

**ROLE OF BAHAUDDIN NAQSHBAND IN THE DEVELOPMENT OF SUFISM AND  
SECTS OF CENTRAL ASIA**

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**Abstract:** This article describes the role of Bahauddin Naqshband in the development of Sufism and sects of Central Asia. The Naqshbandi sect, formed in the Middle Ages, differed from other sects in terms of its content. The Naqshbandi sect is a sect that promotes the education of a perfect person through the ideas of teachings created by Bahauddin Naqshband and is universally recognized. Yakub Charkhi, who was a disciple of Bahauddin Naqshband, wrote down valuable information about the Naqshbandi sect and Bahauddin Naqshband in his works.

**Key words:** Sufism, tarikat, naqshbandiya, uvaysiy.

A greater figure who has his place in the history of Sufism and the series of sects, who is the pride of not only Central Asia, but also the people of the East, was born in Bukhara Sharif and through his sect, people until today Sufi-sheikh Muhammad ibn Muhammad Bukhari. Bahouddin Nakshband, who has been living in his heart. Bahouddin Nakshband is seventh pir of Bukhara, the founder of the worldwide Nakshbandi doctrine.

Khaja Bahouddin Nakshband ( 1318-1389 ), who is considered a greater representative of the Nakshbandi order, is popularly known as Bahouddin Balogardon, Khojayi Buzruk, Shahi Nakshband. The nickname " Bahouddin " was given to him because of his incomparable services for the strengthening and development of the religion, which means the pride of the religion, priceless. They also honored Nakshband, whose real name was Muhammad, as "Baha ul Haq and religion "[1.B. 65]

Bahouddin Nakshband first learned the lessons from teachers such as Babayi Samosi. Amir Kulol, Mavlono Arif Revhari, Khalil ata, Kusam Sheikh. He lived a strange life and he was engaged in making patterns on copper and kimhob. Bahauddin Nakshband added his three rules and requirements to the eight-point rule of the "Khojagon" series, founded by Abdukhaliq Gijduvani, created his doctrine and perfected the Nakshbandi order. The main information about the way of life and teaching of Bahauddin Nakshband is the book " Anis ut-talibin wa uddat us-salikin " by Salahiddin ibn Mubarak, " Maqamoti Hazrat Khoja Nakshband " by MuhammadBaqir, " Risolayi Qudsiya" by MuhammadPorso, Yaqub Details in sources such as Charkhi's Risolayi unsiya illuminated.

Bahauddin Nakshband was born in the month of Muharram in 718 Hijri. This date corresponds to March 1318 AD. Bahauddin Nakshband was born in the village of Qasri Hinduvon, near the city of Bukhara ( now Kogon district of Bukhara province), which was later renamed as Qasri Orifon and still is known and famous by this name.

Bahauddin Naqshband's real name is Muhammad, Bahauddin is a name given in honor of the status and rank achieved. Bahauddin among the embroidered people, Khwaja Bahouddin, Bahauddin Balogardon, Also with the names of Balogardon, Khojayi Buzruk, Shahi Nakshband is famous. In the sources both father and grandfather of Bahauddin Nakshband were named with the name of Muhammad.

Bahouddin Nakshband's lineage goes back to Hazrat Ali on his father's side and Hazrat Abu Bakr Siddiq on his mother's side. Since he was from the generation of Khoja's, it was customary to use the word Khoja before his name. The word "Bahauddin" means "Light of Religion". This is a proud title given later to Khwaja Nakshband[2.B.3]

In addition, his teacher Sheikh Muhammad Babayi Samosi (died in 1336), who predicted the birth of Bahauddin, said that he would be Balogardon. Sheikh Babayi Samosi Bahouddin said to Nakshband, "You are blessed, the calamity that has been revealed. It will be repelled by your blessings". Bahauddin Nakshband first took lessons from teachers such as Babayi Samosi, Amir Kulol, Maulana Arif Revgali, Kalil Ata Kusam Sheikh

He lived in a strange life and was engaged in making patterns on copper and kimbob. Bahauddin Nakshband added his three rules and requirements to the eight point rule of the "Khojagon" series founded by Abdulkhalik Gijdivani in creating his doctrine and Nakshbandi order. The main information about his life and teaching of Bahauddin Nakshband is the book "Anis ut -talibin wa uddat us salkin", by Salahiddin ibn Mubarak "Maqamoti Hazrat Khwaja Nakshband" by Muhammad Baqir "Risolayi Qudsiya" by Muhammad Porso Yakub. Details sources such as Charkhi Risolai unsiya illustrated.

Bahauddin Nakshband was born in the month of Muharram in 718 Hijri. This date corresponds to March 1318 AD. Bahauddin Nakshband was born in village which is named "Qasri Hinduvon" near the city of Bukhara (now Kocon district of Bukhara province) which was later named Qasri Orifon and is still known and famous by this name.

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In the sources, both father and grandfather sides of Bahauddin Nakshband Hazrat Ali and Hazrat Abu Bakr Siddiq is his mother side.

Since he was from the generation of Khojas, it was customary to use the word Khoja before his name. The word "Bahauddin" means "Light of region". This is a proud title given later to Khwaja Nakshband.

In addition his teacher Sheikh Muhammad Babai Samosi died (1336) who predicted the birth of Bahauddin, said that he would be Balagardon. Sheikh Babai Samosi Bahauddin said to Nakshband "You are blessed the calamity that has been revealed will be repelled by your blessing". That is why the term "balagardon" i.e. the one who repels calamities was applied to Bahauddin Nakshband.

As mentioned the medieval sources Bahauddin Nakshband's spiritual power will be perfected to such an extent that he will be able to ward off calamities and ease difficulties as a result of looking at animals, people and plants and all creatures with the eyes of love and compassion and therefore they refer to it as "Balogardon".

Khwaja Muhammad Babai was the first teacher educated Samosi Bahouddin in the information is given Fakhraddin Ali Safi's work "Rashohut ul ain al -Hayat" Muhammad Babai Samosi Bahouddin entrusted his upbringing to Amir Kulol after him.

The nickname Nakshband in Bahauddin Nakshband's name is interpreted in two ways one of them is that Bahauddin Nakshband was given the nickname because he was engaged in the art of embroidering cloth and the other is that Bahauddin Nakshband " has Allah is a pattern in his heart " expressed in. They also glorified with the name "Shakh Nakshband"

About the meaning of the name Nakshband thinker Alisher Navoiys "Hayrat ul - abror " epic definitions are given. At first Muhammad was educated by Samosi.

Bahauddin Nakshband was also taught by Amir Kulol. In the research of Professor Gulchehra Navruzova , the following sentences of quoted from Amir Kulol's words to Bahauddin Nakshband : " My son Bahauddin I have fully fulfilled what Hazrat Khwaja Muhammad Babai Samosi said about you. I was told that the way I fulfilled up bringing you also put upbringing of my child Bahauddin in the same place. I did the same Amir pointed to his beasts and said "Your privately bird has hatched from egg Of humanity. Your zealous bird has flown high now you are allowed and permitted to ask from Turkish and Tajik sheikhs who reach your heart. To the goal Don't reach your efforts it fail"

After Bahauddin Nakshband Amir Kulol , Maulana Bahauddin Khwaja Arif Deggarani learned the science of hadith and recognized taht studied for twelve years with Hakim Ata (Sulaiman Bakighani ) a representative of the Yassawiya sect.

In addition the sources and studies shows that Bahauddin Nakshband had spiritual faith in Sufism figures such as Uwasi Qarani , Mansur Halloj , Boyazid Bistomi , Junayd Baghdadi and Zainiddin Abu Bakr who was the elder of Sagihbhiron Amir Timur during the second pilgrimage.

It is stated that he met it can be concluded that the ideas of scholars directly played a key role in the formation of Nakshbandi doctrine.

Sources states that Bahauddin Nakshband was an Uwaisian.

"Risolai Qudsiya"by Muhammad Porso a written source of the 15th of century about Bahauddin Nakshband in his work " the ways of our Lord it is noted that it is the way of our Uwaisians. Uwaisians is unique in Sufism Is the path of perfection and it is meaning of the category of saints indicates that they are there is no apparent need for a pir of Uwains.

It is considered rare sources that contains valuable information about many scholars and scientists and statesmen who lived in Movaraunnahr. Fakhrddin Ali Safi's work "Rashohst ain al - hayat " contains information about Bahauddin Nakshband. KHWAJA muhsammad Babai Samossiddin and the education of the tariqat is under the authority of Amir Kulolliddin so it was pointed out in the Hazrat Lhwaja Muhammad Baba. But the truth is that the Uwaysi men to take the truth. Hazrat Khwaja Abdulkhalik Gujdivani " they were educated by the priests of Sirruha" From this it can be concluded that Bahauddin Nakshband became a Uwasi based on the fact that he received education from the priesthood of Khwaja Abdulkhamid Gijfivani . Bahauddin Nakshband's teachings on the self wise words for people of Sufism and those who study Nakshband teachings are mainly in prose and sometimes in verse form. In these verses , Bahauddin Nakshband mainly interpreted equality between people through fair ideas and emphasized that all servants are equal before Allah

The motto dil ba yoor u dast ba kor Let the heart be busy with Allah and the hands be busy with work. Which is the main essence of the Nakshbandi order founded by Bahauddin Nakshband became an acceptable slogan for all people of his time.

A representative of the Nakshbandi sect and Bahaiddin Nakshbandi Yaqub Charkhi who was his student talks about it in his "Treatise Unsiya " gave the following information. They said that the passenger are divided into two parts are divided. Some people put their bodies to the test of fussing and its consequence they seek and find and achieve results . And some of them God Almighty they do not see anything but virtue and the tawfiq grace of obedience they also know that it is from the grace of Allah Almighty. That is to say of such people if being in prayer is considered preferable to the deeds of this world. Therefore such people will reach their goal faster. The truth is that a person should abandon his actions (he should stop working day and night)but he should not abandon his daily work (he should devote his efforts ) workshop and not should think a lot about his work. Also in the studies "Dil ba yor u Dast ba kor " can be interpreted in a similar way that if the goal of the people of Sufism is to reach God's will. Then it is not necessary to renounce the world and enter the path of asceticism but always remember God is in the heart it is possible to achieve while being busy with the work.

Bahaiddin Nakshband always preached honest living. According to him one should never abandon one's profession and manual labor while connecting one's heart with Allah. It is necessary to live in a poverty not as the expense of the charity but the expense of one's own work. Therefore the ways of Bahaiddin Nakshband and his teachings and created are similar to the Sunnah of the Prophet Muhammad

Bahaiddin Nakshband lived by farming his own life. Also Bahaiddin Nakshband who spent his own life in poverty Bahaiddin Nakshband with his hard work and strength. He liked to make a living he gave his earned property to orphans and widows. He always tried to keep himself away from the rulers and never accepted a bribe from them.

In one word the Nakshbandi some of the invariable rules that were in practice in the mystical directions and adapted them to everyday life. This , in turn ensured that the Nakshbandi ordered into the mass of the population. Also the Nakshbandi sect is important in the socio - political and spiritual life of the peoples' in the Central Asia. Yusuf Hamadani is great like Abdulkhalik Gijdivani who scholar contributed to the development of the Bahaiddin Nakshbandi sect.

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