

BAHOUDDIN NAKSHBAND'S "AVROD" PAMPHLET

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Abstract. *The article confirms the existence of work "Avrod" which is written by 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. As a proof we can say that, Tahsin wrote an article about the writer Bahauddin Naqshband in the 9th volume of the "Islamic Encyclopedia" published in Istanbul in 1959. He said that Bahauddin Naqshband had a work called "Avrod". A manuscript of Bahauddin Naqshband's work "Avrod" with the code V3829 is stored on pages 75b-89a, this copy was copied on the Volga in 1287, 1870/71 coded copy of Avrod A1539 is kept on pages 25b-44a and it is stored in the St.Petersburg branch of the Institute of Oriental Studies under Bahauddin Nakshband, Nakshbandiya, tariqat, "Avrod", the Academy of Sciences of Russia. We have found these two manuscripts, translated from Arabic language and philosophically analyzed their content. We have found the work of Ali ibn Ahmad al-Ghuri, Kanz al-ibad fi sharh al-Awrad belong to 15-century and discovered that it was commentary of Bahauddin Naqshband's work "Avrod". We were lucky enough to find and analyze a manuscript copy of Ali Ibn Ahmad al-Guri's commentary on Avrod, which is kept in the manuscript archive of the Institute of Oriental Studies named after Abu Rayhan Beruni under the Academy of Sciences of Uzbekistan under the code 2944/1. In addition, we also found another commentary work Al-Ijabat al-Rabbaniya and Manafi'ul Viridi Naqshbandi by Sheikh al-Akbar Sayyid Muhammad Bahauddin al-Husseini al-Hasani al-Uwaisi al-Bukhari an-Naqshband and based on this analysed Bahauddin Naqshband's work "Avrod".*

This article provides information about comparison of Bahauddin Naqshband's "Avrod" with "Evradi Bahaiyye" and pamphlet "Avrodi naqshbandiya" published in 2018, in the International Islamic Academy of Uzbekistan Publishing and Printing Association.

Keywords: *commentary, world, Amr, Xalq, G'ayb, Shahodat, person, science, honesty, divine service, fair work, «In heart-god, and hands-in work», the fair person, complete.*

Introduction:

In the age of globalization, spiritual heritage plays a key role for salvation of humanity from the impact of spiritual crisis and massive culture. One of such valuable spiritual heritages is work of Bahauddin Naqshband(1318-1389), known as Shoh Nakshband, Xojai Buzurg, Balogardon, a feast of the 16th ring of the Sufi tariqah of Khojagan Nakshbandiya. Especially, it is important to learn manuscript copy of Bahauddin Naqshband's work "Avrod".

Review of literature:

The life and teachings of Bahauddin Naqshband is being studied. According to Naqshband, Hazrat Khoja has a book on mysticism entitled "Hayotnoma" and "Dalil ul ashqiqiyin". There is also information that Bahauddin Naqshband's "Avrod" (note our G.N.) and "Risolai Qudsiya" written by his caliph Porso and other translations are not found in any of the sources. "

In the course of our research, we discovered that there was a pamphlet called "Avrod" written by Bahauddin Naqshband. In the 9th volume of the "Islamic Encyclopedia" published in

Istanbul in 1959, Tahsin wrote an article about the writer Bahauddin Naqshband. It says that Bahauddin Naqshband had a work called "Avrod".

A short catalog of manuscripts kept in the St. Petersburg branch of the Institute of Oriental Studies under the Academy of Sciences of the former Soviet Union by the Moscow publishing house "Nauka" was published by Kholidov AB. edited in two parts in 1986 under the title "Arab rukopisi instituta Vostokovedeniya Akademii Nauk SSSR".

The first part of this work states that the work "Bahrod" by Bahauddin Muhammad Naqshband al-Bukhari (died 791/1389) is stored under the codes 3464 and 3465, V 3829 and A 1539. After mentioning the name of the work, A. B Khalidov put the name of the author and wrote the name of Bahauddin Naqshband. He noted that the author of "Avrod" was Bahauddin Naqshband.

A manuscript of Bahauddin Naqshband's work "Avrod" with code V3829 is stored on pages 75b-89a. This copy was copied on the Volga in 1287, 1870/71 coded copy of Avrod A1539 is kept in the manuscript on pages 25b-44a. The bibliographic catalog contains a note on the work of Bahauddin Naqshband "Avrod".

As a result of the research, we found that there were comments on Bahauddin Naqshband's pamphlet "Avrod". The first written commentary help to reveal the full meaning and essence of Bahauddin Naqshband's work, work of Ali ibn Ahmad al-Ghuri, Kanz al-ibad fi sharh al-Awrad belong to 15-century (Al-Awrad commentary, a treasure for the worshipers). Guri was a famous commentator of his time. Along with Bahauddin Naqshband's Avrod, he also wrote a commentary on the Avrod of Shahabuddin Abu Hafis Umar as-Suhrawardi (d. 632/1234), the founder of the Suhrawardiya. It is known from this source that such famous sheikhs as Muhammad Ghazzali, Abdul Qadir Gilani, Shahabuddin Abu Hafis Umar Suhrawardi, Muhyiddin ibn Arabi, Ali Hamadoni also had "Avrod" works and their copies have been preserved to this day.

We were lucky enough to find and analyze a manuscript copy of Ali Ibn Ahmad al-Ghuri's commentary on Avrod, which is kept in the manuscript archive of the Institute of Oriental Studies named after Abu Rayhan Beruni under the Academy of Sciences of Uzbekistan under the code 2944/1. This copy was written in Zulqa on the 18th day of the month, 864 AH, and on September 4, 1460 AD. Considering that Bahauddin Naqshband died in 1389, 71 years after his death, Abul Kabir ibn Nasir ... The manuscript of the commentary was copied by Ibn Abu Bakr Rofei. This means that the year in which the manuscript of the work was copied dates back to 1460, the commentary itself was written earlier. This shows that Bahauddin Naqshbandi's work "Avrod" was very popular among the Naqshbandi sheikhs and there was a need to interpret it.

Ali Ibn Ahmad al-Ghuri's Kanz al-Ibad fi Sharh al-Awrad is the first commentary on the treatise Avrod by Bahauddin Naqshband, and only one copy of the manuscript remains, so it can be included in the list of rare works. This manuscript consists of 389 pages. A complete translation and interpretation of this source will help to reveal the essence of the teachings of Bahauddin Naqshband.

Bahauddin Naqshband gave us another commentary on the work "Avrod" to read by the Imam-Khatib of the Piri Dastgir mosque in Bukhara, Jonmuhammad Gulov. This commentary is based on the commentary of Al-Ijabat al-Rabbaniya and Manafi'ul Viridi Naqshbandi by Sheikh al-Akbar Sayyid Muhammad Bahauddin al-Husseini al-Hasani al-Uwaisi al-Bukhari an-Naqshband It is called "Viridi Naqshband's Benefits and God's Response to the Interpretation". On pages 4-19 of the treatise, Bahauddin Naqshbandi's "Viridi Kabir" is written, and the

commentary on this work and its main concepts is given by the noble scholar, Mawlana Sheikh Muhammad Amin Kurdi Irbili, 1332 was written by the rabbiul before the twelfth of the month). This work was published after the death of the author in the printing house "Saodat" in Cairo.

The first chapter of the treatise is entitled "Fasl li fazoili duo" in which Muhammad Amin stated his intention to write this commentary. According to the author, this commentary was written for the people of the Naqshbandi sect in Egypt. The treatise states about Bahauddin Naqshband virdi: Vird "Sayyid Sheikh Muhammad Bahauddin, who was a member of the Guardians, the bandu basti of enlightenment, the owner of the noble lineage, wrote virdas for the murids." It is clear from this word that Bahauddin Naqshband wrote not one but many virdas for the murids. The fact that he is said to have written indicates that the author of the virds was Bahauddin Naqshband.

The first chapter of the commentary states that Bahauddin Naqshbandi's purpose in writing these virdas was as follows: "These virdas were written for the murids so that their hearts would be devoted to Allah and so that they would not be distracted from other affairs." Muhammad Amin writes that Bahauddin Naqshband "The best of those who wrote it was Virdi Kabir, who called it Virdi Naqshband."

Muhammad Amin's commentary on Bahauddin Naqshband's Virdi Kabir is short and clear. Comments are given below each page of Virdi Kabir. A total of 188 words and phrases were commented on. These help to reveal the essence of the vird.

In the Islamic encyclopedia, Tahsin said that the author Bahauddin Naqshband had two commentaries on Avrod written by Mamun bin Ahmad bin Ibrahim al-Turnawi and Muhammad bin Mustafa al-Khadimi. The fact that four commentaries have been written on Avrod shows how important and important this work is for the people of this sect.

During the years of independence, Bahauddin Naqshband's Avrod was published. In 2018, the International Islamic Academy of Uzbekistan Publishing and Printing Association published a 28-page pamphlet "Avrodi Naqshbandiya" prepared by Jaloliddin Nuriddinov. According to Jaloliddin Nuriddinov, the original version of "Avrodi Naqshbandiya" was obtained from the Naqshbandi community in Istanbul, Turkey. On pages 12-27 of the pamphlet, "Avrodi Naqshbandi" is given in Arabic. It is based on a copy published in Turkey. The original from Istanbul is kept in Nuriddin Jaloliddin's personal library. It also contains 28 comments and commentaries in Arabic. Nuriddinov Jaloliddin, the author of comments and dictionaries. At the beginning of the pamphlet, it is written that the text of Bahauddin Naqshbandi, the founder of the Naqshbandi leech, is widely used not only in our country, but also in the Muslim world for centuries. It is also mentioned in the preface that the virds are mainly supererogatory prayers, which have served to purify the souls of Sufis and Muslims in general, and their spiritual upliftment. At the beginning of the booklet, it was noted that the booklet "Avrodi Naqshbandiya" plays an important role in the restoration of our rich religious heritage and its transmission to the present generation.

We also found Turkish and Arabic copies of Bahauddin Naqshband's Avrod on the Internet. "Avrad" was published in Turkish under the name "Evradi Bahaiyye". There is also a 9-page Arabic text, Evrad-i Bahaiyye in Arabic. This is stated on the website <https://www.kerimusta.com/evrad-i-bahaiyye/>.

Research objectives:

A manuscript of Bahauddin Naqshbandy's work "Avrod" with the code V3829 is stored on pages 75b-89a, this copy was copied on the Volga in 1287, 1870/71 coded copy of Avrod A1539 is kept on pages 25b-44a and it is stored in the St.Petersburg branch of the Institute of Oriental Studies under the Academy of Sciences of Russia.

Research Methodology:

Analysis and synthesis, historical and logical, hermeneutics, juxtaposition.

Results and Discussions:

The title of Bahauddin Naqshband's treatises is "Avrod", which means virids. "Vird" is an Arabic word meaning "a task that is always performed without leaving". At the same time, "Vird" has a mystical meaning: it includes such obligations as recitation, dhikr, tasbeeh, dua, salawat, which must be constantly recited by sheikhs and murids. The concept of "vird" is broader than the concept of "duo" and the main goal is not to demand, but to perform the tasks entrusted to God's approval. Therefore, in the works of bibliographic content, prayers and virids were organized into separate groups. In the Arabic-Russian encyclopedia, the word vird is translated as "source". The sheikhs who rose to the level of truth revealed to their murids the ways of receiving divine blessings through their descendants.

Jaloliddin Nuriddinov, in the introduction to Avrodi Naqshbandiya, described the concept of "Avrod" as follows: the tasks that the chosen ones must perform continuously. It emphasizes the need for the Sufi to conceal his spirituality and avoid fame and hypocrisy. He was taught to live in peace, to be gentle and compassionate, to seek and learn, and to stay away from evil. Therefore, this booklet is of great importance in the study and application of such qualities as perfection, eloquence, upbringing of a harmoniously developed generation, purity of heart.

We have made a comparative analysis of these two copies with the available Bahauddin Naqshband's Avrod pamphlet. The general content does not differ, except for some differences.

A fifteen-page manuscript of Bahauddin Naqshband's Avrod is a short but concise work. "Avrod" begins with praise to Allah. It describes each name of God and its essence, with particular emphasis on His purity. It is emphasized that man must feel that he was created by God and that He has great power, and is urged to pray as follows:

"O Allah, teach us from Your knowledge! Give us the ability to understand yourself! Hear yourself and surround us with your shield of help! " It is clear from this prayer in Avrod that Bahauddin Naqshband praises Allah and asks Him to teach him the science of Ladun and to give him the ability to understand it. It turns out that the highest value for mystics and embroiderers is science. The highest level of this knowledge is the divine, that is, the Laduni science, and it is a very complex process to understand. That is why Bahauddin prayed to Allah to give him the ability to understand his knowledge and the strength to hear his voice, and to surround him with a shield of help in this way.

Bahauddin Naqshband also said:

"O Allah, make us thankful! Make you one of those who remember. Do your piety! Make us happy and turn away from sin! Make them obedient, obedient, humble! We return to You!

O Allah, accept our repentance! Make us clean from sins. Answer our prayers! Make our words come true. "

It is clear from these prayers in "Avrod" that the qualities that contribute to human perfection and lead him to acquire divine qualities are gratitude, constant repetition of Allah in his

tongue and heart, piety, obedience to Allah and humility. For this, a person must enter the status of repentance and be cleansed from sins. Only then can we ask Allah to answer our prayers.

It is clear from the translation and analysis of Bahauddin Naqshband's *Avrod* that he said that the whole being consists of two worlds with a single divine basis. One of these worlds is called "Amr" and the other is called "People". The "Commandment" is the primary, eternal and basic world created by the command of God, and the "People" is the world of beings that came into being as a result of the gradual development of this world of the Commandment. The origin of the second world is the world of Amr, which is changeable and mortal. At the same time, Bahauddin divides the whole being into the worlds of the Unseen and the Testimony. The Unseen is a world of angels, demons, and other divine powers invisible to us. "Testimony" is the external world we are witnessing. According to Bahauddin, one can explore the world of Shahodat through one's emotions and mind. But God can give to whomever He wills from the knowledge of the unseen - the world before him - so that he may learn the secrets of the unseen world.

"God will do whatever He wills with His power, and He will judge with His will what He wills. He is like that, the People are his, the Command is his. He is the Holy Lord of all the worlds." In this doctrine, the world of Command is the world that provides everything by the Command of God. In this play, the fact that the whole universe is made up of two letters is also a sign that He created all things in pairs, because the divine command is the cause of all things, so this two-letter command is a sign of the pairing of all creation.

Bahauddin Naqshband writes in *Avrod* that man was created "sharif", that is, the most perfect of all beings. In the play, God reveals the essence of the verses in the Qur'an that when God created Adam, He commanded all the angels to worship him, because He created man as his caliph on earth, that is, his successor. So, according to Bahauddin, one should know one's place in this world, its essence. Man must know that he is God's caliph on earth, and that he was created to demonstrate his power by mastering all his attributes and names, and to act accordingly. It is said that man is a perfect being who embodies the whole of being, and that in order to reach this level of perfection, he must be in an integral connection with God's higher, pure, power.

Bahauddin Naqshband acknowledges that man was created by God and that he is the most perfect being in all existence. "You are my Lord, you made me a nation," Bahauddin said. He emphasizes in these expressions that man was created by the command of God. By this, he shows that man is God, the originator, creator, and creator, and that he has a divine nature. "(O God) You created us with your own hands, nurtured us, and exalted us among all the poor," says Bahauddin, "of all that God has created, that man is perfect and exalted."

In the phrase, "... You have exalted us," Hazrat Bahauddin acknowledges that man was created by God, that is, that man was the most perfect of all beings, angels, animals, plants, and so on, and that he can possess divine attributes. With this phrase, Bahauddin says that man is the caliph of God on earth. He emphasizes that one must always strive to be worthy of that title.

According to Bahauddin, man is composed of two things. The first is the body, which is from the world of the People. He is the appearance of the being. It is available in space. Its food is also from this People's world. The second is the spirit, which is from the world of Amr. He is the inside of the being. He has no limits and his food is from that world.

The commentaries in *Kanz al-Ibad* testify that one of the issues that Bahauddin Naqshband focused on in his work *Avrod* was the concepts of soul and nafs. In explaining this, Bahauddin used the concepts of *latif* and *kasif*. He emphasized the subtlety of the soul and the weakness of

the nafs, saying that the soul is connected with the world of command and the nafs with the world of the people.

Bahauddin prayed to Allah for the purification of the human heart and body and asked:

“Take away evil from our hearts, remove anger, corruption and rage from our hearts! They are the *hijab* of the heart! ” The hijab is a barrier between a slave and Allah and is a defect that afflicts man on the path to perfection. According to Bahauddin, evil, resentment, corruption and anger are the hijabs of the soul. Because they darken the heart and make it unhappy. These vices turn man away from Allah. That is why Bahauddin prayed to Allah:

“Oh my God! I seek refuge in You from being too far away. From denial and forgetfulness (I seek refuge). Satan's temptation and helplessness (I seek refuge). I seek refuge in the destructive.

Bahauddin, realizing that the greatest defect that leads a person away from Allah, is arrogance, says:

“O Allah! Be humble before you — be kind! Save us from our sins! Give us obedience to You! ” Bahauddin also said, "Give us your neighbor!" he asks, no doubt, to impart the knowledge of believing in Allah without any doubt. Because this knowledge removes the calamities of this world and the hereafter. Again Bahauddin: "Give us hearing, sight and strength!" he asks Allah. He also prays to Allah for the light of mercy, saying, "Unite the people with one another," and prays as follows:

“Blow our ears!
Fill our eyes!
Fill our graves!
Fill our hearts!
Fill all our senses!
Give the light of hearing!
Make us our future!

My Lord, give us useful knowledge, perfect humility and a bright light! ”...“ Guide us to good morals! No one can guide us to beauty except you! ”

At the end of the pamphlet, Bahauddin Naqshband praises and glorifies Allah:
“Give us human qualities!

Raise our spirits to the highest level with your angels!

O He Who can change circumstances and powers! Change our situation for the better!”

It is clear from this prayer that Bahauddin Naqshband wanted the people of Bani Bashir to be real human beings and asked God to give them pure human qualities. Realizing that the soul of a perfect man, that is, a man of divine virtue, will be exalted to a higher level, they asked to raise the spirit of humanity to a higher status with their angels. Since the condition of the perfect man was divine, they begged him to change the condition of all for the better.

Recommendations and conclusion:

In general, the following conclusions can be drawn from the above considerations:

1. The pamphlet "Avrod" from Hazrat Bahauddin Naqshband is preserved as a written heritage. There are manuscripts and lithographs of this work.
2. This work is mentioned in the sources as "Avrod", "Al Avrod al Bahaiya", "Viridi Naqshband", "Viridi Kabir" and "Avrodi Naqshbandiya" and is still known and popular among the Naqshbandi sect.

3. There is information about four comments to "Avrod". The first and most complete commentary on this work is Ali ibn Ahmad al-Guri's *Kanz al-ibad fi sharh al-Awrad*, which has been preserved as a rare manuscript. Translating and analyzing this source contributes to the perfection of mystical science.

4. The existence of a commentary on *Viridi Naqshband* by Mawlana Sheikh Muhammad Amin Kurdi Irbili indicates that there is still a demand for the study of *Avrod* among the members of the sect.

5. The analysis of the text of the work "Avrod" and the comments written on it show that this source is an important mystical guide that helps man to mature, introduces him to the ways of attaining higher knowledge and truth, the means of receiving divine grace.

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