Bahauddin nakshband’s role in improving human’s spirituality

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Abstract: The article presents a philosophical analysis of the spiritual heritage of the seventh feast of the holy Bukhara, the great Bahauddin Nakshband (1318-1389), known as Shoh Nakshband, Xojai Buzurg, Balogardon, a feast of the 16th ring of the Sufi tariqah of Khojagan Nakshbandiya based on sources and highlights their important aspects for the education of a perfect person. The novelty of the article lies in the fact that work of Bahauddin Nakshband “Avrod” is translated based on handwritten and translated sources. In the article Bahauddin Nakshband’s words of wisdom for improving human’s spirituality which are written in Muhammad Porso’s book “ Risolai Qudsiya” and Abul Muhsin Muhammad Boqir’s book called “Maqomoti Hazrati Khoja Nakshband” are analysed. In this article advantages of Nakshbandiya way of perfection founded by Bahauddin Nakshband is written. In the article the personality of the founder of a way of perfection Nakshbandiya Bahauddin Nakshband reveals as conscientiousness and honesty symbol, exploration of life and creativeness in period of independence of Republic of Uzbekistan, his spiritual heritage. Besides this, the understanding of his correct way of life and his understanding of honesty and conscientiousness his edification of honesty and decency, meaning of motto “In heart-god, and hands-in work” and application of these ideas in modern Uzbekistan is given.

Keywords: Bahauddin Nakshband, Nakshbandiya, tariqat, perfection, “Avrod”, words of wisdom, honesty, conscientiousness, a pure piece of food, divine service, fair work, «In heart-god, and hands-in work», the fair person, complete action, a being, positive forces, diligence, humanism.

INTRODUCTION

At the 11th Islamic Conference in Tunisia on December 18, 2019, the Islamic Educational, Scientific and Cultural Organization, Bukhara, Clairo (Egypt) and Bamako (Mali) were approved as the capitals of Islamic culture in 2020. Therefore researching Bukhara for development of Islamic culture is actual. The spiritual heritage of our ancestors and taking an example from them, it is the resource of our maturity. Abu Ali ibn Sino, Abu Hafsi Kabir, Imom Buxoriy, Abdul Xoliq G’jduvoniy, Orif Revgariy, Mahmud Anjir Fag’naviy, Khoja Ali Romitaniy, Muhammad Boboi Samosiy, Hazrat Amir Kulol, Bahouddin Naqshband, Khoja Muhammad Porso, Khoja Ismat Valiy, Ahmed Donish, Abdurauf Fitrat and others are people who were born in Bukhara and made Bukhara known all over the world and left great spiritual heritage. One of these people who was a founder of Nakshbandiya education is Bahauddin Nakshband. Bahauddin Nakshband was a great person. Bahauddin Nakshband’s “Avrod”, Muhammad Porso’s book “ Risolai Qudsiya” and Abul Muhsin Muhammad Boqir’s book called “Maqomoti Hazrati Khoja Nakshband” are the main resources in educating perfect person.

One of our great saints who spread our Bukhara Sharif’s name to all over the world is Bahauddin Nakshband, famous as Shoh Nakshband, Khojai Buzurg, Balogardon.

REVIEW OF LITERATURE

Muhammad ibn Muhammad Bukhari has his own place in the human history, is the proud of the Uzbek people, the real child of Bukhara, made famous the name of our country all over the world and forever lives in people’s heart. This great person popular as Bahauddin, Shoh Naqshband, Khojai Buzurg and Balogardon, is the saint, the seventh pir of Bukhara, the founder of nakshbandiya education.¹ (Look: Наврўзова Г.Н. Бахоуддин Накшбанд. Бухоро: Ўзбекистон Республикаси Фанлар Академияси Фалсафа ва ҳуқуқ институти нашриёти, 2011. 24 б.)


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Bahauddin Naqshband was born in 718 Hijri in Muharram month.\(^5\)(Abul Muhsin Muhammad Boqir.Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 3p) This date matches with the date 1318 BC from the 5th of March till the 3rd of April. The great person’s birth place is Qasri Hinduvon near the Bukhara city, now called Qasri Orifon. Kogon district of Bukhara region. After his nascence the place was called as Qasri Orifon, and till it now is popular with that name.

The original name of Bahauddin Naqshband is Muhammad. Bahauddin is the stage he gained. Baha from Arabic language means value, beauty, light. Bahauddin is the beauty face, lightness of din (religion). Muhammad ibn Muhammad al Bukhari is the person, anyone knows or sees him, will be clear the value of Islam, the beauty of Islam.

Shoh Naqshband – means the king of masters of decoration because he together with his father decorated cloth, but in the reality Bahauddin Naqqashi Azal – means he perfectly decorated Allah to his heart, he always was busy with remembering and thanking to Allah, by his education he could draw “the decoration of Allah” on people’s heart. Bahauddin “Naqshband, ba dil band” means decorate, decorate in hearts. The meaning of his name was broadly explained in “Hayrat ul Abor” in the first part of Khamsa by Alisher Navai.\(^4\) (Alisher Navoiy. To’la asalar to’plami. O’n jildlik. Oltinchichi jild. Xamsa. Hayrat ul-abor. Toshkent. G’afur G’ulom nomidagi nashriytot – matbaa ijodi yui, 2011. 82-85p.)

Muhammad Boboi Samosi (dead in 1336), who foretold Bahauddin’s birth, said that he would be Balogardon. Balogardon means remover of illness, he had great talent that by his word, pray, look, breath and steps every bad things got lost, people got rid of from the marsh of necience, woke up became awake, alert and gained to the happiness of the two worlds.

Muhammad Porso in his “Risolai Qudsiya” wrote a poem about the merits of Bahauddin Naqshband:

Gashit be kibrid, riyo, kina, Nuri qudsiro ruhash oina.


It means:

He was without haughtiness, lies, scrimmage
His face was pure that was mirror to the light
He was answers to all questions,
Every difficulty became easy.

RESEARCH OBJECTIVES

His father, Sayid Muhammad Bukhari ibn Sayyid Jaloliddin was decorator cloth craftsman. His mother Bibi Orifa was offspring of Khojai Hizr. His generation was very pure.

When he was a three day child Muhammad Boboi Samosi adoibted him spiritually, educated and brought him up. “We learned how to remember Allah from Boboi Samosi,” Naqshband said. Bahauddin spread the remembering by heart inside. Boboi Samosi was the head in Bahauddin’s wedding. His grandfather carried him to Samarkand to learn from pyr teachers.

Abdulkholi q Gijduvani tought (dead in 1220) Bahauddin Naqshband the beginning, middle, end of education by divine grace and he gained the stage of spiritual teacher. By the direction of Abdulkholi q Gijduvani Bahauddin Naqshband met and learned from Amir Kulol(dead in 1370).

By the signal of Abdulkholi Gijduvani Naqshband gained the head ware of Khoja Ali Rometani (died in 1321) via Muhammad Boboi Samosi and there were light of Allah there. That’s why Bahauddin says: “We are students of Hazrat Azizon.” In the sources there is the information about that Bahauddin learned Hadis from Qishloqi and Deggaroni.

When Bahauddin Naqshband was learning etiquette of Khojagon from Khoja Amir Kulol, he dreamed the teacher of Yassaviya education Hakim ota-Sulaymon Baqirghoni and directed him to Turkish teacher Halil ota. Bahauddin Naqshband met with Khalil ota in 1336 in Bukhara and had been educated and brought up by him for 12 years.

Bahauddin served Khalil ota in 1336-1341 years. J.C. Trimingham wrote that Khalil ota was the son of Yasavur, khan of Chigatoy, in 1341-1347 years he was Sultan of that country.\(^6\)(Тримингэм Дж.С. Суфийские ордена в исламе. Пер. с англ. А.А.Ставиской, под редакцией и с предисл. О.Ф.Акимушкина. М.: Наука. Главная редакция восточной литературы 1989. С. 61.)

Khalil ota was Sultan Khalil in 1341 and was called Gozonkhon.\(^7\)(Мусульманский мистицизм (краткая история) А.Д. Кыш; пер. с англ. М.Г.Романов-СПб.: «Издательство «Диля», 2004.- C. 250-251.) In the years of his ruling 1341-1347 Bahauddin Naqshband served him and was educated by him. After the decline of

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Sultan Khalil Gozonkhol’s country, 29-year-old Bahauddin began living in the village of Revartun, near Bukhara, and devoted his entire life to dervish. After Khalil Sultan 7 years from 1347 to 1354 Bahauddin was taught by Amir Kulol. 7 years from 1354 to 1360 served Orif Deggaroniy and was taught by Qusam Sheykhy, from 1361 he began to form the tarikhat education independent.

Bahauddin Naqshband studied from the spirits of Abdulkholiq Gijduvoni and Khazrat Azizon teachers of Khojagon education, physically from Muhammad Boboi Samosi, Hazrat Amir Kulol and Orif Deggaroni. He studied Yassaviy education by Khalil Ota and Khusam teachers, then created a new education combined the best and most wanted ideas of two educations.

In 1370 after the death of Amir Kulol, Bahauddin Naqshband began a new education. The name of that education is Naqshbandiya, it was created in Bukhara Sharif, and became popular throughout the world.
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7. Nigahdosht (have a look)
8. Yoddosht (mentioning)
9. Wuqufi zamoni is when the follower is ALWAYS aware of his state, checks his own condition and status EVERY TIME whether he is in shukur (thanking) or tovba (sorry)
10. Wuqufi adadi
11. Wuqufi qalbi

1-4 of these principles belong to Yusuf Hamadoni
5-8 were added by Abduholiq Gijduvoni
9-11 were contributed by Bahauddin Naqshband

Bahauddin Naqshband added three principles the most needed for perfect person: “Vuqufi zamoni”- be warned about time, “Vuqufi adadi”- be warned about amount, “Vuqufi qalbi”- be warned about heart, it means the heart of person must look forward to Allah’s kindness and light. Bahauddin enriched tasavvuf education with time, amount and heart, created the newest sides of them, mentioned as the mean practice for bringing up perfect person.

“Vuqufi zamoni”

VUQUFI ZAMONIY BU YO’LDA YURUVCHI UCHUN SHUNDAY NARSAKI, TOLIB DOIMO OZ AHVOLIDAN XABARDOR BOLISHI, HAR BIR ZAMONDA OZINING HOLI VA SIFATI QANDAY, SHUKR PAYTIMI, UZR PAYTIMI, UZR BILISHI KERAK.
Vuqufi zamoni for the follower is being aware of one’s own status: whether one is in state of shukr or repent. Bahauddin Naqshband.

MAN ZAYYA’A VAQTAHU FA-VAQTUHU MAQTUN (KIM VAQTINI ZOE QILSA, BAS, BU VAQT UNING DUSHMANIDIR).
The one who wastes his time, then it becomes his enemy.

VAQTNI IDROK QILISHGA INTILISH LOZIMKI, AYTADILAR; “AL-VAQTU LA TO LOHAZU ILA MA QUSIMA LAKA FIL-AZALI VA LA ILA MATASIRU ILAYHI-L ABDAD VA TAHFAZ MURODAL-HAQQA BAYNA-N-NAFASAYNI” (VAQT SHUNDAYKI, U AZAL TAQSIM QILGAN NARSAGA QARAMAYDI VA ABD KELTIRADIGAN NARSAGA HAM BOQMAYDI. IKKI NAFAS ORASIDA HAQ XOHISHINI ASRA).
It's vital to recognize the Time. They say “Al-vaqtu la ta lahazu ilma kusima laka fil-azali va la ilma. Tasiru ilayhi-l abada va tahfaz muradal-Haqqa bayna-n-nafasayni”.
The Time doesn’t care about the share of Azal, and the things which are brought by Abad. Take care about that which is between two breaths.

HAR KI M O’Z VAQTIDAGI VAZIFASINI ADO QILISH BILAN MASHG’UL BO’LSA, UNI “SOHIBU-L-VAQT (VAQT EGASI) DEYDILAR. NUQSON VA ZAVOL BU VAQTGA HOKIM BO’LOLMAYDI.
The one who is engaged in the responsibility of that time, is titled as Sahibu-1 - Waqt (the Master of Time). Fault and decay can’t govern this Time.

VAQT SOHIBI VAQTNING TASARRUFIDAN QUTULGAN, BALKI UNI OZ TASARRUFIGAN OLGAN BOLADI, YANI HAR BIR VAQTIINI ENGHIM VA A’LO HOLDA SARF ETADI. UNI “ABU-L-VAQT SOLIK” (VAQT OTASI BOLGAN SOLIK) DEYDILAR.
The Sahibu-1 - Waqt (Master of Time) is the one who is beyond the Time and the Time is under of his governing. That is to say, he spends each of his bio-time to the most vital and to the Avla-Hal. He is titled as Abu-1 - Waqt Salik (the Salik who is the Father of the Time).

DARVESHLAR NAQD AILLARIDIR, ULARGA BERILADIGAN NARSANI NASYA QILIB BOLMAYDI.
Dervishes are the people “in cash”, it s impossible to deal with them “in debt”. Imruz bu bin da didai botin jamoli doost,
Ey behabar, havola ba fardo chi mekuni? (in Tadjik)
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(Rush to see the face of Friend by Batini (inner) eyes right now. Hey, ignorant man, why to leave it for tomorrow?)

"AS-SUFIY IBNU-L-VAQT" (SOFIY-VAQT O'GLI) SHUNGA ISHORADIR. XIRADMANDON AZ ON KAS TABARRO KUNAD, KI O'KORI IMROZARO FARDO KUNAD. (OQILLAR SHUNDAY ODAMLARDAN YIROQDA TURADILARKI, U BUGUNGI ISHNI ERTAGA QO'YADL.) "As-sufi ibnu-1 - Waqt" ( Sufi is the sun of Time) is a hint for above.

Hiradmandon az on kas tabarro kunad,
Ki ou kori imruzaro fardo kunad. (in Tadjik)

"Vuqufi adad" ВУҚУФИ АДАДИЙ (КАСРАТ - КЎПЛИКДА ВАҲДАТ - ЯГОНАЛИКНИ КЎРА ОЛИШ, ТАВҲИДНИ АНГЛАШ) ЛАДУНИЙ ИЛМНИНГ БОШЛАНҒИЧ ПОҒОНАСИДИР

"Vuqufi qalb" ВУҚУФИ ҚАЛБИЙ ЖАЗАБА ТАЪСИРИНИ ЎЗИДА ҲИС ҚИЛИШ ВА БУ ТАЪСИРНИНГ ҚАЛБДА ЎРИН ОЛИШИ УЧУНДИР.

The Naqshbandia education created by Bahauddin Naqshband is of great importance. This education was upgraded by Alouddin Attor, Muhammad Porso, Alouddin Gijduvani, Yakubi Charkhi

The Naqshbandia education was famous with the names of Naqshbandiya and Naqshbandiya-mujaddidiya.


The Naqshbandia education was first written in maqomot and manoqib then used in other nakshbandiya books. Bahauddin`s edifications meanly in prose, directed to the students who tries to study Naqshbandiya education.

His verse advises are also saved. “Why you don’t hire a servant?” it is asked from him “Slavery does not suit khojas,” he answered. And read the verses:
Na moro mafrashu, na mafrashkas,
Na g’ulomi turku na tirkashkas,
Hama shab, chun sagoniy qahdoniy,
Sar ba dum ovaram va bihusbam xwash. 15 (Abul Muhsin Muhammad Boqir. Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 38p.)
It means:
I have no carpets and servants for carrying carpets,
Neither Turkish slave, no person whom I rely.
At night I am like a dog,
I sleep put my head on his tail and I am glad.
There is another his verse.
Hech mo ne va hech mo kam ne,
As pai hech, hech mo g’ am ne.
Janda dar pusht, pusht go’riston,
Gar bimirem hech motam ne. 16 (Abul Muhsin Muhammad Boqir. Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 38p.)
It means:
We have nothing, we are not inferior,
We don’t care about the world.
We put on janda and it is cemetery at back of us,
If we die there is no mourning.
There are other verses also written by Bahauddin Naqshband.
His first student Alouddin Attor said about his teacher Bahauddin Naqshband: “The way of our teacher is being poor, denying renouncing from world. His holly words were about proving the poor and the love of poor. The poor means need Allah and ask a help from Allah. ” Bahauddin Naqshband always told again and again that “prayer has ten parts, nine of it is seeking for honesty, the other one is other prayers”. That’s why the slogan of the education is “the hand in works, the heart in Allah”, “the hands in work and the body in society”, “the hand in work, the help from Allah”. Bahauddin always ate halal food and advised it to his students as well. “Our way suits the words of Imom Khushari and Farididdin Attor,” Bahauddin said. So, Hazrat knew the ideas of their and practiced.

Words of wisdom about honesty:
AGAR LUQMA POK BOLMASA MAQSAD HOSIL BOLMAYDI.
If the food is not halal, the goal will not be achieved.

BAHOUD DIN NAQS H BAND SUH BATLARDA AYTARDILAR: "HADISDA KELGANKIM, "IBODAT O’N QISM, UNDAN TO’Q QIZ QISMI HALOLLIKNI QIDIRISH, BIR QISMI ESA BOSHQA IBODATLAR”.
Sheikh Bahauddin Naqshband says in his talks: It is a hadis that praying (ibadat) is of 10 parts, nine of it is seeking for halal and one is the rest of all ibadat.

BAHOUD DIN NAQS HBAND AYTAR EDILAR: "SHAMGA O’XSHAGIN, TOKI HAMMAGA RAVSHANLIK BAG’ISHLA, OZING ESA QORONG’IDA BOL”.
Sheikh Bahauddin Naqshband says: Be like a candle so that lighten everyone but don’t be visible, keep yourself in darkness.

G’AFLAT, G’AZAB VA BOSHQA YOMON TUYG’ULAR BILAN TAYYORLANGAN OVQATDA XAYR VA BARAKA BOLMAYDI. CHUNKI UNGA NAFS VA SHAYTON ARALASHADI.
There won’t be khayrun (goodness) and barakat in the meal made with ghaflat, ghazab (hatred) and other bad feelings.

BU YULDAGI HAQQIY TALAB MUKAMMAL HARAKATDAN IBORAT BO’LIB, U BANDANI BEQAROR VA BEOROM QILADI.
The real requirement on this path is the perfect action which makes the slave restless and unruly.
The haqiqat (reality, outcome) of zikr is getting out of the ghaflat towards the space of the mushahada.

BA ZOHIR BO XALQ BA BOTIN BO HAQQ BOSH.
AZ DARUN SHAV OSNOVOYU AZ BERUN BEGONAVASH,
INCHUNIN ZEBO RAVISH KAM MEBUVAD ANDAR JAHON.
ZOHIRAN XALQ BILAN BOTINAN HAQQ BILAN BOLGIN.
ICHDAN (QALBING BILAN ALLOHGA) OSNOVOYU TASHQARIDAN BEGONADAY BOL (BUÑI XUFUYA SAQLA, RIYODAN SAQLAN).
BUNDAY GOZAL RAVISH BUTUN JAHONDA KAM TOPILADI.

Zahiran (from outside, explicitly) be with people, but batinan (inside, implicitly) be with Haqq. Innerly be friends but outer behave like unfamiliar (with Him).
Mind that such a beautiful state is not always found in the world

HAR BIR TAVFIQ EGASI OZ NAFSIGA QARSHI TURMOGI KERAK VA BU HAR QANCHA OZ BOLSA HAM KOP' BILSI HAMDA BU TAVFIQING SHUKRINI QILSIN.

Every owner of tawfiq (Allah's help) must struggle against his nafs and no matter how little the tawfiq is, it should be taken as much one and say shukran for it.

KISHI OZINING NAFSIGA TUHMAT QILISHI KERAK. KIMKI HAQ SUBHANAHU INOYATI BILAN O'Z NAFSINING YOMONLIGINI TANI GAN, UNING HIYLA - NAYRANGINI ANGLAGAN BO'LSA, BUNDAY QILISH UNGA OSON BO'LADI.

One has to slander his nafs. It is easy to do so for those who recognize the evil and cunning tricks of his nafs thanks to inayah of Haqq subhanahu.

The life paths and the education of Bahauddin Naqshband wholly suits the sunnats of Muhammad (The Blessed Prophet –upon him blessings and peace). That’s why Abdurahman Jomiy described Bahauddin Naqshband and said:

Sikka, kì dar Yasribu Badho zanand,
Navbati oxir ba Bukhoro zanand.
Az xatti on sikka nashud bahramand,
Juz dili benaqshi Shahi Naqshband.
On guhari pok na har jo buvad,
Ma`dani o` khoki Bukhoro buvad.

It means:
Holly sealed in Yasrib – Medina, Badho- Mecca
At last is sealed in Bukhara
It was no one holly sealed
Except Shoh Naqshband's heart.
That pure pearl is not anywhere except Bahauddin
His source is in Bukhara ground.

In 1993 the 675th anniversary of Bahauddin Naqshband was held. On July 11, 2017, the F-4988 decree of the President of the Republic of Uzbekistan on holding the 700th anniversary of the birth of Bahauddin Naqshband in 2020 has been issued. Because at the 11th Islamic Conference in Tunisia on December 18, 2019, the Islamic Educational, Scientific and Cultural Organization, Bukhara, Clairo (Egypt) and Bamako (Mali) were approved as the capitals of Islamic culture in 2020.

RECOMMENDATIONS AND CONCLUSION
In general, it is desirable to emphasize the following:
1. Bahauddin Naqshband is a great man who has acquired the honorable knowledge of the Orif and Valiylik whose highest rank is due to his love for science.
2. Bahauddin Naqshband lived in XIV th century, in Bukhara, was enlightened, knew the true. He was the sixteenth in Great Silsil, the seventh pir of Bukhara.
3. Bahauddin Naqshband substantiated the popular education and the way of Naqshbandiya.
4. There are his “Avrod” book, qudsiy words, words of wisdom and his advises written in prose, verse.
5. The education created by Naqshband is now served as the source in bringing up a perfect man, hard work, humanism, pursuing science and love to all creature of the world.
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