



KHOJA ABDULKHALIQ GHIJDUVANI AND ITS METHOD

Srojeva Gulbahor Vahobovna,
NavDPI is an independent researcher

Article history:	Abstract:
Received: 11 th August 2021 Accepted: 11 th September 2021 Published: 8 th October 2021	This article reflects the life and activity of the founder of the Naqshbandi sect, a prominent representative of the mystical sect Abduhaliq Gijduvani, the essence of the ideas of the sect. It also reveals the emergence of the Naqshbandi sect and the meanings of sect ideas. The article provides information on the history of the construction of the Abduhaliq Gijduvani shrine.
Keywords: Mysticism, sects, sheikhs, ideas, shrines, monuments, education, science.	

Hazrat Abdulkhaliq Gijduvani was born in 1103 in Gijduvan and died in 1179. die on the ground. His father was from Malatya (Turkey) and his name was Abduljamil. Imam Abduljamil was a descendant of Imam Malik. Abdulkhaliq's mother was the daughter of the king of Malatya. According to the sources, Hizr came to Imam Abduljamil and said, "May Allah give you a son. Name him Abdulkhaliq. Go to Bukhara, stay calm in Gijduvan. The child will be born in Gijduvan and will be a great guardian, inshallah!" they say.

The Sultan of the Saints, the great educator Abdulkhaliq Gijduvani, the founder of the Khojagon sect, said, The scholar learned secret dhikr from Hizr, Yusuf from Hamadoni, and Imam Sadridin and Niyaz from Khorezm.

One day, he met Hizr and told Abdul Khaliq that he would go down to the pool and drink the pure water and repeat the words, "La ilaha illallah Muhammadur Rasulallah." Abdul Khaliq performs such a blessed deed, and this noble deed is the beginning of dhikr khufya (that is, dhikr dil). At the age of 22, Abdulkhaliq Gijduvani met the famous sheikh Hoja Yusuf al-Hamadoni and studied mysticism. According to the sources, Abdullah Barqi, Hasan Andoqi, Ahmad Yassavi, Abdulkhaliq Gijduvani are the most mature caliphs of Yusuf Hamadoni.

Abdulkhaliq Gijduvani in his book "Maqomoti Yusuf Hamadoni" gave detailed information about the image and biography of his teacher Sheikh Yusuf Hamadoni, his beautiful behavior, gait, prayer, life activities and relations with his students. According to Gijduvani, Hazrat Yusuf Hamadoni was engaged in shoemaking and farming, distributing what God gave to the poor, orphans, the sick and the poor, the needy, the poor families.

Alisher Navoi writes in Nasayim ul-Muhabbat that Abdulkhaliq Gijduvani was a great saint and that he founded the doctrine of Khojagon. Fakhruddin Ali as-Safi called such rules of etiquette "Rashha" meaning "drop" or "drop".

Since Hazrat Khoja Abdulkhaliq Gijduvani was the founder of the Khojagon series, it is necessary to explain all the terminology.

The first rashha. The meaning of "always awake" is that every breath that comes out of the heart must be based on awareness and peace, and ignorance must find no way to it.

The second rashha. "Look at the step" means that the gaze should always be on the soles of the feet, so that his gaze is not scattered and does not fall into the wrong place.

The third rashha. The meaning of "Safar dar vatan" is that the righteous (one who follows the path of the sect) travels in the nature of humanity, that is, he passes from the quality of humanity to the quality of an angel, from the quality of evil to the quality of good.

The fourth rashha. The meaning of "a private meeting" is to be with the people on the outside and to be with the Truth on the inside.

The fifth rashha . "Yodkard", this dhikr is linguistic (dhikr of the tongue) or heart (dhikr of the tongue).

The sixth rashha. When Bozgasht utters the word shahadah (la ilaha) in the language or heart of the dhikr, he says, "Lord, my purpose is you." This word bozgasht is a driver of good or bad thoughts from a person, it makes dhikr neutral, it frees dhikr from other things.

The seventh rashha . "Nigohdosht" is an attempt to get rid of various thoughts, to separate from the outside world, and no matter how many times you say the word tayiba in one breath, you should not divert your imagination to anything else during this period.

The eighth rashha. - "Yoddosht" is that its purpose is to always be aware of the true subhanahu wa ta'ala with pleasure and enthusiasm.

The ninth rashha . "Vuqufu zamoniy". Hoja Bahaiddin says: "The wuquf of the path of the murid is modern (being aware of the time) so that the servant is always aware of his condition, what is his quality at every moment, whether he is worthy of praise or excuse., should be aware of this "

The tenth rashha. "Wuqufi is ordinary." This dhikr consists of following the number. Hazrat Hodja Buzruk - Hodja Bahovuddin had said:

Eleventh rashha . "Wuqufi heart." It has two meanings. One is that the heart of the dhikr is aware of the Subhanahu wa Ta'ala.

The second meaning is that at the time of zikr, one should focus all one's attention on a piece of meat in the form of a sanobar leaf, which is called a metaphorical tongue, and this piece of meat is located on the left breast and should be forced to engage in dhikr., it is necessary not to allow him to be ignorant of dhikr and thought.

Developed by Yusuf Hamadoni, Abdulkhaliq Gijduvani and Khoja Bahouuddin Naqshbandis, these rules became the main rules of the Khojagan (Naqshbandi) sect.

Abdulkholik Gijduvani inherited the work "Wasiyatnoma". The following series of pamphlets contain comments on this work. In Narzullo Yuldashev's books "Bukhara mashayiks and scholars who rose to the level of saints in the IX-XIV centuries" and "History of some saints in Bukhara" we find more detailed information about Abdulkhalik Gijduvani. Of particular importance is the information about Khoja's work "Admonition" on the etiquette of the sect. In particular, Khoja Abdulkhaliq is the author of several books, especially his work on the etiquette of the sect "Nasihatonoma". This work contains great benefits and extraordinary benefits, and it is impossible for all those who follow the path of the sect not to follow it."

Abdulkhaliq Gijduvani's "Will" is also studied in detail in Izzat Sultan's book "The Eternity of Bahovaddin Naqshband". The reason why the teachings of Hazrat Abdul Khaliq Gijduvani became famous is that it has acquired a universal nature. People in this profession have been fortunate enough to draw close to Allah without giving up the cares of life, literature, art, and worldly blessings and labors. Gijduvani's dhikr has become the basic vital need and unchanging law of all Muslims on earth and of all workers in society. The Islamic world has been keeping the main virtues of the teachings of the world and its authority clean in society for centuries.

As a proof of Abdulkhaliq Gijduvani's popularity not only in our country but also in the world, we can say that in 2003 the 900th anniversary of the birth of Khoja Abdulkhaliq Gijduvani was widely celebrated in our country and many guests, scientists and scholars from around the world attended the jubilee.

In support of the initiative of the 31st session of the UNESCO General Assembly in honor of independence, the Cabinet of Ministers of the Republic of Uzbekistan on December 4, 2002 No. 423; as well as the resolution of the Bukhara regional administration of December 23, 2002 No. 127 "On the celebration of the 900th anniversary of the birth of Abdulkhalik Gijduvani." On the basis of these decisions, an in-depth, comprehensive study of the teachings of Abdul Khaliq G. In connection with the declaration of Bukhara as the capital of Islamic culture in 2020 by ISESCO, the structure of the Islamic Conference on Education, Science and Culture, President Shavkat Mirziyoyev organized this international event on the 925th anniversary of Khoja Abdulkhaliq Gijduvani and the 700th anniversary of Bahouudin Naqshband. put forward a proposal to celebrate in sync. In our independent Republic, the names of these great ancestors are proudly mentioned today, their works and spiritual heritage are being delivered to our people, and the shrines of these saints are being improved.

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