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BAHAUDDIN NAQSHBAND – THE SEVENTH PIR OF BUKHARAI SHARIF (NOBLE BUKHARA)

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 Bahaiddin, Shoh Naqshband, Khojai Buzrug and Balogardon, is the saint, the seventh pir of Bukhara, the founder of nakshbandiya education.¹

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.²

Bahaiddin Naqshband was born in 718 Hijri in Muharram month.³ 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 Bahaiddin Naqshband is Muhammad. Bahaiddin is the stage he gained. Baha from Arabic language means value, beauty, light. Bahaiddin is the beauty of the face, lightness of religion. Muhammad ibn Muhammad al Bukhari is a kind of person, whoever knows or sees him will understand 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 Bahaiddin 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. Bahaiddin “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.⁴

Muhammad Boboi Samosi (dead in 1336), who foretold Bahaiddin's birth, said that he would

¹ Look: Наврӯзова Г.Н. Баҳоуддин Нақшбанд. Бухоро: Ўзбекистон Республикаси Фанлар Академияси Фалсафа ва ҳуқуқ институти нашриёти, 2009. 174 б, Наврӯзова Г. Баҳоуддин Нақшбанд (Рисола)/Г.Н. Наврӯзова; лойиҳа муаллифи ва масъул муҳаррир Қ.Қ. Ражабов.-Т.: “ABU MATBUOT-KONSALT” нашриёти, 2011.-24 б.

² Баҳоуддин Нақшбанд (манбалар таҳлили). Тўплаб нашрга тайёрловчи, мақола, изох ва шарҳлар муаллифи Г.Н.Наврӯзова. Тошкент: “Sano-standart” нашриёти, 2019. 256 б.

³ Abul Muhsin Muhammad Boqir.Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 3p

⁴ 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.

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 Bahaiddin 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.⁵

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.

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 adopted him spiritually, educated and brought him up. “We learned how to remember Allah from Boboi Samosi,” Naqshband said. Bahaiddin spread the remembering by heart inside. Boboi Samosi was the head in Bahaiddin's wedding. His grandfather brought him to Samarkand to learn from pyr teachers.

Abdulkholiq Gijduvani (dead in 1220) taught Bahaiddin Naqshband the beginning, middle, end of education by divine grace and he gained the stage of spiritual teacher. By the advise of Abdulkholiq Gijduvani Bahaiddin 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 Bahaiddin says: “We are students of Hazrat Azizon.” In the sources there is the information about that Bahaiddin learned Hadis from Qishloqi and Deggaroni.

When Bahaiddin 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. Bahaiddin Naqshband met with Khalil ota in 1336 in Bukhara and had

been educated and brought up by him for 12 years.

Bahaiddin 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.⁶

Khalil ota was Sultan Khalil in 1341 and was called Gozonkhon.⁷ In the years of his ruling 1341-1347 Bahaiddin Naqshband served him and was educated by him. After the decline of Sultan Khalil Gozonkhon's country, 29-year-old Bahaiddin 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 Bahaiddin was taught by Amir Kulol. 7 years from 1354 to 1360 served Orif Deggaroni and was taught by Qusam Sheykh, from 1361 he began to form the tariqa education independent.

Bahaiddin Naqshband studied from the spirits of Abdulkholiq Gijduvani 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 teachings.

In 1370 after the death of Amir Kulol, Bahaiddin Naqshband started learning a new education. The name of that education is Naqshbandiya, it was created in Bukhara Sharif, and became popular throughout the world.⁸

Based to the source, Bahaiddin Naqshband in 1387 said: “22 years we studied Hakim Termizi's education but it was useless.”⁹ 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 Bistomi and

⁶ Тримингэм Дж.С. Суфийские ордены в исламе. Пер. с англ. А.А.Ставиской, под редакцией и с предисл. О.Ф.Акимущкина. М.: Наука. Главная редакция восточной литературы 1989. С. 61.

⁷ Мусульманский мистицизм (краткая история)/А.Д. Кныш; пер. с англ. М.Г.Романов-СПб.: «Издательство «Диля», 2004.- С. 250-251.

⁸ Look: Наврӯзова Г. Нақшбандия тасаввуфий таълимоти ва баркамол инсон тарбияси. Тошкент: ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР АКАДЕМИЯСИ “ФАН” нашриёти, 2005. 233 б., Наврӯзова Г.Н. Нақшбандия-камолот йўли. Бухоро: ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ФАНЛАР АКАДЕМИЯСИ “ФАН” нашриёти, 2007. 189 б.

⁹ Abul Muhsin Muhammad Boqir. Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 15p.

⁵ Muhammad Porso. Risolai qudsiya. Buxoro, 1327/1909. Buxoro Muzeyi, №12545, 36 p.

Junayd Baghdadi further their ideas influenced to Nakshbandiya education.

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

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 make 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 towards human beings and animals as well. He behaved himself 7 years like that, as it is 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.”¹⁰ 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 students learning the education. I wanted to overcome all of them. By the help of Allah I gained to my aim.”¹¹ 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 riyadatah 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.

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.

The Naqshbandia education created by Bahauddin Naqshband is of great importance. This education was upgraded by Alouddin Attor, Muhammad Porso, Alouddin Gijduvani, Yakubi Charkhi¹² and was turned world famous education by Khoja Ahror Valiy. The education was famous with the names of Naqshbandiya and Naqshbandiya-mujaddidiya.¹³

Bahauddin Naqshband died in 791 Hijri, on Monday evening the third day of Rabbiul 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 in his lifetime, educated in the Qur'an and Hadis luminous and blessed. We are inherited the Naqshbandiya education and the book “Avrod”¹⁴ and “qudsiy”- holly words by him. We found copy of the “Avrod” from Saint Petersburg and translated it.¹⁵ We determined that

¹² Юрген Паул. Доктрина и организация Хваджан-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.

¹³ Султонмурод Олим. Бахоуддин Накшбанд ҳамда Накшбандия тариқатининг ислом оламидаги ўрни, мавқеи ва аҳамияти//Глобаллашув шароитида тариқатлар: таълимот ва услублар, таҳлил ва ҳулосалар/масъул муҳаррир: И. Усмонов; Тошкент ислом университети, Исломушунослик илмий-тадқиқот маркази.-Тошкент: Мовароуннахр, 2014. 176-223 б.

¹⁴ Shaykh Muhammad Hisham Kabbani. The Naqshbandi Sufi Way History and Guidebook of the Saints of the Golden Chain. Chicago: 1995. 8 p.

¹⁵ Бахоуддин Накшбанд. Аврод (тўлдирилган қайта нашр) Мақола, изох ва шарҳлар муаллифи ва таржимон Г.Н. Наврўзова. Тошкент: “Sano-standart” нашриёти, 2019. -112 б., Бахоуддин Накшбанд. Аврод. Таржимон ва нашрга тайёрловчи Г.Наврўзова/ Шайх Умар Форук Сайдо ал-Жарий-Накшбандий. Ўзбекистон-авлиёлар ватани. Тошкент: “Sano-standart” нашриёти. 2019. 147-173 б.

¹⁰ Abul Muhsin Muhammad Boqir.Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 17p

¹¹ Abul Muhsin Muhammad Boqir.Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 16p

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 Bahaiddin Naqshband were first written in maqomot and manoqib then used in other nakshbandiya books. Bahaiddin’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.¹⁶

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.¹⁷

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 Bahaiddin Naqshband.

His first student Alouddin Attor said about his teacher Bahaiddin 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.” Bahaiddin 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”. Bahaiddin always ate halal food and advised it to his students as well. “Our way suits the words of Imom Khushari and Farididdin Attor,” Bahaiddin said. So, Hazrat knew the ideas of their and practiced.

The life paths and the education of Bahaiddin Naqshband wholly suits the sunnats of Muhammad (The Blessed Prophet -upon him blessings and peace). That’s why Abdurahman Jomiy described Bahaiddin 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.¹⁸

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 Bahaiddin

His source is in Bukhara ground.

In 1993 the 675th anniversary of Bahaiddin Naqshband was held. On July 11, 2017, the F-4988 decree of the President of the Republic of Uzbekistan on celebrating the 700th anniversary of the birth of Bahaiddin Naqshband in 2020 has been issued. Because at the 11th 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.

We can conclude:

- He was the sixteenth in Great Silsila, the seventh pir of Bukhara.

- Bahaiddin Naqshband substantiated the popular education and the way of Naqshbandiya.

- There are qudsiy words and his advises written in prose and verse in his book “Avrod”.

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.

¹⁶ Abul Muhsin Muhammad Boqir. Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 38p.

¹⁷ Abul Muhsin Muhammad Boqir. Maqomoti hazrat xoja Naqshband. Buxoro: Buxoroi Sharif, 1327 h.y. – 38p.

¹⁸ Sharafiddin Roqimiy. Tarixi Tomm. Toshkent. “Ma’naviyat”, 1998. 16 p.