

MUHAMMAD IBN MUHAMMAD BAHOUDDIN NAQSHBAND BUKHARI AND HIS TEACHINGS

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Abstract: “Religy” the word is from Arabic “hisob”, “jazo”, “mukofot” means. “Ilm” the word is from Arabic “bir narsani boshqasidan ajratib turadigan belgisi” means. Islam is inclined to command “Iqro” – “O’qi!”, “Qiroat qil!” may begin with the words It’s a divine miracle “Qur’on”, ya’ni “o’qish” yoki “o’qilmish” also has a great meaning, “Bu din ilmga, ma’rifatga asoslangan dindir, bu Kalom ilmga, ma’rifatga asoslangan Kalomdir” that makes sense.

Key words: Islam, Umar ibn al-Khattab, Hoja Muhammad Bahauddin Naqshband, Mysticism, Imam Rabbani

Introduction

Islam consists of three major sciences, the first of which is the science of Aqeedah, the second is the science of Shari’ah, and the third is the science of Ihsan.

Imam al-Ghazali is famous for his “Ixyou ulumid-diyin” in his book entitled: “Aqoid” Tawheed is the knowledge that is perceived and the essence and attributes of Allah (swt) are known.

“Aqiyda” the word is in Arabic “aqada” derived from the verb “bir narsani

to the other.” The Islamic creed is a set of beliefs that binds a Muslim to certain religions. When a certain science reaches a state where it directs our thoughts, our emotions, and controls our actions, it becomes a belief. So the creed must be based on science.

The word Shari’a is an Arabic word that refers to a place of drinking and threshold, the right path, Islamic rulings, the rule of law, a set of practical rulings introduced and formed on the basis of the Word of God, the Islamic legal system meanings. “... The Shari’ah is a set of unconditional norms and instructions established by Allah and sent to mankind through our Prophet

Muhammad (saas).” –“Allohning qonuni”, “Falakning ajrimi va amri” .

“Ehson” Derived from the Arabic word - goodness, sincerity, kindness, giving something, charity.

In one of the hadiths narrated from 'Umar ibn al-Khattab (may Allah be pleased with him) in the Qur'an, the sincerity of fulfilling one's religious obligations is contrary to hypocrisy: * “Ihsan is to worship your Lord as if you saw Him. Even if you do not see Him, you should pray as He sees you.” Al-Ghazali used the term «charity» in conjunction with the word «justice,» which together means «justice and conscience.»

The word «charity» as a doctrinal concept is a general religious concept, along with the concepts of Islam and faith. In this case, the donation means the complete, unequivocal and uninterrupted acceptance of all religious beliefs, that is, a deep devotion to all its teachings. The concept of charity is derived from the word muhsin, which means religious. In everyday terminology, the term charity is sincerity: purity of heart, sincerity in thought and action.

In Sufism, Ihsan is the highest stage of faith, followed by Iman and then Islam, which is in accordance with the concepts of Shari’ah and the truth.

Donations are usually closely related to the concept of mysticism. That is, it means spiritual training, purification, good manners, self-purification, good morals (etc.). Muhammad (pbuh) and the Siddiqs - the Rightly Guided Caliphs, the pious, pious, apostate and pious servants of Allah who did not deviate from the path of the first Companions - «Sufis» Began to be called «mysticism.»

Sufism is a beautiful teaching of Sufism, and its various ways are called «tariqat» «leech». Sufism

teaches the truth of the Qur'an and the Sunnah to follow it with the whole body.

Sufism of Muhammad Nurullah Saydo al-Jazari "Tasavvuf sirlari" is described in: "Insonning ma'naviy olamini isloh etadigan, buzilgan qalblarning muolajasi uchun eng ta'sirli bo'lgan, insonni haqiqatlar atrofiga to'playdigan o'ta foydali va mustaqil ilmdir".

Sufism "qalb", "ruh", "aql" va "nafs"

explains their meanings with special care, explains to each of them how a Muslim slave should be treated, and arranges for that statement to be applied.

Christians and mystics have given different and beautiful descriptions of mysticism. The following are some of the definitions given in the Shaykh's Imagination of Sufism.

Mysticism is a sect whose purpose is to separate the soul from God, to worship the Creator sincerely, and to bring the soul into the world of holiness through separation from Him.

Sufism is a life philosophy that develops the nafs morally, and it becomes a reality through a certain amount of practical rhetoric, and sometimes leads to a sense of assimilation to a higher truth. It also leads to the creation of enlightenment through pleasure and wisdom.

Sufism is a science that studies the state of the nafs, good and bad, the way to purify the bad, the way to adorn the good, the way to walk towards Allah, and the way to flee to Him. That is, not seeking refuge in Him.

Mysticism is to love Allah and to strive for His guardianship. Sufism is a science that transcends reason. The science of mysticism is the knowledge, inspiration, and discovery that comes from Allah. Mysticism is the acquaintance of the unseen with the inner world. Sufism is a spiritual education. One such teacher of spiritual education is Hoja Muhammad Bahauddin Naqshband quddisa sirruhu.

The famous saint, the founder of the Naqshbandi sect, Muhammad ibn Muhammad Bahauddin Naqshband Bukhari was born in the village of Qasri Hinduvan in Bukhara Sharif in 718 AH - 1318 AD.

Later, the village was renamed Qasri Orifon in his honor. They died here in 791 AH - 1389 AD.

According to sources "Xoja Muhammad Buhouddin Naqshband hazratlari uzun bo'yli, bug'doy rangli, katta soqolli va kulcha yuzli zot edilar".

When Hazrat Khoja Muhammad Bahauddin Naqshband was born, Hazrat Muhammad Baba Sammosi, the leader of the Khojagan sect at the time, came to Qasri Orifan with his disciples and adopted the child Bahauddin as a spiritual child.

It is narrated that at that time, Muhammad Baba Sammosi said to his caliph, Amir Kulol, «The upbringing of this child belongs to you.»

Although Hazrat Hoja Muhammad Bahauddin Naqshband shook hands with Hazrat Amir Kulol, the sources repeatedly state that his real sheikhs were Hazrat Abduhaliq Gijduvani (ra) who had passed away a few days before them. In the world of mysticism, this kind of spiritual upbringing "uvaysiylik yo'li" called.

This idea is also expressed in the 15th-century written work of Muhammad Porso's "Risolai Qudsiya, which states the following about Bahauddin Naqshband: "Hazrat xojamizning yo'llari uvaysiyalar tariqasidir".

In this regard, Alisher Navoi in his book : "Har kishiningki, bu toifadin zohir yuzidin piri ma'lum bo'lmasa va mashoyihdan birining ruhi oni tarbiyat qil'gon bo'lsa, oni Uvaysiy derlar» writes: .

Fakhruddin Ali Safi, in his book "Rashahotu aynil-hayot" -hayot (Drops of Abihayat), quotes Hazrat Hoja Bahauddin, better known as Naqshband, as follows: "... The forehead gives birth to a cow's body. A few months later, the body was born that way. And the idea of adopting Hazrat Khoja in Tifuli was Hazrat Khoja Muhammad Boboi Sammosiydin. And the teaching of the teachings of the sect is based on the image of Amir Kuloldin, and it is mentioned in the dhikr of Hazrat Khoja Muhammad Baba. But in the face of the truth, they were ugly. Hazrat Hoja Abdul Khaliq Gijduvani was brought up by the clergy of Qadrasallahu ta'ala sirrahu, and it is clear from his experiences in the state of mind that his details are mentioned in the Maqomot.

Hazrat Khoja Muhammad Bahauddin Naqshband was in the service of Sayyid Amir Kulol during his childhood and adulthood.

At the same time, they became spiritually attached to Hajj Abduhaliq Gijduvani (ra) and collected and preserved all his knowledge of education and travel.

Hazrat Bahauddin Naqshband ruled over the teachings and interpretations of Hodja Abduhaliq Gijduvani, Hodja Muhammad Bobo Sammosi and Sayyid Amir Kulol and laid the universal foundations of the sect.

Hazrat Bahauddin Naqshband considered his leeches to be a direct continuation of the Khojagon leeches.

After Abduhalik Gijduvani, the work of the Khojagon leech had declined a number.

The basis of this teaching is secret remembrance, and the basic requirement is to live a life of selfless honest work.

Rashha 23. They used to say: “Xoja Abduholiq G’ijduvoni quddisa sirruhu oytibdurlarkim, xalqdin og’urliq ko’tarmak kerak va bu muyassar bo’lmas, magar halol kasb bila, “dast ba kor, dil ba yor”, so’z xojagon qaddasallohu ta’ola arvohahum tariqlarida amri ma’ruf turur”. “ dast ba kor, dil ba yor ”, the word khojagon qaddasallahu His command is known in the ways of the Almighty.

This rahsha, quoted in Rashahot, is the essence of the sect's motto, Dast ba koru dil ba yor» (Let there be peace in the hands and hearts) attributed to Hazrat Bahauddin.

In his teachings, Bahauddin Naqshband wrote Khoja Yusuf Hamadoni's «Khush Dar Dam», «Nazar Bar Qadam», «Safar Dar Vatan» and «Khilvat Dar Anjuman», Khoja Abduhaliq Gijduvani's «Yodkard», «Bozgasht», «Yod Dosht» and others. nigohdosht”based on the rules of rashha (rules). Hazrat Bahauddin Naqshband has three new ones

created rashhani: “vuqufi zamoniyy” (zamondan ogoh bo’lish), “vuqufi adadiyy” (sondan ogoh bo’lish) va “vuqufi qalbiyy”(Awareness of the heart).

As mentioned above, the Naqshbandi sect has eleven basic programs, eight of which were initiated by Hajj Abdul Khaliq Gijduvani Qudsa Sirruhu and three by Hajja Bahauddin Naqshbandi. It is very important for

anyone who has ever been to Leach to know about this program.

1. Hush dar dam..

The word «Hush» means «aql-hush», «hushyorlik», and the word «dam” so’zi “nafas» means «breath». This motto reflects the meaning of being vigilant in every breath taken and exhaled, not forgetting Allah. That is, the Sufi should remember Allah in every breath and not be distracted by worldly affairs. The tax must be with Haqq subhanahu wa ta’ala in every inhalation and exhalation.

2. Step by step bar.

«Qadamga nazar solish.» According to this motto, it is recommended to always look at the tip of the foot when walking a Sufi. That is, one should avoid looking at various unclean things. Then the taxman's imagination will not be scattered, his mind and thoughts will be with Allah, and he will not be associated with the beauty and luxury of the world.

Imam Rabbani (may God bless him and grant him peace) and some other Naqshbandi mashayiks commented on the meaning of “Nazar bar kadam”: «It's about looking at the status quo.»

3. Safar dar vatan.

«Vatanda safar qilish». The motto is that every step should mean a journey to the original and to the Truth.

In the teachings of the Naqshbandis, the journey has three meanings:

The first meaning is to travel the world for example. Traveling around the globe can be a great way to expand your horizons and learn from them. At the same time, it helps the servant to realize the greatness of Allah through his gaze.

The second meaning is to travel in search of a mature murshid. For example, many Mashayiks traveled around the world in search of a mature murshid.

The third meaning is that the tax travels from human quality to qualitative quality and from bad quality to good quality. It is a journey from the world of creatures to the Subhanahu wa Ta'ala. It's about traveling to a better place.

4. Private meeting.

«Anjumanda xilvat qilish.» The motto is that the Sufi should have the ability to be free from the Truth, even if he is among the people. That is, he is with the people on the rock, but with the Truth inside.

Allah says in Surat an-Nur: "... a person who cannot be engaged in the remembrance of Allah, performing the prayer, and paying zakat, neither in trade nor in trade. They fear a Day when hearts and eyes will be troubled "(v. 37).

This verse describes the qualities of those who have the right to perceive the light of God and enjoy His grace. Of course, God does not bestow His blessings and light on the visible. Probably only for those who have certain qualities. One of the attributes of these people is to glorify Allah morning and evening, and the other attribute is that they remember Allah without engaging in trade or commerce. That is, they do not forget God at work. They are engaged in trade and commerce and do not miss prayers, especially congregational prayers. They do not shy away from giving zakat, saying, «I have traded and I have barely earned.» Because

«Ular qalblar va ko'zlar iztirobga tushadigan Kundan qo'rqlarlar»

5. Iodine card.

«Yod et" - "zikr qil". Zikr is one of the most powerful factors in purifying the nafs and polishing morality.

After the recitation of the Qur'an, the best prayer for the tongue of the servant is the remembrance of Allah. With zikr, the servant sincerely prays to Allah and asks for his needs.

The word «zikr» in the dictionary means to remember, to remember, to speak, to speak, to narrate, to interpret, to describe. But in the general sense, there are two kinds of remembrance: remembrance with the tongue and remembrance with the tongue. There are two ways to do this: remember what you forgot and remember what you remember, even if you don't.

In the words of the scholars: "Dhikr is the remembrance of the Lord with his tongue and tongue. It is by remembering Himself, His attributes, His deeds, His judgments, or reciting His Book, or by praying to

Him, asking Him for something, praising Him, glorifying Him, and giving thanks to Him. will be.

Zikr is something that is required of every slave and loved by every slave. Zikr is a good deed that should always be done.

It is not mentioned except in cases where the Shari'ah is an exception, such as when it is necessary and when the sermon is heard. «

In many verses of the Qur'an, God Himself commands us to remember. Doing dhikr a lot and staying in it is a condition for salvation. Allah, glory unto Him, praised the dhikrs, called them those who enjoy His verses, and emphasized that the dhikrs are intelligent. Some of our scholars have stated that the number of these verses is one hundred and seventy-four.

Allah says in Surat al-Ahzab:

"Ey iymon keltirganlar! Allohni ko'p zikr qilinglar. Va ertayu kech Uni poklab yod etinglar"(Verses 41-42)

The remembrance of Allah is the attachment of the heart to Him and the constant vigilance that says, «U meni kuzatib turibdi.» It is to obey Allah's commands without forgetting for a moment.

6. Boz gasht.

"So'ngra o't". The motto of this motto is that the goal and purpose is only for the pleasure of Allah Almighty. After mentioning the tax, he says, «Ilohiy anta maqsudi va rizoka matlubi» and he thinks about the meaning of this sentence. It means, «Ilohim, Sen maqsudimsan va roziliging matlubimdir»

7. Nigoh had.

«Nigoh sol» The motto is to protect the soul from anxiety. This ensures that nothing but the love of God enters the heart. The disciple must make sure that nothing enters his heart, whether it is true or false, even for a moment. If a memory enters his heart, he immediately stops remembering. It chases the memory and starts the dhikr anew. By stopping, the tax protects the product of the blessings achieved through continuous dhikr, and preserves the levels of peace and observation that result from being steadfast in dhikr. It prevents the flow of memories into the heart.

Sheikh Fariduddin Attar (may Allaah have mercy on him) said: "Of course, it is very difficult to prevent imagination and memory from entering the heart. But you try to drive them away and not stay forever. I have protected my heart from memories and dreams for twenty years. Nevertheless, they penetrated my heart even after this period. But they could not find a solution. « 8. Iodine.

Yodga ol.» This motto is to remember Allah at all times. It is intended to be aware of this from the Subhanahu wa Ta'ala with constant pleasure. This motto is also called observance and protection of peace. In this, there is a tendency to observe the Essence of Allah. It is also called observation and aynul yaxin.

"Yod dosht» is the result of the tax. It is the state of being a disciple after reaching the age of majority. Sometimes it can be the result of dhikr, murakaba and the help of a murshid. Taxes reach him by overcoming all obstacles.

Hoja Bahauddin Naqshband (ra) added the following three to the above eight rules of Hoja Abdul Khaliq Gijduvani (ra).

9. Modernity.

«Zamondan voqif bo'lmoq.» The motto is that the taxman should know the time in which he lives and use it effectively. It is hoped that the taxman will always be aware of his situation. Let him know whether the time he is standing in is a time of thanksgiving or a time of apology. The constipator apologizes when it is narrow and gives thanks when it is wide. It is time to follow these two conditions.

Wuqufi is a modern self-examination of the heart, in which the tax examines the condition of the heart every two or three hours. If his heart is with Allah during that time, he will give thanks to Haqq subhanahu wa ta'ala for that. If he is in a state of ignorance during that time, he will apologize and repent.

Hoja Bahauddin Naqshband (may Allah be pleased with him) said: "Vuqufi zamoniyy - solikning o'z holini anglamog'i va o'zi turgan zamonnii yaxshi bilmog'idir. Shukr keltirish kerakmi yoki uzr aytish lozimligini ajratmog'idir. Agar yaxshi bo'lsa, shukr

qiladi, boshqacha bo'lsa, uzr keltiradi. « 10. Vuqufi is numerical.

«Adaddan voqif bo'lmoq.» The motto of the Sufi is to pay special attention to the number of words that are pronounced in the dhikr.

Adherence to the number in dhikr with the heart serves to bring the thought together. Zakir should say the word tayiba three, five, seven, twenty-one and more times in one breath and make it odd.

The Christians say, «Zikrni ko'p aytish shart emas, voqiflik va huzur bilan aytish shartdir, ana shundan foyda bo'ladi.»

«Vuqufi adadiy» is mainly used for nafi and proof, that is, for the remembrance of «Laa ilaha illalloh». Dhikr is an odd number - from three to twenty one. Both remembrance and counting come from the heart, not the tongue. Such remembrance has a tremendous effect. This has been experienced by all Christians.

11. Wuqufi heart.

«Qalbdan voqif bo'lmoq» It is about engaging the heart in the remembrance, thoughts and commands of Allah. Zakir must constantly monitor the state of his heart, that is, whether his heart is in the remembrance of Allah. The heart of the dhikr should be directed towards the Subhanahu wa Ta'ala. Wuquf is to observe the heart's constant remembrance of Allah. Dhikr should not be a word, but the person being mentioned. The tax expects the blessings of dhikr from Allah Almighty Himself.

Hoja Bahauddin Naqshband, may God bless him and grant him peace, said that the heart is better than the heart and the heart is better than the ordinary. This is because the wuquf, which is important in the formation of blessings, does not affect the leech of the dhikr, even if the wuquf disappears from the numerical position. But wuquf is necessary in the heart. If the dhikr does not have a heart, then its dhikr is the movement of a dry tongue, and there is no blessing in that.

In conclusion, thanks to the opportunities provided by independence, a lot of work has been done to study the legacy of our great ancestor, great philosopher, religious leader, sultan of saints, founder of the

Naqshbandi sect, follower of the Khojagon sect, the famous scholar Bahauddin Naqshband. Thanks to the efforts of our first President, the 675th anniversary of the birth of the Holy Prophet was widely celebrated in 1993, and the shrines were renovated and turned into a prosperous place. In 2003, the 685th anniversary was celebrated worldwide in Bukhara.

The First President of the Republic of Uzbekistan Islam Karimov said in his speech at the session of the Bukhara Regional Council of People's Deputies on March 18, 1994: Therefore, it is necessary to reconcile religious relations with the spiritual life of society. In my opinion, the teachings of our great ancestors, the great son of Bukhara Sharif, Khoja Bahauddin Naqshband, are very useful in this regard. I think we would not be mistaken if we could program his wise motto, «Alloh dilingda, qo'ling ishda bo'lsin.»

In the first years of independence, the Naqshbandi Museum was established, and the Naqshbandi Scientific Center at Bukhara State University was opened. There the study of mystical and mystical heritage began. Several works have been published.

The scientific journal Naqshband of the Bahauddin Naqshband Memorial Complex has been published since 2008.

The good deeds started by Islam Karimov continue today. On December 15, 2017, the Resolution of the President of the Republic of Uzbekistan «On measures to establish the Islamic Academy of Uzbekistan» was adopted. The Address of the President of the Republic of Uzbekistan Sh.M.Mirziyoyev to the Oliy Majlis reads: "As the wise men of Shrak say," The greatest wealth is intellect and knowledge, the greatest heritage is good upbringing, the greatest poverty is ignorance. ! " ... Promoting the humane nature of Islam and its noble goals, such as peace and friendship, on the basis of the noble idea of »anti-ignorance - enlightenment« in our country will remain one of the constant issues on our agenda.

This year, international scientific-practical conferences and other events dedicated to the life, scientific heritage and religious tolerance of the Sultan of Hadith Imam Bukhari, the founder of kalam Abdu

Mansur Moturidi and his successor Abdu Muin Nasafi were organized.

We will also begin work on the reconstruction of the memorial complex of Imam Bukhari in Samarkand on the basis of a completely new project in accordance with the great status of this great man in the Muslim world.

We also need to celebrate the 700th birthday of the great scholar Bahauddin Naqshband at a high level.

Indeed, Islam is an integral part of our national heritage. Just as world civilization cannot be imagined without Islamic culture, Islamic culture cannot be imagined without the rich spiritual heritage of Uzbekistan. It is no exaggeration to say that the policy pursued by the head of our state is a new stage in the approach to the national spiritual heritage. The national and spiritual heritage is created by the people and their representatives. The contribution of great people has always been great. Hazrat Hoja Bahauddin Naqshband is one of such great people.

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