

Abdulholik Gijduvoni - Spiritual Teacher of Bahouddin Naqshband

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Article Information

Received: February 10, 2023

Accepted: March 11, 2023

Published: April 12, 2023

Keywords: Bukhara, Yusuf Hamadani, first pier, tariqat, khojagon, rashha.

ABSTRACT

The article provides a comparative analysis of the life path and spiritual heritage of Abdulholik Ghijduwani, the spiritual teacher of Bahauddin Naqshband, on the basis of sources.

1.0. Introduction

Khoja Abdulholik Gijduvani is famous as Khojai Jahon was the pir of the tenth circle in the "Silsilai Sharif", the first pir of "Seven Pir" of Bukhara Sharif, the creator of khojagon education.

Abdulholiq Gijduvani taught (dead in 1220) Bahauddin Naqshband in the beginning, middle, end of education by divine grace and he gained the stage of spiritual teacher. By the direction of Abdulholiq Gijduvani Bahauddin Naqshband met and learned from Amir Kulol (dead in 1370).

By the signal of Abdulholiq 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.

Abdulholik Gijduvani was born in 1103 in Gijduvan district of Bukhara region. About the parents of Khoja Abdulholik Gijduvani was cited in "Maqomoti Yusuf Hamadani" in the part of "Shaykhning Samarqandga kelish sababi" (The reason of Sheykh's arriving in Samarkand). Abdujamil from the Imam Malik generation was living there, he was a hundred thirteen years old. He was asking a devout child from Allah. At that time there was an enemy against the king of Malaya, banished the king and occupied all his property." Imam Abdujamil helped king to retract his dominance. The king of Malatya married his daughter to Imam Abdujamil. And Imam Abdujamil immigrated to Bukhara with his wife. Allah gave them a child and they named him Abdulholik, the creature of the great Creator, the Creator of all.

Abdulkholik Gijduvani told that his name was chosen by Khoja Khizr. So Abdulkholik Gijduvani's father was Imam Abdujamil and his mother was the daughter of the king of Malatya. They came from Malatya, the city in Turkey to Bukhara and lived in Gijduvan. Later Abdulkholik Gijduvani was born in holy Gijduvan.

Main part

Abdulkholik Gijduvani was tall and white, his chest and shoulders were wide. His real name was Abdulkholik, he was called Gijduvani as he was born in Gijduvan. He is called Khojai Jahon, the world's leader because he reached the highest level of maturity and showed the way to the whole humanity. Because of him Gijduvan is always mentioned as Khojai Jahon.

Mahdumi Azam in his "Manoqibi Khoja Abdulkholik Gijduvani" wrote about the perfection stage of Khojai Jahon and getting knowledge from Khojai Khizr. "The sultan of Arifs, the representative of the Right Path, the sheikh of sheikhs, who knows the mercy better than disgrace, the diver of Rabbani knowledge Khoja Abdulkholik Gijduvani was the saint of his time and the creator of tarikhat knowledge and learned the knowledge from Khojai Khizr. He talked with Khoja Khizr spiritually and face to face. He learned all secular and divine secrets from Khoja Khizr."

Alisher Navai wrote about it: "The sheikh of sheikhs, the arif scientist Khoja Imam Abu Yaqub Yusuf Hamadani arrived in Bukhara and Khoja Abdulkholik came to him, it is shown that he also have remembering in heart.

Abdulkholik Gijduvani wrote books about his teacher Yusuf Hamadoni. He wrote about his teacher with beautiful kindness and love in his "Maqomoti Yusuf Hamadani". This book translated into Uzbek by Sayfitdin Sayfulloh and Nodirkhon Khasan, in 2003 the book was printed. In "Maqamot" was written the advices, the appearance, birth and death dates of Hamadoni. Yusuf Khamadoni taught Abdulkholik Gijduvani: "Khush dar dam dored, nazar buz qadam dored, safar dar vatan dored, khilvat dar anjuman dored". It means "be alert in every moment, look at your footpace, travel throughout your country, being alone in crowd." Adhering to counsel Abdulkholik Gijduvani gained the great stages, Alisher Navoiy wrote about it after Yusuf Hamadoni he perfected at his prayer, every time in his prayer he was in Kaaba. His marvel was such a great that he had students in damascus, appeared his doorstep and home.

Abdulkholik Gijduvani died in 1220. His tomb is in Gijduvan and it is now a beautiful shrine. There are ten columns in his terrace it means that he is tenth in "Silsilai Sharif".

Khoja Abdulkholik Gijduvani left great spiritual heritage. He created khojagon education, the first classical tasavvuf education, and wrote many books. Alisher Navai wrote about his perfection path: "His path is a document in education. The most likable it is. He was always in the way of loyalty and purity, he followed the sunnah of prophet Muhammad (s.a.w), he was against heresy and haughtiness, he hid his pure works from enemy."

Abdulkholik Gijduvani referred to Yusuf Hamadani's advices as a basic principle: "Khush dar dam, nazar bar qadam, safar dar vatan, xilvat dar anjuman". Khojai Jahon in his "Risolai Sohobiya" wrote that his teacher told him: "Abdulkholik, now it is your turn to know about memory." So, according to loyalty to his teacher, he created four new principles about memory: "Yodkard"- bring something to memory, "Bozgasht"- back to, to clean memory, "Nigohdosht"- save the memory, "Yoddosht"- save the memory in pure for a long time and the principles were the basic part of khojagon education. Khojagon education refers to eight rashkha, the lively advice.

Abdulkholik Gijduvani wrote "Vasiyatnoma" to Avliyayi Kabir, the spiritual son and perfect student of his. The "Odobitariqat" and "Risolayi vasoyo" is also one kind of "Vasiyatnoma". In the 16th century Fayzulloh ibn Ruzbehon analyzed his advices and printed them in "Manoqibi

Abdulkholik Gijduvani". The book was translated and printed in 2003 by Mahmud Khasani. His advices like "do piety your slogan", "serve your parents", "don't go away from studying even in one step", "eat pure things, purity is the source of goodness. Go away from impure thing, they estrange you from Allah" are the sources of bringing up the youth even now.

There are quatrains of Abdulkholik Gijduvani in "Maqomoti Khoja Abdulkholik Gijduvani ". There some words about Khojai Jahon in "Taskirayi Naqshbandiya" by Tohir Eshon:

Dar shariat faridi vaqti zamon

Dar tariqat vahidi qutbi makon

Dar rahi faqr hamchu shoh omad

Bar darash chun gadoyi moh omad

It means:

He was the only in the period of "shariat"

He was the only in the place of "tariqat"

He came like a king in the way of poor

He came like a moon with repentance in the way of Allah.

Tohir Eshon wrote that these verses belonged to Khojai Jahon:

Mulke ki zaminash hama anbarsorost

Na mamlakati Khusravu Kaykhusravu Dorost.

Se bor bigashtam hama ruyi zaminro

Mulkeki latif astu sharif ast Bukhorost.

It means:

All property that smells good

It is not the property of Khusrav, Kaykhusrav, Doro

I walked along the world three times

The best smells are in the holly Bukhara.

"We should help to people. Hand must be in work, but heart must be in Allah," Abdulkholik Gijduvani said all mankind. By these words Gijduvoniy called to work for the pleasure of Allah helping people's prospect. Nowadays "Hands are in work, heart is in Allah" is a motto of active entrepreneurs.

It is said that, Khoja Abdulkholik Gijduvani told that if someone has not these five attributes he will not exopt your brotherhood.

First, get a deeper idea;

Secondly, follow the science;

Third, let the mercy of gentlemen over humiliation;

Fourthly, be aware of the knowledge of the Shariat and Tariqat (ie purifying oneself from the smell of anger and outward purification).

Fifthly, always be ready to die.

In the legend it is said that murids asked Khoja: "How did you get the happiness of these two worlds?" "We worked, ate but we did not see ourselves," Abdulkhalik Gijduvani replied.

"Explain what these meanings mean to us," his disciples said. "O students, know that the Prophet (peace and blessings of Allaah be upon him) said." We worked "man ka-loha, kona-l-loh lhu "(ie everyone works with Allah's pleasure, Allah is with him and is pleased with it). We have worked for the sake of Allah. The word "ate" is fitting in the following verse: "And inna-mo-l-îmâmikh-i ilhâvat" (i.e. mumins are brothers with each other). We worried about children of the world and religious brotherhoods. The meaning of saying, "We did not see ourselves" means "va yutimuna I taolla alo hubbihi miskinan va yatiman va asiyro", "give food to the poor, the orphan and the prisoners for the love of the poor", "We sacrifice everything that Allah has given us. we did not see ourselves. Do these things, and be glad and give glory to yourselves. Certainly, you reach the great stage and become the servants of Allah.

Abdulkholik Gijduvani brought many students to perfection. Orif Revgary is his worthy followers. Although Khojai Jahon died 98 years before Naqshband, Bahauddin was taught the head, middle and end of the path of Allah by him.

The transcript of Mahdumi Azam's "Mana'iq" Khoja Abdulkholik Gijduvani" illustrates the level of the maturity of Khojai Jahon.

It is reported that Shaykh Najmiddin Kubra, the owner of the prophets, (Allah praised and thanked him for the blessings) he had bestowed upon him after the Fajr praying during the Genghis Khan's attack and then he rose up to his Companions and said, "The problem is coming near and near, this region would be suffered. This is the only thing that can be overthrown by the power of it with the help of our compatriot Khoja Abdulkholik Gijduvani. They sent two students to Khoja. He said, "Tell our friend to pray for forgiveness for Allah at the time of prayer, so that he may be saved from the blessings. The guards went out. There was a caravan on the way and they asked them about Khoja. "We are coming from Bukhara performing the funeral prayer of his. It was a dying day for Bukhara and Bukhara people, and the world is too narrow in their eyes, "said the caravans. When they returned from their way, and reported Sheikh Najmiddin Kubra that Khoja Abdulkholik had passed away. "We are from Allah, we will go back to him," Sheikh said. "If Allah intended to bring a people to ruin, or to injure, he would take his guardian first, and then he would send a calamity. Now the ruin will come, and we will smite the harm and calamity with pain, " he said.

"If the mosquito sits at another person from us, we will not be resting on the Day of Resurrection, unless Allah saves him from fire," Khoja Abdulkholik Gijduvani said as it is reported

Conclusion

In conclusion, it can be said that the importance of the ideas of Abdulkholik Gijduvani is fundamental of human education. They are as following:

1. Abdulkholik Gijduvani defined by Orif Revgari Mohitobon as "Madani haqoyiq(the purity of Allah), tole ul aloyiq(the happiness of people), janobi foiq(mister clever), koshifi subhoniyy(discoverer of Allah for all), dinu dunyo shayxi(the sheikh of the world and the religion), muqtadosi va mavlosi(the valuable and great)", "murshid al xaloyiq(the teacher of people)", "zohiri botiniga muvofiq(his insight is equal to his oversight)", "tariqat ahlining raisi(the chairman of tariqat), zoti bobarakot(blessed person)" marvelous person. He invented the way of connected with Allah, to perfect the spirity, elevation of the stage of perfect person. That why Abdurahman Jami and Alisher Navoi wrote about him : "alarming ravishi tariqatda hujjatdur, barcha foruqning maqbulidur, (his actions are document for tariqat and he is the best of all mankind)".

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