

AVRODI NAKSHBANDIYA IS A BLESSED SOURCE

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ABSTARCT:

Sheikh Bahauddin Naqshband created systematic work according to the methods of mystical zikr combined with "vird" blessed names of Allah which Sufi should repeat. The essence of Bahauddin Naqshband's teaching is human and his perfection. In his work of "Avrod", he writes that man was created as "Sharif", the most perfect form among all the creations. He reveals the meaning of some ayats of Quran, that when Allah created Adam He commanded all the angels to worship Him because He created man as his Khalifah in the earth. Thus, according to Bahauddin, human must know the true essence of his place in this world. Human must know and act as the Khalifah of Allah on the earth, know all his adjectives and names, and created to display all of His mightiness and power. It is emphasized that man is the perfect creature that reflects himself the whole of universe, and to attain this perfection level, it must be an inseparable connection with the mighty and pure power of Allah. The work of "Avrodi Naqshbandiya" is a collection of psalms, names of Allah, zikr, glorification, ayats of Quran, salawat and duas which must regularly understand, comprehend contemplate and repeat with heart in order to be pleased by Allah. This article analyzes the unique masterpiece of Muslim nations "Avrod" by Khazrat Bahauddin Naqshband in a scientific and theoretical way.

KEYWORDS: "Avrod", vird, zikr, glorification, salawat, dua, psalm, Sufi,

mystical, Khalifah, piri murshid, perfect man.

INTRODUCTION:

Since the independence of our country, the devotion and passion for the spiritual heritage of the Uzbek people is growing day by day. It is the main task of scholars and orientalist to study our sources, translate, analyze and convey them not only to our people, but to Muslims of all over the world.

The basis of spiritual values is first of all the famous saints of Bukhara Sharif, Khoja Abdukholiq Gijduvani, Khoja Arif Revhari, Khoja Mahmud Anjir Fagnavi, Khoja Ali Romitani (Khojai Azizon), Khoja Muhammad Boboyi Samosi, Sayyid Amir Kulol as-Sukhori, Hazrat Khoja Muhammad Bahauddin Naqshband constitutes the honest way of life and their heritage, and these saints have come to realize the rich spiritual and moral values embodied in the experience and wisdom of the people. These achievements of the great saints not only meet the requirements of today, but also directly stimulate the processes of development of the perfect man and humanity in society. Thus, the views of Eastern mystics are the source of knowledge about the man, the meaning of his life and his place in the world, which is necessary for the upbringing of a harmoniously developed generation today.

To study and the promotion of good moral qualities of Bahauddin Naqshbandi's work on the formation of the spiritual immunity of our youth in the context of religious extremism, bigotry, immorality, egocentrism is relevant. So, studying the way of life and spiritual heritage of Bahauddin

Naqshband, the analysis of his ideas about human perfection and their importance in the upbringing of the young generation is the requirement of the time.

It is known that the original name of Bahauddin Naqshband is Muhammad ibn Muhammad Jalaliddin, and he is known worldwide as Khojai Buzurg (the great Khoja) Shahi Naqshband, Hazrat Bahauddin, Bahauddin Balogardon. He is considered as the Piri Murshid of the sixteenth link in the Silsilai Sharif.

Hazrat Bahauddin was born in 1318 in the village of Qasri Hinduvan near Bukhara. Later, the Hindu Palace became Orifon (the village of those who know Allah).

Hazrat Bahauddin is Siddiqi by his mother side, that is, his pedigree goes back to Abu Bakr Siddiq. Hazrat Bahauddin learned from Babayi Samosiy, Sayyid Mir Kulol, Qusam Sheikh, Khalil ota, Arif Deggeroni, Bahauddin Qishloqi. Hazrat Bahauddin was Uvaisi (the person who got internal spiritual upbringing through spirit) and was educated by the spirit of Khoja Abdulkhalig Gijduvani.

The owners of the house where he was born, especially his mother and grandfather, were very devoted to science and mysticism. Therefore, they handed over the young Muhammad Bahauddin to one of the famous teachers in Bukhara to educate him from his early age. The scientific and religious environment in Bukhara, which at that time was famous as the center of Islamic culture, had a great influence on Bahauddin, so he began to study with his whole strength. Soon, thanks to God-given intellect, perception, intellect, strong memory, and strong intention, he recited the Qur'an, read works written in Persian, and as a result he achieved to memorize some of the small surahs in the Qur'an which need in order to pray (namaz) and to learn the meaning of Farzi Ayn "(a collection of doctrine that Muslims need to

know, in Persian). Being very glad from this event grandfather taking his grandson to the enlightened house of Khodja Muhammad Babayi Samosi, the leader of the Khojagan sect, remembered that, a few years ago, when his daughter-in-law was pregnant with his child Muhammad Bahauddin, Bobo Samosi passing that village said that in the near future a virtuous and blessed child will be born here, and in the future, thanks to him, these places will be the Palace of Orifon. In fact, as he said, a week later, by the will of Allah and the prophecy of Eshan Baba, Muhammad Bahauddin was born. With this hope, the grandfather led his grandson to Babai Sammosi's house. Master Babai Samosi (q.s.) began to teach his new student Muhammad Bahauddin the first lessons of Sufism, the rules and etiquettes of the sect, the duties of the tax.

After some time, Boboyi Samosi entrusted the task of educating Bahauddin and teaching him the theoretical and practical teachings of mysticism to one of their most talented caliphs, Khoja Sayyid Amir Kulol (q.s. quddisa sirruhu(after the name of the Sufi sheikh), which means "May Allah purifies his heart, where hidden, divine knowledge is manifested").

While Khoja Bahauddin Naqshbandi worked with his father in his childhood, he was engaged in embroidering (flower-laying) on fabrics, while after his father he lived as a farmer on his own land. He twice went on the blessed pilgrim.

Bahauddin Naqshbandi visited many cities, including Mecca, Medina, Nishapur, Herat, Marv, Samarkand, Nasaf. But wherever he were, he made every effort to convey the instructions of the Qur'an and the hadith to people, and to purify minds of the people from heresy. According to the teachings of Naqshbandi, "Naqsh band bar dil band" means to make the remembrance of Allah in your heart. So, the essence of the pattern is to

embroider the name of Allah in the heart. Sheikh Khoja Bahauddin was not only engaged in educating murids but also in writing books in his spare time. According to the Chanak Qala (1909), Bukhara Sharif (1912), Shura (1914), magazines and newspapers, the great thinker wrote 13 works on the theory and practice of mysticism. Among them the works "Hayotnoma", "Dalilul oshiqiyin", "Adab as-solikin" ("Etiquette of the murids"), "Nasihatus-solikin" ("Admonition for the murids") are valuable. For several years, scholars have been hesitated that Hazrat Naqshband had his own works. However, Doctor of Philosophy, Professor G.N Navruzova proved that this information was incorrect, and noted that there are works of the saint "Avrod". G.N.Navruzova's research allowed to determine the preservation of the manuscript of the work "Avrod" and the existence of two more commentaries on this work.

Nauka Publishing House in Moscow published a short catalog of manuscripts kept in the St. Petersburg branch of the Institute of Oriental Studies under the Academy of Sciences is a former Soviet Union in two parts under the title "Arabskiye rukopisi instituta Vostokovedeniya Akademiya Nauk SSSR" (Arabian manuscripts of institution of Orientalism of Academy of science USSR). The first part shows the work of Bahauddin Muhammad Naqshband al-Bukhari (died 791/1389) "Avrod" under the code numbers 3464 and 3465, V 3829 and A 1539. After mentioning the name of the work, A.B Khalidov put a sign indicating the meaning of the author, noting that the author of "Avrod" was Bahauddin Naqshband. Manuscript of Bahauddin Naqshband's work "Avrod" with code V 3829 is stored on pages 756-89a. This copy was moved along the Volga in 1287 AH, 1870/71 AD. Copy A 1539 of Avrod is kept in the manuscript on pages 256-44a. The word "Avrod" is an Arabic word derived from the

plural of "vird." The meaning of the word "vird" is: 1) source; 2) go to get water; 3) part of a night dedicated to prayer and supplication; 4) Dua and zikr recited from the Qur'an during a part of the night; In practice, however, it refers to a passage from the Qur'an that is accustomed to repeating. "Someone has recited the vird from the Qur'an" means that he has recited the part of the Qur'an that he has taken on himself. In mysticism, zikr, supplications, and surahs of the Qur'an that are used to be repeated daily are called vird. At the same time, "vird" also has a mystical meaning; recitation, zikr, which must be recited continuously by sheikhs and murids including obligations such as rosary, dua, salawat. Hence, the concept of "vird" is broader than the concept of prayer, and the main goal is not to demand, but to perform the tasks assigned to it for the sake of Allah.

During the Soviet era, we did not have enough information about the biographies of great sheikhs and the study of their mystical and literary heritage were banned. However, most famous sheikhs had their own "Avrod". Consequently, those who ascended to the level of truth revealed to their murids the ways of receiving divine favors through their descendants. From this it can be argued, Hazrat Bahauddin Naqshband, who rose to the level of spiritual maturity and reached a certain level, also had his own "Avrod". We mentioned above that the "Avrod" means the tasks that need to be performed continuously without leaving. Bahauddin Naqshband's "Avrod" is devoted to the same subject, and the taxes that belong to the Naqshbandi sect are the praises, names of Allah, zikr, tasbeeh, verses of the Qur'an, a collection of salawat and dua (blessings). Therefore, Khoja's "Avrod" can be considered as a blessed "source" created for the purpose of receiving divine grace for the taxpayers. Hazrat begins his work by describing Allah with the names and attributes of Allah Azza and Jalla.

That the Eternal being is always alive and inevitable, that there is no god but Him, that the Almighty is the Almighty, that all goodness is in His hands, and that He is omnipotent, both before and after, and apparently within and without. It is said that Wahidu is the All-Knowing, the most perfect of human beings. This means that man must know and act accordingly, that he has a place in this world, that he is the original caliph of God on earth, and that he was created to demonstrate his power by assimilating all his attributes and names. That man is the perfect being who embodies the whole universe, and that is perfection.

It is said that in order to reach the level of perfection human must be in inseparable connection with great and pure power of Allah. In this pamphlet, verses 26-27 of Sura al-Imran, verses 19-20 of Sura ar-Rahman, verses 255 of Sura al-Baqara, verses 1,2,3 of Sura al-Ghafir, praise and glorification of the Almighty, "tasbeeh" (Subhanalloh), "tahlil" (Ollohu akbar) and "takbir" (la illaha illalloh) are given. Due to the secret zikr in the Naqshbandi sect, this work was known only among the members of the sect and showed their unique path of spiritual maturity. This is probably why this work has not been studied, translated or studied to this day. In conclusion, Hazrat Bahauddin Naqshband left a written legacy called "Avrod". He also has manuscripts. At present, Hazrat Bahauddin Naqshband's work "Avrod" is translated by Doctor of Philosophy, Professor G.N.Navruzova, J. Nuriddinov and Turkish scientist Karim Usta. An in-depth and comprehensive study of this work will allow, firstly, to study the worldview of the sheikh, who achieved to the level of holy, and secondly, to lay the groundwork for the scientific study of the teachings of Naqshbandi.

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