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## Bahouddin Nakshband Abdurahmon Jomiy In The Public Description

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**ABSTRACT:** This article is about Muhammad ibn Muhammad Bukhari (1318-1389), known as Bahauddin Naqshband, the founder of the world-famous mystical doctrine of Naqshbandi. Hoja Bahoul, known as Naqshband, is the nation of Waddin Muhammad Bukhari q.t.s. The most complete description is given. It compares Abdurahman Jami Bahauddin Naqshband to a pure pearl and states that its deposit is the soil of Bukhara. The fact that Bahauddin's great humility in Manqabat reached the status of fano and baqa is the most acceptable and closest way to human perfection. The principles of "Hush dar dam", "Nazar bar kadam", "Safar dar vatan", "Khilvat dar anjuman" are analyzed in a beautiful artistic form, which is a powerful handle that promotes human perfection. The conclusions are based on the perfect description given to Bahouddin Naqshband by Abdurahman Jami.

**Keywords:** Bahauddin Naqshband, Abdurahman Jami, Tariqat, Naqshbandiya, Bukhara, Sufism, Sharia, Fano, Baqa.

### 1.0 Introduction

President of the Republic Sh. M. Mirziyoyev № F-4988, July 11, 2017 Decree "On the preparation and holding of the celebration of the 915th anniversary of the birth of Abdulkhalik Gijduvani and the 700th anniversary of the birth of Bahauddin

Naqshband." It sets tasks to study in depth the life and work of two holy people who have dedicated their lives to the spiritual path of man, the humanistic nature of their rich scientific and religious heritage, and to educate our people, especially the younger generation, in the spirit of national and universal values. To ensure the implementation of this order, we have prepared this article with the noble intention of thoroughly studying the way of life and spiritual heritage of Bahauddin Naqshband and benefiting our people from it.

Many descriptions have been written about Muhammad ibn Muhammad Bukhari<sup>1</sup> (1318-1389), better known as Bahauddin Naqshband, who founded the mystical teachings of Jahanshumul Naqshbandi.

<sup>1</sup> Navruzova G.N. Bahauddin Naqshband-the seventh pir of Bukharai Sharif (Noble Bukhara). Islom tafakkuri (Maxsus son) 2020. B. 5-8., Navruzova G.N., Ubaidova V.E. Pharaoh of the weavers of Bahauddin Naqshband. Academicia. An International Multidisciplinary Research Journal. Vol. 10 issue 5, May 2020. Impact Factor: SJIF 2020=7.13. 922-926 pages., Navruzova G. N. Bahauddin Nakshband's role in improving human's spirituality. Journal of Contemporary Issues in Business and Government Vol. 27, No. 2, 2021 <https://cibg.org.au/P-ISSN:2204-1990;E-ISSN:1323-6903> DOI: 10.47750/cibg.2021.27.02.407, Navruzova G. Jami and Naqshbandi. / Bahauddin Naqshband (Source Analysis). Prepared for publication, author of articles, comments and reviews G. N. Navruzova. Tashkent: Sano-Standard Publishing House, 2019. pp. 100-104.

Naqshbandi plays an important role in the spiritual heritage of his teacher Abdurahman Jami<sup>2</sup> (1414-1492), the sultan of poetry, Alisher Navoi<sup>3</sup>, who also has a very beautiful poetic description<sup>4</sup>. Ghawsul-khalaiq Khoja Bahoul-millati wad-din Muhammad Bukhari al-ma'ruf ba Naqshband, qaddasallahu ta'ala sirruhu" Bahauddin was described as The Cyrillic script is included in the Persian-Tajik language in the collection "Risolahoi piron va payravoni tirikati Naqshbandiya" edited by Ibrahim Naqqosh<sup>5</sup>.

### Main part

In this sixty-verse poem, Abdurahman Jami emphasizes the need to remove the various barriers between the slave and Allah, and the need for a mentor to guide him to the right path, and states that the greatest of such teachers is Bahauddin Naqshband:

V-on guhariy pok na kar jo buvad,  
Madani, u Hoki Bukhoro buvad.  
Sikka, ki dar Yasribu Batxo zadand,  
Navbati ohir dar Bukhoro zadand.  
Az xati he sikka nashud baaramand,  
Juz dili be nashi Sha Shi Naqshband<sup>6</sup>.

Contents:

This pure pearl will not be everywhere,  
Its deposit is the soil of Bukhara.

<sup>2</sup> Abdurahmoni Jami. Tuhfat-ul-Ahror. Osor. Jildi siyum. Dushanbe: "Adib, 1987. 249-286 p.

<sup>3</sup> Navruzova G. Navi and Naqshbandi. / Bahauddin Naqshband (Source Analysis). Prepared for publication, author of articles, comments and reviews G. N. Navruzova. Tashkent: Sano-Standard Publishing House, 2019. pp. 100-104.

<sup>4</sup> . Alisher Navoi. Hayrat ul-abror. Hamsa. A complete collection of works. Ten volumes. The sixth volume. Tashkent: Ghafur Ghulam Publishing House, 2011. Pages 82-85, (Analysis of sources). Prepared for publication, author of articles, comments and reviews G. N. Navruzova. Tashkent: Sano-Standard Publishing House, 2019. Pages 174-188.

<sup>5</sup> Risolahoi piron and payravoni Naqshbandi. - Dushanbe: 2017. Pages 408-410.

<sup>6</sup> Mawlana Abdurahman Jami. Tuhfat ul-Ahror. Lucknow: Nuvil Kishur, 1908. p.26. The poems are then taken from pages 26-27 of the same source..

The coin, i.e. the seal of sanctity, was struck in Yathribu (Madinah) Badho (Mecca),

The last hit was Bukhara.

Enjoy this seal of holiness from the letter,

Shahi Naqshband, who has only a patternless heart.

These verses of Jami are very famous and are quoted in tazkira and historical works written by Bahauddin Naqshband. Jami compares Bahauddin to a pure gem that is very precious. He says that this pure ore deposit is Bukhara. Comparing Bukhara as a holy city like Mecca and Medina, he emphasizes that only Bahauddin fully enjoyed the light of this sacred light. Logically, when we analyze these lines, Muhammad (saas) was born in Mecca, which is a holy land. This great man passed away in Medina, and his blessed tomb is located in this city. That is why Mecca is revered as Mukarrama and Medina as Munawwara. Blessed Bahauddin, who continued the path of Muhammad (saas), was born in Bukhara. The basis of the sanctity of Makkah and Madinah was Muhammad (saas), while the basis of the sanctity of Bukhara Sharif was Muhammad ibn Muhammad al-Bukhari (1318-1389), who was born in this land and whose holy tombs are also located in this land. because of the Blessed One.

Abdurahman Jami Bahauddin Naqshband writes the following verses, emphasizing that the main characteristic of Naqshband is servitude, that is, in his heart only Allah is embroidered and all his deeds are done objectively for his pleasure:

Bor, ki basta zi sari bandagi,  
Safi safvat kamari bandagi sovg'asi.

Mazmuni:

Xoja butun borligi bilan bandalik maqomida edi,  
Poklanish uchun bandalar safiga kamarbasta edi.

According to Jami, Muhammad Bukhari, who had the status of a true slave, acted in the way of the

pleasure of Allah and was recognized by the name of Bahaiddin. Jami expresses this idea in the following verses:

Toji Baho bar sari din iod,  
Qulfi havo az dari din kushod.  
Qutbi yoqin nuktai tavhidi u,  
Hilati din hirqai tajridi u.

Contents:

He, that is, Muhammad ibn Muhammad Bukhari, placed the crown of Baha on the head of the religion,

He unlocked the arrogant air at the door of religion.

His point of monotheism, that is, his wise conclusion, is the pole of the near,

His tajrid hirqa is the creation of religion.

It is clear from this example that thanks to Muhammad ibn Muhammad Bukhari, the crown of Baha'u'llah, that is, light and clarity, was placed on the head of the religion. Therefore, this holy person was recognized by the people as Bahaiddin. Because anyone who saw Bahaiddin would praise the beauty of our religion based on his behavior and actions. Because Bahaiddin was so humble, they completely eradicated the vices of arrogance found in the believers. His ideas "Naqsh band, ba dil band" led people to monotheism. One of the characteristics of Bahaiddin was that he attained the status of fano and baqa. This was described by Jami as follows:

Sirri fanoro kas az va be naguft,  
Durri baxoro kas az o beh nasuft.  
Avvali u ohiri har muntahi,  
Z-ohiri u zhaibi tamanno tihi.

Contents:

No one could tell the secret of Fano better than him,

No one could give a better polish to Baqa Durri.

The end of every one who commits suicide is his beginning,

The end of it is the desire of the heart to be pure from pride.

Abdurahman Jami Bahaiddin Naqshband described the high level of mysticism in the following verses:

Soyi O'ro odami maydalangan soya,  
O'ro ba sari Arsh ashula qiling.  
Ba mizoni sharning o'sishi,  
Zoni vayu zindagi az joni shar.  
Xaqtalabonro ba nazarhoi khos,  
Doda Zi Andishai Bottil Halos.  
Har ki bad-on ganji inoyat rasid,  
Raxti bidoyad ba niyoyat kashid.

Contents:

His shadow is a step on the earth.

His career is on the Throne,

His image meets the criteria of Sharia.

His soul and life are also bound by the Shari'ah,

Those who seek the truth from his own point of view.

They will be completely free from false thoughts,

Whoever reaches his grace.

Bidoyat draws the line of the end,

It is clear from the above verses that his rank was great from the globe to the Throne. The main reason for this is that all of Bahaiddin's actions are in accordance with the Shari'ah and in accordance with the Sunnah. In Bahaiddin's view, there was such a powerful force that he was able to save those who entered the path of truth from false, that is, false, and contrary to the Shari'ah thoughts. Whoever is blessed with his grace will reach the final result that other sects will achieve at the beginning of the path.

Indeed, the Naqshbandi doctrine founded by Bahaiddin is the shortest path to human perfection. According to sources, one day in the conversations

of Bahauddin Naqshband, Bayazid Bistami-Sultan ul-Arifin said: "No matter how much a person walks on this path, his last step will be on our first step." Let the conversation of Haqq Subhanahu 'alaihi wa sallam be haram for one who is not on the last step! " He also said, "We complete the intiha at the beginning." from the days he wakes up from his slumber of ignorance, emerges from the swamp of ignorance, and begins to fly with vigilance and awareness to the field of observation.

Abdurahman Jami Bahauddin also described the peculiarities of Naqshband's teaching in his description as follows:

Rohnamoi safar andar watan,  
Xilvati doira anjuman.  
Gum zad be hamdamii hush dam,  
Dur naguzashta nazarash az odam.  
Bask zi hud karda ba surat safar,  
Boz namonda odamash az nazar.

Contents:

He is the guide of the journey in the homeland,

A teacher of solitude during a conference.  
It does not pass an unconscious moment,  
He can't take his eyes off the step.  
On a journey at great speed,  
He doesn't take his eyes off her.

Through these verses, Abdurahman Jami Bahauddin Naqshband states that he fully follows the principles of "Hush dar dam", "Nazar bar kadam", "Safar dar vatan", "Khilvat dar anjuman" and will guide those who have entered the path of truth to learn these teachings.

One of the levels of perfection inherent in Bahauddin Naqshband is tawajjuh, that is, turning to Allah. Wherever Bahauddin was, he worked with perfect sincerity, turning his heart to Allah in secret.

Abdurahman Jami expressed these qualities in a unique way:

Voqti tavazhzhuh shuda hamchun kamon,  
Az chillai hilvati barkanon.  
Bin, ki chi son karda dusad kofila,  
Saydi kamonev kamon bechilla.

Contents:

Bending like a bow during tawajjuh,

The chill in the desert was cut off from the occupants.

See how two hundred caravans,  
It is chilling towards the destination.

With these verses, Abdurahman Jami Bahauddin states that the path of Naqshband is based on the motto "Dast ba koru dil ba Yor", they are hardworking and beneficial to society. Bahauddin equates those who follow the path of Naqshband with the two hundred caravans of Jami, acknowledging that Bahauddin played a role in reaching Haqqa without a hitch.

One of the characteristics of Bahauddin Naqshband is that it has reached a level of poor quality. This peculiarity is described by Jami as follows:

Chun zi nishonxo ba ayon omada,  
Mahvi nishonxo-sh nishon omada.  
Yofta dar tayi maqomoti hash,  
Besifatiro sifatli zoti hash.

Contents:

As is clear from all the signs,  
Destroy all targets and become targets.  
After passing all the positions,  
Manifested as poor quality.

Abdurahman Jami Bahauddin describes the path created by Urvatu-l-vusqa as a strong grip:

Silsilai nisbati pironi u,  
Urvai vusqoi asironi u.

Afkanad ovozai u silsila,  
Safi sheroni jaxon zilzila sovg'asi,  
Contents:

A series of his pir,  
Strong handle erur captive.

The sound of this series,

The whole world shakes the ranks of the lions.

As Jami correctly describes, the Naqshbandi sect is called "urvatu-l-vusqa," meaning a strong grip. Bahaiddin Naqshband said in this regard: it is to strike at the foot of the Sunnah, and to follow in the footsteps of the great Companions, may Allah be pleased with them all. On this path we were ushered in through the door of grace. We observe its phase from beginning to end, not our action. In this sect, there is a lot of fayzu futuh, even if it is a little practice. But it is a great thing to follow the sunnah.<sup>7</sup>

At the end of Abdurahman Jami's description, Bahaiddin Naqshband assesses his ranks as follows:

Toyiri rýhash, ki az in kuhnadom,  
Sidranisheman shudu tobomaqom.  
Bod ba farhunda maqom mustakir,  
Inda Malikin Samadin Mutadir<sup>8</sup>

### Contents:

His spirit flew from the body of the bird,  
The seventh floor lands on a tree called Sidra and Tubo in the sky.

His commemorative status is stable,  
Malik, Samad, may have settled with Muqtadir (Allah).

<sup>7</sup> Abul Muhsin Muhammad Baqir ibn Muhammad Ali. Authority Hoja Bahouddin Naqshband. Translator from Persian, foreword, commentary and dictionary author M. Hasaniy. Tashkent: 2019. "Uzbekistan" NMIU, 2019. p.120.

<sup>8</sup>. Mawlana Abdurahman Jami. Tuhfat ul-Ahror. Lucknow: Nuvil Kishur, 1908. p.26

So, Abdurahman Jami's description of Bahaiddin Naqshband is written in the most perfect, very beautiful style and reflects the truth, on the one hand, Bahaiddin Naqshband shows the levels of maturity, on the other hand, reveals the advantages and features of the Naqshbandi path he founded.

### Conclusion

The following conclusions and suggestions can be made on the basis of the perfect description given to Bahaiddin Naqshband by Abdurahman Jami in his work "Tuhfat ul-ahror":

1. It takes perfect perfect teachers like Bahaiddin Naqshband to open the curtains of human perfection, to prevent him from understanding the original truth and becoming enlightened. Therefore, it is necessary to improve the teacher-student institution.

2. For the birth of a pure gem like Bahaiddin Naqshband, it is good to take full advantage of the opportunities, material and spiritual treasures of a Sharif city like Bukhara, to study its history and convey it to the people. It is therefore necessary to study the scholars of each city and its spiritual heritage.

3. The secret of the perfection of Bahaiddin Naqshband is that his every action is sincere and in the way of Allah's pleasure. Focusing on the need to incorporate positive qualities such as honesty, cleanliness, unselfishness, and impartial service into the process of educating and nurturing young people will yield good results.

4. The basis of Bahouddin Naqshband's level of maturity is his humility. It is the need of the hour to pay attention to the issues of educating young people in the spirit of rescuing them from the scourge of arrogance and finding ways to do so.

5. The doctrine of Naqshbandi is a path based on awareness, vigilance, and its main principles are: "Hush dar dam", "Nazar bar kadam", "Safar dar Vatan", "Khilvat dar anjuman" in the lessons



"Tarbiya" to encourage young people to think should.

6. The main motto of Bahauddin Naqshband's path to perfection is "Dast ba koru dil ba Yor", which is the main idea that encourages everyone to work hard. Educating young people in this spirit is the basis of economic perfection.

7. Promoting Bahauddin Naqshbandi as a perfect human being and learning from his way of life is a key factor in creating the "Honesty Vaccine" in society.

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