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BAKHOUDDIN NAKSHBANDS AND AMIR TEMUR

Abstract: This article tells about relationships among Bakhouddin Nakshband - Amir Temur. There are also some scientific information which prove that these men had close relationships - like a pupil and a teacher.

Key words: The teaching of Sufism, Buxara, Bakhouddin Nakshband, Amir Temur, teacher-apprentice, "Chronological lineage", ornamental order.

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Introduction

Independence is one of the great transformations in the history of our nation, and it has provided ample opportunity for self-realization, restoration of our values and enjoyment of our spiritual wealth. During the years of independence, a lot has been done to study the ancient traditions of our people and to develop a sense of patriotism. One of the things that has been accomplished so well is the reforms and changes that are being made in the spiritual realm.

In all the countries of the past and present, education has become a central theme in the system of education. In particular, the issue of upbringing harmoniously developed and spiritually mature people in our country is one of the most pressing social issues.

In the past, various religious and secular ideas and doctrines have been created in the education system. One of the oldest centers of world science and culture, Turonzamin, has also been founded on the theory of education, which deals with the study of the education of perfect human beings.

As the President of the Republic of Uzbekistan Shavkat Mirziyoev noted: "Using the favorable conditions created in the country for entrepreneurship and encouraging young people to start their own business is one of the best practices of our religion.

If we say that your heart is in God and your hand is at work, it is for this purpose that our great grandfather Bakhouddin Naqshband said it would be a mistake [1, p.3].

Formation of the ideology of national independence and upbringing of the perfect person is one of the important scientific, historical and social issues, and requires comprehensive study of the spiritual and philosophical heritage of our people, including mystical values.

Materials and Methods

One of the tools of ideological struggle against the existing maladies is to study the mystic ideas, the lives and legacy of the great thinkers, their ideals of goodness, justice, self-consciousness and patriotism. think it will.

There are notions of syllabus, syllables, pirumurshid that make up the structure of mysticism.

The concept of tree is an Arabic word meaning "tree". In mysticism it is used instead of the word "rings". The only difference is that "genealogy" is often used as a reference to the genealogical concept, while "sets" are often used as words that reflect the system of pirates.

The concept of the chain is Arabic, which means "ring", "chain", "chain". In mysticism, the series is said to have two relative links of the methods of teaching:

The first is to give each Sheikh the name of his pirate teacher and mentor in the same order until Muhammad (peace be upon him). For example, Sayyid Amir Kulol, the elder of Bahouddin Naqshband, his elder Muhammad Samosi, his elder Mahmud Anjir Fagnavi and so on.

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The second is that each of the sheikhs is a genealogy that proves who their ancestors were and who the famous breed was. For example, Bahauddin Naqshband bin Jalaluddin ibn Burhanuddin ibn Abdullah to Ali ibn Abi Talib.

Genealogy, in scientific terms, is a field of history with a long history of genealogy. Various genealogies have been written and created throughout history. Especially the genealogy focuses on the science of mysticism. During the years of independence, national science has gained a foothold in our country.

In this case, it is about a pear or murshid.

Pir is Persian and sheikh is an Arabic word, both meaning "old", "elder".

Murid (Arabic means "student", "wanting", "pupil", "learner") is a person who, according to the etiquette of the teaching, is bound to a particular Sheikh, submitting his will to the absolute will of God and holds a noble rank. Muridism is a degree that comes after love.

A murshid (Arabic means "guide", "guide") is a leader of the teaching, a guide and a guide.

Piru comes in two ways in the murshid literature. In the first case, mentor, teacher, master, teacher, in the second case, muritu-murshid, teacher-apprentice, teacher-student relationship. The correct interpretation is a murid.

The Central Asian indigenous population, including the Uzbek people, has a strong belief in the peoples of the world. We can point out that a number of religions, such as Buddhism, Zoroastrianism, Christianity, Judaism and Islam, are situated within the borders of this region. Faithfulness is one of the positive qualities of our nation like hospitality, tolerance, childhood and hard work. This belief of Uzbeks has its ancient historical roots. Not only representatives of the great religion and mysticism of our people, but also representatives of science: Khorezmi, Ferghani, Farabi, Beruni, Ibn Sina, Ulugbek; representatives of the kingdom: Jaloliddin Manguberdi, Amir Temur, Mirzo Babur, Shaybaniyon, Abulgazihan, Amir Olimkhan; Literary representatives: Mahmud Kashgari, Yusuf Hos Hajib, Ahmad Yugnaki, Alisher Navoi, Zahiriddin Bobur and others were also believers.

Bahauddin Naqshband is known throughout the Islamic world with such honorable names as "Bahouddin Balogardon", "Hazrat Bahouddin", "Shahi Naqshband", "Hoja Bahaudin", "Hojai ul-Haq and Religion". In the sources, the name of Bahouddin Naqshband is mentioned with different names. Alisher Navoi writes: "Their name is Muhammad bin Muhammad Bukhari" [2, p.261]. Its founder is Bahouddin Muhammad ibn Burhanuddin Muhammad al-Bukhari. The family of Burhanuddin Muhammad and Bibi Arifs lived in the main cities of Southwest Turkestan in the beginning of the 14th century in Bukhara - "Qasri Hinduvon", later "Qasri Orifon",

Karshi, Zangirsaroy, Kesh (Shahrisabz) and lived in agriculture and chemistry. The honorary title of Burhanuddin Muhammad of Bahauddin padari is the basis for concluding that he was an educated, enlightened and extremely pious person of the time, in a circle of Sufi orifs, dervishes, including Babayi Samosi and Amir Sayyid Kulol.

At the same time, some reliable information in the work of Maqomoti Hoja Bahauddin, authored by Muhammad Baqir, was the name of Bahauddin's father, Burhanuddin Muhammad. Thus, the active involvement of Bahauddin Naqshband in political life, between 1335-1347, was not accidental but necessary and natural.

Sayyid Muhammad Bahauddin Naqshband was born in the village of Qasri Hinduvan, 12 km from Bukhara in the year 718 Hijri (August-September 13 CE). Later, the tomb of Bahauddin's mother on the outskirts of the village and the mosque next to it and the surrounding village castle were named after Orifon [3, p. 2].

"Bahauddin" is the name of his name and was given by the people for his achievements in religion, which means "the light of the religion", "the enlightenment of the religion." Throughout his entire life, through his prophethood and prayers, the people honored him as "Bahauddin Balogardon" (Bahauddin, the Baptist). Bahouddin Balogardon is the most popular among the above-mentioned names.

It is worth noting the following statement by the first President Islam Karimov. "It is profound that our ancestors sincerely adhere to the great saint Bakhouddin Naqshband and describe him as "Bahauddin Balogardon ". His life-saving wisdom, "May thy heart be with God, and thy work to work," vividly illustrates the noble essence of our religion, as it is today. "[4, p. 40].

Khoja's "Nakshband" day is made up of a combination of the Arabic words "ornament" and the Persian word "band", which means "painter".

First of all, the name Naqshband is derived from the occupation of Hazrat. He was born in a family of craftsmen, and he was a craftsman. Alisher Navoi writes in his book Nasoim-ul-mahabbat: "They are famous for the embroidery of the embroidery.

In addition, a number (for example, Izzat Sultan, Arif Usman, Sadridin Salim Bukhari, etc.), according to orientalists, Islamic scholars, literary historians and historians, think that the name of the embroidery is "a pattern ornament." Hence, the meaning of the word "ornament" means to engrave, place, ornament the name of Allah in the heart and in the heart.

Despite the differences in genealogical and sectarian differences, both the noble and the noble, the "chainsaw nasab" and the "chainsaw" (the golden chain), are linked to the Prophet Muhammad in spite of various elements.

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The Anis-ut-Talibin manuscript of Salah ibn Mubarak al-Bukhari, 5, p. 6-7, in the manuscript treasure of the Abu Raykhan Beruni Institute of Oriental Studies under the Academy of Sciences of the Republic of Uzbekistan [5, pp.6-7], by Jami's Nafahot-ul-uns. .. "and also in the manuscripts of Muhammad Baqir in the manuscripts of Hodja Buzruk (№ 9519) and in the Tuhfat-ul-ansobi Alawi (№ 1459) by Hodja Abdurahim bin Hoja Abdurahman Hissari and other sources. descendants, Sayidzoda Arda is the basis of the documents mentioned in [6].

Muhammad Baqir, the son of Bahouddin Muhammad, has two sons. One of the noble travelers said: Our Lord said: We also had a son and we will sacrifice him. The dervishes who were with them wrote the date. When they returned to Bukhara, it was reported that the sons of the Prophet died on the day that they came out of his blessed mouth [7, p.124].

Currently, scientific circles have different views on the relationship between Bahouddin Naqshband and Amir Temur. In the first group, they say that they have no relationship, and in the second group they say that they are in a relationship. So what are their fundamentals? In our opinion, the following is the reason for the decision of the first group:

- First, the existing Timurist historians have not touched on the relationship between Bahouddin Nakshband and Amir Temur in his works. For example, we see this in the works of Ali Yazdi's "Victory" and Ibi Arashah's "Wonders of Temur History";

- Secondly, the above-mentioned historians have focused more on Amir Temur's relationship with such pirates as Sayyid Baraka, Zainuddin Tayobod, Shamsuddnn Kulol;

- Thirdly, there is no information about the relationship between the two individuals in the "Autobiography"[8] and "Temur's tracts" relating to Amir Temur;

- Fourth, the geographical area in which these great breeds are inhabited contributes to their relative separation, which operated around Amir Temur Kesh, around Bahouddin Nakshband Bukhara;

- Fifth, they are relatively few in their contemporaneous years, a period of history that may have led to the conclusion that they were not related. We know that Amir Temur came to the political scene in 1370. Hazrat Bahouddin Nakshband died in 1389. The interval between them is 19-20 years. In that time, the two great men had not yet reached their peak of perfection. During this period Amir Temur's activities had not yet gained international significance, and the perfection of Hazrat Bahouddin Nakshband was manifested in the last and the last decades of his life.

People in the second group see the following as the basis for their views:

- Firstly, Amir Temur connects to Bahouddin Naqshband through Sayyed Mir Kulol, a prominent figure in the Nakshbandi teaching. This is mentioned

in several places in the Temur Regiment. For example: "I went to Amir Kulol. They advised me to go to Khorezm. If I win over the Uzbeks, I have decided to dedicate one year to Samarkand." [9, p.21];

- Secondly, Bahouddin Naqshband and Amir Temur are a contemporary person, both of whom were known in Turkestan and in the neighboring Kesh and Bukhara regions during the last 15-20 years. Only 150-200 km separated the area where they were active. At the same time, they were gaining in popularity. This does not allow us to conclude that they were not acquainted with each other. Because Amir Temur connects with Bahouddin Naqshband with contemporary and predecessors such as Kamal Khojandi (1318-1400), Sa'duddin Taftazani (1322-1389), Muhammad Parso (1345-1419);

- Thirdly, the kingdoms of Kesh, Samarkand and Bukhara played an important role in the development of Amir Temur, and in the second half of the XIV century, these lands were almost completely subdued by the doctrine of embroidery. There are people associated with the life of Amir Temur: his grandfather Ubaydullah, his mother Teginabegim, and local governor Bayonkulikhan, who are from the Bukhara province. This will allow us to agree with Amir Temur that Bahouddin Naqshband is familiar with him;

- Fourth, Amir Temur notes in his notes that Bahouddin Naqshband and patterned slogans follow, which is an important indication of the relationship between them. Amir Temur, in one of his sermons, followed the advice of the noble Sheikh Bahouddin Naqshbandi: "Eat, sleep, speak poorly".

I have to say to the government and to all the officials: "You shall live in prosperity, you shall not prosper, and you shall speak little, but you shall be wise" [10, p.58].

In the book by academician I.Muminov about Amir Temur, quoted by Sharofiddin Ali Yazdi, from Temur: "Gambling and Mystery in the language - belt and tongue in the belly" [11, p. 47], by Bahouddin Nakshband - In heart - Allah, in harmony with the motto of hands - this shows us that Amir Temur adhered to the motto.

- Fifthly, in the fifteenth century the pattern of emancipation reached the level of ideology in the state of Temurids, which was certainly laid by Amir Temur himself. Professors G. Navruzova and E. Karimov commented on this.

- Sixth, the book "Temuroma" by Salahiddin Toshkandi provides a number of, although not legible, relations between Bahouddin Naqshband and Amir Temur.

Conclusion

Compared to the above, we can conclude that there was a relationship between Bahouddin Nakshband and Amir Temur.

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To summarize, the development of the ornamental order is directly and indirectly connected with the development of Amir Temur and the Temurids state in the early days. Our grandfather Amir Temur has always followed the teachings of his teachers and elders, including the words of Hazrat

Bahauddin Naqshband, "Eat poor, sleep less, speak poorly" and treat all his teachers with respect. It is possible that Amir Temur wrote his glorious name in the history of our country and world in gold letters. Undoubtedly, he has a special role and role in the process of his spiritual masters and pirates.

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