

Bahauddin Naqshband's Words of Wisdom – Spiritual Treasure

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ABSTRACT

This article reveals the educational significance of the teachings of the founder of the Naqshbandiya teaching, Bahauddin Naqshband(1318-1389), given in the sources.

INTRODUCTION

Nowadays, one of the global problems is issue of spiritual crisis. To save humanity from spiritual crisis they should be helped to understand themselves. One of the valuable treasures of our spiritual heritage is tasavvuf and in Naqshbandiya tariqat there are many wise words of universal value about human spirituality. One of these is preachments of the founder of Naqshbandiya teaching Bahauddin Naqshband(1318-1389). Using them in the process of education and training will give a decent outcome.

The main part of the preserved spiritual heritage of Bahauddin Naqshband is the words of wisdom that he said. It is written about this in the books "Anis at-tolibin va uddat us-solikin" by Salohiddin ibn Muborak, "Maqomoti Xoja Bahauddin Naqshband" by Muhammad Boqir, "Risolai qudsiya" by Muhammad Porso and "Risolai unsiya" by Yaqubi Charxiy. As a result of analysis of these works, we found out that there are more than 155 preachments of Bahauddin Naqshband separately in manoqib and maqomot under the title of "Hazrat's anfosi qudsiys". In other parts of the works there are 45 answers to questions and the words that were spoken to disciples. In Muhammad Porso's "Risolai qudsiya" by saying that it was told by Bahauddin Naqshband, 33 words are written, interpreted and analyzed. Yaqubi Charxiy in his own work wrote more than 10 preachments of his teacher. Even though some of the notions in these works are repetitive, totally we found out that there are more than 250 words by Bahauddin Naqshband

are given. In maqomots, manoqibs, tazkiras and treatises that were written in the next period, these notions of Bahauddin Naqshband that are given in sources above are written.

In all the sources Bahauddin Naqshband's words were described as qudsiy word. Qudsiy means pure, sacred. So, the words of Bahauddin Naqshband are kaloms (words) that reflect divine meaning and essence. The reason for that is Bahauddin Naqshband was a great person who have reached the greatest level of valiylik and perfection. Shayx Muhammad Sodiq Muhammad Yusuf in his work "Tasavvuf haqida tasavvur" ("A vision of tasavvuf") wrote as following about Bahauddin Naqshband: "As a result of many years of working, taqvo, motion and qurbat, Allah bestowed upon Xoja Muhammad Bahauddin Naqshband the honor of being one of the four great qutbs (poles)". So, Bahauddin Naqshband was one of the qutbs, along with Abdulqodir Jeloniy, Sayyid Ahmad Rifoiiy, Sayyid Ahmad Badaviy, that are the the main support of the whole being. Even today, tariqats that are spread out throughout the world are named after these four people, said Sheikh Muhammad Sodiq Muhammad Yusuf.

MAIN PART

Every word spoken by Bahauddin Naqshband is from lighting of divine word's tajalliy, and it is difficult to describe power, scope, scale of these words. Because of his greatness at the level of being perfect human, by the permission of Allah, his blessed breaths were able to keep the universe in harmony. Words of Naqshband give power to tolib's (seeker) aspiration and strengthen virtue. Words of Bahauddin Naqshband are not qol, which is as a result of conversation; apparently, it is a result of passion and hol. Therefore, they have a divine power.

Words of wisdom told by Bahauddin Naqshband can be divided into following groups according to their essence and meaning:

1. Preachments that help a person to understand himself.
2. Preachments in the spirit of humanity.
3. Preachments that encourage to diligence and perfect action.
4. Preachments that help to understand that human is human with good interlocutor.
5. Preachments that lead to enlightenment.
6. Preachments that educate in the spirit of love and kindness to all beings [5:144].

Tasavvuf is an education of humanity and nafs. In tasavvuf there is a main notion as "Xudshunosi Xudoshunosi ast", which means "A person who recognizes himself, his nafs, also recognizes his God". So, every human who understands himself, the meaning of his life, his vujud, the aim and essence of living, will understand how noble Allah is and that he is the owner of great knowledge and wisdom.

The divine power of words of wisdom of Bahauddin Naqshband is that it is evaluated as perfect, supreme being of all existence, a great being as a xalifa of Allah on Earth, a divine xilqat who places the trust of Allah in his heart and acts according to it. Bahauddin emphasized that everything that Allah gave, which are vujud, qalb, soul were created by divine wisdom and using them in moderation based on divine judgments will lead to blessedness of two worlds.

As described in the words of Bahauddin Naqshband, vujud was so perfectly created that it can even be considered a divine treasure.

Devori vujudi tu buvad ganji guhar,

Ganj zohir shavad zi tu gar zi miyon barxezi[1:152].

Meaning:

Your vujud is a gem treasure,

When you leave the middle, the treasure will appear.

With this verse, Bahauddin emphasized that Allah created a vujud of human very purely. If a person will not indulge in nafsi ammora, and stain this pure vujud with haram luqma and bad vices, and will not make it dirty, which is if he will be able to preserve it in divine quality, at that time, the gem treasure in it, which is Jamol and Jalol of Allah will appear in it. This kind of notion also was written in “Risolai qudsiya” by Muhammad Porso.

According to Bahauddin Naqshband, human is created in pure fitrat. However, this pure fitrat can be changed based on darkness and bashariy qualities created by desires of nafs in human nature.

In “Risolai qudsiya” Muhammad Porso writes the following qudsiy word of Bahauddin: “The whole evil of the people's falling away from the Haq is that they have distanced themselves and increased their burden by their own will, while there is no defect in the coming of divine grace”. From this it can be known that human fitrat is very pure and it can accept divine grace. Nevertheless, human pollutes their fitrat by their own will and deprives it from this kind of great grace. Therefore, Bahauddin said: “The less the desire and wish in human, the more rejection of their bashariy vujud will be, and from this rejection the closer to Haq subhanahu he grows”. That’s why they say:

Qurbi Haq durii tust az budi xesh,

Be ziyoni xud nayobi sudi xesh[1:114].

Meaning:

Coming closer to Haq means distancing from yourself,

Without harming yourself, you can not find your benefit.

By this verse Bahauddin Naqshband means that a human vujud cannot accept divine grace without humans resisting their nafs. By saying desire Bahauddin means the desires created by nafs desires. That’s why he emphasized that “Depending on the amount of rejection of free will, the agreement with Hazrati Ilohiyat (His Holiness the Divine) will increase for the person, and with this he will be closer to the state of consent and happiness”.

According to Bahauddin Naqshband, “The beginning of the path is such that the possessor of evil thoughts should banish evil from his heart as much as possible, until the soil of the heart is free from the thorny qualities of nature and ready to plant the seeds of zikr (remembrance) in it. If there is nothing else than the same quality zamima, which is bad character, then he should definitely try harder to get rid of it.” This is also stated elsewhere: “Whatever hinders him from walking on this path, let him remove it from the path. Because it is impossible to walk this path without a free heart”.

According to Bahauddin Naqshband, every human being was created by Allah with a wisdom. In his opinion, “Every person is like a tree, and the tree is not useless: either it bears fruit (although the taste of the fruit is different), or they rest in its shade, or they enjoy its beauty and freshness”. Therefore, every person should understand his vujud correctly, consider it as a divine trust, and practice his knowledge in order to reach perfection. Education of nafs plays an important role for this work.

Preachments of Bahauddin Naqshband are in the spirit of humanity. In “Maqomot” it is written that somebody asked from Bahauddin Naqshband: “Why do you not hire a maid?” Bahauddin replied: “Slavery is incompatible with xojalik” and said these following two verses:

Na maro mafrashu na mafrashkash,

Na g’ulomoni turki tirkashkash.

Hama shab chun sagoni kahdoni,
Sar ba dum ovaram bixusbam xush[1:85].

Meaning:

I neither have a carpet, nor a carpet cleaner,
Neither Turkish slave, nor a dependent.
At night I lie as poor as a dog,
Happily my head wrapped around my tail.

It is known from the words of Bahauddin Naqshband that he considered all mankind to be servants of Allah. How can a slave be master of others?! That is why Bahauddin was absolutely against enslaving, ruling over, and hurting somebody. The words of Bahauddin Naqshband given above indicate that he was totally opposed to slavery and violence in human society. Bahauddin emphasized that all human beings are brothers because all are descendants of Adam. He was also against nationalism and national discrimination because he believed that we all are from the nation of Abraham. Therefore, the holy words of Bahauddin Naqshband that slavery and xojalik are incompatible were written and analyzed by Abdurahman Jomiy, Alisher Navai and many other thinkers in their works.

When Bahauddin was asked “What is darvesh?”, Hazrat answered as following: “Darvesh is being *berang*, which means without colour from outside, and *bejang* inside, which is being in harmony without opposition”.

To dar in hirqayem az hech kas mo,
Ham naranjemu, ham naranjonem[1:146].

Meaning:

As long as we are in this darvesh hirqa,
We do not take an offense at anyone and do not offend anyone.

Bahauddin Naqshband emphasized that *darevshs*, who are Sufis indicate that all people, regardless of their nationality, ethnicity, gender, race, and social status, should be honored because they are servants of God, and at the same time, they should not be harmed.

Bahauddin Naqshband would often repeat the following verse to all the darvishes to memorize this words:

Nekuvonro dust dorad har ki boshad dar jahon,
Gar badonro dust dori, guy burdi az miyon[1:94].

Meaning:

People in the world get friends with good people,
If you can love even the bad ones, you will have taken the enmity from the middle, that is, you will win.

These words of Bahauddin Naqshband call all people in the society to be friendly and unite with each other. These words are not fight against bad people, not a hate towards them, but to realize that he is also a human being, and to help him to take a place among good people. The person who does good to the bad is compared to the one who took the *go'y*, which is a round ball and won in the game of *chavgon*.

It is said that a wise man asked Bahauddin Naqshband: “Where will your *silsila* go?” Hazrat replied: “A person cannot go anywhere by *silsila*”. With these words Bahauddin meant that a

person is not great because he belongs to some silsila, but because of humanity. With this word, people are called not to be arrogant because they belong to certain castes, lineages and privileged groups. If they do not have decent human qualities, then such a person is not worthy of respect and should stop being arrogant and rude.

CONCLUSION

The main motto of the Naqshbandiya founded by Bahauddin Naqshband is “Dil ba Yoru, dast ba kor” – “Heart with God, hands at work” and it calls humans to be with iymon(faith) and hardworking.

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