality, existence and thinking of today’s Uzbeks, Tajiks, Kazakhs, Turkmens and other peoples who lived in Maverannahr. Likewise, the doctrines of Naqshbandiy not only united their Turkic and Persian-speaking peoples spiritually and morally but also actively participated in their processes of formation as a nation. Acting in different lines of social life, mentioning God in the soul, piety, love for humanity, being honest, parents, teachers and elders to honor, hard work, remember the deceased, respect human values, truthfulness, patriotism, and hundreds of other grandiose values, great human qualities that occupied in the minds of the peoples of the region, mainly stem from the sacred religion of Islam and the doctrines of Naqshbandiyya.

The study of one of the theorists of the Sufi doctrine at the end of the XIV century, a major representative of the Hadj gon-Naqshbandiya path of spiritual perfection, banners by the name of Hadj Muhammad Porso Muhammad bin Mahmud al-Khafiz al-Bukhariya (died 865g/Chr. 1420).) scientific wealth and views, not only the basis of the doctrines of Naqshbandiyah but

¹ Makomoti Khoja Abdulholiki Gizhduvani. Institute of Oriental Studies of the Academy of Sciences U. No. 9013. - L. p.31.

² Najmiddin Komilov. Naqshbandiya. / UzME, 6. - T.: “National Encyclopedia of Uzbekistan” State Scientific Publishing House, 2003. - P.294.

also made it possible to further study the basic essence of the philosophy of irfon (mysticism, mystical philosophy), formed as part of the doctrines of Sufism (tasavvuf) for over a thousand years. In particular, we will make sure that through the analysis and study of his work “Fasl ul-Hitob” and “Sharhi Fususus ul-hikam,” not only the precisely marked features, Sufi doctrines, non-conforming customs of tradition and certain knowledge, but also this doctrine, which has attracted the attention of mankind important problems and tasks from a thousand years such as thinking, feeling, love ... and many interesting and instructive thoughts.

The period in which Hadj Muhammad Porso lived comes to the stage of Hadjagon Naqshbandiya doctrine when his peculiar actions and laws were formed as a perfect religious doctrine. If we take from Hadj Yusuf Hamadaniyah and Hadj Abulholik Gijduvaniy to Hadj Bahouddin Naqshbandiya the center of the active circle of Khojagon-Naqshbandiya's doctrine was Bukhara and around it, then starting from Hadj Alouddin Attor and Hadj Muhammad Porso his circle of influence from Samarkand to Tashkent and Kashgar, from Termiz to Balkh, Hisar and Hirat was expanding. There is a large share of Hadj Porso in the geographic expansion of the Naqshbandi doctrines. Because firstly, he sent his wise and capable son, Abu Nasr Porso, to Balkh as his Caliph, Naqshbandiya from the southern territory of Maverannahr to the northern territory of Khurasan contributed to the spread, and secondly, his religious works, also, With his philosophical views, to a certain extent the mixed doctrines of Naqshbandiya and the philosophical and theological doctrines of Sheikh ul-Akbar Muhyiddin Ibn al-Arabi (1165-1240) - Vahdat ul-Vujud (Unity of Beingness) - he contributed greatly to its dissemination in all regions. Third, some sources, including “Rashahot Ain Ul-Hayot, testify that the influence of the Naqshbandiya dynasty on the leaders of that period began with Hadj Muhammad Porso³.

Having come to the XIV-XV centuries, disagreements between different theological and dogmatic currents and conspiracies and slander against the doctrine of sophism increased to some extent. Besides, mainly where madhhab (school) Hanafiya (one of the four legal schools in Sunni Islam) dominated. The founder is Abu Hanifa Nugman Ibn Sabit) and theology of Maturidiyah in Maverannahr based Hanafiyah and Maturiyah doctrine of Hadj gon Naqshbandiyah against the philosophy of Ibn al-Arabiya Vahdat ul-vujud different negative or positive relations were exacerbated by differences in the region. All these differences threatened the political and ideological unity and the collapse of the Timurid rule. Proceeding from this position, Hadja Porso was faced with the task of combining the universal and all-Sufi ideas of Hadj Abulhalik Gijduvaniya and Hadj Bahauddin, Naqshbandiya, and also to raise the authority of the doctrines of Hadjagan Naqshbandiya to the level of all-Islamic.” Fasl ul-khitab, who recognized the Sunnis as Hulafoi roshidins and inspired Shi'ahli bayt - positive and neutral soaps about imams, the knowledge of Allah, the wonders of Rasulullah (the Prophet) and the creation of the holy ayat of the Qur'an, the Prophet's hadiths and related to various Sufi doctrines and schools, undoubtedly served that purpose to argue with the words of scholars and sheikhs.

دانشنامه جهان اسلام، 5. زیر نظر: غلامعلی حداد عادل. تهران، بنیاد دایره المعارف اسلامی، 1379، ص 387³

Abdulusain Zarrinkub, in his book “Dunbala-yee justuju dar tasavvuf-e-Iran”, addressed the problem of spreading the doctrines of Negmatullah and his attitude towards the doctrines of Hadjagon-Naqshbandiya. Born in Suriya, educated in Makkah and Basra, Shah Nematullah Valiy, coming to Samarkand, begins to spread his doctrines. But in Iran and Maverannahr, because of the great authority of the doctrines of Safaviya and Naqshbandiya, he cannot gain popularity⁴. Because his activities carried out in Samarkand, threatened to lower the authority of Sayyid Amir Kulol, who was one of the sheikhs of the doctrines of Hadj gon and mentor of Amir Timur and Hadj Naqshband, so he caused dissatisfaction with Amir Timur and later he was forced to leave Maverannahr and went to India. According to Zarrinkub, Nematullah Valii left Samarkand after Amir Kulol’s death⁵.

According to the scientists’ opinion, during the journey of Maverannahr, Shah Nematullah had no purpose of pilgrimage the holy sheikhs of Naqshbandi and got acquainted with them. He did not get along with the Naqshbandiyas, and that asserts the fact. Later, one of the representatives of the Naqshbandiyah doctrine, Abdurahman Jamia, can be interpreted as follows⁶.

About the reason for Shah Nematullah Waliya’s arrival in Maverannahr, A. Zarrinkub makes an assumption that does not coincide with the reality: “In our opinion, he traveled to Maverannahr among Turkic tribes to spread the religion of Islam or just for this purpose⁷.”

It’s hard to believe that. Because Hadj Yusuf Hamadoniy and Sheikh Sayfiddin Bohariy have done it long ago. During Hadj Yusuf Hamadoniyah, coming to the period when Amir Kulolol and Bahouddin Naqshband lived, many sheikhs who lived in Maverannahr stood out from the Turkic peoples. “In the works “Anis ut-Tolibin,” “Risalat ul-Bahoiya,” “Nasoim ul-Muhabbat,” it is said that one day Shah Naqshband saw Hakim Ota in a dream and introduced him to one of the sheikhs of Yassawiya. When Hadj Bahouddin tells his grandmother about his dream, she says, “Son, you will become one of the Turk sheikhs. After that, he serves one of Yasawiyah’s feasts, Hadj Khalil Ata, twelve years old. He was still trained by one Yasawiyah Sheikh Kusam Ota for two or three months⁸.”

One of the saints, Mavlono Jomiy, confirms that Sa`didin Kashgari was one of the famous Turkic sheikhs. This fact - the fact that following the doctrines of Naqshbandiya of Turkic-speaking and Persian-speaking representatives of peoples, the establishment of relations not restricting the language and nation shows that the doctrines of Naqshbandiya in Maverannahr served as a symbol of the spiritual unity of the two peoples.

⁴ Zarrinko'b Abdulhusayn. Dunbole-ye justuju dar tasavvuf-e Iron. . - Tehran: Amir-e Kabir, 1383. - p. 189.

⁵ Ibid. - p.192

⁶ Ibid

⁷ Ibid

⁸ Sayfiddin Sayfulloh. Great ring. - T .: “Noshirlik Yogdusi”, 2011. - P.58.

Besides, the rulers of the Turkic origin of the Timurid and Shaibanids honoured the Sufi doctrines, and especially the respect of Saints of Naqshbandiya confirms this thought. Among them, Amir Timur, Sayyid Amir Kulala and Shamsiddin Kulala, Sultan Hussein Baikara, Haju Ahrora Valiya, Zahiriddin Babur, Sheybanihan, Ubeidullahan and Zhanibek Sultan, Sayyid Ahmad - Makhduma Azama (1461-1542) considered themselves mentors and obeyed their advice.

It is impossible to imagine social-political, religious-scientific and ideological provisions of Maverannahr and Khurasan in the XV century without the highest spiritual leader - Hadj Ahror Waliya. Otherwise, any thought and idea of Sufism are far from reality, or it would be a real myth. On the one hand, he was the leader of Sharia - who fights with all his soul to strengthen the flow of Hanafiya, and on the other hand, the leader of the religious path of spiritual perfection - he was a devoted Caliph of Hadj Bahauddin Naqshband.

If it is necessary to say, nothing could exist in their ideological territory without the permission of the Timurid government. It was in the will of the Timurid to accept him as a sheikh, a Sufi, a scholar or a Sharia expert, or vice versa. A capable poet from childhood, who gained authority in scientific and artistic circles as a connoisseur of different sciences and branches in Herat and Samarkand, his modesty, indifference to different ranks, and possessing strong will and faith, it was impossible not to draw attention to himself the head of Sharia and the doctrines of Hadj Ahror Waliya.

An authoritative historian who collected valuable information about the life and relations of Hadj gon-Naqshbandiya and Hadj i Ahmad Walia writes the following: "His Majesty Mahdum (Mr. Jomii - J.H.) traveled to Samarkand three times. He visited the lessons of Kaziya Rum (Kozizoda Rumi - J.H.). It took some time. Then I went to talk to His Majesty the Eshan (Khoja A. Valiy - J.H.). Their sacred records testify to it. Saturday afternoon Muharram. And for the third time, he came from Herat to Samarkand to talk with His Majesty Ishaan.

As H.Barak writes, "The era of Hadj Ahror found great progressive significance in the development of the society of that time in the Naqshbandiya. Hadj Ahror saw with his own eyes the arbitrariness of violence as well as the harm of Muslim asceticism.

Therefore, Hadj h Ahror harshly criticized outdated notions and developed new ideological systems to lead society. Flexible requirements of this doctrine, which did not differentiate the mundane appearance of its followers from the everyday life of laymen, as well as preaching goodness, attention, labor, craft, land grazing, food only from the fruits of their labor, condemnation of hypocritical dervishism, darkness, pride, etc., raised the authority of Naqshbandiya in the eyes of people"⁹.

Naqshbandiya after the Timurid dynasty

⁹ Hurram Barak. His Majesty Hoja Ahrori Wali. - Samarkand: "Zarafshan", 2005. - p.78

There are various versions in science about the year of birth of Sufi Allayar Sufi Allayar, a poet, a bright representative of Uzbek literature and the doctrines of Naqshbandiy. According to the results of subsequent studies, the poet was born in 1663 in the family of Olohhkuli (Temir), Minglar bey Kattakurgan settlement, located in Samarkand¹⁰.

So, Sufi Allayar lived and created in the second half of the 17th - early 18th centuries. It is also noted in the sources that he communicated with the classic Uzbek poet, Boborahim Mashrab, who lived at the same time¹¹.

The doctrine of Sufi Allayar was conducted by the followers of the Naqshbandi Shaikh Soufi Navravs and Shaikh Habibullo. Some sources say that Haji Nowruz was the Khalif of Sheikh Habibullo. According to these sources, Soufi Allayar first blessed Haji Nowruz, buried in Kitab, then Sheikh Habibullo. Based on those data, we can conclude that even before Sheikh Habibullo came to him, he knew the doctrines of Naqshbandiya¹².

Four didactic works by Sufi Allayar have come to us. The poet wrote, “Sabot ul-ojizin” in Uzbek, “Maslak ul-muttaqin”¹³ and “Murod ul-orifin” in Persian-Tajik and “Mahzan ul-motiyin” in Arabic.

Until the early twenties, these works were deeply revered among Persian-Tajik and Turkic speakers.

Sufi Allaer in part “Dar bayoni ba’ze az norasoihoi musannif” (“About some shortcomings of musannif”) called himself a Turkic-lingual (according to other data, “steppe Uzbek”)¹⁴ work.

Kuzihuja, son of Khafizhuja about his translation of this book at the request of his friends from Persian-Tajik language in prosaic form, says the following: “Due to our ignorance of Persian-Tajik, we know nothing about this work by His Majesty Ishaan Sufi, so I decided to translate it.”¹⁵

Summing up, the poet Sufi Allayar, a major representative of the doctrines of Naqshbandiya of the 17th-18th centuries, made a significant contribution to the unification of Turkic-speaking and Persian-speaking peoples in a single faith and ideology under the auspices of Islamic education and spirituality.

During the XVII-XVIII centuries, there was also a mix or combination of the doctrines of Naqshbandiyah with other religious and philosophical doctrines: Hakimiya, Kadyriya, Iassaviya, Akbarya and Mawlaviya. Thus, in the views of Khodja Muhammad Porso, Haji Ahror Waliya and Mawlana Abdurahman Jami a combination of the doctrines of Naqshbandiya with the doctrines of Ibn al-Arabia, in the views of the great thinker Sayyid Odin Mahmud Ishaan Kharezmi is observed, who lived and created in the 18th century in Harezmi and wrote such works as “Miftoh Ul-Aslor,” “Mirot Ul-Obidin,” “Tavbat Ut-Toibin,” “Sharhi kalimoti ba’zi ahli

¹⁰ Inoyatullo Suvonkulov. Sufi Olloyor. - T.: “Fan”, 1995. - P.13-18.

¹¹ Qissai Mashrab. - T.: “Yozuvchi”, 1992. - P.151-152.

¹² Sayfiddin Sayfulloh, Akram Dehqon. "On the work of Maslakul Muttaqin". / Sufi Olloyor. Maslakul-muttaqin. Translator: Kozikhoja Hafizkhoja oglu. Prepared by: Sayfiddin Sayfulloh, Akram Dehqan. - T.: “Movarounnahr”, 2012. P.14-15.

¹³ See: Sayfiddin Sayfulloh. A book of fear and piety (Fatvo va taqvo) . - T.: “Fan”, 2005. - P.45.

¹⁴ Sufi Allohoyor. Maslak ul-muttaqin. Prepared by: Khairullo Tolibzoda, Jafar Kholmuminov. (Manuscript). - p.17.

¹⁵ See: Sayfiddin Sayfulloh. A book of fear and piety (Fatvo va taqvo) . - T.: “Fan”, 2005. - P.46

suluk” and “Risolai Odina Eshon,” there is a connection between the doctrines of Naqshbandiy and Mawlaviy¹⁶.

The doctrines of Naqshbandiya, even after the reign of Temurid remained a symbol of unity between Turkic-speaking and Persian-speaking peoples and continued to serve as a factor of systematization of their daily way of life and education, enrichment of their spiritual world and literature. In the languages of both poems, especially in the works of poets of the Kokand literary space of the 18th-19th centuries, such as Jaloli, Azimi, Mazhzub, Amiri, Yori, Sadoyi, Mahzhur, Zavki, Muhsini, Rozhi, Sokib and Fidoyi, the ideas of Naqshbandiy were sung.

At the end of the 18th and beginning of the 20th century, Hadj Juibari, Sheikh Dahbedi and followers of Naqshbandi actively participated in the struggle for independence of Central Asian peoples. In the sources of Shermuhammadbek (Blind Shermat) and Junaidhan, whose actions are marked in Soviet historiography as a “Basmac movement,” in fact, fighting against the Bolsheviks, you can learn about the fate of the latest works of Naqshbandiya.

Iranian literary critic I. Khudoyor was most interested in the love of the Tajik and Uzbek peoples of Central Asia for the cult of Bakhouddin Naqshbandiy. In his opinion, after the Soviet government banned faith in God, people began to worship Hodja Bakhouddin. Because of this love among the people, Bakhouddin Naqshband became the object of criticism of literature of that time as an enemy of the Soviet power. Despite this, the influence of Naqshbandi doctrine on the spiritual life of Turkic and Persian-speaking peoples continued even during the totalitarian regime.¹⁷

Conclusions

So, the religious-philosophical doctrine of Khojagon-Nakshbandiya in XIII-XVI centuries and later:

1. Served for the association of Turkic and Persian-speaking peoples of Maverannahr within the limits of uniform Islamic religion, in particular, within the limits of a current of Hanafiya.
2. He served to strengthen the Hanafiya current and to enhance its status as the main religious doctrine in the continent.
3. actively participated in the process of shaping the national consciousness and national mentality of the Turkic and Persian-speaking peoples of Maverannahr.
4. Served as a major factor in the development of ethno-cultural relations among the Tajik and Uzbek peoples of Maverannahr.
5. Served to ensure spiritual unity of the Turkic-speaking and Persian-speaking peoples of the Continent. 5.

¹⁶ See: Sayyid Odina Muhammad Khorezmi. Miftoh ul-asror. Translated from Persian by M. Hasani. - T., 2006; Sayyid Odina Muhammad Khorezmi. Mir'at ul-obidiyn. Tavbat ut-toyibiyn. Translated from Persian by Mahmoud Hasani. - T., 2008.

¹⁷ Khudoyor N. Tariqatho-ye erfoni and miros-e she'r-e forsi-ye Movarounnahr. N. “Suxan-e eshq”, №20, 1382. - p.29

6. Has had a positive impact on the political, social and spiritual life of the peoples of the Continent.
7. Localized the Arabized mystical doctrines and literature in the Continent.
8. He served for the Persianization, which had been formed until now in the main Arabic language, for mystical terms and the development of Persian-language mystical scientific and fiction literature.
9. He served as an ideological weapon of the Turkic-speaking and Persian-speaking peoples of Maverannahr in the struggle against the raids of the Mongol invaders.
10. He had a positive influence of Islamization and merger with the local population of the Mongols of the Continent.
11. Served as the main ideology of Amir Timur and Timurids' empire.
12. positively influenced the development of Persian-Tajik literature in Maverannahr.
13. He also had a positive influence on the development of Turkic-language literature, which had been formed in the Continent.
14. He actively participated in the formation of Turkic mystical literature in the Continent.
15. Thanks to the doctrines of the Naqshbandi peoples of Central Asia, Vahdat ul-vudjud, a major philosopher, Sheikh Muhyiddin ibn al-Arabi, was revived with philosophical and theological doctrines.
16. He served to develop bilingual tardy in Persian-Tajik and Uzbek literature.
17. Actively participated in the process of an acquaintance of Turkic-speaking and Persian-speaking peoples of Maverannahr with other doctrines as part of mystical doctrines of Turkic-speaking and Persian-speaking peoples of Maverannahr, such as Hakimiya (Hakim al-Termiziya), Kubravya (Sheikh Najmiddin Kubro), Kodiya (Abdulkodir Gelonyi), Iasawiya (Hadj ah Aghmad Yasawiya), Akbariya (Sheikh Muhyiddin Ibn al-Arabiya) and Mawlaviya (Mawlono Jaloliddin Balkhi-Rumi).

The role and place of doctrine Naqshbandiya in the political, social and spiritual life of the Turkic and Persian-speaking peoples of Central Asia are very important. The multifaceted reflection of this task undoubtedly serves to reflect the history of scientific, literary and spiritual relations among these peoples.

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