

The Life, Activities and Views of Khoja Bahauddin Nakshband: Return to Gijduvani and Improvement of Nakshbandiya Teaching

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Abstract

Bahauddin Nakshband improved the teaching of Khoja Abdulkhaliq Gijduvani in the 12th century and made it one of the most influential teachings. Khoja Bahauddin Nakshband re-introduced the zikri khafi, which was introduced by Gijduvani but abandoned by the following pillars for the favor of zikri jahri. He also added three new rashha (wuqufi zamoni, wuqufi abadi, wuqufi qalbi), to the existing eight rashha developed by Yusuf Hamadani and Abdulkhaliq Gijduvani, and increased the number of rashha to eleven. Bahauddin Nakshband denounced solitude and isolation, encouraged people to be professionally active, while not forgetting God for a moment.

This article seeks to provide more accurate information about the life, activities and the doctrine of Khoja Bahauddin Nakshband, and draws new conclusions based on historical sources and contemporary research.

Key-words: Khoja Bahauddin Nakshband, Sufism, Khojagan-Nakshbandiya Doctrine, Khojagan-Nakshbandiya Doctrine, Seventh Pir/Pillar, Zikri Khafi, Zikr Jahri, Rashha, Working, Socially Active Sufism.

1. Introduction

The time of the emergence of the sect, still known as “Khojagon” and “Nakshbandi” (XII or XIV century), its founder (Khoja Abdulkhaliq Gijduvani or Khoja Bahauddin Nakshband) and the lack of a unified view of the exact name (Khojagan or Nakshbandi) or the fact that this sect, often referred to as “Nakshbandi, is mainly associated with the name of Khoja Bahauddin Nakshband due to the lack of a broad, deep, complex and systematic approach to studying is a state of origin. However, this sect was founded in the XII century by Khoja Abdulkhaliq Gijduvani (ca. 496 / 1103-575 / 1179), and two centuries later it was perfected by his follower Khoja Bahauddin Nakshband (718 / 1318-791 / 1389) and became one of the most influential sects converted. Khojagan-Nakshbandi sources also state that Khoja

Abdulkhaliq Gijduvani was the founder of this sect. In particular, the author of “Rashahot ayn al-hayat” introduces Gijduvani as “the main link of the Khojagon chain”, “the founder of the Khojagon class and the leader of the Azizan chain”, and declares that his lifestyle is exemplary and acceptable to all groups [15:11,34-35].

Khoja Abdulkhaliq Gijduvani, in general, as the founder of the Khojagan-Nakshbandi sect, including its first stage, the reliance on the Sharia and Sunnah of this sect, the transcendence of the status of a leech that begins with repentance and will, the dhikr is secret and the eight rashhas (*hush dar dam, formed the first foundations of the world, which consists of a narrow homeland, a narrow conference, a memoir*) [6:97-98; 3:112-121; 15:11-38]. He was succeeded by Khoja Muhammad Arif Revgari (ca. 560 / 1165-660 / 1262), Khoja Mahmud Anjirfagnavi (ca. 685/1286) and Khoja Ali Romitani (ca. 591 / 1195-721 / 1321), Khoja Muhammad Bobo Samosi (ca. VII / XIII a.t.-736/1335) and Sayyid Amir Kulollar (ca. 680 / 1281-772 / 1370) also continued the main part of Gijduvanis teachings. However, from the time of Hoja Mahmud Anjirfagnavi, dhikr was replaced by dhikr. This practice of the Khojagan-Nakshbandi sect lasted until the time of Khoja Bahauddin Nakshband [2:54]. The first stage of the *Khojagan-Nakshbandi* sect has come to an end, and the second stage of the *Nakshbandi* sect has begun.

Hoja Bahauddin Nakshbands great contribution to the development and perfection of the sect was that he first reintroduced the *dhikr* [2:54; 15: 97-98], adding three new *rashhas* (*wuqufi zamani, wuqufi adadiy, wuqufi qalbiy*) to the eight rashhas developed by Yusuf Hamadani and Abdulkhaliq Gijduvani, bringing their number to eleven [2:84-86; 15:47-50]. While denying secularism and ignorance, Bahauddin Nakshband advocated active communication with people and professionalism, while at the same time not forgetting Allah even for a moment [2:77; 8:391; 4:27]. The Khojagan-Nakshbandi sect spread throughout Central Asia and later to many foreign countries during the post-Khoja Bahauddin Nakshbandi period.

Although many researches, books and articles have been published about the life, activity and teachings of Khoja Bahauddin Nakshbandi, there are still unclear places in the biography of this person who made a great turn in the history of Khojagan-Nakshbandi sect, his Sufi views and teachings not all aspects have come to the attention of researchers.

Therefore, in this article, we have tried to provide relatively accurate information about the life, activities and teachings of Hoja Bahauddin Nakshband, based on information from historical sources and modern research, and to express our conclusions in this regard.

2. The Main Findings and Results

The seventh piri of the Khojagan series, the leader of the second-*Nakshbandi* stage of the Khojagan-Nakshbandi sect, was known as “Khojai Buzurg” (“The Great Khoja”), “Bahauddin Balogardon” (“Bahauddin the Guardian of the Balloon”), “Khoja Ibn Nakshband”. Muhammad *Nakshband* Bukhari Muharram of the year 718 AH [11:67; 2:21; 15:95] - was born in March 1318 AD in

the village of Qasri Hinduvan near Bukhara in the family of a craftsman engaged in weaving and embroidering [10:78].

Some sources state that Hoja Bahauddins lineage was traced back to the Prophet (peace and blessings of Allaah be upon him) from his father, and that his ancestry is as follows: Bahauddin Nakshband ibn Sayyid Muhammad Bukhari ibn Sayyid Jalaliddin ibn Sayyid Burhaniddin ibn Sayyid Abdullah ibn Sayyid Zaynulabidin ibn Sayyid Qasim ibn Sayyid Shaban ibn Sayyid Burhaniddin ibn (Sayyid Qilich ibn) Sayyid Mahmud ibn Sayyid Bulaq (or Ishaq, Ilaq) ibn Sayyid ibn Sayyid Sayyid Fakhriddin (or Muhyiddin) ibn Sayyid Ali Akbar ibn Imam Hasan Askari ibn Imam Ali Taqi ibn Imam Muhammad Taqi ibn Musa Riza ibn Imam Musa Kozim ibn Imam Jafar Sadiq [7:54; 9:67; 12:549]. The author of “Tuhfat uz-Zoyirin” writes that Bahauddins mother was a descendant of the first caliph Abu Bakr Siddiq [7:54].

Jalaliddin, the paternal grandfather of Khoja Bahauddin Nakshband, was one of the murids who entered the path of Sufism [11:79; 2:23], and her grandmother was one of the educated and pious women of her time [2:25]. Bahauddins father, a craftsman, served in the army of Bayankulikhan (d. 1358), the governor of Movarounnahr of the Chigatay ulus, for a time, and in his old age joined the sect and followed his son, who was now a teacher.

Some authors note that Hoja Bahauddin received the nickname “Nakshband” because he and his father were engaged in the art of embroidery (printing flowers on fabric) from an early age [4:15; 10:78; 1:26b]. However, sources created in later times state that the name of Allah was engraved on his heart as a result of Bahauddins constant practice of dhikr, which gave him this nickname. One of the great men of this sect said so:

O brother, the narrow way is patterned.

The narrow tongue of remembrance is busy with its own pattern.

Meaning: O brother, engrave the remembrance of truth in your heart in the pattern of Naqshband [14:351].

He also received the title of “Bahauddin” (“Light of Religion”) for his services to the cause of religion.

Sources in the Khojagan-Nakshbandi sect predict that some other pir of the sect, including Bahauddin, such as Khoja Abdulkhaliq Gijduvani and Sayyid Amir Kulol, will be born and grow up to become great mystic sheikhs. According to these sources, the priest of the Khojagan dynasty, Hoja Muhammad Bobo Samosi, visited the village of Qasri Hinduvan several times before Bahauddins birth, apparently to meet his disciples. The smell is coming, and soon the Hindu Palace will become the Orifon Palace”. After Bahauddins birth - when he was still a three-day-old baby - when his grandfather took him to Hoja Muhammad Baba Samosi, who came to Qasri Hinduvan, the priest of the Khojagon sect adopted him and predicted that he would become a “modern leader” in the future. Baba Samosi then entrusted the upbringing of Bahauddin to the Caliph Sayyid Amir Kulol [11:79-80; 2:23; 8:386; 4:256-258; 15:74].

At the same time, Bahauddins later choice of the path of Sufism was influenced by the environment in his family, more precisely, the priest of his khojagan series, Khoja Muhammad Baba Samosi [11:79; 2:23] grandfather played an important role. It is probably through the efforts of this grandfather that Bahauddin received his primary education in the place where he was born and grew up and memorized the Quran at the age of seven.

It is this study of Bahauddins practice before he entered the path of Sufism that lasted until he was eighteen years old, or it seems that he entered the path of Sufism only at least after the age of eighteen. Because sources recall that Bahauddins first meeting with Bobo Samosi after he adopted him as a three-day-old baby took place when he was eighteen. According to these sources, eighteen-year-old Bahauddin went to Bobo Samosis house on the instructions of his grandfather before he got married, asking him to attend the wedding, stayed at his house for one night and returned to Qasr Arif together the next day. Bobo Samosi himself goes to the groom and finishes the job. Bahauddin, meanwhile, witnesses the prophecies of Baba Samosi: From a distance, Baba Samosi knows what Bahauddin prayed in the mosque at night, and what passed through his mind as they walked together on the road. All of this reinforces Bahauddins desire to grab the foothills and cross the leech path [11:81-83; 2:24-25].

After the death of Baba Samosi, he took his grandfather Bahauddin to Samarkand, where he met with the Sufis, enjoyed their conversations and received their prayers [11:83; 2:25]. Sources say that after Bahauddins return from Samarkand to Qasri Orifon, the fourth shrine of the Khojagan series, the Sufi hat of Khoja Ali Romitani, popularly known as “Khojai Azizon”, came into his hands, which completely changed his condition. nothing is said about how he conveyed it to Bahauddin [11:83; 2:25]. It is noteworthy that at the same time as Sayyid Amir Kulol, the next murshid of his sect, visited Bahauddin Qasr-i-Arif in order to start educating Bahauddin on the path of leeching, according to the will of Hoja Muhammad Baba Samosi [11:83; 2:25].

Bahauddin Nakshband seems determined to reform and improve the Khojagan sect from the time he entered the path of Sufism, including the complete restoration of the teachings of the founder of the sect, Khoja Abdulkhaliq Gijduvani, which underwent some changes during the later stages of the Khojagan series. Indeed, the sources mention that Bahauddin, on the one hand, was educated by the spirit of Khoja Abdulkhaliq Gijduvani and became his Uvaysi disciple, and on the other hand, he was also taught Sufism by the sheikhs of the Yassaviya sect. According to these sources, before Bahauddin Sayyid began to study Sufism directly under Amir Kulol, in his dream he met the spirits of the pir of the Khojagan series from Khoja Abdulkhaliq Gijduvani to Khoja Muhammad Samosi, from the spirit of Gijduvani he was instructed to adhere strictly to the Shariah and the Sunnah, to avoid heresy, to study the etiquette of the sect in the presence of Sayyid Amir Kulol [11:89-90; 2:29; 8:390-391; 4:261-262]. According to the narrations narrated by Bahauddin himself, he was instructed to use the *dhikr* in this dream, and Sayyid Amir Kulol taught him this type of *dhikr*. Accordingly, he does not use *dhikr* alonia in his activities [11:93; 2:31]. In addition, he remained a murid of Sayyid Amir Kulol until the end, and eventually received permission from him to carry out irshad - the training of murids and the leadership of

the sect, at different times in his life, the Turkish *mashayiks* - sheikhs of the Yassaviya sect Khalil P-Ota (VIII / XIV a.) and Qusam Sheikh (VIII / XIV a.d.), as well as another caliph of Sayyid Amir Kulol, sheikh of the Khojagan sect Mawlana Arif Deggaroni (VIII / XIV a.) in the presence of Sufism.

Sources do not specify when and in what order Bahauddin received training from these sheikhs. However, Bahauddin's meeting with Khalil Ota was much earlier, when Sayyid Amir Kulol allowed Bahauddin, who had been a leech for some time, to continue his education and leeching in the presence of one of the sheikhs of the *Khojaganiya* or *Yassaviya* sects [2:50; 8: 387; 4: 258] before or, in general, still seems to have taken place before Bahauddin Sayyid Amir Kulol began to receive direct Sufi teachings. In the dream of Bahauddin, another sheikh of the Yassaviya sect, who lived some time ago, was prophesied by the spirit of Sulayman Bakirgani (1091-1186), known by the nickname Hakim Ota [11:84; 2:25] After this meeting he was in his service for twelve years, learning the etiquette of serving kings [11:84; 2:25; 15:97]. It is noteworthy that the sources, quoting Bahauddin himself, state that he ruled Movarounnahr for six years under the name of Khalil Sultan [11:85; 2:26]. Some scholars speculate that this person, mentioned in Sufi sources as Khalil Ota or Khalil Sultan, was Kazankhan (or Kazan Sultan) (d. 747/1347), a representative of the Chigatay nation who ruled in Movarounnahr from 732 / 1332-747 / 1347. [18:251-252; 19:101]. The American researcher Devin Di Weiss mentions Kazankhan here as one of the first Mongol rulers who tended to Sufism [17: 229]. Iranian researcher Abdulhossein Zarrinkob speculates that Bahauddin may have worked as a muhtasib or a judge in this ruling palace [20:209]. Another fact that confirms that this person, who is mentioned in Sufi sources as Khalil Ota or Khalil Sultan, was in fact the ruler of Movarounnahr, is that after the end of Khalil Sultan's rule, Bahauddin became disillusioned with worldly affairs and returned to Bukhara to live in the village of Revartun [11:85; 2:26]. The author of "Anis at-Talibin" Bahauddin's repentance is that when he received a voice from the unseen, he renounced the desires of this world and chose the Sufi life [11:86] informs that the instructions are then received [11:87-93].

Bahauddin Sayyid began to study the science of hadith in the presence of scholars at the same time as studying the etiquette of leeching and the rules of dhikr in the presence of Amir Kulol [11:93]. In "Maqamati Khoja Bahauddin Nakshband" mentions the name of one of his teachers of hadith, Mawlana Bahauddin Deggarani [2:41].

Sayyid Amir Kulol told Bahauddin Nakshband, who had been in his service for some time and had gone through the stages of leeching, that he could now study and continue in leeching in the presence of one of the sheikhs of the *Khojaganiya* or *Yassaviya* sects [2:50: 8:387; 4:258]. After that, Bahauddin Nakshband was given riyaaat and mujahideen for seven years in the presence of Mawlana Arif Deggarani [2:50; 15:97]. Then he went to Nasaf and for several months improved his knowledge and experience of the sect and leech in the presence of Qusam Sheikh, another Turkish sheikh - one of the sheikhs of the Yassaviya sect [2:51; 15:97].

It seems that Hoja Bahauddin Nakshband also tried to study the teachings and practices of other Sufi sects during his travels to different countries. During his pilgrimages in 772/1370 and 790/1388, he

visited cities and countries such as Marv, Herat, Sarakhs, Mayhan, Mozandaran, Baghdad, and visited Khoja Muayyad, Sayfiddin Abhari, Zayniddin Abu Bakr Taybodi (d. 791/1389) meets with scholars and sheikhs and visits the tomb of Sheikh Abdul Qadir Gilani (470 / 1077-561 / 1166), the founder of the Qadiriya sect, in Baghdad [11:118; 8:393; 15:97]. In addition, during one of his pilgrimages, Bahauddin Nakshband met with Malik Muiziddin Husayn bin Ghiyasiddin (732 / 1332-771 / 1369), the ruler of the Kurdish state (643 / 1244-783 / 1383) in Herat, and attended a meeting of the scholars of Herat with this ruler [11:118-121; 2:67-68; 15:97].

Bahauddin Nakshband, who set himself the goal of perfecting the teachings of the Khojagan sect, seems to have studied the teachings of the Sufis of the past, along with the views, theories and practices of the sheikhs who lived at that time on mysticism and leeching. Sources narrate from Bahauddin Nakshbandi himself that, in addition to his spiritual upbringing from Hoja Abdulkhaliq Gijduvani, he also referred to the spirits of the Sufis of the past, Uwais Qarani (28 years ago / 594-36 / 657) and Hakim Termizi (205 / 820-320 / 932). also claim to have been educated [11:95-96; 2:32-33]. According to them, this attention was reflected in Bahauddin's *inqitoy tomm* (complete alienation from God) and *tajarrudi kull* (complete alienation from other gods) and the absolute inferiority characteristic of Hakim Termezi [11:95; 2:32]. It is noteworthy that Bahauddin considered himself a follower of the teachings of Hakim Termezi: in a meeting held in 789/1387, he said that he had been in the sect of Hakim Termezi for twenty-two years [11:95; 2:32].

The agiography of Bahauddin Naqshband also includes a scene of a meeting with Hazrat Hizr (as), as in the previous piri of the Khojagan series, Khoja Abdulkhaliq Gijduvani, Khoja Arif Revgari and Khoja Ali Romitani, as well as the Sufis of the past, Hakim Termezi. According to the authors of "Anis at-Talibin" and "Maqamati Khoja Bahauddin Nakshband", when Bahauddin went to Sayyid Amir Kulol in Nasaf, Hizr (a.s.) in the form of a shepherd on horseback strayed from his path. But Bahauddin, who was in a hurry to the piri and did not know that the rider was Hizr (as), ignored him and continued on his way [11:108; 2:41-42]. It is noteworthy that in this story, Hazrat Hizr (as) addresses Bahauddin in Turkish [11:108; 2:41]. This may indicate that on the one hand, the elements of Yassavi teachings began to enter the Khojagan sect at that time, and on the other hand, the land of Kashkadarya began to become one of the centers of Yassavi teachings.

At the same time, Bahauddin Nakshband remained his murid and follower until the death of Sayyid Amir Kulol, the piri and teacher of the sect. Sources of the Khojagan-Nakshbandi sect give many stories about the relationship between Bahauddin Nakshband and Sayyid Amir Kulol. In one of these stories, when Bahauddin went to Sayyid Amir Kulol during his pilgrimage, the piri drove him out of the house three times, and he returned to him because of his respect for his teacher. 2: 38-39], and in another narration it is narrated that Sayyid Amir Kulol declared that Bahauddin Nakshband was one of his best caliphs [2:50] to some of the murids who envied his attention to Bahauddin Nakshband.

Sources of the Khojagan-Nakshbandi sect give many examples of the governorship and prophecies of Bahouddin Nakshband. It is said that Bahauddin's first prophecy took place when he was

just four years old, when he predicted that the cow in his mind would soon give birth to a calf with a forehead [11:80-81; 2:23-24; 15:95]. According to many of the stories in these sources, he was able to read the imaginations of others, to know where others went from afar, to produce food from the unseen, to bring water from the unseen to irrigate crops during droughts, and many other supernatural activities [2:112,113-114,114-115,119-120,121]. He even dies once, when he and a few murids go to Sayyid Amir Kulol and say, “I am ready to die if you ask me to die for the sake of my friendship” [2:42-43; 13:28]. Moreover, these sources narrate from Bahauddin himself that when he fell into a state of fanaticism and gossip several times, his soul flew to the fourth heaven [11: 93-94; 2:31], Bayazid Bistami (d. 262/875), Junaid Baghdadi (d. 297/909), Mansur Halloj (d. 244 / 858-309 / 922) and Abu Bakr Shibli (d. 334 / 945) and then went to the shrine of Muhammad (saas) and paid homage to him [11:112; 2:46].

Bahauddin Nakshband, like his pirs, preferred to make a living by his own labor and was engaged in a profession. He and his father were originally engaged in knitting and embroidering [2:25; 4:15; 10:78], and later cultivated barley and moss [2:55].

Before the death of Sayyid Amir Kulol, Hoja Bahauddin gave permission to Nakshband to educate murids, handed over the leadership of the sect to him and ordered all his murids to follow Khoja Bahauddin Nakshband [2:54: 15:97-98].

Bahauddin Nakshband is survived by three daughters, Bibicha Hotun Kalon, Bibicha Robia Hotun and Bibicha Sarwar Hotun, all of whom are married to followers of the teachings of Bahouddin Nakshband. In particular, Bibicha Khotun married Hasan Attar, the son of Kalon Alouddin Attor, Bibicha Robiya Khotun married Mawlana Fazlullah Nayistani, and Bibicha Sarwar Khotun married Abulkhair Turkestani [13:29].

Khoja Bahauddin died on March 1, 1389 AD, at the age of seventy-four, in the year 3 AH, 791 AH, and was buried in his native village of Qasri Orifon [8:394; 4:265; 15:100; 10:79].

Khoja Bahauddin Nakshband raised many disciples, including Khoja Alouddin Attar (d. 802/1400), Khoja Muhammad Porso (749 / 1348—822 / 1420), Khoja Yaqub Charkhi (d. 851/1447) and Khoja Alouddin Gijduvan (d. 851/1447). / 1448) is one of his most famous caliphs. According to Khoja Bahauddin Nakshband and Rashahot ayn al-Hayat, before his death, Khoja Bahauddin Nakshband handed over the leadership of the sect to Khoja Muhammad Porso and called on his followers to obey and follow him [2:44-45; 15:100].

Although the sources do not mention that Hoja Bahauddin Nakshband wrote any work, his disciples and followers recorded what he said about mysticism in various places, including the stages of pilgrimage, the etiquette of the sect, and the basic concepts of mysticism, which were later reflected in several collections. They are as follows:

1. **“Jerusalem”** (“Holy ([Arabic] - belonging to the higher world (the world of the unseen) words”) — It consists of the holy words and speeches of Bahauddin Nakshbandi at various gatherings and places, written by his muridah Hoja Muhammad Porso and compiled into a book at the request of his murids after Bahauddin's death.

2. **“Avrod ul-bahoiya”** (“Bahauddin virdlari” (repetitive word (duo, zikr)) — According to the narrations, Bahauddin learned from the Prophet (peace and blessings of Allaah be upon him) in a dream and later interpreted it in alphabetical order by Hamza ibn Shamshad, one of his murids.

3. **“Avrodi sagir”** (“Short virs”) — A collection of short virds narrated by Bahauddin Nakshband.

4. **“Voridot”** (“Thoughts”) — about thoughts involuntarily set by God.

5. **“Dalil ul-ashiqin”** (“Evidence of lovers”) — A work about the leech, which is the way of love for God, and the taxes that go into this way.

6. **“Biography”** — a collection of advice and sermons on the essence of human life and its meaningful conduct.

7. **The Rubaiyat** are rubai recited by Bahauddin Nakshband on various Sufi themes and are included in various works.

Hodja Bahauddin Nakshband, who aimed to spread the Khojagan sect by reforming and improving it, reintroduced the Zikri Hafiz, which was first introduced by the founder of the Khojagan sect, Khoja Abdulkhaliq Gijduvani, but was replaced by the Zikri *Jahri* during the later stages of the Khojagan series. He also abolished the practice of *solitude and sama*, and promoted inner solitude - with the people on the outside, *with the Truth on the inside*, adding three new rashes to the eight rashes developed by Yusuf Hamadani and Abdul Khaliq Gijduvani, bringing their number to eleven. The main aspects of the teachings of Hoja Bahauddin Nakshband are as follows:

3. Conclusion

1. **Sharia and circumcision.** The teachings of Bahauddin Nakshband are primarily based on strict adherence to the Shari'ah, following the Sunnah of the Prophet (s.a.v.) and refraining from any heresy. Bahauddin explained that his teachings consisted of following the Shari'ah of Urwat ul-Wusqa, the Prophet (peace and blessings of Allaah be upon him), and following the path of the Sahaabah [2:78].

2. **Sayru leech.** Although Bahauddin Nakshband did not say anything in his teaching about the stages of the leech, the following picture can be drawn from his views expressed in various places:

Irodat. According to Bahauddin Nakshband, will is a process of *capitulation and surrender* to a murshid, in which the murid submits his will to the murshids will according to the principle “the will is the renunciation of the will in the will”. The murid must be completely subservient to the murshid in the leech and must not deviate from the line he has drawn [2:77].

Walking leech lines. According to Alouddin Attar, in the presence of Bahauddin Nakshband, the murids, after going through the stages of the sequence of *murakabat* (In Arabic, taxation is a state of belief in the fact that in all cases God knows what is in his heart and is aware of his inner secrets, and therefore avoids thinking of unpleasant things that prevent him from remembering God) — - *man* (absence) - *fano* (being mortal), would become mortal and immortal to the Truth [2:63]. According to Bahauddin Nakshband, the Sufis are divided into three levels from bottom to top, or reach the following three levels from bottom to top: 1) muqallids (followers); 2) perfect; 3) Perfect. In this, the muqallid

follows what he hears, the perfect cannot leave his body, the perfect is at the level of bringing up the perfect, and the perfect cannot be perfect without the upbringing of the perfect [2:77].

The purpose of sayru leeches. Bahauddin Nakshband believes that the purpose of the leech is to transform the *enlightenment into a general* and concise and general knowledge of the nature and attributes of Allah into a *detailed* and comprehensive knowledge of the essence and attributes of Allah [2:85]. In other words, the goal of the leech, which begins with the will and is accomplished by going through certain stages, is literally *enlightenment*. A Sufi who has attained the status of enlightenment is called *Arif*. For a Sufi is a person who has reached the stage of knowing Allah, His names and attributes, that is, the knowledge of God and all His attributes, on the way to attaining the Almighty. Bahauddin Nakshband describes the tax that reached the ultimate goal in the leech as follows:

Once the tax has reached its level of maturity, there is no difference between the mind and the tongue in it, i.e., its outward actions do not hinder its inner deeds. Then he is allowed to call people to Haqq subhanahu wa ta'ala. The level of maturity of the tax is said to be that it has reached the level of a fillah (a journey in Allah) that has fallen into a state of mortality and has the status of a jazba. He can dispose of others with the quality of the inscription in his heart after he becomes the place where the divine inspirations take place. Because this disposition of him is in fact the disposition of Haqq subhanahu wa taala [2:88-89].

Sayru leech crops. According to Bahauddin Nakshband, one of the main signs of enlightenment, which is a product of leech leprosy, is that, unlike those who have not reached the level of enlightenment, arif can fall into the following three states: *interrogation, observation, and consolation*. In his view, compassion is to forget all things by focusing all ones thoughts and attention on God alone, observation is to see things in the unseen world with the eyes of the heart, and contemplation is to summarize every moment of ones life [2:87-88].

Bahouddin Nakshband pays special attention to the governorship, another of the leech products. He said that a person who is aware of the unseen and has the ability to make prophecies should not pay any attention to them at all, but should be given more slavery so that he does not become proud of these qualities [2:76]. According to Bahauddin Nakshband, a guardian is a person who can manage other people, and the more closely he is bound by the Shariah of the Prophet (saas), the stronger his guardianship will be [2:89]. Bahauddin Nakshband, the governor, stressed that prophecies should be performed only in the right places: "The sheikhs prophecy is only shown to increase the murid's trust," he says [2:91].

3. Dhikr. Remembrance is central to the teachings of Bahauddin Nakshband, as it is to the whole Khojagan sect. In his view, the essence of dhikr is to move from the field of *ignorance* to the field of *observation*[2:90]. Bahauddin said that he learned the interpretation of dhikr, that is, the rule of dhikr, from Hoja Muhammad Baba Samosi [2:84].

Bahauddin Naqshband abolished the practice of *dhikr jahri* [2:54], which was used from the time of Khoja Mahmud Anjirfagnavi, the third pir of the Khojagan series, to the time of Sayyid Amir Kulol,

the sixth pir of this series, and reintroduced the *dhikr* used by Khoja Abdulkhaliq Gijduvani. According to the sources, although Sayyid Amir Kulol himself used *dhikr jahri*, he did not oppose the use of *dhikr* by him, saying that “every deed of Bahauddin is based on the wisdom of God”.[2:54; 15:97-98]. Bahauddin Nakshband believes that *dhikr* helps a secretive person (Secret [Arabic sir] - in mysticism: the secret state of a servant that exists between him and God, and which is not known to anyone but him and Allah. Some say that the secret is in the heart, others say that it is above the heart and below the soul, and still others say that it is above the heart and soul. In the eyes of the mystics, the tongue is the interpreter of the heart and the mind is the interpreter of the soul. In mysticism, the mystery is described as a place for the servant to know Allah, to love the Creator, to seek God, and to see the Almighty. That is, the servant secretly knows, loves, seeks and sees God.) to be aware of his secret [2:78].

4. Rashhalar. As mentioned above, the first four of the eleven rules, called “drops”, which are one of the most important foundations of the teachings of Khojagan-Naqshbandiyya, are the *narrow-minded* [5;12], four more rashhas - *yodkard*, *bozgasht*, *nigohdosht* and *yodshadash* rashhas were developed by Khoja Abdulkhaliq Gijduvani [15:38], but it was Gijduvani who turned these eight rashhas into complete concepts. Bahauddin Nakshband, who restored the teachings of Abdulkhaliq Gijduvani and improved them, added three more rashhas to these eight rashhas - *wuqufi adadiy* (numerical waqf), *wuqufi modern* (waqf of time) and *wuqufi qalbi* (general knowledge of the heart). However, Bahauddin himself claims that these rashhas, at least from the numerical rule of *wuquf*, were inherited from Hoja Abdulkhaliq Gijduvani, who taught him this from Hoja Yusuf Hamadoni [2:84]. According to Bahauddin Nakshband, the *wuqufi* is to embark on the study of ordinary laduni science, the *wuqufi* is to be constantly aware of the state of the time, and the *wuqufi* is to feel the influence of gravity and this influence takes place in the heart [2:84-86].

Bahauddin Nakshband, however, attached great importance to the rashhas that had been introduced before him. In particular, he rejects the practice of solitude, which is unique in the teachings of Sufism, and defines the journey to the narrow *homeland* and the *solitary narrow* assembly as the rules that form the basis of his sect [2:77; 8:391; 4:27]. For Bahauddin Nakshband, who fought against outward secularism and greed, and preached to make a living by his own labor, the journey meant the *journey* of the narrow *homeland* to the inner world of the Sufi through thought, the narrow meeting to the physical world and the heart to Allah. The teaching of Bahauddin Nakshband is that the tax should not be given to secularism and ignorance, on the one hand, to be among people, to be active with them and to engage in business, and on the other hand, not to forget Allah even for a moment emphasizes that it should be.

5. Socially active Sufism. Hodja Bahauddin Naqshband, following in the footsteps of Hodja Abdulkhaliq Gijduvani, who opposed secularism and secularism, urged his followers to abandon seclusion and choose the path of dialogue: “*Our path is the path of conversation.* [Because] desolation brings fame, and fame is disaster. Goodness is formed in many nations, and many nations are formed as a result of conversation”[2:77; 11: 142; 8: 392], he says. He also emphasizes that a Sufi like Gijduvani should make a living by his own labor, without living at the expense of others. In particular, Hoja

Bahauddin Nakshband, in order to encourage his followers to engage in active economic activity, puts forward the principle of blindness (let your hands be at work and your heart be at God) in order to be a Sufi [16:457].

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