

Moral Philosophy in the Scientific Heritage of Maulana Mukhammad Kazi

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ABSTRACT

In this article, the philosophy of ethics in the scientific heritage of Mukhammad ibn Burkhaniddin ibn Khoja Mukhammad Reza Mukhammad al-Kazi, the 18-ring pir of Silsilai Sharif, is detailed. In addition, the article devotes a lot of space to moral, social and political views in the teaching of embroidery.

KEYWORDS: *Central Asia, Naqishbandiya, Maulana Mukhammad Kazi, "Silsilat ul-arifin wa tazkiratu-s-siddiqin", "10 advices to the ruler", "Tarikhi Rashidi", principles of moral philosophy, social outlook.*

INTRODUCTION.

In Islamic philosophy, special emphasis is placed on human perfection. That is for the formation of a person, he was encouraged to acquire secular knowledge at the same time as religious knowledge, not to deviate from the right path, to leave noble traces in life, and to live with great goals in the path of faith and guidance. religious teaching, especially its values, play an important role in the formation, relationships of individuals and society. In the religious mind of a person, through spiritual values, hard work, humanity, justice, faith, honesty, treating people with trust and respect forms such moral norms. The content of Islamic philosophy is expressed in the Holy Kuran and hadiths, based on them, in the works of secular and religious scholars devoted to issues of Islamic philosophy, mysticism, and ethics. Propagation of this knowledge within the scope of Islamic enlightenment. It is known from the history of our nation that world-famous discoveries were made in the social and scientific sphere due to the correct approach to secularism and religiosity in solving social and economic problems[1]. Thinkers put forward advanced scientific views on the emergence, nature and prospects of society, the relationship between individuals and society, and state management. Central Asian thinkers paid great attention to the development of two different ways to reach the truth, one religious and the other scientific. Put forward their views related to spiritual perfection. In the socialization of such views, the role of the teaching of embroidery is incomparable. It is one of the priceless treasures of our spiritual and educational heritage, which was created in Bukhara Sharif and became a world teaching, which has made a worthy contribution to the development of Islamic civilization and is worthy of universal recognition.[2] Embroidery is the path to perfection.

MATERIALS AND METHODS

This order was founded by Mukhammad ibn Burhanuddin ibn Khoja Mukhammad Reza Mukhammad al-Kazi (1447-1515), the 18-ring Pir of Silsilai Sharif, known as Bakhauddin, Shahi Naqshband, Khojai Buzurg. Maulana Mukhammad Kazi, the first President of Uzbekistan, I.A. Karimov, wrote in his book "There is no future without historical memory" that "this thinker exists for twenty-five or thirty years to unite the peoples of Central Asia and prevent all kinds of conflicts by bringing the heads of the rulers together." He was considered a disciple of Khoja Ubaidullah Akhror, who spent effort and his high reputation was of decisive importance in this. As we know,

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Naqshbandiya is a sect that consistently continued the path of vigilance started by Junayid Baghdadi in the teachings of Sufism. The main goal of the teaching of Naqshbandiya is awaken humanity from the sleep of heedlessness and raise it to the level of awareness, vigilance and self-awareness. In the realization of this goal, the 11 rashas in the teaching of Naqshbandiya have a great role. The 11 rashas have become the principle of this teaching. The first of the 11 Rashas is Hush Dar Dam. The first rasha "Hush dar dam" was introduced into Naqshbandiya by the mystic Yusuf Hamadani. "Hush dar dam" is the most important life-giving lesson introduced by Yusuf Hamadani into the teachings of Sufism, and this Rashha Khogagan and later Naqshbandiya is vigilance, awareness went his way and caused it to become a world doctrine. The phrase "Hush dar dam" combines the concepts of "hush" and "dam". Conscious, aware, knowledgeable, the root of every work, understanding the essence, when it comes to mental meanings, rest means elegant, moment, time, the essence of time. "Hush dar dam" is a rasha with external and internal content.

RESULTS

Studying the scientific heritage of Maulana Mukhammad Kazi, who devoted his entire conscious life to the above principles of embroidery, and passing it on the next generation, is the need of the hour, because as the head of our country, Shavkat Mirziyoyev said, nothing goes without a trace in history. He expressed the opinion that it is kept in the blood and historical memory of the people Maulana Mukhammad Kazi Piri is also the owner of a large sacred book written about Khwaja Akhror, and the book served as one of the main sources on the Naqshbandiya sect. From this point of view, it is known that Maulana Khoja is the most knowledgeable student of Sharia and Tariqah. After Maulana Mukhammad Kazi acquired worldly and Shariah knowledge perfectly, he became more interested in Sufism and went to Khurson. According to the sources, Maulana Kazi met Khoja Ahror in 885/1480 (Rashahot). He passed through Samarkand. , Khwaja Ubaydullah meets with Akhrori Vali. According to Mirza Mukhammad Khaydar's "Tarkhi Rashidi" work, Khwaja Akhror asked him, "Where are you going?" to the question, Maulana Mukhammad Kazi answers "Khorasan". Khoja Akhror: "To study or to wash?" When asked, his companion who was standing next to him said: "Maulana Mukhammad Kazi's thoughts are inclined towards dervish." Then Khoja Akhrori Vali went into the garden saying "wait a little" and returned after a long time and handed two letters to Maulana. One was a description written to Khwaja Kalon, son of Maulana Sa'duddin Kashgari, and the other was a guide written about the ways of Dervishism. He said: "Despite all the compliments His Holiness gave me, my desire to go to Khorasan did not fade away. But an accident happened to us on the way, and we had to stop our trip to Khurasan." After that, Maulana Mukhammad Kazi returned to Samarkand, became the head of Khwaja Akhror, and for many years managed Khwaja's private kitchen and hotel, at first he became one of the closest companions of the family, and eventually became the first caliph of Khwaja Akhror. According to the author of "History of Rashidi", Khoja Akhrori entrusted all religious and economic affairs to Maulana Mukhammad Kazi, the caliph of Vali. Maulana's manners, sincerity, and clever intelligence completely captivated Khwaja Nasriddin. Maulana's manners, sincerity, and clever intelligence completely captivated Khwaja Nasriddin. Khoja Akhror Vali relies on Mukhammad Kazi in all his affairs, works in consultation with him, and takes his opinion into account on many issues. The fact that the teacher and the student have become so close to each other makes the people around them, high-ranking scientists, and even the children of Khoja Akhror. Due to the teacher-disciple, pir-murid chain, the blessings of Khwaja Akhror Vali are also transmitted to the student. The following incident is an example in the report: Hazrat Maulana Lutfullah says: "When Hazrat Mahdumi Azam came to Akhsikent, he used to suffer his patients whose eyes watered. He was tormented by those who were suffering from dehydration. He thought of going to Samarkand to be treated for this disease, but the government of the region did not agree. At that time, the Union found out that someone was selling drugs made of mercury. He asked the governor to find that mercury seller. After a while, he informed the blessed ears of the governor that he had found the medicine. However, the governor did not

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deliver the medicine to the Prophet. Hazrat Eshan was angry and said that he was my enemy, so he did not give the medicine. After that, they repeated three times: "Khojam, you yourself know." The next day, the governor went hunting and sweated a lot. That day, Tobi ran away and died the night before". The listeners listened to the lectures of Maulana Muhammad Kazi with great attention, his meaningful thoughts on Islamic beliefs attracted the attention of the public and his reputation among the people increased. It is mentioned in the century: "When we were studying science in Samarkand, one day we passed by the market called Sarrojan. There is a mosque in this bazaar, inside and outside the congregation gathers. I asked what was said. An old man said that Maulana Mukhammad Kazi was sitting inside the mosque. And the Jamat are tax collectors who have pledged their allegiance to him. I immediately fell in love with his kindness. Hazrat had a servant called Maulana Turdi. Mahdumi delivered the tax returns to Azam. I appealed to him and said: "Tell the Lord, I want to pledge allegiance to him." After conveying this news to the nobles, Hazrat said that he would meet with the dignitaries tonight to find out whether the spirits of the master would accept him or not. When I was sitting at home, Maulana Turdi came in at midnight and said: "They are missing you. I have good news for you. Hazrat Eshan spoke good things about you and said: "May Maulana Lutfillah become a great sheikh in the future, and the people of the world will enjoy him." With the recommendations of Khoja Akhror, Mukhammad Kazi writes several treatises. In particular, his works on the manners of righteousness, the manners of murids, and the manners of rulers are very famous among Muslims. Fakhriddin Ali Safi in "Rashahoti ainil-hayat" century "Hazrat Maulana had a great understanding and a great nature in the understanding of Sufiyyaqqasallahu Arwakhahum" defines as. There is also information that after the death of Mukhammad Kazi Khoja Akhror Vali, he was in Tashkent, Andijan, Akhsi, Bukhara, as well as in Khorasan. Maulana Mukhammad Kazi did great work not only in terms of discipleship and muridship, but also in terms of teaching, coaching, and murshid. Among his students, Hazrat Makhdumi Azam literally spread the Khajagan-Naqshbandiya order to the world. Here is an excerpt from the booklet about Makhdumi Azam about the mentorship of Maulana Mukhammad Kazi: teaches secrets, and when he notices the buds of Sufism in his student, he advises him to take lessons from Maulana Mukhammad Kazi, a student of Khwaja Akhror Vali, and goes to him and receives the secrets of education-science from him. Let us give information about the eras of Maulana Mukhammad Kazi. One of his eras that spread his fame to the world is "Silsilat ul-arifin wa tazkiratu-s-siddiqin", which consists of three parts: in the first part, it is about the behavior of the Sheikhs during the acquisition of knowledge; in the second part, the life path of Khoja Akhror Vali, his hardships on the way to reach the truth, the blessings of his pleasant words in his meetings, his miracles and prophecies are described; and the third part describes the speeches and miracles of some saints. This rare book is equally valuable to all Sufis, and it consists of about fifty sections. In addition, the scientist has several treatises, most of them were written in the form of answers to the questions asked by his students. A treatise by Mirza Mukhammad Khaidar It was written in the form of answers to the questions he asked. After the death of Maulana Mukhammad Kazi, the manuscript of this treatise was written by his son, Maulana Kutbuddin Akhmad, as a souvenir. Maulana Mukhammad Kazi answers this question: "There are many contradictions and confusions among scholars regarding sins. However, we found it necessary to tell you the answers of our Prophet (pbuh): there are 7 grave sins: the first is apostasy (may God protect him from this); the second - unjustified killing; the third is to denigrate the honest faith; the fourth is to acquire the orphan's rights; the fifth is to engage in usury; the sixth - a Muslim running away from two infidels in a battle with infidels; the seventh is disobedience to your parents, not interfering. Some respectable people count sins differently.

DISCUSSION

For example, Sheikh Abu Talib from Makkah wrote in his book "Quwwat al-Qulub" ("The Power of the Heart") that "there are seventeen serious sins (they should be avoided), and the rest are minor sins that can be washed away." Four of the sins 1st impiety of the soul; 2nd Not hoping for God's favor; 3rd

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not to be afraid of God's wrath; 4th Continue to sin stubbornly. 4 of the sins are related to language: 1-false testimony; 2- false swearing, that is, swearing that the truth is a lie and a lie is the truth; 3-Slandering an honest person; 4. Practice witchcraft. 2 of the sins are related to the hand: 1. Theft; 2. Unjust bloodshed. 3 of the sins are related to the stomach: 1-drinking wine; 2-eating the orphan's rights 3-filling the stomach with usury. Two more sins, two more are related to sexual organs: 1- lust; 2- homosexuality. One of the sins is related to the feet: if a Muslim runs away from two infidels in battle, it is a sin. Another sin is not doing what the parents say. May God protect each of us from these sins. Other sins can be washed away by repentance and good deeds. There is also a pamphlet "10 advices to the ruler" by Maulana Mukhammed Kazi, which was published in modern Uzbek language in this century. In these treatises, it is emphasized that a person's faith and morals depend on himself, how he understands himself. [6]

CONCLUSION

Also, Maulana Mukhammad Kazi, before N. Machiavelli, said, "Before making a law, the ruler must put forward the principle of "put the law in the place of the executor". Maulana Mukhammed Kazi's ideas on the theory of Sufism have not lost their value yet. Bakhauddin Naqshband emphasized that Naqshbandiya organized the tamal "Khilvat dar Anjuman". "There is glory in solitude, and there is disaster in fame," he says, not encouraging the solitude in the embroidery. That is why, in this order, talking and mixing with the people, sharing their pains and serving the people in the way of the Truth constitutes the scientific heritage of Maulana Mukhammad Kazi.

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