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BAHAUDDIN NAKSHBAND SYMBOL OF HONESTY

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ABSTRACT

This article explores the lifelong prayers and memories of Bahauddin Naqshband. The article emphasizes that Bahauddin Naqshband lived in poverty, engaged in crafts, and set an example of an honest life to all his contemporaries. In the face of this great man, the depth of the human psyche is clearly visible, the spiritual heights of a person who feeds his will, overcoming lust, purifies his heart, clearly manifests how a person can rise to spiritual heights.

KEYWORDS: Bukhara, Bahauddin Naqshband, kimhob, tarikat, rashakhot, artisan, fabric, yarn.

INTRODUCTION

In order to fulfill the decree of the President of the Republic of Uzbekistan No PF-5729 of May 27, 2019 on measures to further improve the anti-corruption system in the Republic of Uzbekistan, it is necessary to immerse students of higher educational institutions in the consciousness of the idea that this honesty is the most optimal way to fight corruption. Having studied the teachings of Bahouddin Nakshband, who has gone the path of honesty and halalism, information is provided about the life, teachings and creative searches of Bahouddin Nashband, as a symbol of the honesty of piri, weaving in the directions of 5321600-light industry of technology and equipment in higher education.

Among the ancestors who raised Bukhara to the level of the Bukhara Sharif, the blessed image of Hazrat Bahauddin Naqshband enjoys special authority and status. In the face of this great man, the depth of the human psyche is clearly visible, the spiritual heights of a person who feeds his will, overcoming lust, purifies his heart, clearly manifests how a person can rise to spiritual heights. The famous saint, the founder of the Naqshbandi teachings Muhammad ibn Muhammad

Bahauddin Naqshband was born in 1318 in the village of Kasri-Hinduvar (later named Kasri-Orifon in his honor) near Bukhara.

He was raised and was brought up by the spirit of Abdulkhalik Gijduvani. He was recognized by Khoja Muhammad Boboi Samosiy and learned the teachings of tariqat from Amir Sayyid Kulol. He also took lessons from such teachers as Mavlano Orif, Khalil Ota, Kusam Sheikh. He led a poor life doing handicrafts and weaving and patterning kimhob fabric. Kimhob is a thick and wide fabric that is sometimes woven from silver and gold threads, creating a pattern during the weaving process (1-picture).

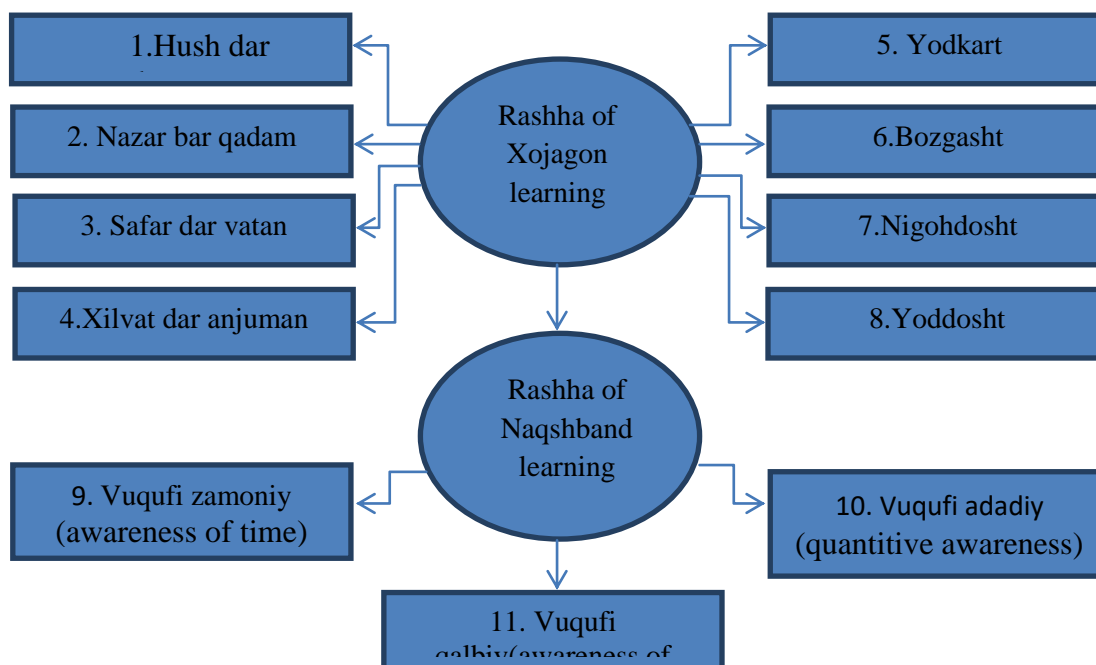


1-Figure. Kimhoba pattern woven with silver and gold threads

The names of Bahouddin Naqshband			
Lord Great	Horn Naqshband	Bahauddin Balogardon	Your Majesty Bahauddin

He based his teaching on the ideas of Yusuf Hamadani and Abdulkhalik Gijduvani. It is known that Abdulkhalik Gijduvani, the teacher of Yusuf Hamadani, expanded and deepened his teaching in all respects and developed eight rules of the Khojagan sect (subsequent research shows that the first four of these rules belong to Yusuf Hamadani).

To these eight rashkhams, Bahauddin Naqshband added three more rashkhs, bringing their number to eleven. These eleven rashkhs served as the foundation of the Khojagan-Naqshbandi sect.



But eleven rashkhs in the Naqshbandi teachings are radically different from the terms in other teachings, because they are described in Persian. None of the names in it can be replaced by an Arabic term. Moreover, the comments made and written by the great thinkers of the Naqshbandi teachings should not be judged in the same way as the intellectual trends of other teachings.

Many great people such as Khoja Ubaydullah Ahror Wali, Abdurahman Jami, Hussein Boykaro, Alisher Navoi, Hussein Vaz Kashifi, Fahriddin Ali Safi, Zakhiriddin Muhammad Babur, Mahdumi Azam, Ubaydullokhon, Makhtumkuli not only promoted the teaching, but Naqshbandi. Sources say that he had mystical treatises such as Dalail ul-Ashikin (Proof of Love) and Hayot-noma. According to the famous orientalist E.E. Bertels, a famous mystic, the Naqshband doctrine is based on voluntary poverty...

Accordingly, Bahauddin Naqshband was a craftsman all his life and lived in a small workshop in his village, weaving and selling kimhob fabric in a workshop abandoned by his father. Bahauddin Naqshband did not keep any property or property in his house. In winter he ate reeds, and in summer he ate a mat. There was never a servant in his house.

Hazrat Naqshband spent his entire life in poverty of his own accord. This is because the motto of this tariqa - "Dil ba Yoru, dast-ba kor" - promotes the idea that "the hand is in the work, but the soul and thoughts are about the Lord." He loved to make a living with his own hands, gave everything he could to orphans and widows, always stayed away from the rulers and never lived in luxury.



2-Figure. Bahouddin Naqshband While Weaving Kimhob.

Thus, the teachings of Naqshband, founded by our respected compatriot Hazrat Bahauddin Naqshband, played a significant role in the socio-political, spiritual and cultural life of the peoples of Central Asia and the Middle East. This teaching strongly condemns life by someone else's labor, selfishness and social oppression.

Supporters of the Naqshbandiya doctrine were against asceticism, opposed the tyranny of the rich, and called for living honestly, working on their own.

The Naqshbandists were encouraged to engage in all useful and charitable activities such as trade, agriculture, handicrafts, literature, music, science, calligraphy, painting, miniature making, and construction.

That is why hundreds of great progressive poets and humanist thinkers such as Abdurahmon Jami, Alisher Navoi, Khushholkhon Khatak, Ahmad Shah Durrani, Makhdumkuli Firogi, great representatives of science and enlightenment of their time, chose the Naqshbandi path.

Khoja Bahauddin Naqshbandi is highly valued by the peoples of Central Asia.

The teachings that emerged in our country (Turkistan), such as "Yassavia", "Kubraviya", "Naqshbandiya" during the acquisition of independence, are subjected to in-depth study.

Progressive universal ideas of mystical sages such as Khoja Ahmad Yassawi, Sheikh Najmiddin Kubro and Khoja Bahauddin Naqshband, such as purity, honesty, compassion, justice, faith, hard work, patriotism, harmonize with our time and serve the future.

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