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Tolerance of the Khojaghand-Nakbandian order of tolerance

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Abstract

This article analyzes the views of Hodgardon-Nakshbandian people on the teachings and attitudes towards tolerance. It also outlines the religious-philosophical and educational aspects of the concept of tolerance.

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Introduction

Tolerance plays an important role in the national values of nations with a long history. As we know, tolerance is justice, compassion, kindness, generosity, humanity, nobility. It generates intolerance to unethical behavior, injustice, inequality, greed and dishonesty, and instills a love for people of different nationalities and ethnic groups. It is well known from history that the principles of religious tolerance are respected and sincere in a society where all people live in peace. As there is no peace and prosperity, peace without religious tolerance will not be sustained. The proposal of the President of the Republic of Uzbekistan Shavkat Miromonovich to adopt a special resolution to the 72nd session of the UN, entitled "Enlightenment and Religious Tolerance", will be held in the world. and to promote one of the most important principles of mysticism.

The ideas of religious tolerance, which have long been incorporated in the classical mysticism practice, are also reflected in the Declaration of Human Rights, adopted in France in 1789 by the international community. Thus, there was an opportunity to recognize that universal values are an integral part of peace and harmony among peoples and social groups.

The following poem by the great humanitarian poet Saadi Sherozi, engraved on the walls of the United Nations headquarters, also shows that interfaith harmony has become a universal value:

Бани Одам аъзои йэк дигаранд,
Ки дар офаринаш з йэк гуҳаранд.
Чу узви бадард овард рузгор,
Дигар узву хоро намонад қарор
Ту қаз меҳнати дигарон беғами
Нашоядки номат нэханд одамий!

Translation: Human beings are like the inherent elements of an interconnected pearl, and if one of them suffers some fate, the rest will suffer from insomnia and chaos. If you do not care about others, you will not be called Man.

Main part

Basic components and methods. In the Islamic world, such skills as tolerance and respect for people who believe in other religious doctrines have been shaped by the demands of the main source of Islam - the Quran and the hadiths.

Being a part of the Islamic religion, it has always promoted tolerance in the doctrine of mysticism, which plays an important role in its further development. The ideas of tolerance are deeply embedded in the minds of many of the great Sufis who lived and worked in the past, and in the works of our scholars and scholars who deserve to be known as sheikhs.

They explain in the light of religious and secular documents that the people are on the right path, in a complex process like human development, and how to behave in different situations that they may encounter.

Tolerance also forms the basis of the Khojagon mystic doctrine that arose in the late 12th and early 13th centuries. This is reflected in the main sources of the doctrine of Khoja Jain-Khoja Abdukholiq Gijduvani, the founder of this teaching, and the great sultan of the word, Alisher Navoi, states: "The success of the Aijids (Gijduvani) is a document. They are acceptable to all. They have always wielded pencils for the sake of goodness and Mustafa Sallallahu 'alaihi wa sallam' in the light of Shari'ah and Sunnah and opposed heresy and air.

Abdukholiq Gijduvani understood tolerance in a very broad sense and regarded it as the true essence of supreme value. First and foremost, the great thinker urged the man to love and act in harmony with the whole being. "Repentance, repentance, fear of the wrath of God, and repentance in the face of the law of God" is the link between the human body, the universe, and the universe, and the sin of the universe when it is sinned. The emphasis is on the disorder, the crying of the eyes, and the bad powers, and the fear of the wrath of the Creator, that he should not sin and live in peace.

Care for the family, which is the basis of the community, is welcoming and kind, Caring is one of the qualities of a true man:

Ғар бар дилат аз қасе шикоят бошад,
Дарди дили ту аз у бағоят бошад.
Зинҳор ба интиқом машғул машав,
Бадро бади хеш кифоят бошад.

Meaning :

Юрагингда бировдан шикоят бўлса,

Қалбингда кўп ундан дард бўлса,

Зинҳор ўч олишга машғул бўлма,

Ёмонлигининг ўзи унга кифоядир.

It is stated in the rubai poem that it is necessary to forgive, to do good, to look at the world at large, to mobilize all its efforts for the good. In the works of Abdul-Halik Gijduvani, such as: "Ethics tariqat", "Morals of tariqat", "The will of Abdulhalik Gijduvani" it is said that if each person treats the universe in a proper and proper manner, the universe will benefit and serve him. According to him, "if we treat nature, water, soil, air and other vital needs, and treat our descendants, our lives and our lives will continue to be in peace and well-being." Trouble is the main characteristic of tolerance. This was stated by Abdul Khaliq Ghijduvani, the founder of the Hojaghan teaching:

Чун мегузарад умр камозори бех,

Чун медиҳадад даст, нақўкори бех.

Чун киштаи худ ба дасти худ медарави,

Тухме, ки нақўтар аст, агар кори бех.

Mean:

Умр ўтар экан, озор бермаслик яхшидир,

Қўлдан келар экан, эзгу иш яхшидир.

Ўзинг экканингни қўлинг билан ўраркансан,

Яхши уруғликни эймоқ яхшидир.

Analyses

It is stated in the rubai poem that it is necessary to forgive, to do good, to look at the world at large, to mobilize all its efforts for the good. In the works of Abdul-Halik Gijduvani, such as: "Ethics tariqat", "Morals of tariqat", "The will of Abdulhalik Gijduvani" it is said that if each person treats the universe in a proper and proper manner, the universe will benefit and serve him. According to him, "if we treat nature, water, soil, air and other vital needs, and treat our descendants, our lives and our lives will continue to be in peace and well-being." Trouble is the main characteristic of tolerance. This was stated by Abdul Khaliq Ghijduvani, the founder of the Hojaghan teaching:

Шамдек бўл, шамни кўр, қуйиб қалбу тан,

Ўзгалар базмини қилади равшан...

Here is the "candle-like" burning, which is to sacrifice oneself for one's homeland, people, and nation. In addition, to shed light on the Motherland, the citizens, the people, and the illumination, while sacrificing oneself. "... To give light to all" is to do good to everyone. When you observe the candle burning, there is absolutely no arrogance, injustice or slander. All share the same light. It illuminates the darkness of the night. Another aspect of compassion is to enlighten one's heart and to warm it up. "... To be in the dark" is not to reprove that self-sacrifice as if it were a candle.

3. The idea of the "absolute good" of the Lord. "For the first time, Bakhouddin Nakshband raised the aristocratic requirement of absolute kindness and compassion for nature, all living things, plants, animals and humans, to the level of common and unique fundamental principle of humanity and the universe," he wrote. Zahidi.

According to Muhammad Baqir, the elder Bakhouddin Naqshband quotes the words of Hazrat Azizon, Hodja Ali Romitani, "It is necessary to have good service and training for a friend's car, because this animal has caused a friend to visit." They have even made it clear that it is good to respond to evil:

Яхшиларни яхши кўрар дунёдаги ҳар киши,

Ёмонларни яхши кўрмоқ фақат ғолиблар иши.

Results

In the history of social and spiritual development, such notions as justice, kindness, honesty and tolerance have played a special role in any creative ideology. The concepts and ideas of the doctrine of "polytheism", "being a candle", "absolute goodness" are an example of tolerance for us. One of the successors of the Khojaghand-Naqshbandiya teaching is that Mahdumi Agzam's books treat tolerance as the main idea. My uncle understood tolerance in a very broad sense and appreciated it as a human essence. Mahdumi Agzam's Treatise on Ubaydi states: "The Prophet (peace and blessings of Allaah be upon him) said: 'Every child is born by its nature. Then his parents make him a Jew or a Christian or a heathen. Makhdumi Azzam emphasizes that the people are worthy of time. At the same time, they say that holy books were invented at all times and that the people followed them in their own time. He acknowledges that such sacred books as the Torah, the Gospels, the Psalms and the Furkan have been revealed and the people have acted upon them. Mahdumi Azam said that religion should serve as a means to bring people together, not to separate people according to their nationality and beliefs. These ideas of Makhdumi Agzam are very relevant today, and they play an important role in resolving conflicts in various parts of the world on the basis of religion or national identity. This view is also common in many of the teaching people.

Conclusion. From the foregoing, we can conclude that the views of tolerance of the great Sufi, Sufi, Sheikh, scholars and scholars of Maveraunnahr are still relevant today, especially in Central Asia, such as Hojagon, Nakshbandiya, and others. .

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