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ABDUKHOLIQ GIJDUVONIY ABOUT “OLAMI KABIR” AND “OLAMI SAGIR”

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Annotation: *This article describes the life and work of the great mystics of Bukhara, the followers of the Khojagon mystical religion, the peculiarities of their teachings.*

Keywords: *mysticism, sect, Khojagan sect, sectarian etiquette, zikr, jahriya zikr, samo, science, spirit, soul, nafs, altruism, patriotism, social life, moral education, perfect man.*

Man has always sought to know who he is. In all countries, in all social systems, man is the highest value. Various hypotheses, theories and concepts have been created on the human problem. But over time, there have been more and more unresolved problems and puzzles in the so-called human being.

According to the teachings of mystics, man is a complex being, consisting of two aspects - physical and spiritual, and is the highest living being. In all sects, this main topic is discussed. In the Khojagon sect, the human problem is unique.

In the anthropological teachings of Abdulkhalig Gijduvani, man is called both "the world of the grave" (the great world) and "the world of the poor" (the small world). From the physical and physical point of view, man is the "Alami Asgar", that is, a small universe that encompasses the whole physical and natural world in a reduced form, and the "Alami Akbar", which is spiritually and spiritually independent of time and space. Due to the confusion of man, he is prone to two aspects - physical and mental. The physical side pulls him down, and the mental side pulls him up.

Therefore, mystical murshid-teachers divided people into two types: Nuri and Nori people. Nuri people limit their physical and physical side in life, focusing on their real, eternal side, spiritual, that is, divine. The rule of Nuri people is to accept risk, that is, to accept the destiny determined by the Almighty, to surrender to the Creator, to be alone, to stay away from the Creator, to believe in the Oneness of God, and to approach God in a certain state of mind. is to quote.

The Nori are people who are like fire, who are given to lust, who show anger, who are given to various passions, who are envious and endless. According to mystical teachings, only those who are enlightened can draw closer to God, the Creator, who puts himself on a certain path of righteousness, restrains his lower physical desires, restrains his desires, purifies himself, and is fully committed to the true spiritual side. Abdulkhalig Gijduvani is a great figure, the creator of one of the leeches on the path to purification and attaining the Truth.

The Lord of the Worlds, like all the Sufis before them, acknowledged that man was composed of the soul, and the body on the one hand. In the words of the spirit, soul, or some mystics, the breath is the original, real, eternal, divine, eternal side of man, and it differs from man by many signs and qualities, both physical and non-physical. The spirit or breath of man is spiritual. Sufis call the human soul, the breath, the soul, and some even call it the spiritual soul. They cite a number of arguments in order to distinguish them from the body, the body, the corpse.

The first proof is that the soul, the breath of man is its original, real side, that it does not resemble bodies, it is not material. The quality of the original side is that the soul or breath is not like bodies in any way. Breath, the soul, is superior to the body and all bodies in all respects, and is radically different from them in all respects of condition and quality. On the contrary, the soul, the breath, in essence, is the opposite of the body. It turns out that the spirit, soul, and breath are in no way similar to the temporal qualities and qualities that man acquires in his life and experience. “It is impossible to imagine the soul, the breath as a set of acquired qualities and attributes. So the real, side of man is the body and the physical, not the material. The human spirit, the breath, does not become ill with the increase of knowledge, imagination, intuition. It is known from life experience and observations that a person perceives things and objects with the fluency of his soul, and with the formation of feelings, imagination and knowledge, his soul will not be sick and defective. On the contrary, the increase in emotions and imagination strengthens the human psyche”.

It is well known that every physical, material thing, whether it is the smallest particle or the largest celestial body, has a definite shape and image, and differs from other bodies in that shape and image. Each body has a special shape, in which case it cannot take on a second shape.

Second, reason and reasoning show that once a person perceives and knows what is felt and what is not felt, there is no need to erase the previous forms of imagination and knowledge in the mind, that is, to erase them, so that he can perceive other things. On the contrary, the more knowledge a person has in his mind, the stronger his consciousness, and the better the pattern and image of things in existence, that is, the more knowledge and knowledge he has. This shows that the more knowledge a person puts into his or her mind, the more he or she strains his or her mind and intellect, the more his or her concepts, imaginations, and perceptions increase and become stronger. It is clear from this that the contradictions and contradictions of the human soul are revealed, and that its physical, immaterial, and abstract nature is chosen and derived from the spiritual world. According to Sufism, the soul is an ore that has an independent being, without a temporary quality, a property.

Thirdly, it is clear from the above considerations that the soul, and breath of man are not a compound, not a body and a physical part or state, but a complete ore, different from the body in its influence, effect, and activity, and opposed to it and not

needed by any body. The human soul cannot be as three-dimensional as the body, with its breath imagining bodies. That is, length, width, and depth do not appear.

Everyone is a separate world. It consists of internal, and external, aspects. His soul, spirit - the original divine side, and body - the external form of the past. Man does not have to set himself against the external world in order to know his truth, his origin, he has to understand his own mind.

The spiritual world of man is the only basis, the essence of the mental-external aspects. It is the true Light, the Mind, or the Spirit to which man depends. That "Olami Akbar" is unique and connected with any space, time, causal connection, and therefore subject to conditions. No form of the external world, which has no definite order, is not absolute, that is, it is literally a phenomenon, not an original. The shapes are variable. Only the essence of the spiritual world is real - the existing ul-Haqq. In man, too, the shaped side is his body, and his soul, and spiritual heart are formless.

Sufis, including Abdukhalik Gijduvani, say that in order for a person to know himself, he must get rid of and purify the moral, emotional, and greedy qualities that attract him to countless lows, and lower physical and material levels. A person should make purity a rule of living. This essence is expressed in the "Will" as follows:

In any case,

His character is pure, and his people are perfect.

Behtar zi rizogii Haqchi yobad banda?

Rozi ast Khudo az mardi pokiza xisol39

Translation:

In any case, be clean, virtuous,

Pure character is the owner of perfection.

What is there more than the consent of the slave Haqq?

From a pure man - agrees Jabbor!

Abdikhaliq Gijduvani constantly emphasizes the need to walk away from evil in order to summarize his deeds to people, to repent of sins, to realize their wrongdoing, and to be determined not to return to them. It is said, "Because such a friend is the cause of sin, it destroys your purity".

"Unless the members are cleansed from the savagery of crime through various pleasures and hardships, until the waters of joy and fear of Allah flow in every vein of the inner and outer veins, until the pool of the soul agrees to the accident, endures adversity, and is thankful for blessings, the heart will not be purified and liberated. Only when this happens can the heart be liberated and the body be given pleasure and recovery. He chooses the pleasure of enlightenment according to the amount of thirst for enlightenment. The Almighty, by His grace, opens the door to his thinking.

He will never be able to find out the truth, his true nature, if he does not get rid of the accumulation of superfluous desires, positions, and wealth, and he will not be able to find joy in it, and he will not be able to be happy in it. the country, the people can not

enjoy a peaceful spiritual rest, because the great obstacle in the way of purification is selfishness, selfishness, indulgence in personal interests and desires.

He who indulges in the riches of this world is far from the truth of his own truth, and is indulged in lowly bodily physical lusts, lustful principles, and is defiled by them and has strayed from the true path. Such a person is a fanatic, completely devoted to the past, unable to distinguish between the original, the real, the eternal, the eternal, and it is difficult for him to distinguish these aspects. Such a person does not know that the material life of this world is a state for a person, he is in a certain low sleep even when he is awake. Selfishness is the cause of conflicts between different individuals, people, groups, classes, strata, meaningless quarrels, low aspirations, contests and general hatred, hatred, inhumanity.

The teachings of selfish mystics, in their view, are aimed at preserving, protecting, and strengthening the low, physical, lustful side of man. Selfishness, therefore, hinders the realization of the original, true spiritual aspect, the observation with the spiritual eye, the knowledge, the aspiration to that eternal side.

If a person, as the Lord of the Worlds says, is free from low, evil, evil traits, traits, and qualities, then he will have a good relationship with all people in terms of manners, morality, justice, and will understand the evil of bad people. being relatively compassionate, compassionate, and striving to guide them in the right direction. For without good, decency, and honesty, a person who is immersed in evil, character, and attributes cannot know his eternal, divine, eternal side.

According to mystical teachings, the existence of Truth is outside man, not abroad, but in him. Faith, the act of faith, is in the heart of man. If you observe the inner side of yourself, then you can observe the grave of the universe in your small-scale universe, then you will understand the spiritual consciousness of the creator. It is said in mystical teachings that you can understand the essence of the Truth, the bodylessness of the body, by realizing your soul without a body. Truth is not limited to space, so your soul, your spiritual heart, is not limited, it is relatively temporary space because it is mixed with your body.

The Lord of the Worlds, like other Sufis, was a Sufi who sought to awaken people to understand their original aspects, which did not depend on that time, time. For man, to understand the original, to acknowledge its existence, to comprehend it, means to be "born again," and once he understands the true side of the original, man is freed from the bondage of this time-dependent world and from the domination of others. Sufi mystics like the Lord of the Worlds knew for sure that the living world, eternity, is not in this world. According to their belief, eternal life is not in this mortal material world, but in the spiritual world.

The spiritual world of man is the sole basis of the intellectual-external aspects. It is the true Light, the Mind, or the Spirit to which man and the melon depend. That "Olami Akbar" is unique and is connected with the territory of any space, time, causal

connections, and therefore is subject to conditions. The diversity of the external world is only in appearance, in imagination. Because an event with no form, a certain order, is not eternal, absolute, that is, it is literally an event, not an original. Forms are non-permanent, unrealistic, unrealistic, changing external physical-physical aspects. Only the real real of the spiritual world is the existing ul-Haqq. In man, too, the shaped side is his body, and his soul, soul, and spiritual heart are formless.

The Lord of the Worlds emphasizes the need to pay attention to the care of the soul and the soul, that good and pure deeds elevate the soul, and that one should beware of vices. Water flows from the mashiyat (world of the will) into the river of judgment and hits the wheel of the soul. The heart begins to spin, and as the water increases, the wheel spins faster. The faster the wheel spins, the faster the stone, and the more it grinds wheat, barley, millet, sesame, etc., according to its own rules. ” Here, that is, our way of life, the line in the world of the will - our actions shape, educate, lead in some direction. As a matter of what is acceptable and what is unacceptable, our judgment, which we have come to and come to a conclusion in life, affects our heart, that is, it strikes at the wheel of our heart. And our heart goes in the direction it believes is acceptable, that is, the faster the wheel-heart rotates, the more it affects the activity of the body-millstone, grinding everything according to its own rules. The heart influences all aspects of life and forms a person’s way of life.

If a person can understand his inner self, or if he can understand the "world of Asgar" and "the world of Akbar", then the soul will be immortal. Man must literally be awake here and there at the same time.

Man determines the form of his future life by his way of life. This means that in order to live spiritually forever, a person must use life in this world, grow and develop spiritually.

For this, according to the people of Khojagon, it is not possible to escape from living on earth in a desolate, desolate place, but to be in society and to enter into spiritual immortality, eternal life by means of purification. Because each person’s special consciousness eventually shifts to his or her higher spirit. Man cannot escape his spiritual, spiritual essence, his deeds go up or down according to his practice of living.

That is why the Lord of the Worlds repeats the principle that “everyone reaps what he sows” and that life is the highest, firmest, most meaningful, supreme ruling basis of life. The great Sufi Lord Jahan said, "We must always remember that the world is the crop of the Hereafter." In this regard, the following verses of Judge Khojai Jahan are noteworthy.

Chun meguzarad umr kamazori beh
Chun medihadat dast nako'kori beh
Chun kishtai xud ba dasti xud medaravi
Tuxme, that nako'tar ast if koriy beh⁷⁶

Translation:

It is better to live a long life without pain,

There is a chance, it is better to do good.

You reap what you sow,

It is better to sow the best seeds.

Therefore, Abduhalik Gijduvani should always remember that this is a transient world, and that he should not harm anyone, so that you sow the seeds of goodness and reap the "harvest" accordingly. It promotes the idea that people will value you and treat you accordingly.

In short, the main philosophical theme of Khojai Jahan-Abdukhalig Gijduvani is that the highest value of man is expressed in his mystical teachings as follows:

- Man is both a great world and a small world. Spiritually and spiritually independent of time and space, "Olami Akbar" is a small form of a huge spiritual world. From the physical point of view, man is a "world", that is, a small world that includes the whole physical natural world in a reduced form;

- One of the most complex mystery puzzles is man himself. In order to know God and the universe, one must first know oneself;

- Man is a complex being, consisting of two aspects - physical, physical and spiritual. The physical side pulls him down, the mental side pulls him up;

- Nuri and Nori people distributed to people. Nuri people limit their physical side in life, focusing on their real, eternal side, spiritual, that is, divine side, in life. The rule of Nuri people is to accept risk, that is, to accept the destiny determined by the Almighty, to surrender to the Creator, to be alone, to stay away from the Creator, to believe in the Oneness of God, and to approach God in a certain state of mind. is to quote.

- Norwegians are people who are like fire and fire, who are indulged in various passions, showing anger, indulging in various passions, envious, stingy and endless desires. According to the teachings of mysticism, only those who are enlightened can draw closer to the Creator God by putting themselves on a certain path of life, limiting their lower physical desires, restraining their desires, purifying themselves, and being fully devoted to the true spiritual side.

- The first duty of a person should be spiritual purity;

- to be kind to the widow and the poor, to help the needy and the poor, to alleviate their hard lives is the work of a real person;

- The moral side of man is in his heart. It is not the physical organ that sustains the process of the soul, but man has such a spiritual heart, a soul, that it constitutes his divine side, the eternal, immortal, eternal aspect.

- man's conscience is the voice of God in his heart. In the spirit of the human heart, the conscience is ordained by God.

- The conscience, in terms of its original practice, promotes the idea that the voice of the Almighty in the human heart is a divine voice, without being an individual or a

public affair. Abdukholiq Gijdivani's views on the essence of man are valuable, as in all times, in the fact that everyone is brought up worthy of the name of man.

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