

**QUESTIONS OF WORLD AND PERSON IN THE BHAUDDIN NAQSHBAND'S WORK
"AVROD"**

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Abstract: *The article analyzes questions of world and person in the work "Avrod" written by the seventh feast of the holy Bukhara, the great Bahauddin Nakshband(1318-1389), known as Shoh Nakshband, Xojai Buzurg, Balogardon, a feast of the 16th ring of the Sufi tariqah of Khojagan Nakshbandiya.*

Keywords: *Bahauddin Nakshband, Nakshbandiya, tariqat, "Avrod", world, Amr, Xalq, G'ayb, Shahodat, person, perfection.*

Introduction. The fifth direction of the New Development Strategy of Uzbekistan establishes seven goals for the implementation of "Ensuring spiritual development and bringing the industry to a new level". In the implementation of the concept of the "New Enlightened Society of Uzbekistan", special attention is paid to the study of history, a deep analysis of our spiritual heritage. One of the pillars of our spirituality is Bahauddin Nakshband. Sources about this holy man have been translated, the existence of the work "Avrod" has been established, works based on the results of a number of new studies have been published. But there are still many questions to be explored.

According to Naqshband's manuscripts, "Hazrat Khoja has a book "Hayotnoma" and another one tasawwuf book by the rank of "Dalil ul ashiqiyn". There is no his works has found yet except Bahauddin Naqshband's "Avrod" (note is ours G.N) and biographical book "Risolai Qudsiya" which was written by his caliph Porso. During the research we found out that there is a pamphlet called "Avrod" written by Bahauddin Naqshband.[3.112] There is an article of Takhsin about Bahauddin Naqshband in Islamic Encyclopedia's 9th edition which was published in 1959. It is written about Bahauddin Naqshband's "Avrod" in the article.

A short catalog of manuscripts which is being kept in the St. Petersburg filial of the Institute of Oriental Studies at the Academy of Sciences of the former Soviet Union by the Moscow publishing house "Nauka" was published in two parts, in 1986 under the title "Arabskiye rukopisi istituta Vostokovedeniya Akademii Nauk SSSR", by the edition of A.B.Khalidov. In the first part of this work, it is indicated that the work of Bahauddin Mukhammad Naqshband al-Bukhari (died in 791/1389) entitled "Avrod" is kept under the codes 3464 and 3465, V 3829 and A 1539. After mentioning the title of the work, A.B. Khalidov wrote the name of Bahauddin Naqshband marking its meaning. He wanted to emphasize that the author of "Avrode" is Bahauddin Naqshband.

Results and Discussions. The names of Bahauddin Naqshband's pamphlets is "Avrod", which means virds. "Vird" is an Arabic word with meaning of "a task that is always performed nonstopping".[18.287] "Vird" has tasawwufical meaning at the same time: it includes such obligations as recitation, zikr, tasbeeh, dua, salawat, which must be constantly recited by sheikhs and murids. The concept of "Vird" is broader than the concept of "dua" and the main goal of it is not to demand anything, but to perform tasks entrusted to God's approval. Therefore, in the bibliographic content

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works prayers and virds are organized into separate groups. In the Arabic-Russian encyclopedia, the word vird is translated as “source, base”. The shekhs who gained the degree of “Khakikat” revealed to their murids the ways of receiving divine favors through their descendants.

Jaloliddin Nuriddinov, in the introduction of “Avrodi Naqshbandia” described the concept of “Avrod” as follows: to attain to rabhani science, the ways of reaching to khakikat, means of accepting divine grace, in general tasawwifical book which learns humankind, In “Avrod” the tasks that the ones chosen Naqshandi way have to perform continuously was written. It emphasizes the need for the Sufi to conceal his spiritually and avoid fame and hypocrisy. There are teachings on how to live in peace, how to be kind and compassionate, how to seek and learn knowledge moreover how to stay away from evil. Therefore, this booklet is of great importance in the study and application of such qualities as perfection, eloquence, upbringing of a harmoniously developed generation, purity of heart.

We have made a comparative analysis of these two copies of Bahaiddin Naqshband's Avrod pamphlet. The general content is similar, except for some differences.

A manuscript of Bahaiddin Naqshband's Avrod pamphlet consists of fifteen pages, tiny but full of meaning. "Avrod" begins with praise to Allah. It describes each name of God and its essence, with particular emphasis on His purity. It is emphasized that man should feel that he was created by God and that He has great power, and is urged to pray as follows:

“O Allah, teach us from Your knowledge! Give us the ability to understand you! Let’s hear your and surround us with your help shield! [3.53] It is clear from this prayer in Avrod that Bahaiddin Naqshband praises Allah and asks Him to teach him the science of Ladun and to give him the ability to understand it. It turns out that the highest value for tasawwuf and Naqshbandi is science. The highest level of this knowledge is the divine, that is, the Laduni science, and it is a very complex process to understand. That is why Bahaiddin asked Allah imploringly to give him the ability to understand his knowledge and the strength to hear his voice and to surround him with a shield of help along the way.

Bahaiddin Naqshband also emphasized:

“O Allah, make us thankful! Make us ones who remember you. Do your pious! Make us retellers of much dua, and being away from sin! Make us obedient to you and humble! We are returners to you!

O Allah, accept our repentance! Make us clean from sins. Answer our prayers! Let our words come true! (protect us from unnecessary words). [3.55]

It is clear from these prayers in Avrod that the qualities that contribute to the perfection of man and lead him to acquire divine qualities are gratitude, constant repetition of Allah in his tongue and heart, piety, obedience to Allah and humility. For this, a person must enter the status of repentance and be cleansed from sins. Only then is it permissible to ask Allah to answer your prayers.

Bahaiddin Naqshband's translation and analysis of Avrod shows that the whole being is made up of two worlds with a single divine basis. One of these worlds is called "Amr" (command) and the other is called "Xalq" (people). The "Amr" is the primary, eternal and basic world created by the command of God, and the "Xalq" is the world of beings created as a result of the gradual development of this world of the Amr. The origin of the second world is the world of Amr, which is changeable and mortal. At the same time, Bahaiddin divides the whole being into the worlds of the “Gaib” (unseen) and the World of “Shakhadat” (testimony). The “Gaib” is a world of angels, demons, and other divine powers invisible to us. “Shakhadat” is the physical world which we can see. According to Bahaiddin, one can explore the world of Shahodat through one's emotions and mind.

But God can give it to whomever He wills from the knowledge of the Gaib - the world before Him - so that he may learn the secrets of the unseen.

“God does whatever He wills by His power, and He judges whatever He wills by His own footsteps. He is the One, the People are His, the Command is His. He is the Holy Lord of all the worlds.” In this teaching, the world of “Amr” is the world that provides everything by the Command of God. In this play, it is also written that the appearance of the whole universe in two letters is a sign that He created all things in pairs, because the divine command is the cause of all things, so this two-letter

Bahouddin Naqshband writes in "Avrod" that man was created "sharif", that is, the most perfect of all beings. In the book, God reveals the essence of the verses in the Koran that when He created Adam, He commanded all the angels to worship him, for He created man as his earthly caliph, that is, his vicegerent. So, according to Bahauddin, man should know his place, true nature in the world. Man must know that a human is God’s caliph on the earth, and that he was created to demonstrate his power by assimilating all his attributes and names, and to act according to his wish. It is said that man is a perfect being who embodies the whole of being, and that in order to reach this level of perfection, he must be in union with God's supreme, pure power.

Bahauddin Naqshband acknowledges that man was created by God and that he is the most perfect being in all existence. "You are my Lord, you created me," Bahauddin said. With these expressions, he emphasizes that man was created by the command of God. By this, he shows that God is the originator, creator of the humankind, and that he has a divine nature. "(O God) You created us with your own hands, nurtured us, and placed us at the highest of all ranks," [3.49] says Bahauddin, "that man is perfect and exalted above all that God has created."

In the phrase, "... You have placed us at the highest level," Hazrat Bahauddin acknowledges that man was created by God, that is, that man was the most perfect of all beings, angels, animals, plants, and so on, and that he can possess divine attributes. With this phrase, Bahauddin says that man is God’s caliph on earth. He emphasizes that one must always strive to live up to that name.

According to Bahauddin, man is composed of two things. The first is the body, which is from the world of the Xalq (Creation). He is the appearance of being. It is available in space. Its progress is also from this Xalq's world. The second is the soul, which is from the world of Amr. He is the inside of the being. He has no limits and his progress is from that world.

The comments in “Kanz al-Ibad” show that one of the issues that Bahauddin Naqshband focused on in his work “Avrod” was the concepts of soul and concupiscence. In explaining this, Bahauddin used the concepts of latif and kasif. He emphasized the subtlety of the soul and the weakness of the concupiscence, saying that the soul is connected with the world of Amr and the nafs with the world of the Xalq.

Bahauddin prays to Allah for the purification of the human heart and body:

“Take away hatred, hate from our heart and rub out anger, corruption, wrath from our hearts! They are the hijabs of the heart!” The hijab is a barrier between a slave and Allah and is a defect that afflicts a person on the path to perfection. According to Bahauddin, hatred, hate, resentment, corruption and anger are the hijabs of the soul. Because they darken the soul and make it unhappy. These vices distance away from Allah. That is why Bahauddin prayed to Allah:

“Oh my God! I wish you to keep me from being too far away You. I ask or saving me from denying and forgetting . Conserve me from the temptation of the devil and helplessness . Protect me from lethal acts.

Bahauddin, realizing that the greatest evil that leads a person away from Allah is arrogance, prays:

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“Oh Allah! Share us being humble before you! Save us from our sins! Give us obedience to You! ” Bahouddin also said, "Give us near!" he asks, to give him the knowledge of believing in Allah without any doubt. Because this knowledge removes the calamities of this world and the hereafter. Moreover Bahauddin asks Allah:” Give us the capacity of hearing, sight, and strength!”. He also prays to Allah for his fellow-filling,”Unite people in friendly relation to one another”, asks as the following: “ Make our ears shiny!

Make our eyes sparkling!

Illuminate our graves!

Make our hearts bright!

Enlighten all our senses!

Give us the light of hearing!

Make us proud of our future!

Oh my God, give us useful knowledge, perfect gentleness and bright light! [3.55]”. ...”
Guide us to good moral! No one can guide us to beauty except You!”.

At the end of the book, Bahauddin Naqshband praises Allah a lot and adjures:

“Give us human good qualities!

Raise our spirits to the highest level with your angels!

Oh who is capable in changing circumstances and powers!

Change our situation for the best!” [3.65]

From this prayer it is clear that Bahauddin Naqshband wanted the human race to be a real human and asked God to give everyone pure human qualities. Realizing that the soul of a perfect man, that is, a man of divine virtue, will be exalted to a higher level, he asked to raise the spirit of humanity to a higher status with the angels. Since the condition of the perfect man was divine, he begged to change the condition of all people for the better.

Conclusion. In general, the following conclusions can be drawn from the above considerations:

1. In Bahauddin Naqshband’s “Avrod” the world is analyzed in a very broad sense and described as the world of Amr, Xalq, and the world of Gaib and Shakhadat.
2. The pamphlet describes man as a divine being and emphasizes the role of science and morality in his perfection.
3. It has a great importance to analyze this work and introduce it into the educational process.

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