

NEW SOURCE DESCRIBING SHAH NAQSHBAND

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Abstract. *The philosophical article analyzes the description of the founder of the teachings of Naqshbandiya Bahauddin Naqshband, based on data from a new source "Ruboiyoti Khoja Naqshband" who is not known to the scientific public.*

Keywords: *teaching, tariqat, bandalik, Bahauddin Naqshband, Naqshbandiya, service, unique, blessing.*

Introduction. In order to build the foundations of the Third Renaissance in new Uzbekistan, it is an urgent issue to educate young people to be mature. The life path and spiritual legacy of great people in our history is a priceless treasure in raising the spiritual and educational outlook of young people. One of the such great people is Bahauddin Naqshband, the founder of the worldwide tariqat and teaching Naqshbandiya. We found out that there is new information about him in the source "Ruboiyoti Khoja Naqshband".

Source analysis and methodology.

The main sources that described Bahauddin Naqshband are "Manoqib"[22], "Maqomot"[4], treatises written by his disciples Muhammad Porso[21:93-156] and Yaqubi Charxiy[24]. Abdurahmon Jomiy[2,3:26-27] and Alisher Navai[5:261-265,6:82-85] have described Bahauddin Naqshband beautifully in both poetic and prose works.

We collected the sources about Bahauddin Naqshband and the descriptions written about him, wrote a commentary and published it [9,10]. In the source, in which the rubai's of Bahauddin Naqshband are collected [8] and published in 1997 "Ruboiyoti Khoja Naqshband"[1] we found new descriptions about Shah Naqshband and philosophically analyzed them. In the source Muhammad Sodiq Qusuriy collected 137 rubai's of Bahauddin Naqshband and commented on them in Urdu language. We used a hermeneutic method to understand, comprehend, interpret and explain the descriptions in the source.

Discussion.

In the "Introduction" part of the work "Ruboiyoti Khoja Naqshband", collected and commented by Muhammad Sodiq Qusuriy, a special paragraph was included about the founder of Naqshbandiya tariqat Muhammad ibn Muhammad al-Buxoriy (1318-1389) under the name "Hazrat Shah Naqshband (r.a.)". In the "Introduction" the author glorified Bahauddin Naqshband as Shah Naqshband, like Alisher Navai, the sultan of poetry [16]. In the "Introduction" a following information is given about Bahauddin Naqshband: "Hazrat Shah Naqshband was a leader of his time, a sheikh of the world (born in 728 Hijri and died in 791 Hijri). He was in the Sufi tariqat of the 8th century AH. He was the founder of Sufi tariqat, a leader of his time, an intelligent sheikh. He was a unique person. The whole world was blessed with his grace and mercy" [1:12]. Indeed, Bahauddin Naqshband was in the tariqat Xojagon, which already existed in Bukhara Sharif. In 1370, after his teacher Hazrat Amir Kulol died, he founded new teaching and tariqat Naqshbandiya [7,11-15]. The source rightly mentions him as an intelligent sheikh [17,23]. There is an information about this in the works of his disciple Yaqubi Charxiy "Risolai unsiya" [24] and "Rashahot" [23].

The idea in the source that "The whole world was blessed by his grace and mercy" indicates that the teaching of Naqshbandiya founded by Bahauddin is based on honest work and halal food.

In the "Introduction" the question "From which source of life did Hazrat Shah Valiy drink clear water?" was asked and the following answers were given: "After the sahabas (companions) of our Prophet (s.a.v.), some names of holy ummah entered the history. They changed the course of the current flowing river and history followed in its footsteps. Our great leader Hazrat Sayyid Muhammad Bahauddin Shah Naqshband was one of those people. The walls of the Qasri Orifon, trees and bushes there are proof that the neighboring regions of Bukhara and Samarkand region saw this" [17,23]. Mavlon Abdurahman Jomi, a great scholar, decent researcher and a person who had a great love towards Rasulallah (s.a.v.), draws us to this fact in a very impressive way.

In the "Introduction" part of the work Bahauddin Naqshband's duties as a servant in front of Allah are stated. In the paragraph "The duty of Hazrat" the following information is given: "The distinctive feature of the community of saints is that they practice the teachings of Muhammad (s.a.v.). They are supporters of love, but they do not invoke their love, they invoke pure, fragrant and halalness. A loving person always strives to fulfill the wishes of his beloved" [1:12]. Bahauddin Naqshband also had qualities like this. Therefore, the people honored him and recognized him with the names of Bahauddin, Shah Naqshband, Khojai Buzurg, Balogardan and Namaki.

In Holy Qur'an a following description is given about this: "Tell: "You love Allah and obey Him; He also loves you" (Oli Imran: 31). So, the love of the beloved makes a person the beloved of the Creator. Something similar is happening here. Allah Almighty says: "If I love a servant, I become his ears, through which he listens, I become his gaze, with the help of which he sees, I become his hands, with the help of which he holds, I give him legs, with the help of which he moves. If he asks me, I have to give. If he asks me for shelter, I will definitely give him shelter". (Bukhari's narrative)

In the work an information about 137 rubai's written by Bahauddin Naqshband is given and they are commented in Urdu language by Muhammad Sodiq Qusuriy. Mr. Professor Sayyid Muhammad Zokir Husayyin Shah Chishti Sialvi Mad Zilla (Ravalpindi), who wrote the "Introduction" of this work, wrote the information "Sayyid Khoja Naqshband and Hafiz Sherozi" after reading these rubai's. The following descriptions are given in that: "Hazrat Hafiz Sherazi is not only a great poet of Iran, whose thoughts are loved by the Sufis of the Islamic world, but he is also a great saint. His words of wisdom were collected. He was a poet. His poems would give warmth to the listeners, and vibrate their hearts. If Sayyid Muhammad Zokir Husayyin Shah would not get sick, he would have written a lot about Great Sufi poetry of the highest status. Majority of our favorite Sufis were poets: Attor, Rumi, Jomiy, Hafiz, Sanoiy, Sa'diy, Iqbol and others. The works they created are the masterpieces of poetry. The world of Islam was full of Sufi poets in each period. And it will continue to be like this" [1:12].

The author who has written "Introduction" puts forward the notion that "Sufi is a real poet". "We believe that true poetry is the overflowing cup of true love. True love is in the heart of Sufi. The world of the spirit is vast, huge and deep". In this work Bahauddin Naqshband is described both as Sufi and a true poet.

Bahauddin Naqshband could enter the hearts of people with his rubai's. "Sayyid Shah Naqshband instilled his holy duty in the hearts of his servants in such a way that the hearts of the believers became the abode of Allah. The heart of a believer is the abode of Allah" [1:16].

Wherever there are great people of Naqshbandiya in Pakistan and India, the smell of Sayyid Siddiqiy Akbar's smell comes from there. Kind words of Sayyid Mujaddid Alf Soniy Quddus Sara Al-Nuroniyy will be found. Life, death, their coming and going, their learning and teaching is love for Muhammad Mustafa (s.a.v.).

Saints are the external and internal representatives of Sayyid Mustafo (s.a.v.). Their life, death, coming and going, learning and teaching, these all are the love towards Mustafa (alayhissalam). "We tried to summarize the words of the great contemporaries, starting with Sayyid Sodiq Akbar. They are the representatives of hearts and translators of hearts. Their words are not only good imagination, but the dimensions of thoughts and ideas that we know as good imagination are true. When our heart becomes mature, their notions come to us in a hidden way as truth" [1:19].

There is a definition as following in the work about the degrees of the poetry of Bahauddin Naqshband: "Hazrat quickly turns the figurative soul towards the truth. The symbol of love, which is a representative of close distance, receives eternal life from the light of their eyes and takes the form of truth. These always lead us out of the rough valleys to the place where the flowers of Tawhid bloom, to the green valleys of truth, where the light of the Qur'an shines" [1:19].

The real service of Bahauddin Naqshband to Humanity like other valiys is reward of the Creator to the servants. "Even when they are hungry, they feed those who are hungry, even when they are thirsty, they bring sweet, cold water to the thirsty. They take of their tops and put them on the poor. They pray crying, so that people could smile. They call people to enlightenment in the hereafter. That is, their circle of love is not limited only to mortal life and the grave, they also bring the blessings of other lives and the joys of the hereafter into the bosom of people" [1:19].

"What is the position of those who follow the footsteps of Rasulullah (s.a.v.)? Are these people ordinary people? No!" by saying this the authors of the work highly value Bahauddin Naqshband and other valiys.

Results. According to Naqshbandiya teaching, "Heart of the Valiy reins the lights of the power of the God. The light and the grace on the valiy's face is from this anvor in valiy's heart. The reflection of that light appears in the face of the guardian, and whoever looks at his face, he remembers Haqq Ta'ala and engages in his zikr" [22:76].

In Muhammad Porso's work "Risolai qudsiya" there is a following description about Bahauddin Naqshband:

Gasht be kibru, riyoyu kina,
Nuri qudsiro ruxash oina.
On liqoi o' javobi har savol,
Mushkil az o' hal shavad be qilu qol[21:95] .

Meaning:

Arrogance, hypocrisy, and grudge were gone,
His face is the mirror of the qudsiy light.
His face is an answer to all the questions,
Undoubtedly, the problem will be solved.

In Naqshbandiya teaching, as one of the suitable qualities of valiys, it is also established that the person who got a chance to have a conversation with them should give up human desires and acquire professional qualities. Hazrati Azizon emphasized that a person who had a chance to

have a conversation with valiy will give up the desires of body that is made of gil – soil and water and rises up.

Hazrat Bahauddin Naqshband states the following notion that there are three characteristics of valiylik:

Se nishon buvad valiro, ki naxust on bama'ni,
Ki chu ro'i o' bubini, dili tu bar o' garoyad.
Duvvum on, ki dar majolis, chun suxan kunat zi ma'ni,
Hamaro zi hastii xud b-hadis meraboyad.
Sevum, on buvat b-ma'ni vali axasi olam,
Ki zi hech uzvi o'ro harakoti bad nayoyad[4:59].

Meaning:

There are three signs of valiylik, first, he is sane,
As soon as you see his face it attracts your heart,
Second, if in meeting he talks about meaning,
He attracts everyone with his whole being.
Third, valiy is a special person in the world in terms of meaning,
No harm comes from any part of him.

All the qualities suitable for valiy given in the poem above were existent in Bahauddin Naqshband. This piece of poetry of Bahauddin Naqshband is also given in the work “Ruboiyoti Khoja Naqshband” [1:183]. In this work Bahauddin Naqshband was rightly praised as a unique person. In fact, Shah Naqshband was a great person who was very humble [18], always in gratitude [19] and worked perfectly in the way of God's consent [20].

Conclusion.

Based on the analysis of the ideas presented in the above source, the following conclusion can be reached:

1. In the source “Ruboiyoti Khoja Naqshband” Bahauddin Naqshband is described as Shah Naqshband like Alisher Navai.
2. In the source it is emphasized that Bahauddin Naqshband is intelligent, uniquely perfect person, teaching created by him are still a source of blessing.
3. As a servant of Allah, Bahauddin Naqshband influenced the hearts of mankind with his rubai's and led them towards the truth in order to fulfill his duty honestly.

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