

THE SOCIAL-PSYCHOLOGICAL ESSENCE OF THE SOURCE OF THE SUFI TEACHING OF KHOJAGON (NAQSHBANDIYA), THE UNIQUE HISTORICAL HERITAGE OF THE FIRST RENAISSANCE PERIOD

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***Annotation:** The unique historical heritage of the first renaissance period is the "Hush dar dam" rule of Sufism, which is a unique historical heritage of the first renaissance period. self-control, adjustment, programming, improvement in the realization of behavior, behavior and activity, on the other hand, together form the full content of a single life.*

***Key words:** Hush dar dam, Nazar bar qadam, Safar dar Watan, Khilvat dar anjuman, Yodkard, Bozgasht, Nigohdosht, Yoddosht.*

It is worth mentioning that Abdulkhaliq Gijduvani developed 8 of the 11 rules of the teaching of the Khojagan order, which brings the development of the human personality to spiritual perfection, later called Naqshbandiya (Hush dar dam, Nazar bar qadam, Safar dar Watan, Khilvat dar anjuman, Yodkard, Bozgasht, Nigohdosht, Yoddosht)

The socio-psychological aspects of the teachings of the Khojagan order (Naqshbandiyya) of Abdulkhaliq Gijduvani mentioned above have been little researched as a subject of social psychology.

Due to the fact that our national values have been combined with universal human values, there is no doubt that this teaching has an important educational and educational value for the people of the present time. Especially in the period when the problem of creating a perfect person, the product of high development of the individual, is on the agenda, its importance is going to increase even more. The following comments will be focused on the description of the teaching streams and their specific characteristics, their hierarchical structure as stages, and their embodiment in individual individuals as the levels of development and maturity of a person. In this sense, the socio-educational effect of the teachers Abdulkhaliq Gijduvani and Bahauddin Naqshband pir, the specific psychological aspects of the teachings of Sufism, is that they rationally set the criterion-orientation for evaluating the value of each thing and event. can serve as one of the spiritual-hereditary factors aimed at personal development and perfection.

For example, the rule of "Hush dar dam" of this doctrine is a beautiful spiritual nature of a person, good manners, exemplary behavior, high moral normative activity in interpersonal relations, on the one hand, directly in the realization of such behavior, treatment and activity. self-control, adjustment, programming, improvement, on the other hand, together form the full content of a single life.

The rule of "Hush dar dam" is to be aware of the breath that comes out of a person as a condition for improving one's personality through self-awareness (understanding the true nature of the whole universe) and there is ignorance between each breath. It requires continuous and consistent internal control, and secondly, it requires that every action in the spiritual world and behavior of a person during his worldly life should be based on awareness, and that defects and vices should not interfere with these actions. As a result of having such a strong psychological control over the relationship between the inner spiritual world and the external activity (treatment), external worldly behavior brings to the fore universal beautiful qualities and positive social-psychological characteristics of a person.

It is permissible for a person's behavior in external worldly activities to be in harmony with the demands of the inner high moral and spiritual world. During the ontogenesis of a person's life, achieving this harmony is accompanied by certain difficulties. Because making a mistake (negligence) always haunts the human personality, the human personality thereby dynamically acquires activities and characteristics, and because of this, a person experiences deep mental disturbances and worries. Therefore, before a person gets into deep sorrows, troubles, pains, and difficulties, it is necessary to form a criterion that can correctly evaluate the value of everything, events, and activities so that he does not lose his consciousness. required. Its rational and effective formation is realized by the practice of the "Hush dar dam" rule of the tariqat. Following this rule activates all mental processes (intuition, perception, memory, thinking, attention, imagination) (with self-divination). As a result, the inner possibility, extraordinary aspect of the person is revealed. Self-images ("past me", "current me", "ideal me", "future me") are formed correctly and self-awareness is improved. "Hush dar dam" literally means alertness, stabilization of internal general and partial locus of control. This increases the independence and determination of a person's thinking and creates emotional and volitional qualities. A control system of self-evaluation, consolation, and giving is formed. As a result, the extraordinary internal aspects of the inner spiritual potential of a person are activated. Thinking processes are carried out with the criteria of consistent intelligence. Thinking is a tool for knowing the environment, social environment and reality, as well as the main condition (even mechanism) for the correct (adequate) implementation of large-scale

multifaceted activities of a person with reasonable efficiency. Our teachers, who understood this deeply, introduced the rule of "Hush dar dam" into the essence of the teaching and promoted the control of thoughts, intentions, and imagination through consciousness. After all, Imam Sadridin, one of Abdulkhalik Gijduvani's first teachers, explained: "Satan flows like blood inside a man's child." According to Allama Abdulkhalik Gijduvani, there are four qualities hidden in a person's thoughts and imagination that cannot be seen, heard or felt.

1. This is the quality of imagination in thinking that it urges and warns a person to be careful in his worldly actions against neglecting everything, reality, carelessness and carelessness.
2. The example of an angel demands to be free from sins, to be honest and clean, and to obey high moral standards, norms, and rules.
3. A person's thinking is the characteristics of his feelings and emotional qualities in his imagination. Of course, such negative characteristics are focused on satisfying the material needs of a person in the first place, and encourage positive and angelic qualities to be excluded from human thinking. This quality serves as a factor that allows a person to become a slave of materialism.
4. These are satanic, i.e., negative, destructive qualities in human thoughts and judgments, and they are programmed and established as a result of repeatedly doing inappropriate and unclean actions of a person and turning them into a habit.

The fourth quality in human thinking is the most harmful and dangerous, in which the criterion (orientation) of value, purpose (orientation) for evaluating everything and activity changes sharply, leading to disproportion (discomfort, malfunction, damage). Due to the decrease in the ability to perceive the evil in the inappropriate, harmful actions that the person performs, he interprets his unpleasantness as a normal situation, that is, he does not realize the defects.

Abdulkhalik Gijduvani classified these qualities, showed the way to form a perfect (perfect) thinking worthy of praise, and encouraged the purification of the soul, that is, high moral honesty. For example, he commands: "The first thing is that one should perform ablution in order to face anxiety (thoughts). There are many conditions for inner ablution, that is, purity of heart. For example, the eyes must be clean from seeing forbidden things, the tongue must be clean from speaking gossip and lies, the ears must be clean from hearing unclean voices, and refrain from grasping things that cannot be grasped in the Shariah. to be pure, to be pure from going where one cannot go. If these five ablutions occur, then the inner ablution will be perfect. Another of these conditions is to spread a halal bite.

From a socio-psychological point of view, the practice of the rule "Hush dar dam" means that in achieving a certain task, a person brings his social and personal activities under the consistent, continuous control of a strong inner consciousness and maintains himself and a stable willpower. It is a skill that can be learned through practice and consistent repetition, training one's self to make an honest effort. By forming a skill and turning it into a habit, it leads to the development and perfect formation of character and behavior. As a result of this, programs of psychological settings (set of instructions to do or not to do or not to do a certain action automatically, self-prompting and self-implementing) programs are formed that provide strong conscious control of the human personality. They, in turn, encourage a person to be aware of his every action by demonstrating positive moral qualities in his internal and external personal and social relations and efforts, and automatically reflect these qualities on the basis of established programs. ensures that it is discovered. As a result of this, at the level of subconscious mind, the above actions are carried out flawlessly by themselves, as if automatically.

Therefore, first, through strong, conscious control, and continuous training with the help of willpower, all human virtues, but also relationships, are formed and strengthened at the level of unconsciousness, and in a suitable social environment, they are rationally and automatically manifested by themselves. ensures that. As a result, there is no room for carelessness. That is why Hazrat Khwaja Bahauddin Naqshband emphasizes the essence of the rule "Hush dar dam" as follows - in this way, the basis of the work should be built on the breath, while busying yourself with the important task of the time, free the imagination from the future and try not to waste every breath. . In fact, what a person wants to achieve during his life, he achieves it through repeated exercises with the help of voluntary efforts using his conscious control.

In order to consolidate a certain piece of information into memory, he directs his mind to it, concentrates on it, and with practice puts it into long-term memory. This, in turn, provides an opportunity to ensure the appropriateness and compatibility of aural, visual and kinesthetic channels when receiving information.

Inwardly, it is the same for all internal and external relations, environment (situation), event (incident), existence and its constituent elements, honest efforts and human social positive high qualities. , by forming an instruction (setting) and disposition (attitude), it automates the process of strongly controlling the internal and external environment (state) of a person and does not allow it to be polluted at all. And as a result, the way is opened for the harmony of the inner world of the human person with the external environment, because his inner thoughts and his external activities and actions are the same (congruence).

This psychological harmony saves a person from the process of mental fear (phobia), which is the main cause of all frustration, stress and affective situations that make a person suffer, because honesty in his internal and external activities gives him strong confidence (psychological balance) and psychological strength. 'works. This ensures the manifestation of positive high spiritual and moral characteristics in internal and external activities.

Through the same training, achieving internal and external honesty and always showing high spiritual and moral characteristics opens up the possibility of rational use of all forms of consciousness (consciousness, subconsciousness, unconsciousness, superconsciousness) in life moments and situations. Because even when entering the process of mukoshafa (meditation), ignorance is expelled from human thoughts, imaginations, and memories through consciousness.

Focusing on high spiritual and moral qualities, divine, positive visions are formed, and as a result, he derives strength from it and enjoys it. The worldly activities and inner worship of such persons arise out of awareness and proceed rationally. Their levels (status, position) on the way to development and perfection will grow. That is why the "Hush dar dam" rule of the Tariqat has not lost its importance even in the present time.

On the contrary, its psychological impact is incomparable. After all, following it creates high moral and spiritual qualities in a person, free from defects in the life of a real being, by cleaning and purifying the personal inner world (completely positivization), ensuring the formation of true perfect qualities free from carelessness, ensures his spiritual development and brings him closer to perfection.

The behavior of people with such a perfect mindset, who deeply appreciates everything and activities and can evaluate them correctly, is exemplary in their personal and social relationships. This, in turn, helps to form the national consciousness in accordance with the purpose, as well as the formation of the national feeling, the emergence of new dynamic stereotypes and stable social "standards" creates subjective conditions.

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