

THE ENLIGHTENMENT OF CONVERSATION AND INTERCOURSE IN SUFISM (TASAWWUF)



Religious Studies

Keywords: Sufism (tasawwuf), tarikat, tipsy feast, Murshid, Murid, Sheikh of conversation, Sheikh of training, Makom, Bay'at (submitting), musahib (companion).

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Abstract

The opinions about the murshid which is the highest of the degree in tarikat and directly expressing it in artistic literature are given in this article. Certainly, the Sufi masters explain that the need a perfect murshid who heals the spiritual illnesses in the Heart difficulty which is considered the treasure of Allah, is important, they said that "The murshid of the person who has not his murshid, is the devil". And the mental training which is done step-by-step called the Shariat, Tarikat, Marifat, Hakikat (Truth) - the Practical Study program for Tasawwuf is created. The literature which purpose of it is the courteousness and ethics, does not distinguish between tasawwuf. Therefore, the murshid image illustrated in artistic literature was analyzed in conjunction with the views of the perfect teacher, described in the scientific manuals. The sheikhs of education, training and conversation are varied and their specific features are proofed with examples in our poetry. In particular, the importance of conversation which is considered the way of the Prophet Muhammad (peace and blessings of Allah be upon him) and the sahabahs in tarikat is taken into consideration, the reflections about the importance of the conversation, the interlocutor, the companion images, were widely illustrated. Enjoying the murid (pupil) from the education of murshid (teacher), appearing inspirations and discoveries in his heart, increasing in the state the statuses are recited through the literary fragments. Most importantly, it is emphasized that the thoughts of our educators such as Imam Gazali, Abdulkarim Kushairi, Ahmad Yassaviy, Alisher Navai about the education and training, also, the experienced experiences of our ancestors are very invaluable in the perfection of today's youth, and using them effectively mark our happy future.

Sufism (tasawwuf) is already recognized in the East and West as the education form based on clear aim, particular system and experience. N. Komilov points out about the history of tasawwuf in his book "Tasawwuf" and said that: "XI – XII asrlar tasavvuf maktablari, silsilalarining tarkib tpgan davri. Bunda Misr, Bag'dod, Basra, Buxoro, Nishapur, Termiz, Balx shaharlari muhim rol o'ynagan. Natijada, Misr, Xuroson, Movarounnahr, Iroq va Turkiston maktablari shuhrat topgan. XIII – XIV asr boshlari tasavvuf tarixida alohida mahsuldr bir davrdir. Bu davrga kelib, tasavvuf ham nazariy-ilmiy nuqtai nazardan, ham amaliy harakatchilik nuqtai nazaridan o'zining yuksak ch'qqisiga ko'tarilgan edi. Tasavvuf adabiyotining gullashi ham shu davrga to'g'ri keladi. Ayniqsa, Muhiyiddin Ibnal Arabiy, Yahyo Suhravardiy, Najmiddin Kubro singari mutafakkir shayxlar, Farididdin Attor, Ahmad Yassaviy, Jaloliddin Runiy kabi ulug' so'fiy shoirlar tasavvuf ilmining doirasini kebgaytirdilar, uni falsafa va hikmat bilan boyitdilar". ("The XI-XII centuries are the period of formation of the tasawwuf schools, the series. The cities of Egypt, Baghdad, Basra, Bukhara, Nishapur, Termez and Balkh played an important role. As a result, schools of Egypt, Khurasan, Movarounnahr, Irak and Turkestan became popular. The beginning of XIII - XIV centuries is a productive period in the history of tasawwuf. During this period, Sufism (tasawwuf) was elevated to its peak both from the point of view of theoretical-scientific aspects and from practical mobility point of view. The flowering and developing of Sufism (tasawwuf) literature coincides with this period. Especially, the great Sufi poets such as Muhiyiddin Ibnal al-Arabi, Yahya Suhravardiy, Najmiddin Kubra and sheikhs such as Farididdin Attar, Ahmad Yassaviy, Jaloliddin Rumi expanded the scope of tasawwuf science and enriched it with philosophy and wisdom"[7, p.13].

Alisher Navaigave the following valuable information in his book “Nasoyim ul-muhabbat: *“Va Shayx ul-islom debdurki, Zunnun ul kishi emaski, oni karomat bila sixtyish qilg’aylar va maqomat bila oroyish bergaylarkim, maqomu hol oning ilgida suxra erdi va darmonda. Vaqtning imomi va ro’zg’orning yagonasi va bu toifaning boshidur va barchaning nisbati va izofati angadur. Avval kishikim, ishoratni iboratqa kelturdi va bu tariyqdin so’z aytti, ul erdi. Chun yana bu tabaqada Junayd q.s. paydo bo’ldi. Bu ilmga tartib berib, bast qilib, kutub bitidi. Chun Shibliy q.s. arog’a kirdi. Bu ilmni minbar ustiga aytib, oshkoro qildi. Junayd so’zidurkim, biz bu asrorni yoshurunuylarda va sardobalarda mahramlarg’a aytur erdik. Shibliy minbar ustiga aytib, elga oshkor qildi”* [5]. Indeed, the journey to the life of the soul has begun with remorse of Adam. But the tasawwuf which became perfect as the science in the 8th century, was generally embodied in every heart as the secret of every soul with taking charm in the conversations. Honakoh, mosque passed from the heart to the heart in some cases. But, as Navai pointed out, the holy people such as Zunnun Misri, Junayd Baghdadi, Shibli, were informed to the well-educated people with their language and formally accepted murids.

In any field of education, all sciences are concentrated, learning processes are thoroughly studied, and manuals are created and they have been improved over the centuries and adapted to the time and place. Of course, these textbooks are written by the most advanced and educated people of that doctrine. Like other popular doctrines, there is also the main source of tasawwuf, the basic literary manuscript, and teacher. The main source of the science of the tarikat which is the practical process of spiritual education, - is the book of Allah – the Koran and the Sunnah of the Prophet Muhammad (peace be upon him) - Hadith Sharif. These two sacred sources alone guarantee that the Talib (pupil) will have good morals and knowledge. It is no doubt that additional sources are irfanic literature in the language of nation. Studying of representatives of the tarikat of Yassawiya the sayings and divines, the rumi-studying of the Mawlawiya followers, mentioning the rubais of Bahauddin Nakshband of the murids of Nakshbandiya were very necessary for the desire difficulties and training. Nowadays the huge necessary for these books are especially existed for the treatment of heart disease. For this reason, it is difficult to understand literature which the aim of it is morality and ethics, without tasawwuf, the tasawwuf without literature. It is confirmed our thought that most of the people of Tarikat are the representatives of science of maturity and oratory and they become creators themselves.

The clergyman should be know theoretical and practical application of tasawwuf and the personality of its coach in order to deeply research and analyze the artistic works, which are reflected colorful shining of the phenomena appeared when the education has not, thoughts and decisions in makams. Mashayikh said: “Tasawwuf can be lived and learned during the life”.

Consequently, tasawwuf is not only theoretical knowledge, but also there is its practical requirements, they are directly managed by a teacher. So, what kind of difference do murid teachers, other Taliban murid have in the other teachers? What differences are there murshidi komil (the perfect teacher) from other teachers; murid from other talibs (pupils)?

The answer of this question helps us to understand not only the doctrine of tasawwuf, but also our classic Uzbek literature, but it helps to improve the education of our future youth and overcome the existing shortcomings. It is well known that **Ar-Rashid** which is the beautiful names of Allah Almighty, namely, the Murshid word creates from the word “carrying the true way”, “leading to the straightforward”. Thus, the first true teacher, manifested the true and correct path for the human being is Allah. The happiness of human beings can not be without blessing of Allah Almighty. Najmiddini Doya points out this fact in the book “Mirsod ul – ibod”: “... there is no need for a prophet or a sheikh at the beginning of the hidayat, but it is the seeds that fall into the heart only through the impact of the glade of grace. The Prophet Muhammad (peace be upon him) tried to throw this seed into the heart of Abu Talib until he was able to do so. But Allah Almighty made it impossible for him to develop. They said to him: “You can not guide the one whom you love, to the hidayat, but only Allah guides whom He wills” [8, p.210]. Therefore, it is no secret that the enthusiasm for relying on mercy, gratitude and glade of the Creator, being pleased from the kindness of Him are the common motive for all our creators. In particular, Ahmad Yassavi said in one of his wisdom:

*Subhon Izim bandasig'a lutf aylasa -
Ichi kuyub, tashi yonib, baryon bo'lur.
Pir etogin tutib tolib yo'lga kirsas,
Haqni izlab ikki ko'zi giryon bo'lur.* [6.p.74]

Only after Allah has been gracious unto His slaves, the enjoyment self-consciousness is appeared on them. Allah Almighty educated them with the divine books, Prophets, awliyas and rabbani scholars. Alisher Navai describes the personality of murshid in the book “Nasoyim ul-muhabbat which has been widely covered in the murshid and murid relationships: “*Va chun Hazrat s.a.v. anbiyoning xotimi erdi va andin so'ngra nubuvvat eshigi bog'landi. Har oyinakim noqislar takmilig'a ummatining komilu ulamolarini nomvar ettiki, burung'i anbiyo o'rnig'a uhda qilg'aylar va yo'ldan chiqg'nlarga yo'l ko'rguzgaylarki, (ummatim ulamosi Bani Isroil olimlari kabidir. Va yana – ulamo payg'ambarlar vorisidir)... Bu toifakim, valoyatu karomat ahlidurlar va xaloyiqqa irshodu uhda qilurlar, muborak zotlarining barokati bu millat ahli boshidan kam bo'lmag'ay*” [5. p.14]. As the great and intellectual poet acknowledged that the heir of the murshid worshipers is the door of divine mercy. The edifying life of our Prophet (peace be upon him) was an example on the base of any manual in training program of tasawwuf. In particular, the murshid's adherence to the murshid, namely, the issue of bay'at is proof of this thought. The 10-ayet of Surah al-Fath give the murshid's personality in the brightest lines: “(O, Muhammad,) indeed, people who swear to you, they will swear to Allah. The hand of Allah is greater than their hands. So if whoever breaks his oath, he will break it only against his own damage. If whoever is faithful to things which he has covenanted with Allah, then Allah will give him a great reward”. The murshid in spiritual training is the heir of the Prophet (peace be upon him). He does not act independently in the learning process, but in his irrelevant support, first of all, is the Islamic Shariat. Thus, the murid's submission to the murshid is actually his submission to Allah. The wearing of the haircloth is a complete sign of the bay'at event.

The irresponsibility of perfect murshid to murid is as mutasawwif (pupil) emphasized: “In fact, remember “Alast” confession”. The Spirit, who received the tawhid in the ghostworld, remembers the same confession in this world. This issue, which is also a subject of artistic literature, is reflected in the wisdom of the founder of the tarikat Yassaviya:

*Ul “alastu bi-Robbikum” aydi Xudo,
“Qolu balo” debon qullar qildi sado,
Yig’lab kelduk eshikingga jumla gad,
Lutf aylasang yuz ming osiy xandon erur. [6, p.70]*

The main idea of literature is to introduce human himself, the main purpose of it is the perfection of human. The 172-ayet of Surah al-A’rof begins with the following exclamation: “Alastu birobbikum”, namely, “Am I not your Lord?” and with the response to that of the spirit of all of the souls of all creatures “Qolu balo”, namely, “Yes, you are our Lord”. This promising day is called “Al-Miysak”, it is considered the promising the spirit of creatures who have been born from the descendants of Adam, with Allah. The human is derived from Arabic word “nisyon” – “unutish (forget)”. But under the supervision of a perfect murshid, “Al-miysak”, namely, the spiritual promising was always remembered, that’s why, the scholars of inner-science considered the *second oath* supporting of murid to murshid. In our literature, figurative expression connected with this phenomenon, such as “bazmi alast”, “balo bazmi” is appeared.

When murid confessed to murshid, he will go to the murshid's mansion, handed him his will and began his oath. He will begin the gradual practical training, such as repentance, remembrance, nook, muroqaba (compassion). Literary critic I. Hakkulov describes the view of this educational process as follows: “... *chin bir murshid yo’lboshchi bo’lmasa, ta’lim-tarbiya ila muridni qo’llamasa, eng og’ir sinov fursatlarida unga fayz va madad yetkazmasa, tariqatda ildamlab bo’lmaydi. Sayru suluk, eng avvalo, ishonch-e’tiqod ila shayx “etagi”ni mahkam tutish, hamma narsadan chetlashib yagona mehvar – faqat shayx ko’ngli atrofida aylanish demakdir. Shu “mehvar” dan murid uzoqlashdimi, yo’ldan chalg’iydi, qalb sayohatidan o’zini mahrum etadi. Zero, Shayx muridning haqiqiy posboni va charog’boni. Shayxning aql, dil va tadbir chirog’i muridning nafsiga qaratiladi*”. [9, p.5]. The importance of the significance of education in human fate is emphasized in the works of all members of tasawwuf. These works, reflecting the teacher's and student's attitude, are actually invaluable guidelines for continuing education called Shariat, Tarikat, Ma’rifat, Hakikat. Sheikh Abdulkadir Giloniy also said about this: “*Shuni yaxshi bilgilki, sadat shaqovatga, shaqovat esa saodatga tarbiya vositasi ila aylantirilishi mumkin. Buni janobi payg’ambarimiz (s.a.v.) marhamat qilganlari ushbu hadisi sharifdan ham bilishimiz mumkin: “Hamma inson farzandlari tug’ilar ekan, islom fitratini aks ettiradi, faqat keyinchalik ularni ota-onasi yahudiy, majusiy, nasroniy qilib tarbiyalaydi*” [2, p. 99].

Indeed, the slogan of this doctrine, “Die before you are not died” means curbing the desire and the beginning of the life of heart so-called the real life. Murid was resurrected every moment at different case of desire, and the murshid was considered a spiritual father. We can see the scientific interpretation of the proverb “Ustoz otangdan ulug” of our people which have caused many arguments, in the work of “hujjat ul-islom”, Imam Gazzali “Ihyoyu ulumiddin”: “The Prophet (peace and blessings of Allah be upon him) said, “I am for you, as well as how is father his children”. This task can be performed by the teacher in order to protect the disciples from the torment of the Hereafter. This intention is more important than the protection of parents from the fire of the world. Therefore, the teacher's right is overwhelmed by parental right. Because the father is the cause of the body and the life, the teacher is the cause of eternal life. If the teacher does not exist, a thing which father creates, will be occurred endless destruction. Thus, the teacher is the creator of living life” [11, p.126]. That’s why, the people called the great teachers, beloved saints directly Hakim ota, Zangi ota, Bahouddin bobo as ota, bobo. In particular, Alisher Navai remembered his mentor, Sayid Hasan Ardasher, as a father before said murshidu-pir:

*Meni motamzodag’a ham ota, ham murshidu pir,
Balki ham g’amxo’ru ham yovaru ham yor qani? –[3, p.499].*

The Murshids trained their students as their own children, and the murid considered himself a descendant of his Sheikh by spiritual aspect. And murids are considered to be a healthy origin, brothers and sisters belonged to one descent.

From ancient times, the basis of all secular and religious doctrines was established by murshid and murid relationship. Also, voluntary books about the requirements and responsibilities for murshid-murids. The murshid is directly divided into three parts in the science of the tarikat: the Sheikhs of Education, Training and Interview.

Sheikh of education - is a murshid who teaches theoretical knowledge about tasawwuf. Teacher training with theoretical knowledge about any science, profession is considered the sheikh of education. In particular, we can consider teachers of our time at preschool, school, institute and others can be included in this list. In some aspects, the creators who influence the spirituality of the student over time through their books are the teachers of education.

The sheikh of training - is the sheikhs of tarikat, train their murids as their parents raise spiritually their children. As Abdulkarim Kushairi states: “*Tarbiya shayxlari ham muallim, ham murabbiy, ular ham ilm beradi, ham axloqni o’rgatadi*” [1, p.72]. Our original purpose is to find a way which are different, to Allah, but being easy and straightforward of journey is related to the murshid. The murid will achieve only to be capitulated to the sheikh with his the body and the heart, in that cases the murid will be a lover, a murshid will be beloved. The murid rises up to the status fano ul-sheikh, so that being obedience to the sheikh is the beginning to obedience to Allah.

Unlike the *Qol Sheikhs*, the Sheikhs of tarikat are also referred to as the *Hol Sheikh*. Because they lived at Sufism and Sufis were lived by them, embraced Sufism to their appearance and heart. They taught their knowledge learned their pyres (holy people) to their murids with the sincerity.

The sheikh of conversation - is a teacher who influences both knowledge and behavior in conversations. It should be noted that the conversation is the way of the Prophet Muhammad (peace and blessings of Allah be upon him) and his Companions, and today it is very important. The importance of intercourse with the holy people is widely recited in almost all works belonged to tasawwuf. In particular, a special chapter is separated in the book of Shahabiddin Suhrawardiy "Avoruf ul-maorif", is given the following valuable information: "According to the legend of our sheikh shayhul islam Abun Najib al-Suhrawardiy from Anas ibn Malik, a man asked from our Prophet (peace and blessings of Allah be upon him): "O, the Prophet (peace and blessings of Allah be upon him), when will the Islamic judgement day be? ... The Prophet (peace and blessings of Allah be upon him): "What have you prepared for this the Islamic judgement day?", "... I did not make a big deal. Only I love Allah and His Messenger – he said. "The Prophet Muhammad (peace and blessings of Allah be upon him) said: "The person is equal to the one he loves. Or you are equal the one who you love". Anas (peace and blessings of Allah be upon him) said: "I did not see the Muslims had fun after Islam because of this good news in this hadith, they had fun for nothing"[10, p.81]. The good news narrated in this hadith clearly identified the role of the conversation in the tarikats.

Almost the most important method in education program of all tarikats is conversation, that's why we want to take a closer look at this topic in detail. In fact, the words such as *suhbat*, *suhbatdosh*, *musohib*, *suhbatgoh* have risen to the level of invasion (istilah) not only in the creativity of the poets of tarikat, but also in our classic literature. The activity of the sheikhs of conversation is at the center of the attention of the authors of the tazkira and manoqib. The valuable thought about the conversation of Sheikh Saydaloni is given in the Nasoyim ul-muhabbat: "*Ul debdurki, Haq bila suhbat tuting va agar tuta olmasangiz ul kishi bil tutungki, ul Haq bila suhbat tutar, to aning suhbat barakoti sizni Haqqa yetkurgay*" [6, p.129].

The people of observation who can talk with Allah, is the murshidi komil (perfect pupils), holy person of Allah. Each words and actions of friends of Allah was impressed by his companion, felt his special pleasure, and gradually gained the status of becoming one condition. From this point of view, the following statements of Hazret Bahauddin Naqshbandi have a special importance: "*Va der ermishlarki, bizing tariqimiz suhbatdur va xilvatda shuhratdur va shuhratda ofat. Hayriyat jamiyadadur va jamiyat suhbatda bus hart bilaki, bir-biriga nafy bo'lulg'ay... Ishorat angadurki, agar jami bu yo'l soliklari bir-biri bila suhbat tutsalar, anda ko'p xayru barakatdur...*". The people of tasawwuf always give attention to be careful the people who are boor, unbelief, idyllic than the evil which is the companion of humanity and one of the most cruel enemy of humanity. The mentors of the Murids do not go beyond the point of view of the

teachers. In this case, it is worthwhile to give the following valuable narrations of Mahdumi A'zam, who interpreted the rubai of Ubaydi:

*Ey dil, na zi devu na zi dad metarsam,
Na az g'ami kori badi xud metarsam,
Dar olam az inho nabuvad tarsam, lek
Az sharri musohiboni bad metarsam.*

The meaning:

*Ey dil, men na devu na yirtqichdan qo'rqaman,
Na o'zim qilgan yomon ish oqibatidan.
Bu olamda bulardan qo'rqamasman, lek
Yomon suhbatdoshlar yomonligidan qo'rqaman.*

Know, O talibi sadik, the children of Adam are truly pure and tidy. These impurities and world controversies are all created by these unclean intercourses. Especially, the most dangerous among them are people or friends, and we should be afraid of their evil. Because, the conversation of intimate friends and the ill-desired holy person is lost with obedience to him. There is a wisdom that the shadow of leader is better than the mention of Allah. Indeed, the devil escaped the shadow of Umar (peace and blessings of Allah be upon him). But it is difficult to get rid of the devil's evil. Because it is the same with you. That's why he can come to you everywhere, at all times, and try to make you lose your right way.

Of course, every tarikat has its own educational program, and in the conversations, the hol (condition) and makams (status) of tarikat become more profoundly understood that's why the murids have gone to search the sheikhs of conversation country by country. In their conversations, they were largely influenced by the spiritual condition of the murshid, and took charm and intellect. Most importantly, the intellect of murid opened from good abundance of the conversation, his heart filled with inspiration, and began to bleach of the soul. Indeed, the person who looks at the knowledge from inner science, frees his soul from the chains of desire, is a perfect murshid. The conversation which talibs desire, is *ishq suhbat*, and the purpose is deriving benefit from enjoyment of love and amorousness. For this reason, Sulayman Bakirgani said:

*Suhbatliq oshiqlarg'a jonim berib,
Suhbatsiz nodonlardan qochgum kelur. [6, p.410].*
The great teacher of him, Ahmad Yassavi said that:
*Muhabbatsiz xaloyiqdin har kim qochsa,
Oriflarni suhbatida javlon qilur.
O'rtob-kuyub, ishq yo'lida yoshin sochsa,
Subhon Egam Arsh ustida mehmon qilur. [6, p. 142].*

Of course, being teacheris really a very high status. But the true teacher for wise people is Ishq murshidi (the murshid of love). They have always said that they are far from being loveless, ignorant, uneducated people. As Hazret Yassavi emphasized that being at the conversation of piouses with submission of heart will cause to open of the chains of the inner. A heart of murid is the window for murshid. The transition from color to color of this window has led to change task and duty. Being a comrade of a perfect murshid, using effectively his knowledge and experience, raising to the high level have led to spiritual intercourse, it is a sign that “*Subhon Egam Arsh ustida mehmon qilur*”.

It is emphasized that differentiating of the desire the cunning of devil, raising the soul to the great status in the conversation of Sheikh is the fact by remembering the “Asxobi Qahf” story:

*Oqil ersang to'g'ri yo'lga qadam urg'il,
Mardonlarning suhbatidan bahra olgin,
Asxobi Qahf itin ko'rib, ibrat olgil,
Ibrat olg'on xos qullari jonon bo'lur.* [6, p. 74].

It was enough to memorize the story of “Asxobi Qahf” by means of talmeh in order to argue influencing of the conversation of holy people, their look to the animals.

The special appearance of image of amorous comrade, the importance of the conversation is also illustrated by the great poet Alisher Navai. But the lyric hero of the great poet often looks for comrade suitable for him. In most cases, he laments the absence of such comrade:

*Meni men istagan o'z suhbatig'a arjumand etmas,
Meni istar kishining suhbatin ko'nglim pisand etmas*[4].

A name of this world - is Safar (journey). That is why the spiritual poorness was called “sayri suluk”. It is very important to be a suitable companion in order to not be distracted the darkness of the way, deceiver desires in taking steps with the love to the Creator, and the spirit of observation of action. It may be sometimes a parents, sometimes a teacher, sometimes a friend, and sometimes a book. But it is God’s mercy to be companion of people with warned heart who wake up people from recklessness sleep. For this reason, a great personality like Navai misses the best suitable interlocutor. Even he wrote the gazals with the radiph “Musohib”, discussed about the pleasure of conversation and intercourse:

*Bir go'shada may ichmasa, o'z bo'ynida qoni,
Gar bo'lsa dame kimsaga dildor musohib.
...Dardoki, musohib manga bir tushmadi hamdard,
Davronda tushib ilgima bisyor musohib.* [4, p. 491].

Of course, it is always hard to imagine the comrades who can be equal to Navai, by their spiritual-moral level. However, there are also historical figures in the couplets depicting the poet's loneliness, the fragility in the fields of Loneliness, Separation. Navai remembered and wrote some of them:

*Kim Suhayli saridur zor ko'ngul,
Ko'p tilar suhbatin afgor ko'ngil.
...Sen edingkim, manga damsoz erding,
Har nihon nuqtada hamroz erding.
Zulmlarkim, manga charxi dani
Qildi, qaydin topay ayturg'a sani...(3.p.499)*

In that is remembered Amir Sheikhim Suhayli, in other case is remembered Said Hasan Ardasher:

*Sensizin dahr eliding asru malolim bordur,
Koshki kelsangu ko'rsangki, ne holim bordur.
Sengaki, xayli malak bo'lsa musohib munda,
Devvash xalq qachon qobili suhbat bo'lg'ay... [3, p. 499].*

Not only Alisher Navai, but also our the most advanced classical creators have chosen the loneless rather than intercourse with “devvash xalq”, and to prefer the dungeon from intercourse with uneducated person.

There is not experience equal to experience of true murshid in joining the spiritual poorness caravan in order to gain the excitement of the spirit and the soul. Ibnul-vaqt (time) - A murid, who was a child of time, did not stop at a certain station: he was under the control of murshid in every moment, every hour and raised condition by condition and status by status. Yassavi illustrated this result in very beautiful way in his wisdom:

*Eranlarning suhbatida erib oqg'il,
Haq jamolin ko'rsatmasa, zomin bo'lay! [6, p. 173].*

In conclusion, we can not distinguish between sheikhs of education, training and conversation. Only certain aspects in training methods are different or some of the practical aspects are the most important. As it has been stated repeatedly in the knowledge, these people are chemists who make gold from copper. They were literally humanists, well-versed the character and spiritual degree of each murid, and according to it, and personally gave tasks to him. They laid the foundations of the knowledge of their murids with the expression of the honor of believing. Indeed, they said that “Be careful of the believer's mind, because he looks at the light of Allah” in the hadithi-sharif. All other secular knowledge and treatments rely on this base that errors, repentances will be severely prevented. At the beginning of the twentieth century, the cries of the

jadid ancestors are the tragedy of all humanity in today: “The training is for us, whether the life or the death, or the salvation - or the destruction, or the happiness - or the misfortunate”. The role of teachers and mentors in today's education, which forces them to say “Al-isloh”, is incomparable. Learning and mastering the edifying features of perfect murshids in growing teachers carrying to the salvation, knowing teaching methods in tarikat, also, using effectively them in the creation of educational programs in today are crucial and necessary for the future.

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