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**SAYYID AMIR KULOL-BAHAUDDIN NAQSHBAND'S TEACHER**

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**ABSTRACT**

*The article analyzes the relationship between a mentor and a disciple, the sixth feast of Saint Bukhara, the representative of the Khojagon teaching Sayyid Amir Kulola (1281-1370) and the founder of the Naqshband teaching Bahauddin Naqshband (1318-1389), as well as his role in the development of Naqshband. On the basis of manuscripts and translated sources, as well as a comparative analysis and the method of hermeneutics, the date of birth of Amir Kulol was clarified, the years of his upbringing Bahauddin Naqshband were based on the teachings of Sayyid Ota and Muhammad Boboi Samosi. The ideas of Amir Kulol about knowledge, practice and knowledge of Ladun are analyzed, the role of epistemological ideas in the teachings of Khojagans in the improvement of Bahauddin Naqshband is shown. The tolerant attitude of Amir Kulol towards the attitude of Bahouddin was revealed and this contributed to the acquisition of new knowledge from Orif Revgari and Kusam Sheikh, thereby improving their knowledge, as well as to practice Zikr Khufi in the Naqshbandi teachings, which is a characteristic feature of this tariqah. It was shown that Bahauddin Naqshband, having thoroughly studied the teachings of Khojagan from Amir Kulol, founded the world famous Naqshbandi teaching.*

**KEYWORDS:** Amir Kulol, Khojagon, permitted food, tarikat, Sayyid ota, Yassaviya, Muhammad Bobo Samosi, Bahauddin Naqshband, Naqshbandiya, knowledge, action, divine knowledge, tolerance, secret dhikr.

## INTRODUCTION

Amir Kulol was the great man who connected the Khojagon and Naqshbandiya educations. There is no information about birth date of him but in sources there is some words that he was born in Sukhor village near Bukhara. Shahobiddin ibn binti Amit Khamza in his "Maqomoti Amir kulol" mentioned him as Sayyid Amir Kalon as-Sukhori (p.2), at that time there were an addition of the birthplace in the names of great people, it means he was born in Sukhor. Ali Safi's "Rashahatayn ul hayot" also states that Amir Kulol's birthplace was Sukhor (p. 43).

"Maqomoti Amir Kulol" states the following: The father of Amir Kulol is a close friend of Sayyid Ata, a great man of Yassavi's discipline. The sources say that Sayyid Ata was a follower of Zangi Ata, a student of Turkish teacher of sheikhs Ahmed Yassavi. According to the source, "One day, Sayyid Ata came to Afshana village and told Sayyid Amir Kulol's father," O my friend, you will have a child by Allah whose light will be enough to the whole world. Of course, put him name Amir Kalon. "

Indeed, after a short while, the prophecy of Sayyid Ata was fulfilled, and Amir Kulol appeared on the stomach of his dear mother and quickly reflected his qualities. There is a story of Amir Kulol's mother in "Maqomot", "when I was pregnant to Amir Kulol, if I ate something doubtful, there were such severe pains so I felt unconscious. Then I realized that this is the blessing of our child. "

The story of Sayyid Amir Kulol's mother indicates that Amir Kulol used to live only in purity even in his mother's body. The dirty and dubious food did not be accepted by his pure body. Purity has been a divine donative of the Great. The following reference is made in the source after the description of this event:

**Nishoni on, ki man farzandi pokam,**

**Padar ham pok, modar ham afifa**

**Dilampok as tu, domanpokdoram,**

**Tariqirostroh buy aqiqa.**

It means:

The purity of my parents is the source of my purity. My heart and my body are also pure, that's why my road is pure and the smell of purity comes from it.

The poem shows that when Sayyid Amir Kulol came to the world, his purity and truth were accompanied by him. That means that the main means of reaching the truth is purity.

The first teacher of Amir Kulol was Turkish Sheikh Sayyid Ata, the representative of the Yassavi teaching method. Although he predicted the birth and statue of him, he also named him. Later Sheikh was engaged in the education of Amir Kulol. Sayyid-Ata said, "From the pure ghosts I have learned that the rank of Amir Kulol is very high, and it is beyond me." According to the source, this event was in Hijri 680.

The second teacher of Amir Kulol was Muhammad BoboiSamosi(dead in 1336), a prominent teacher of the Khojagon education, who was the student of Khoja Ali Romitani, who was also known as HazratAzizon. With this great man, Khazrat Amir Kulol met at the age of 15 and

served him for 20 years without stopping. Muhammad BoboiSamosi gave him right of being teacher of the education.

Muhammad BoboiSamosi Sayyid educated Amir Kulol and gave the instruction to BahauddinNaqshband to give them all the knowledge that he had given them. At the same time, Amir Kulol fulfilled his teacher's requirements.

The sources also contain honorary titles that are given according to the levels of the teacher's degree of Sufism. These blessed degrees and titles allow to know full, complete knowledge of his personality. These are: *Sayyid(sayyid)*, *shaykhul-shuyukh(teacher of teachers)*, *raisiarbabiltasavvuf (chairman of Sufism)*, *sultanil tariqa(the king of education)*, *burkhanilhaqiqat(supporter of truth)*, *murshid us saliqin(teacher of good people)*, *sayyidalorifin(great knowledgeable)*, *sharafulmustaffavvin(great Sufi man)*, *zaynulvorisonvalmuhaqqiqin(inheritor of telling truth)*, *hazratiborifat(chastity)*, *saint and telling the true prophecy*.

Khazrat Sayyid Amir Kulol's teachings are influenced by the ideas of the Yassavi education founded by Ahmad Yassawi and Khojagon Sufism's which was founded by AbdulkholikGijduvani. An analysis of the essence of the Lord's teachings shows that he was a fan of the moderate flow of tasawwuf ideas. Because his ideas are in full compliance with the Islamic religion and are based on the Qur'an and Hadis Sharif.

He tells his followers that it is always haram and halal to know good and evil, and act accordingly. Amir Kulol said:

Mayozormuru, mayozor kas,

Rahiroskorihaminastu bas.

It means:

Do not harm insect or the man,

This is the right way.

Amir Kulol said in the universe everything else, whether it's a sledgehammer or a small insect or everyone is a blessing created by God, not to mention or harass them. Himself was also fully committed to it. It is written in "Maqomot" in this regard as follows:

"Once a day, Amir Kulol had decided to wash his clothes with his friends team. In one of the Romitan gardens, he washed his clothes and when they were about to dry, Amir Kulol said:

- Oh my friends, do not hang your clothes on walls, you may harm thorns, do not hang your clothes on trees, you may harm the branches of it, do not lay your clothes on the ground, you may harm the grass.

Friends asked:

- Amir, how do you want to dry your clothes?
- I hang it on my shoulders and keep it into sunshine and wait until it dries.

The Amir Kulol's students had *aloniya* remembering in a loud voice. In the book *Rashahat*, it is written: "During the last illness, Amir Kulol called his followers to obey BahauddinNaqshband. One of the disciples asked Amir Kulol:

- Why you to obey him, but did not obeyed you in *aloniya* remembering in a loud voice?

Amir responds:

- Everything that passes by it will be by Allah's wisdom. There is no choice of that person.

The fragment mentioned, first, indicates that the Sayyid Amir showed the existence of *aloniya* in the disciples, and, secondly, it indicates that the act of *zikr* was followed by the heart of the students. BahauddinNaqshband followed the teachings of AbdulkholikGijdivani. Amir Kulol also obeyed God's command and taught Bahauddinkhufiya *zikr* –silent remembering.

The most important of the teachings of the Amir Kulol is the importance of acquiring knowledge and knowledge. Regarding knowledge, he told his disciples that Prophet Muhammad (peace be upon him) repeatedly said "Every muslim man and woman must get knowledge."

The Amir Kulol forced everyone getting knowledge and valued an ignorant man more impersonal than an animal.

**Agar farzandisultoniyukhoni,**

**Chu donnish nest badtarazsagoni.**

It means: If you are a son of a Sultan and a khan, but you do not have a science, you will be worse than the dog.

The Amir Kulol thinks that the ability given to human beings by Allah is important and basic, and that without the knowledge of the unseen, nothing can be achieved.

The knowledge that Allah has given is superior to each other's knowledge:

**Ilme, ki muallimash dar sina buvad,**

**Darsi nabuvad har on chi dar sina buvad,**

**Sad xona kitob xoni sude nakunad,**

**Onro ki kitobxona dar sina buvad.**

It means:

It is not possible to learn the knowledge that is placed by Allah in the heart. Even if you read the books that are in your house, you will not be able to equate with what you have learned in the heart.

These verses indicate that Amir Kulol was embodied in the idea that the truth can be achieved by the knowledge given by Allah. He emphasizes that a soul is the place where there is divine knowledge.

Amir Kulol calls for the discovery of the importance of conversing with intelligent, intelligent people in the process of learning, and to stay away from the ignorant. Because sharing with the ignorant can lead to their influence.

**Bo bad manshinu, bosh begonia u,  
Bar dam afti gar xuri donai u,  
Tir az pai rosti kamonro kaj did,  
Didi, ki chi guna jast az xonai u.**

It means:

Do not sit with bad person, stay away from him, because you can be influenced by him. And you see how arrow has escaped after seeing the curvature of the bow, so escape the evil.

**Chi khush guft on xiradmandi suxandon,  
Ki ruy az suhbati nodon bigardon,  
Daraxkhi nafsi nodon bar nayorat,  
Huzurash juz ba dardisar nayorat.**

It means: It is true that the clever word must ignore an ignorant person. The ignorant tree does not know the boundary, so it does not bring anything except headaches.

Amir Kulol considers that science and practice are closely related, and knowledge gained in practice becomes a treasure.

**Har kiro ilmu aql piroya ast,  
Har kiro in du nest be moya ast  
Ilm boyad bo amal ganje buvad  
Az on ,ki be donishamalranjebuvad.**

It means: Who ever wishes to be wise, he is happy, for without it life becomes baseless. Science becomes treasure only when it is with practice. Knowledge without practice brings a lot of disappointment.

Amir Kulol says that obtaining science is a very complex process:

*“Dar har kujo boshet dast az talabi ilm dur nadoret. Agar shumoazdaryoyiobvaotashboyadguzashtan, biguzaredvaimbodastored.”* it means: Be knowledgeable, wherever you are. If it is necessary to cross the river on a flammable or aqueduct river, you must thrive, but gain the knowledge.

**Dar bodiyayilmDavidan chi xushast,  
Vazolamimanisuxanshunidan chi xushast.  
Sad bor ba ittifoq bo dil guftam,  
Az suhbatinoaqburidan, chi xushast.**

It means:

It's nice to run after science. How wonderful it is to hear words from the world of words! I said from my heart that it was time to cut off the conversation with ignorance people.

Sayyid Amir Kulol's the seven-centuries old though-provoking teachings of knowledge, knowledge and practice, intelligent propaganda are in harmony with past, present and particularly future life.

The following are the words of Amir Kulol: "Know, the purity of the heart and the tongue is from halâl food. Imagine a human body as a pool of water. Every flower and fruit from this pure water and soil will be absolutely clean and beneficial. The Prophet, may Allah bless him and grant him peace, said, "Whoever consumes only halal food for 40 days, his heart will be opened and he will enjoy the knowledge and wisdom." This is only possible if only pious people (who follows taqwa)."

"Find the nutrition by profession or handicrafting. Find your food with honest work and ... do not waste. "

"Keep your eyes away from looking at what is haram and your ear from the haram, and your hands from the haram, and your feet from the haram."

He was alive in the history by good children and clean disciples. Bahauddin Naqshband is the student who made known his masters name to the world.

According to the source, Amir Kulol had four sons and four caliphs. He gave his four sons to the four Caliphs. His sons followed their father. Their father was a teacher, the guide of the Sufism. His first son, Amir Burhan, were brought up by Bahauddin Naqshband, the second Amirshah by Sheikh Yodgor, the third Amir Khamza by Mavlono Arif Deggarani and the fourth Amir Umar by Jamoliddin Asiya.

The total number of Hazrat Amir Kulol's companions was 114. Among them Khoja Muhammad Bahauddin, Sheikh Muhammad Khalifa, Amir Kulol Doshi, Alouddin Gijduvani, Khoja Shaykh Dorzuni, Shamsuddin Kulol, Jaloliddin Keshi were famous.

Hazrat Amir Kulâl said in the last few days:

- I have been thinking for three days and nights that what will happen to us and our friends? A voice came from the unseen and said: "O Amir Kulol, we blessed you and your neighbors, our friends, and all who obey you."

**Shodamki zi man bar dili kas bore nest,**

**Kasro zi manu, kori man ozore nest**

**Gar nek shumorandu, gar band guyand,**

**Bo neku badi hech kas kore nest.**

It means:-I am very glad that there is no weight in my heart. When I and my work do not hurt others, I have nothing to do with their good and bad.

This verse testifies to the fact that Amir Kulol has passed through a calm life through honesty and purity.

In the days when the above words were spoken, spirits left the universe and traveled to immortality. This incident took place on Thursday, the eighth day of the jumadulavval 772 Hijri, in 1370 AD

**CONCLUSION**

In general, it can be said that Hazrat Amir Kulol is a great teacher of Bahauddin Naqshband who closely interacts with the teachings of Naqshband and Khojagon educations.

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