

DOCTRINE OF THE CHISHTI SECT

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ABSTRACT

This article examines the origins and distinctive characteristics of the Chishti order, one of the most widespread Sufi orders that continues to exist to the present day. It highlights the development of the order in India, emphasizing its emergence through the harmonious integration of Islamic teachings and Indian traditions. The article also underscores a distinctive feature of the Chishti order that sets it apart from other Sufi orders: the selection of a spiritual master (shaykh) was based not on kinship or personal closeness to the previous shaykh, but rather on the individual's knowledge, spiritual maturity, and ability.

Key words: *chishti order, shayx, India, islam, sufism, Moyinuddin Chishti, ethic, zikr, "sama".*

INTRODUCTION

Humanity was created to strive towards the truth. At this point, we can say that religion fulfilled this task in society. But due to certain limitations in religion, people could not find a complete answer to their questions. Sufism emerged in this process. Sufism can be defined as a direction formed by the interaction of religion and philosophy, and it gives a wide path to human creativity. Because of these, Sufism differs from official Islam. Because mysticism, that is, Sufism, can be found in all religions, and regardless of what religion it is, it shows divine love. Sufism has been formed and developed in various forms and directions in the Muslim East for centuries. He showed people the right way to show divine love. "Sufism can be defined as a direction formed by the interaction of religion and philosophy. Ernst describes Sufism as "the mystical tradition of Islam"¹ According to him, Sufism represents the spiritual and mystical dimension of Islam, emphasizing inner purification, personal spiritual experience, and the pursuit of a closer relationship with God.

¹ Carl W. Ernst. The Shambhala Guide to Sufism. Boston& London. 1997. — 272 p

After the introduction of Islam into India, there was naturally a need for Sufi orders here as well. For this reason, some sources say that people in this region learned Islam more through sects rather than officially. One of the earliest sects formed in India is Chishti. According to J. Spencer Trimingham "So important were the orders in traditional society"²

Methods: This article employs hermeneutic, analytical-synthetic, historical, descriptive, and comparative research methods. The Chishti order is examined through a comparative analysis with other Sufi orders, while its historical development and distinctive characteristics are interpreted and explained within their historical context.

Results and Discussion

The founder of the suluk is Khoja Abu Is'haq Shami, who goes back nine generations to Ali (r.a) and was born in Chishti village of Khurasan. The arrival of the sect to India is directly related to the name of Moyinuddin Chishti Sanjari Ajmiri, who was born in Seiaton in 1142. This breed also goes back to Muhammad (pbuh) from his father and mother. First in Samarkand, then in Bukhara, he learned the knowledge of the Qur'an from the famous teachers of his time. After that, he accidentally met Khwaja Usman Haruni, a well-known representative of the Chishti leech in Nishapur province, and served him for twenty years.

According to the sources, Moyinuddin Chishti's description of going to India was to spread Islam among the Gentiles according to the instructions of Muhammad (s.a.v) in a dream. During this migration, he first lives in Lahore and later in Ajmir. "After moving to Ajmir in 1165, this dargah became a Mecca for the world's representatives of Chishtiyan leeches."³

As mentioned, this sect was very popular in the Indian region, and it was able to have a unique influence on the social, economic, and spiritual lives of people. Another reason why it developed so much in this area is that there were several other directions related to this leech, from which, after the so-called "Faridi" branch, the directions of two extremely strong Sufi orders came. came out, the founder of one is Nizamiddin Mahbubi Ilahi and the other is Alauddin Ahmed Sabir.⁴ Another famous manifestation of Chishtiyya is Nizamuddin Avliya. It is noted in the sources that his ancestors were from Bukhara. When he was young, he was apprenticed to Baba Farid, and learned from him the important aspects of Chishti.

The Chishti doctrine is based on the doctrine of unity. According to this doctrine founded by Ibn al-Arabi, God and nature and man are harmonious and one

² J. Spencer Trimingham. "The Sufi Orders in Islam". — London, 1971. — P. 224-250.

³ "Najmiddin Komilov "Tasavvuf", — Toshkent: "Movaraunnahr", 2009. P.160

⁴ "Najmiddin Komilov "Tasavvuf", — Toshkent: "Movaraunnahr", 2009. P.160

whole. That is, God lives in nature or in the heart of a person, or some of his important aspects are manifested in people. It can also be called a desert. Since this theory exists in the Chishti sect, it means that among the most important features in them are the purification of the heart, living in a dignified manner, not performing immoral actions, restraining one's ego, and devoting oneself to God. Naturally, those who live in such a way stay away from a luxurious lifestyle. For example, the representatives of Chishti also kept themselves from living a luxurious life and refused to communicate with the representatives of the rich class in any way. For this reason, it is recorded in the sources that they made a living by working on their own. In fact, they did not need extra expenses or money because, like other sects, they were supporters of a simple life, and the satisfaction of the necessary needs was enough for them. In the social views of Nizamiddin, the representative of the above-mentioned order, his uniqueness was particularly visible. Nizamuddin Auliya was convinced that "the service of man was the essence of religion"⁵ For example, he preferred to help the poor and needy rather than attend official prayer meetings and perform religious practices. He used to distribute money to the poor and thereby cause financial damage to himself. These good and meritorious deeds made him famous in neighboring countries.⁶

We can interpret this situation in such a way that in official Islam, there is a view that God lives in the human heart, so it is emphasized not to hurt his soul, but according to Sufism, people are also evaluated as God's reflection on earth, so it is important to please people, not to hurt them. , being equally good to everyone, being generous are important characteristics. In addition, when non-Sufis pray, they do it in order to avoid the torment of hell in the pursuit of heaven, on the contrary, in Sufism, it is done for the sake of God alone, the goal is only to achieve his attributes, that is, to avoid hypocrisy, prayer is to the creator. They knew that love should be selfless. Sufism is a direction that rejects different tastes, dreams, and purifies the soul, because the sheikhs of the Chishtiyya doctrine also formed the opinion that official ceremonies are hypocrisy and just for show.

Also, this order is significant in that it prohibits murids from leaving their mukka, begging, drinking alcohol, taking drugs, and smoking tobacco. Chishtiyya sheikhs preached not to chase after love and wealth.⁷

In general, all Sufi sects at first glorified divine love, prayed to God alone without thinking about anything, and performed various practical exercises, but after a few centuries, this process was reversed. That is, the sheikhs of Sufism used their

⁵ K. A. Nizami. "The Life and Times of Shaikh Nizam-u'd-din Auliya". — Delhi. 1953.

⁶ <https://www.bukhari.uz/?p=22188&lang=oz>

⁷ <https://www.bukhari.uz/?p=22188&lang=oz>

prestige and the position they held to exert a strong influence on the rulers and through this on very large waqf properties. have had That is, it can be said that these features were present in all Sufism orders. We can say that this has remained unchanged as a result of their spiritual heritage that has been passed down over generations. This includes various intoxicating drinks and not smoking. By not chasing after love, we can understand love for people, according to their thinking, love should be for God alone. And speaking of possessions, such things can distance a man from his creator, and striving after him can distance a man from himself.

There is no inheritance among Sufi sheikhs, for example, the child of the sheikh who holds the current rank is not promoted to the rank of sheikh, but they did it through elections or the previous sheikh chose the most suitable candidate for the murshid himself. This process meant that the heir had to work hard to be worthy of the rank. The path of the Chishtiyya leech consisted of three stages, namely Shariat, Tariqat and Haqiqat. Entering the path of this tariqat was not easy, the muridism itself lasted for 1000 days. In addition, among the representatives of the Chishtiya direction, fasting for 40 days was also a ritual. This meditation, that is, purification, was called chilla, and it was necessary to pray in the chilla together with fasting.

The humanitarian aspects of the Chishti leech were popular and desirable among the local population. Apart from the practice of paying taxes, practicing piety and meditation in mosques and homes, keeping long silence, they made a name for themselves with their musical zikr "samo".

Certain features made this sect equally appealing to all and called for attention. The presence of Indians in their famous shrines is an indication of their adaptation to Indian culture and environment. Chishtiya leech encouraged his followers to move from the lower and conditioned consciousness towards the 'higher self'. Sheikhs had frequent dialogues with the leaders of Buddhism and Hinduism. They emphasized the importance of doing something that someone can do or charity in order to purify the person's identity and inner world, including feeding people who need food but don't have enough money.⁸

At the same time, the fact that they tried to morally reform people's moral views and their relations with each other is also considered an important work. It was during the time of Nizamuddin Awliya that we can say that Sufism spread widely in northeastern India, and the moral principles of the sect really gave shape to the ideas of Islamic civilization in the Indian region.

⁸ Muneera Haeri. "Sufi Encounters: The Life and Teachings of Chishti Masters". — Oxford "Oxford university press" 2000. — P. 11.

Abstention from gambling and intoxicating liquor was introduced in Delhi, and people were also observed to abstain from lying. Chishti Sufis have an obligatory responsibility in strengthening the moral qualities of the local people, in destroying the obstacles to hatred and unusual views, in establishing the achievements of virtue and prosperity, inculcating feelings of love and kindness in people. The fact that they have taken on this is beyond dispute.⁹

CONCLUSION

In conclusion, the Chishtiyan sect was very important to the people in the Indian region during the medieval period. After all, during this period, Chishtiyya regulated the spiritual lives of people and served as a leading program for their moral maturity. At the same time, when the caste system prevailed in this region, people took spiritual nourishment from this teaching. The doctrine of Chishti differs from other sects with some elements and practices. In addition, its ideas such as humanitarianism, helping people regardless of their identity, race, religion, nationality, and building bonds of friendship and brotherhood are relevant for today. This is also one of the most urgent issues.

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