

ISSUE OF WORLD AND PERSON IN THE BAHAUDDIN NAQSHBAND'S WORK
"AVROD"

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Abstract: The article analyzes issue of world and person in the work "Avrod" written by the seventh feast of the holy Bukhara, the great Bahauddin Naqshband(1318-1389), known as Shoh Naqshband, Xojai Buzurg, Balogardon, a feast of the 16th ring of the Sufi tariqat of Khojagan Naqshbandiya.

Keywords: Bahauddin Naqshband, Naqshbandiya, tariqat, "Avrod", world, Amr, Xalq, G'ayb, Shahodat, person, perfection.

In the information about Naqshband, it is written: "Hazrat Khoja has a manzuma(poem) "Hayotnoma" and a book on Sufism entitled "Dalil ul oshiqiyn"¹. In addition, there is also information: "Except for Bahauddin Naqshband's "Avrod" (the emphasis is ours G.N.) and "Risolai Qudsiya" written by his caliph Porso and other biographical sources, no works are found"².

During our researches we discovered the existence of a treatise called "Avrod" written by Bahauddin Naqshband³. Tahsin Yozuvchi's article about Bahauddin Naqshband was published in the 9th volume of the "Encyclopedia of Islam" published in Istanbul in 1959. In that it is written that Bahauddin Naqshband has a work "Avrod".

"Nauka" publishing house in Moscow published a short catalog of manuscripts stored in the St. Petersburg branch of the Institute of Oriental Studies under the Academy of Sciences of the former Soviet Union under the editorship of A.B. Kholidov in 1986, it was published in two parts under the name "Arabskie rukopisi instituta Vostokovedeniya Akademii Nauk SSSR". In the first part of this work, it is indicated that the work named "Avrod" of Bahauddin Muhammad Naqshband al-Buxoriy (died 791/1389) is preserved under the code numbers 3464 and 3465, cipher B 3829 and A 1539⁴. After the name of the work was mentioned, A.B.Kholidov put a sign indicating the meaning of authorship and wrote the name Bahauddin Naqshband. By this he emphasized that the author of the work "Avrod" is Bahauddin Naqshband.

The title of Bahauddin Naqshband's treatises is "Avrod", that is virdlar. "Vird" is an Arabic word, which means "A task that is always performed without leaving"⁵. Actually, "Vird" also has a tasavvufi meaning: it includes obligations such as tilovat(recitation), dhikr, tasbeh, dua, salawat, which are required to be read continuously by the sheikhs and murids. The concept of

¹ Shamsuddin Somiy. Qomus-al-a'lam. – Istanbul:1312 Hijri year. Volume 2. P. 412.

² Tahsin Yozuvchi. Naqshband/Islam encyclopedia. Istanbul: 1954. Volume 9. Page 53.

³ Bahauddin Naqshband. Avrod (completed second edition). Author of an article, commentary and reviews, translator G.N.Navruzova. Tashkent: "Sano standart" publishing house, 2019. 112 p.

⁴ Arabskiy rukopisi instituta Vostokovedeniya Akademii Nauk SSSR. Short catalog/ Edited by A.B. Kholidov. - Moscow: Nauka,1986. -Ch.1. 174 p.

⁵ Trimingem J.S. SufiySKIYE ordeni v islame. M.: Nauka. 1989. 287 p.

“vird” is broader than the concept of “dua”, and the main purpose is not to demand, but to fulfill the tasks assigned for the consent of God. Therefore, in the works with bibliographic content dua and virds were organized into separate groups. In the “Arabcha-ruscha qomus” (Arabic-Russian dictionary) the word vird was translated as source, wellhead. Sheikhs who have reached the level of truth revealed to their murids the ways of receiving divine grace through their avrods.

Jaloliddin Nuriddinov in the introduction of the treatise “Avrodi Naqshbandiya” defined the concept of “avrod” as following: ““Avrod” is a tasavvufi guide that teaches about attaining rabboniy knowledge, the ways to reach the truth, the means of receiving divine grace, and the human being in general”⁶. The treatise “Avrod” talks about the duties that people who have chosen path of Naqshbandiya should perform continuously. It emphasizes the need for a Sufi to hide his spiritual state, to avoid fame and riyo. It gives preachments, such as living in peace, being gentle and compassionate, seeking and learning knowledge and staying away from bad vices. Therefore, this treatise plays a huge role in learning virtues, such as perfection, fashat, upbringing of a perfect generation, purity of heart and applying them in life.

We have compared these two copies with Bahauddin Naqshband's treatise “Avrod” that we have. The general content is similar except for some differences.

The manuscript copy of Bahauddin Naqshband's treatise “Avrod” consists of fifteen pages, miraculous, but meaningful work. “Avrod” begins with praises to Allah. Each name of Allah and its essence are described in it, especially His purity is emphasized. The need for man to feel that he was created by the Lord and that He has great power was emphasized, and it was prayed as following:

“O Allah, teach us from your knowledge! Give us the ability to understand you! Make yourself heard and surround us with your shield of help!” From this prayer in “Avrod” it can be obvious that Bahauddin Naqshband recites praises to Allah and asks Him to teach laduni knowledge and to give him the ability to understand Him. It can be noted that for people of tasavvuf and Naqshbands the highest value is knowledge. The highest level of this knowledge is divine, that is laduni knowledge and understanding it is a very complicated process. 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 prayed like this:

“O Allah, make us the ones who thank you! Make us the ones who dhikr you! Make us your taqvodor! Make us pray and turn away from sin! Make of those who obey you, obedient, moderate – humble! We are the ones who return to You!

O Allah, accept our repentance! Cleanse us from sins. Accept our prayers! Make our words true (save from useless words)!⁸”

From these prayers in “Avrod” it can be known that for this a person must enter the state of repentance and be cleansed of sins. Only then it is permissible to ask Allah for answers to prayers.

From the translation and analysis of Bahauddin Naqshband's work “Avrod” it can be known that he said that the whole being consists of two worlds with a single divine basis. One of these

⁶ Nuriddinov J. Avrodi Naqshbandiya. T.: “O'zbekiston xalqaro islom akademiyasi” publishing house, 2018. P 4.

⁷ Bahauddin Naqshband. Avrod (completed reprint). Author of an article, commentary and reviews, translator G.N.Navruzova. Tashkent: “Sano standart” publishing house, 2019. P. 53.

⁸ Bahauddin Naqshband. Avrod (completed reprint). Author of an article, commentary and reviews, translator G.N.Navruzova. Tashkent: “Sano standart” publishing house, 2019. P. 55.

worlds is called “Amr”, the second one is “Xalq”. “Amr” - the primary, eternal and main world created by the command of God, “Xalq” is the world of creatures that came into being as a result of tadjiriy development of world of Amr. The origin of the second world is the world of Amr and it is changeable and fony(ephemeral). In addition, Bahauddin divides the whole being into worlds of “G’ayb” and “Shahodat”. “G’ayb” is the world of angels, genies and other divine powers which are unseen to us. “Shahodat” is zohiriy world that we are witnessing. According to Bahauddin, a human can learn the world of “Shahodat” through his feelings and intelligence. However, God gives laduniy – knowledges that are near him to learn secrets of world of g’ayb only to the people he wants.

It was said that “God does what he wants with his power, he judges what he wants with his will. He is a kind that Xalq is his, Amr is his. He is the holy Lord of all the worlds”. In this teaching, world of Amr – is the world that provides everything by the Amr of God. In this source it was written that the creation of the whole universe from two letters is also a sign that he created all things in pairs, because divine amr is the cause of all things, that is why, amr consisting of two letters is an evidence that all created things have pairs.

Bahauddin Naqshband in his work “Avrod” writes that a person is “sharif”, that is, he was created as the most perfect among creatures. The work reveals the meaning of the verses of the Holy Qur'an that God ordered all the angels to worship him when he created Adam, because He created man as his caliph on earth, that is, his deputy. Therefore, according to Bahauddin Naqshband, human should know his place, real essence in this world. Human should know that he is God's caliph on earth and that he was created to demonstrate his power by acquiring all his attributes and names and act accordingly. It is emphasized that human is a perfect being who reflects the whole being and that in order to reach this level of perfection, it is important to be in integral connection with supreme, pure, powers of God.

Bahauddin Naqshband admits that a person was created by God and he is the most perfect creature in the whole being. “You are my parvardigor (demiurge), you made me a nation”, Bahauddin emphasized. By this, he emphasized that human was created by God’s command. With this, he shows that the origin, creator, and protector of human is God, and he says that he has a divine nature. “(Oh, God) You created us with your own hands, took care of us and placed us in the highest place among all kasrat - multitude”⁹, Bahauddin says that man is perfect and the highest among all the things created by God.

With the phrase “... you placed us in the highest place” Hazrat Bahauddin acknowledges that human was made a nation by God, that is, created, and that human is the most perfect among all creatures - angels, animals, plants, etc., and that is why he can possess divine qualities. By this phrase Bahauddin said that a human is God’s caliph on Earth. He emphasizes the need to work always to be worthy of this name.

According to Bahauddin, human consists of two things. First is body, it is from the universe of Xalq. It is the zohiriy appearance of creature. It exists in space. Its food is also from the universe of Xalq. Second is soul, and it is from the universe of Amr. It is botin of creature. It has no end and its sustenance is from that world.

Reviews in "Kanz al ibod" testify that one of the issues that Bahauddin Naqshband paid attention to in the work "Avrod" was the concepts of soul and nafs. Bahauddin used the concepts of latif and kasif while reviewing them. He emphasized the latif (gentleness) of the

⁹ Bahauddin Naqshband. Avrod (completed reprint). Author of an article, commentary and reviews, translator G.N.Navruzova. Tashkent: “Sano standart” publishing house, 2019. P. 49.

soul and the kasif (impurity) of the nafs, and said that the soul is connected with the world of Amr and the nafs with the world of Xalq.

Bahauddin asks Allah for purification of heart and vujud (body) of human:

"Remove hatred and malice from our hearts, remove sadness, mischief and anger from our hearts! They are the hijabs of the heart!" Hijab is a barrier between person and Allah, and it is an evil that afflicts a person on the path of perfection. According to Bahauddin, hatred, malice, sadness, mischief and anger are hijabs of heart. Because they darken heart and make it restless. These vices keep person away from Allah. Therefore, Bahauddin prayed and asked Allah:

"Oh, Allah! I ask you for protection from being too far away from you. (I seek refuge) from denial and oblivion. (I seek refuge) from being tempted by Satan and being helpless. From destructive deeds (I seek refuge)".

Bahauddin realized that the greatest evil that leads a servant away from Allah is arrogance and prays like this:

"Oh, Allah! Give us xushu'-being humble in front of you! Keep us from sins! Grant us obedience to You!" In addition, Bahauddin asked "Give us Yaqin!", by this he asked to be given the knowledge of believing in God without doubt. Because this knowledge prevents the troubles of this world and the hereafter. Also, Bahauddin asks from Allah: "Endow us with hearing, sight, and power!" In addition, by asking rays of mercy from Allah, he adjures "Make people united towards each other!" and prays as following:

"Make our ears full of light!
Make our eyes full of light!
Make our grave full of light!
Make our hearts full of light!
Make all our senses full of light!
Give the light of hearing!
Make our future full of light!"

My Lord, grant us useful knowledge, perfect meekness, and bright light!¹⁰... "You guide us to good morals! No one can guide us to beauty except you!"

Glorifying Allah and praising Him a lot, Bahauddin Naqshband prays at the end of the treatise:

"Give us humane qualities!

Elevate our spirit to the supreme level with your angels!

Oh the one who can change conditions and powers! Change our situation for the better!¹¹

From this prayer it can be known that Bahauddin Naqshband wanted human beings to be real human beings and asked God to bestow pure human qualities on everyone. Realizing that the soul of a perfect person, that is a person with divine virtue will rise to a higher level, he asked to

¹⁰ Bahauddin Naqshband. Avrod (completed reprint). Author of an article, commentary and reviews, translator G.N.Navruzova. Tashkent: "Sano standart" publishing house, 2019. P. 55.

¹¹ Bahauddin Naqshband. Avrod (completed reprint). Author of an article, commentary and reviews, translator G.N.Navruzova. Tashkent: "Sano standart" publishing house, 2019. P. 65.

raise the soul of a mankind to the higher level with angels. He prayed to change the state of all for the better because the state of a perfect person is divine.

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

1. In the work of Bahauddin Naqshband “Avrod” universe is analyzed in a very broad meaning and described as universe of Amr, universe of Xalq, universe of G’ayb and universe of Shahodat.
2. In the treatise human is described as a divine creature and the role of science and ethics in his perfection is emphasized.
3. Importance of analyzing and introducing this work to the educational process is huge.

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