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## 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.

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### INTRODUCTION

At the 11<sup>th</sup> 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'ijduvoni, Orif Revgariy, Mahmud Anjir Fag'naviy, Khoja Ali Romitaniy, Muhammad Boboi Samosiy, Hazrat Amir Kulol, Bahouddin Naqshband, Khoja Muhammad Porso, Khoja Ismat Valiy, Ahmad 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 Bahouddin Nakshband, famous as Shoh Nakshband, Xojai 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, Xojai Buzrug and Balogardon, is the saint, the seventh pir of Bukhara, the founder of nakshbandiya education.<sup>1</sup> (Look: Наврўзова Г.Н. Баҳоддин Нақшбанд. Бухоро: Ўзбекистон Республикаси Фанлар Академияси Фалсафа ва ҳуқуқ институти нашриёти, 2009. 174 б, Наврўзова Г. Баҳоддин Нақшбанд (Рисола)/Г.Н. Наврўзова; лойиҳа муаллифи ва масъул муҳаррир Қ.Қ. Ражабов.-Т.: "ABU MATBUOT-KONSALT" нашриёти, 2011.-24 б.)

The main sources about the life and works are "Anis ut tolibin va uddat us solikin" by Salohiddin ibn Muborak, "Maqomoti Hazrat Khoja Naqshband" by Muhammad Bokhir, "Risolayi Qudsiya" by Muhammad Porso, "Risolayi unsiya" by Yaqubi Charkhi. Based on these sources Abdurahmon Jomiy and Alisher Navoiy and others wrote information about him on their works.<sup>2</sup>Баҳоддин Нақшбанд (манбалар таҳлили). Тўплаб

нашрга тайёрловчи, мақола, изоҳ ва шарҳлар муаллифи Г.Н.Наврўзова. Тошкент: “Sano-standart” нашриёти, 2019. 256 б.)

Bahauddin Naqshband was born in 718 Hijri in Muharram month.<sup>3</sup>(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 now it 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 and the light 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 Abror” in the first part of Khamsa by Alisher Navai.<sup>4</sup> (Alisher Navoiy. To`la asarlar to`plami. O`n jildlik. Oltinchi jild. Xamsa. Hayrat ul-abror. Toshkent. G`afur G`ulom nomidagi nashriyot – matbaa ijodiy uyi, 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 neciense, 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:

Gasht be kibru, riyo, kina,

Nuri qudsiro ruhash oina.

V-on liqoi o` javobi har sol

Mushkul az vay hal shavat be qilu qol.<sup>5</sup>(Muhammad Porso. Risolai qudsiya. Buxoro, 1327/1909. Buxoro Muzeyi, №12545, 36 p.)

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 adobted 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.

Abdulkholiq Gijduvani taught (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 Abdulkholiq Gijduvani Bahauddin Naqshband met and learned from Amir Kulol(dead in 1370).

By the signal of Abdulkholiq 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. Trimminghem wrote that Khalil ota was the son of Yasavur, khan of Chigatoy, in 1341-1347 years he was Sultan of that country.<sup>6</sup>( Тримингэм Дж.С. Суфийские ордены 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.<sup>7</sup>(Мусульманский мистицизм (краткая история)/А.Д. Кныш; пер. с англ. М.Г.Романов-СПб.: «Издательство «Диля», 2004.- С. 250-251.) In the years of his ruling 1341-1347 Bahauddin Naqshband served him and was educated by him. After the decline of

Sultan Khalil Gozonkhon'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 Sheykh, 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.<sup>8</sup>(Look: Наврўзова Г. Нақшбандия тасаввуфий таълимоти ва баркамол инсон тарбияси. Тошкент: ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР АКАДЕМИЯСИ “ФАН” нашриёти, 2005. 233 б., Наврўзова Г.Н. Нақшбандия-камолот йўли. Бухоро: ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР АКАДЕМИЯСИ “ФАН” нашриёти, 2007. 189 б.)

Based to the source, Bahauddin Naqshband in 1387 said: “22 years we studied Hakim Termizi's education but it was useless.”<sup>9</sup>( Abul Muhsin Muhammad Boqir. Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 15p.) At that time we were useless.” It is clear that, in 1365-1386 he studied the first tasavvuf education in Central Asia, Hakimiya created by Hakim Termizi. According to the source, he was taught by ideas of Uvays Kharaniy, Mansur Halloj, Boyazid Bistomiy and Junayd Baghdadi further their ideas influenced to Nakshbandiya education.

Bahauddin Naqshband went to Hajj twice, at the second time he met with Zayniddin Toyibodi.

## RESEARCH METHODOLOGY

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

## RESULTS AND DISCUSSIONS

Bahauddin Naqshband said about his teacher of spiritual perfect, but he did not mentioned his name. At the beginning of the status of the jazaba his teacher taught to control his nafs. Then he taught to do people happy, to pay attention to blind and disables, especially whom always out of attention, be unobtrusive and helpful. After this lesson, the teacher taught feeding and being kind to animals. He continued to be kind and generous for human beings and animals as well. He behaved 7 years like that, written in source. According to sources he kept dogs, worked in road services, he cleaned roads from all bad things that may harm people.

Bahauddin said: “ I obeyed to all words of my teacher, the friend of Allah, 7 years my clothes were in dirt. I thought about all my practice, and the results they have brought, and felt that my spirit became perfect.”<sup>10</sup> (Abul Muhsin Muhammad Boqir. Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 17p) The teacher of Bahauddin, in our mind, was Khoja Hizr. Because in perfectness of all saints there is a role of Khoja Hizr. According to Khoja Hizr, Bahauddin treated with love all humanity, animals, and all creatures. Bahauddin Naqshband emphasized by that way to deny the body, to overcome it, to make charity, these were the means of acquiring knowledge and access to the truth. He acknowledged his nafs, got the stage of looking around with love and kindness and put this idea in the main of his education, that's why his education called as the cream and conclusion of all Tasavvuf educations.

He wrote the ideas of spiritual perfect in all his sources: “We were two hundred studens learning the education. I wanted to overcome all of them. By the help of Allah I gained to my aim.”<sup>11</sup>(Abul Muhsin Muhammad Boqir. Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 16p) So, generosity (himmat) has a great meaning by the way. Himmat (generosity) from the arabic means will, strength, commitment, slaughter, struggle and succeed. So, a man if chose this way, he must try hard. Bahauddin told to his students: “if you don't put your foot to my head and overcome me in gaining education, I will not forgive you.” There is written that he was in riyadatak 7 years in sources.

Bahauddin created the independent education, the way of being perfect in 1370. It was named Naqshbandia after Bahauddin Naqshband. This education has 11 principles. Adding the new three principles to eight principles of Khojagon education Bahauddin discovered a new way to awaken people from sleepiness and put them on the path of truth.

Essential principles in Naqshbandia

1. Hush dar dam (meditation in one's state)
2. Nazar bar qadam (control each step)
3. Safar dar vatan (travel to homeland)
4. Hilvat dar anjuman (isolation, being alone though you are in crowd)
5. Yod kard (remembering )
6. Bozgasht

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 zamon"- be warned about time, "Vuqufi adad"- be warned about amount, "Vuqufi qalb"- 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 zamon"**

VUQUFI ZAMONIY BU YO'LDA YURUVCHI UCHUN SHUNDAY NARSAKI, TOLIB DOIMO O'Z AHVOLIDAN XABARDOR BO'LISHI, HAR BIR ZAMONDA O'ZINING HOLI VA SIFATI QANDAY, SHUKR PAYTIMI, UZR PAYTIMI, BUNI BILISHI KERAK.

Vuqufi zamoni for the follower is being aware of one's own status: whether one is in state of shukur or repent. Bahauddin Nakshband.

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.

VAQTNIDROK QILISHGA INTILISH LOZIMKI, AYTADILAR; "AL-VAQTU LA TO LOHAZU ILA MA QUSIMA LAKA FIL-AZALI VA LA ILA MATASIRU ILAYHI-L ABAD VA TAHFAZ MURODAL-HAQQA BAYNA-N-NAFASAYNI" (VAQT SHUNDAYKI, U AZAL TAQSIM QILGAN NARSAGA QARAMAYDI VA ABAD KELTIRADIGAN NARSAGA HAM BOQMAYDI. IKKI NAFAS ORASIDA HAQ XOHISHINI ASRA).

It's vital to recognize the Time. They say "Al-vaqtu la ta lahazi ila ma kusima laka fil-azali va la ila ma. Tasiru ilayhi-l abad 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 KIM 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- l - Waqt (the Master of Time). Fault and decay can't govern this Time.

VAQT SOHIBI VAQTNING TASARRUFIDAN QUTULGAN, BALKI UNI O'Z TASARRUFIGA OLGAN BO'LADI, YA'NI HAR BIR VAQTINI ENG MUHIM VA A'LO HOLDA SARF ETADI. UNI "ABU-L-VAQT SOLIK" (VAQT OTASI BO'LGAN SOLIK) DEYDILAR.

The Sahibu- l - 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- l - Waqt Salik (the Salik who is the Father of the Time).

DARVESHLAR NAQD AHLARIDIR, ULARGA BERILADIGAN NARSANI NASYA QILIB BO'LMAYDI.

IMRO'Z BUBIN BA DIDAI BOTIN JAMOLI DO'ST,

EY BEXABAR, HAVOLA BA FARDO CHI MEKUNI?

(BUGUN DO'ST JAMOLINI KO'NGIL KO'ZI BILAN KO'RIB QOL,

EY BEXABAR, BUNI ERTAGA QOLDIRIB NIMA QILASAN?)

Dervishes are the people "in cash", it's impossible to deal with them "in debt".

Imruz bu bin ba didai botin jamoli doost,

Ey behabar, havola ba fardo chi mekuni? (in Tadjik)

(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" (SO'FIY-VAQT O'GLI) SHUNGA ISHORADIR.  
XIRADMANDOM AZ ON KAS TABARRO KUNAD,  
KI O'KORI IMRO'ZARO FARDO KUNAD.  
(OQILLAR SHUNDAY ODAMLARDAN YIROQDA TURADILARKI,  
U BUGUNGI ISHNI ERTAGA QO'YADI.)  
"As-sufi ibnu- l - 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)

(The wise people keep away from such men That leave today's deeds for tomorrow).  
MUHOSABA -O'TGAN HAR BIR SOATIMIZNI HISOBLASH VA TEKSHIRISHDIR. O'TGAN HAR BIR  
SOATIMIZ, NAFASIMIZ VA ZAMONIMIZ HUZUR, YA'NI OGOHLIK BILAN O'TDIMI, YOKI NUQSON  
BILANMI? AGAR HAMMASI NUQSON (G'AFLAT)BILAN O'TGAN BO'LSA QAYTAMIZ VA AMALNI  
AVVAL BOSH DAN BOSH LAYMIZ.  
Muhasabah is counting and checking every hour we lived: Whether we have lived our life with Hudzur  
(awareness) or Nuqsan (ghaflat, unaware). If we find any Nuqsan, then we go back and start the action again.

#### **"Wuqufi adad"**

ВУҚУФИ АДАДИЙ (КАСРАТ - КЎПЛИКДА ВАҲДАТ - ЯҲОНАЛИКНИ КЎРА ОЛИШ, ТАВҲИДНИ  
АНГЛАШ) ЛАДУНИЙ ИЛМНИНГ БОШЛАНҒИЧ ПОҲОНАСИДИР  
Wuqufi Adadi (Kasrat, that is ability to see the Vahdat (Oneness, Unity) in plurality, to recognize the Tavhid) is  
the first step of Laduni Ilm (Divine Knowledge)

#### **"Wuqufi qalb"**

ВУҚУФИ ҚАЛБИЙ ЖАЗАБА ТАЪСИРИНИ ЎЗИДА ҲИС ҚИЛИШ ВА БУ ТАЪСИРНИНГ ҚАЛБДА  
ЎРИН ОЛИШИ УЧУНДИР.  
Wuqufi Qalbi is for feeling the impact of Jazaba (contact with Allah, state of being under impression of it) and  
for the replacing it in the Qalb (heart).

The Naqshbandia education created by Bahauddin Naqshband is of great importance. This education was upgraded by Alouddin Attor, Muhammad Porso, Alouddin Gijduvani, Yakubi Charkhi<sup>12</sup>(Юрген Паул. Докторина и организация Хваджаган-Накшбандийа в первом поколении после Баха' ад-дина/ Суфизм в Центральной Азии (зарубежные исследования): Сб. ст. памяти Фритца Майера (1912-1998)/ Сост. и отв. Редактор А.А.Хисматулин - СПб. Филологический факультет СПбГУ, 2001. 114-203 б.) and was turned world famous education by Khoja Ahror Valiy. The education was famous with the names of Naqshbandiya and Naqshbandiya-mujaddidiya.<sup>13</sup>(Султонмурод Олим. Баҳоуддин Нақшбанд ҳамда Нақшбандия тарикатининг ислом оламидаги ўрни, мавқеи ва аҳамияти/Глобаллашув шароитида тарикатлар: таълим ва услублар, таҳлил ва хулосалар/масъул муҳаррир: И. Усмонов; Тошкент ислом университети, Исломшунослик илмий-тадқиқот маркази.-Тошкент: Мовароуннаҳр, 2014. 176-223 б.)

Bahauddin Naqshband died in 791 Hijri, on Monday evening the third day of Rabbul avval, in 1389 AD on the second of March. His blessed grave is in Qasri Orifon, is now beautiful shrine.

Bahauddin Naqshband knew Arabic, Turkish and Farsi languages. He was pole in his lifetime, educated in the Qur'an and Hadis luminous and blessed. We are inherited the Naqshbandiya education and the book "Avrod"<sup>14</sup>(Shaykh Muhammad Hisham Kabbani. The Naqshbandi Sufi Way History and Guidebook of the Saints of the Golden Chain. Chicago: 1995. 8 p.) and "qudsiy"- holly words by him. We found copy of the "Avrod" from Saint Petersburg and translated it.<sup>15</sup>(Баҳоуддин Нақшбанд. Аврод (тўлдирилган қайта нашр) Мақола, изоҳ ва шарҳлар муаллифи ва таржимон Г.Н. Наврўзова. Тошкент: "Sano-standart" нашриёти, 2019. -112 б., Баҳоуддин Нақшбанд. Аврод. Таржимон ва нашрга тайёрловчи Г.Наврўзова/ Шайх Умар Форук Сайдо ал-Жарий-Нақшбандий. Ўзбекистон-авлиёлар ватани. Тошкент: "Sano-standart" нашриёти. 2019. 147-173 б.) We determined that there are four comments in "Avrod". His holly words saved in "Risolai Qudsiya" by Muhammad Porso and "Risolai Unsiya" by Yakubi Charkhi. It was hard to understand his holly words, that's why Muhammad Porso in his "Risolai Qudsiya" commented them. His works were era saved in prose and verse. The holly words of Bahauddin Naqshband were 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 xvash.<sup>16</sup>(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.<sup>17</sup>(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 BO'LMASA MAQSAD HOSIL BO'LMAYDI.

If the food is not halal, the goal will not be achieved.

BAHOUDDIN NAQSHBAND SUHBATLARDA AYTARDILAR: "HADISDA KELGANKIM, "IBODAT O'N QISM, UN DAN TO'QQIZ QISMI HALOLLIKNI QIDIRISH, BIR QISMI ESA BOSHQA IBODATLAR",

Sheikh Bahauddin Naqshband says in his talks: It is a hadis that praying (ibodat) is of 10 parts, nine of it is seeking for halal and one is the rest of all ibadat.

BAHOUDDIN NAQSHBAND AYTAR EDILAR: "SHAMGA O'XSHAGIN, TOKI HAMMAGA RAVSHANLIK BAG'ISHLA, O'ZING ESA QORONG'IDA BO'L".

Sheikh Bahauddin Naqshband says: Be like a candle so that lighten everyone but don't be visible, keep yourself in darkness.

Sheikh Bahauddin Naqshband says: Be like a candle so that you could lighten everyone but don't be visible.

G'AFLAT, G'AZAB VA BOSHQA YOMON TUYG'ULAR BILAN TAYYORLANGAN OVQATDA XAYR VA BARAKA BO'LMAYDI. 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 HAQIQIY 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.

HAQIQATU-Z-ZIKRI AL-XURUJU AL-MAYDONI-L-G'AFLATI ILA FAZOI-L-MUSHOHADATI.

(ZIKRNING HAQIQATI - G'AFLAT MAYDONIDAN CHIQIB MUSHOHADA FAZOSIGA CHIQISHDIR).

Haqiqatu-z-zikri al-khuruju al-maydoni-l-ghaflati ila fazoi-l-mushahadati.

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 OSHNOVU AZ BERUN BEGONAVASH,  
INCHUNIN ZEBO RAVISH KAM MEBUVAD ANDAR JAHON.  
ZOHIRAN XALQ BILANU BOTINAN HAQQ BILAN BO'LGIN.  
ICHDAN (QALBING BILAN ALLOHGA) OSHNOYU TASHQARIDAN BEGONADAY BO'L (BUNI XUFIYA SAQLA, RIYODAN SAQLAN),  
BUNDAY GO'ZAL 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 O'Z NAFSIGA QARSHI TURMOGI KERAK VA BU HAR QANCHA OZ BO'LSA HAM KO'P BILSIN HAMDA BU TAVFIQNING 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 O'ZINING NAFSIGA TUHMAT QILISHI KERAK. KIMKI HAQ SUBHANAHU INOYATI BILAN O'Z NAFSINING YOMONLIGINI TANIGAN, 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, ki 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.<sup>18</sup>(Sharafiddin Roqimiy. Tarixi Tomm.Toshkent. "Ma`naviyat", 1998. 16 p.)  
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 675<sup>th</sup> 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 11<sup>th</sup> 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 Nakshband 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 Silsila, 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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