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Khurshid Samatov

Samarkand Institute of Economics and Service,

Uzbekistan

bagadir777@mail.ru

SECTION 30. Philosophy.

ISSUES NAQSHBANDI TEACHING PEACE AND HARMONY IN SOCIETY

(Based on the teachings of Sayyid Jaloliddin Ahmad Khoja-Kasani
Makhdumi Azami)

Abstract: This article reveals the role of sufizm tarikat in the society and ideological resource as well as historical conditions of developing outlook of Makhdumi Azam. Author revived social-political affairs of Makhdumi Azam.

Key words: sufizm, tarikat, religion, nakshbandiya

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By the great thinkers in the history of humanity, peace and harmony in relations between the nations, and came up with the idea of living consistent cooperation and theoretical - philosophical justification.

And his Naqshbandi Sufism sufi study of the socio-political views of the people and the issues of peace and harmony in the society, mystical regularly proven to be the center of attention.

In the second half of the fifteenth century, and the new relationship between the state Nakshbandiya "ixtilot" is expressed by the word. This new method with the people of the state speech has had a positive attitude, communication, talk, consult, consultation, coordination, cooperation and other similar way.

Such traditions of Central Asian in the social, economic, cultural and spiritual life of the Renaissance period to the next stage (XIV-XVI centuries), the largest land sufi Khoja Akhror parents (1404-1499), Muhammad Kazi (1447 - 1516), Max like Mahdum by sufi continued and enriched with new ideas.

They come into the influence of social, political, cultural and spiritual conditions of its predecessor, the origin of human societies, its own interpretation of the ideas about the causes of, and for the prosperity of society, society and the nations of the two countries before the war and genocide, inciting religious hatred Human - to find an end to the scandal, mutual cooperation, CMS, trust and

compromise emphasize the need to become a priority goal.

Naqshbandi procedure, and it raised the issue of party political activity by Khoja Ahrar. Some sources Khoja Ahrar the following opinion: "We did not refer to the former common concerns, the ruling kings and sheikhs. We need for continuous training ... We do know that. " [1 B.74]

Khoja Ahrar began his politics, "the deterioration of the time" bonds. Therefore, in order to help people prefer to be the ruler's palace, the peak of the religion of the prophets should go up with the governor, because of his faith and belief in the crown of glory on the throne, known as junk appear in front. This is the essence of peace and harmony of the team based on the evaluation.

"Rashahot the same ul life" prospectus by Khoja said diesel Abdulkhalik Gizhdvaniy language are the following words: "Lord, when Abdulkhalik Gizhdvaniy the weight of the neck of the people, but it is achieved through honest; "Hand, heart Yor (God) with the slogan" Xojagon inevitable path. " [2-35]

Muhammad told the judge, the idea of continuing to apply it just to 'Ubayd Allah Ahrar: "the Muslim religion obliges support of victims of oppression and the beginning of the program should make contact with the Sultan of the Shariah" as the objectives of the people Nakshbandiya cherish. [V 3 115 b].



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Naqshbandi Order, the largest premium Murshid Mohammed Kazi (1447-1516 tenure) will assume Khoja Akhror rulers continue following the ideas of parents:

1. civil judges considered one of the others did not want the governor to know that we do not want none.

2. Muslims worship toilet advantage.

3. eat and drink and clothing to follow the customs of the caliphs.

4. During the conversation, a gentle word, not unreasonably harsh.

5. To consider the approval of the people should not postpone the exhibition and the hypocrisy of the ruling.

6. a threat to the sovereign state and the country, which can not be unaware of the news.

7. religious leaders to visit the king, and they should feel the need to talk to.

8. frighten the people of oppression and arrogance, should be merciful gift to donate.

9. Officials persecution should not be neglected.

10. According to the understanding, the outcome forth with his eyes obliged to take. [4-42].

Naqshbandi among scholars and political doctrines that have been developed mahdum Max is characterized by social and political views of its perfection.

Xojagon Naqshbandi Sufism, which is the basis of the method diligence, humanism, the ideas just came in the first half of the sixteenth century, Khurasan and Transoxania was the development of its theoretical and practical. The head of the teaching Mahdum maximum contribution has been great.

Naqshbandi Order, piri - Murshid mahdum Max showed greater activity in the political arena. Akhror Mahmud Azam declared the unity of the political activities and fellowship after of Shaybanids spent a lot of effort to strengthen its dialogue with the dynasty of rulers.

Nakshbandiya school has attracted a total of nearly rulers. For example, if the maximum period of governors Mahdum Ubaydulloxon Jonibek Isfandiyor the Sultanate of Sultan Iskandar Sultan Azam murids Mahdum. Or, if Akhror Sultan Sayid, fans of Babur Akhror. This method among the leaders of civil and hukamo name- were almost under control, and were mostly on the side of the people. Thus, Nakshbandiya encourage people to be morally pure human, but to protect the interests of the oppressed people knew the law as one of its important tasks on the way.

Mahdum to the maximum social and political views differ from many of the sheikhs insisted the social life of the sixteenth century, and in the epoch of Source dynasty (DINASTY) in the struggle for power between the social parokandalikda know that. Udder favorite mutasavvif not stand indifferent to social and political events.

Naqshbandiya and Sufism became especially clear during the Jo'yboriyalar. "Kits" one of the important information presented in Mahdum Azam activities aimed at the establishment of peace, Source inexhaustible period of internal conflict between being; If a peaceful solution to some of the (159-a.b.164b -166b.), Sheikh Source diplomatic and military support from others (through their hands). [5-159-a.b.164b -166b]. (Jo'yboriylarning.- Z.E) economic and political power has led to increased prestige among ordinary people.

Proceeding from this Jo'yboriy went missing in the area affected by the sheikhs. Siyosatlanishi the activities of the sect slowed his spiritual influence in this manner. It is self - Xojagon - Naqshbandiyaning remember the first warning that the teachers will be: "to interfere with the rulers," pursue worldly fortune to dive into what was thus killed.

According to sources, the egoist Max Khoja Bahauddin Naqshbandi in Bukhara in order to visit the graves. During the discussions where a group of (a ball) on the team closed Azama Thankfully Muhammad Sultan, the ruler of darkness, its citizen complaint. Meanwhile Mahmud Azam ruler, he will come to visit. People affected by the complaint Imam governor cried out: "O Sultan, Do you want this team to be exposed to the flames of hell?" Similar mistakes and then keep the work of compiling the Sultan immediately impressed want to re-establish justice for their citizens. [6-269]

Mahmud Azam rulers: "If a righteous king, his noble ra'iyat will describe it, you are foolish if you do wrong, and bring their darkness and oppression of its own citizen," given that the trips. In other words, the heads of state fair, honest, pure heart, an ambitious entrepreneur, sharp, intelligent, smart, intelligent, as a sighted person should be. He had poured his ear, sometimes with narrations of rulers advice:

"Khoja Muhammad Parsa (1345 - 1420 tenure) during the time of their faith and exalting the Lord Sukhanov, a king used to say rostrum clear. Caesar, with the alternation of Eshon behavior change, a recluse even say Sukhanov will not. The companions asked why, Khoja said:

Because the income unconnected with evidence from Curtain - concealed in dar people shudand women.

Train daroyad pearls az mahram gazand
Barkushoyand on satirical ro'yband.

Translation (Z.E.)

Eshikdin entered still unconnected,
Hare family, covering the trees.

They came to a merciful loving intimate,
The curtain opens ul ul ro'ypo'sh at the moment.

Mahmud Azam time of their great reputation, including buildings, which honored. According to the data, Iskandarxon Mahmud Khan of Bukhara Azama said it believed its piri great respect. He said his son

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Abdulla was born (1533 y.) Stole his servant Muhammad Darvish great gifts this Saidzoda (mahdum Max) sent to him, asking him to release the name. Mahmud Azam very glad to congratulate her eldest son, Prince Abdullah advised to put that horse and his children were lucky to be blessed.

Mahdum Max Quran encourages people to rely on governments Mercy: Walcott said: "sabaqat the wrath of Mercy", that is true, Subhana His ayadikim: "According to the bitterness and anger servants compassion and mercy than". Similarly, the kings of God, His mercy, and their bitterness and anger, so that kings should be higher than the country's raiyati support and generous dervishes will have the honor of this great happiness:

Mistress ba occurring every quality that Oyado
A little light in the darkness of fear or Hood EZ-free.

BA is still in love with the quality of the season
gardaş

Bar religion Mulu ast affairs administrator.
The content of the mistress, selectively, light or dark,
or invisible, does not have the same quality than non-
religious affairs kings, he said.

Naqshbandi Order, the major figures Khoja Akhror Wali and Muhammad Qozi if this emphasis on the practical aspects of teaching, mahdum will try to the maximum theoretical bases this on the basis of practical experience.

Kindly closed the kings of the maximum development of the method depends on the attitude of the idea that repeats again and again: "But you, O faithful Know that if you correct them and their strong faith and order of the kings of the time, and to help them and help this team (Naqshbandiy – Kh.S) attributed to al Sharif (the way - Z.E.) engaged him to develop. Otherwise, it is very difficult. "[9-38]

Mahdum Azam, a large part of the examination of prospectuses find Naqshbandi's dedication to social and political issues.

These are among the major works - "Discipline us - salotiyn" ("Sultan blame"). Uzbek and Tajik translation of the manuscript of academic B.Valixo'jaev produced and published by K.Kattaevlar. Russian translation of the B.Bobojonov accomplished. B. Bobojonov brochure "Sultan's advice," he called. In fact, the linguistic translation "is called" the discipline of the Sultanate.

This is the work of Adam and Eve in Paradise, and of their descendants, and the emergence of the human tribe. Mahmud Azam, citing the Qur'an as his successors in the earth God put Adam and his descendants, he says. Adam and Eve after the death of the author, his successors in the corresponding period, and that the people of the nations, spreading chiefs cherish that God has appointed.

However, to be a worthy representative of Allah on earth should still be very fair to citizens. The last mahdum Max Sufi dervish and government relations.

According to the sufi dervishes rulers should show leniency because their goal is to be helpful to people at all times.

Mahdum Azam language of this prospectus Akhror the Prophet Muhammad, may Allah bless him, "and the method of protection of the Shariah (Naqshbandi) to support" the story of the appointed representative. But every time I thought, this can not be achieved without the help of kings come to a conclusion. Then again Khoja Ahrar and the experience of the author of this are the words: "God use me in that period in connection with the kings, and the application of Shariah, because there is no other way to protect". "The fact is, Mahmud Azam continued support and the support of kings (Naqshbandi) was not able to do anything methodology. Most of the people are ignorant of these categories, it is foolish because they would have denied the right ways ... But this will depend on the category of kings and respect him, it would not make fools of evil against him. " (Translation Z.E)

Yusuf Hamadoni student Andoqiy condition of the Sufi brotherhood 3:

1. Ixvon - that a certain person
 2. space - ie, a specific place
 3. Time - that is, the specific time
- has been discussed.

Some sources Ahmad Yassaviy dervishes easily defeated belief, knowing very well that the people darveshsifat lack of time, space, and tied the basis of guidance says: "Mubtadiylar Murugan, sufi suduri and muntahiylar pulsing based on four principles: Space, Time, Ixvon Rabt authority".

According to Yassavi and live in accordance with the Sufi know the primary task of the shari'a. Another method of upbringing is not the way the way the condition that "siyosatlig' a mentor" is:

Siyosatlig' as a mentor,
He should master's faithful disciple.
Disappointed to get the pleasure of serving
Mundog' share will fall in Ermita.

But mahdum Max interpret these rules are as follows:

1. Xan - to ensure the effective activity of the sect and their main function is related to the rulers.
2. Ixvon (brotherhood) - Members of the sect behavior compassion, solidarity and harmony should be universal.
3. Refuge (Career) - is designed to perform the functions of all the people of the sect environment: place of residence, Hanaka, jome- mosque and others,
4. Time (hours) - on time, every opportunity to breathe dignity and discovering Manhattan.

If you pay attention to conditions mahdum Azam Khan instead of the first line puts the concept of the supremacy of the service and the political activity of this method will be emphasized.

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Mahdum Max was the first to refer to the kings and religious leaders to advise you to wait, "the sultan to go to the threshold of the" justifications.

Such an approach could lead to a discussion with scholars and sheikhs of Naqshbandi Sufis have created a solid foundation.

Duties closed as the maximum ruler, the Caliph of Allah on earth about the following thought: "He midonad be science-muqtazoyi Hood, which is the Caliph Amir az Summary - yi sultans, that he opposes the Caliph az al-Haq Subhana and the Almighty ..." because of his knowledge of the king, Amir Khalifa, the king realized that the true inheritors, Subhana's). Knowledge of the law and a method that can better know and follow them deserves to be the inheritors of the sovereignty of God on earth. Want to visit such a ruler blessed. Religion is the duty of the ruler and his knowledge of the methodology is enriched completed interviews with scientists and discoverers.

Mahdum Max heads of state, fair, honest, pure heart, ambitious, intelligent, and as a sighted person should be. Sufi these creative ideas of our people prosperous life is characterized by a noble purpose.

Mahmud Azam was founded as a public necessity for the survival of mankind, that the idea is formed according to the universal doctrine for centuries. This is the first human and administrative power in accordance with the will of the people of God on earth by God to carry out assigned to those who qualify. He retreated to the commandments of God, ruler of this world is doomed to suffer in the world. Mahdumi Azam said his duty as a ruler, the Caliph of Allah on earth and to carry out political work by adding functions of religion, the law for the protection of critical care.

Mahmud Azam, according to "God's will and judgment to Naqshbandi teachers among the people, the people, the printer must constantly exhort the kings". Author steady sheikhs of the Naqshbandi hall will highlight the responsibilities of its relationship with the sultan sultans foot cutting and the law called for sowing the seeds of evil. In this regard, Sheikh achieving sultans desire to treat him with respect.

Mahdum Max Naqshbandi political activities of teaching basic ideas about the role of various regions

(East Turkistan, Afghanistan, India) to spread its influence in all areas of the method.

Mahdum Azam prospectus Naqshbandi political activity during his teaching ideas "political program" as it is more or less implemented.

Mahdum Max teachings of social and political improvement of the situation shows that the people have a variety of tools to protect their interests, effective use of the opportunities related political institutions. The purpose of peace should be the wellbeing of the country. This doctrine is one of the profound religious and philosophical roots of the idea of national independence.

Naqshbandi sect XVI century independence leader Mahdumi Azam social and political activities caused by a new spirit and content is one of the pressing issues of philosophy and history[10-64]. This is an important issue for many years, but sources on the basis of comprehensive and impartial investigation of the manuscript.

Points of conflict and enmity of the globe of fire so still a hotbed of the current process, the great ancestor of peace, stability, friendship and strengthening cooperation, mutual kindness, compassion and generosity of this noble call to embrace the environment is of particular importance.

Mahdum Azam peace, harmony and noble man who attempted to create an atmosphere of stability;

- Mahdum Max consult council to rule the country, uncompromising benches put forward the idea of human achievement;

- Representatives of various sections of society a humane and sensitive person;

- Max Naqshbandi teachings Khoja Akhror Wali and Muhammad Mahdum Qozi other social and political activists, community peace and tranquility to flee political institutions to protect people who developed the idea to use the system;

- Mahdum defined by the maximum period of the idea of social and political activity, can say that the essential requirements;

- Mahdum Azam ideas of peace and tranquility on the team will play an important role in the fight against religious fundamentalism and extremism.

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