



THE CONCEPT OF CONVERSATION IN THE TEACHINGS OF BAHAUDDIN NAQSHBAND

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Abstract: *The article philosophically analyzes the ideas of the founder of the teachings of Naqshbandiya Bahauddin Naqshband on the place and role of conversation in human development based on the rubai's given in the works "Maqomot" and "Ruboiyoti Khoja Naqshband".*

Key words: *Bahauddin Naqshband, Naqshbandiya, teaching, tariqat, rubai, conversation, good interlocutor, bad interlocutor.*

INTRODUCTION.

There is a big influence of an interlocutor in the perfection of a human. Heart of a person changes rapidly by the influence of interlocutor and it has an effect on his condition. A good interlocutor creates positive changes in a person, while a bad interlocutor creates vices in him. In the era of globalization, under the influence of mass culture, protection from various information attacks is an urgent issue of today. In order to strengthen moral immune of young people, it is necessary to pay attention to who they are friends and communication partners with.

SOURCE ANALYSIS AND METHODOLOGY.

In the first and main source about founder of Naqshbandiya teaching Bahauddin Naqshband[4-10] "Maqomot" [2] and the work published in 1997 in the city Lahor, Pakistan "Ruboiyoti Khoja Naqshband" [1,3] information about concept of conversation and its place in the perfection of human is given. Philosophical analysis of these notions serves as a moral basis for building the foundations of the Third Renaissance in New Uzbekistan.

DISCUSSION AND RESULTS

The founder of a worldwide teaching Naqshbandiya Bahauddin Naqshband: "Our tariqat is a conversation" by saying this he described the principle of "Xilvat dar anjuman". He emphasized the following: "There is fame in xilvat, and Fame is a disaster. There is goodness in society, and society is in conversation. If a group of these seekers talk to each other, there will be many blessings in this conversation. There is hope that if this work is always followed, it will end with true iyman(faith),"[2:120].

In the teaching of Bahauddin Naqshband, it is described in the following verses that being with a good companion helps a person to reach his perfection:

جز صحبت عاشقان مستان میسند

دل در هوس قوم فرومایه میند

هر طائفه ات به جای خویش کشند

چو غدت سوی ویرانه و توتی سوی قند

Juz suhbat oshiqon maston mapisand,

Dil dar havasi qavmi furo'moya maband.

Har toifaat ba joyi xesh kashand,

Chug'dat so'yi vayrona va to'ti so'yi qand[1:174]

Meaning:

Do not want to talk to anyone but drunken lovers,

Do not be passionate about mean-spirited people.

Each category wants to pull you on its side,

The owl to ruin, the parrot to sugar.

In the work "Ruboiyoti Khoja Naqshband" this rubai is given under the number 129. This rubai is also given in the work "Maqomot" and to describe it the following word of wisdom of Bahauddin Naqshband is stated: "When anyone's ability egg is broken under the influence of conflicting conversations, it is difficult to remedy. Nothing but the conversation of saints, who are considered to be kibriki ahmar – the stone that shows its quality, can restore him[2:147]." From this notion it can be understood that to save from the evils caused by the influence of a bad interlocutor, a mentor, teacher, educators at the level of valiyas are needed.

In the rubai number 104 in the work "Ruboiyoti Khoja Naqshband", following description is given about that a bad interlocutor is worse than a snake:

در راه یگانگی نه کفر است و نه دین

یک گام ز خود بردن نه راه ببین

ای جان جهان تو راه اسلام گزین

با مار سیاه نشین و با بد منشین

Dar rohi yagonagi na kufr ast va na din,

Yak gom zi xud burdan na roh ba bin.

Ey joni jahon tu rohi islom guzin,

Bo mori siyah nishinu bo bad manishin.[1:149]

Meaning:

There is no kufr nor religion on the path of unity,

Self-awareness is this path, understand.

O, soul of the world, take the path of Islam,

Sit with black snake, but do not sit with bad.

From the rubai it can be obvious that even when bad snake injects poison, a person leaves this world with his iymān. However, a bad interlocutor will make him lose his iymān and burn his hereafter.



Conclusion

The following conclusions can be drawn from the philosophical analysis of rubai's of Bahaiddin Naqshband:

1. It is known from the philosophical analysis of the rubai's in the works "Maqamot" and "Rubaiyoti Khoja Naqshband" that the role of the interlocutor is the main one in the perfection of a person.
2. Good interlocutor helps a person with his perfection, while bad interlocutor makes him lose his iyman and burns his hereafter.
3. Teachers like valiys are needed to educate young people who are under the influence of bad interlocutor.

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