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GREAT SAINT "PIRS" OF BUKHARA

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Annotation: *This article describes the life and work of the great mystics of Bukhara, the successors of the Khojagon mystical sect, the peculiarities of their teachings.*

Keywords: *mysticism, sect, khojagan sect, sectarian etiquette, zikr, jahriya zikr, samo, science, spirit, soul, nafs, altruism, patriotism, social life, moral education, perfect man.*

The humanistic doctrine called "mysticism" was developed through sects. The Khojagan-Naqshbandi sect, which emerged in Central Asia, was also of global importance because it promoted great ideas, such as educating a harmoniously developed, socially active person based on sacred Islamic sources. We know that the founder of the Khojagan mystical sect is Abdukhaliq Gijduvani. According to sources, he described the etiquette of this sect in such works as "Wasiyatnoma", "Maqsaddas solikin", "Maqomoti Khoja Yusuf Hamadoni". Later, his teachings were continued by his disciples.

Alisher Navoi writes in *Nasoyimul Muhabbat* that Abdukhaliq Gijduvani had three caliphs. The names of Khoja Ahmad Siddiq, Khoja Arif Revhari, Khoja Awliya Kalon, as well as Bahauddin Naqshband are mentioned. But later reliable sources show that he had many followers and four caliphs.

Sources also say that Khoja Ahmad Siddiq was the first caliph to succeed him after the death of Abdukhaliq Gijduvani, the second caliph of Khoja Awliya Kabir and their murids.

Khoja Arif Revhari (c. 1165-1262) was the second pir of the Khojagan series, a successor to the work of Khoja Abdukhaliq Gijduvani, known as "Mohitobon" ("Yogdu shabby ayi") and "Peshvoi orifon" ("Leader of the Arifs"). Khoja Muhammad Arif Revhari was born in the village of Revhar near Bukhara (now Shafirkan district).

Sources testify that he entered the path of Sufism at a young age and became one of the murids of Abdukhaliq Gijduvani. Revhari Abdukhaliq Gijduvani was distinguished among other disciples by his diligence.

Following the teachings of the sect under the guidance of Abdul Khaliq Gijduvani, Revhari gradually became one of his greatest murids and caliphs.

Hoja Muhammad Arif Revgari died in about 1262 in the village of Revgar, where he was born and raised, and was buried in the same village. Hoja Arif Revgari left a work called "Orifnoma". In 1225, one of Revgari's disciples wrote, "The palace of the tax collectors was written at the request of Hoja Naim in the city of Hypota as an address and exhortation to the members of this sect. This play reflects the author's views on the stages of leprosy, enlightenment, enlightenment and guardianship, as well as the etiquette of leprosy. In addition, the play contains some information about the life, prophecies and views of Khoja Abdukholiq Gijduvani, the teacher of Khoja Arif Revgari. While Khoja Arif Revgari continued to educate his murids in the Khojagon-Naqshbandi sect in accordance with the principles and rules formed by Khoja Abdukholik Gijduvani and to promote the teachings of his teacher, he also made some innovations and additions to this teaching. The only work left by Revgari is Orifnoma, and in his sheikh practice he reflects the following aspects of mysticism in his imagination:

According to Khoja Arif Revgari, the beginning of the tax path is repentance, and the condition for attaining the status of a leper is the Taliban. .

Regarding the teachings of Revgari:

- fight against lust;
- not revenge for wealth;
- Satisfaction;

- We see that the teachings of the Lord of the Worlds are reflected in such teachings as that they should not lose themselves even when they are rich, that they should be pure in heart, that they should serve the people, but that they should not serve anyone. In his book Orifnoma, Revgari continued the thoughts of the Lord of the Worlds.

After Khoja Arif Revgari, Khoja Mahmud Figir Fagnawi received the right of murshid.

Khoja Mahmud Anjir Fagnavi, the third pir of the Khojagon series, was born in the early 13th century in the village of Anjirfaghna in the Vobkent province near Bukhara.

Hoja Mahmud Anjir Fagnavi died in about 1286 in the village of Anjirfaghna and was buried there.

Khoja Mahmud was one of the first in the Khojagan sect to initiate dhikr. One of the basic requirements of the Khojagon sect was to practice an honest profession and follow the rule of subsistence. Hoja Mahmud made a living as a builder in the place where he was born and raised.

In this regard, Mahmud Fig Fagnavi is one of the artists in Bukhara who received the quality of "beauty of the soul" and increased the value of wooden architecture. It is not the hirqa that is important in our path, but the hirfa (profession), "he said, emphasizing the profession so as not to be a burden to anyone. It is not known

whether Hoja Mahmud Anjir Fagnavi left any work of his own. Continuing the teachings of his pir, he introduced dhikr jahri instead of zikr hafiz; He encouraged his disciples to do the same. This is because, firstly, he considered the effect of dhikr to be great, and secondly, he decided to do so in order to spread this teaching more widely by attracting more people to his sect.

Fig. Fagnawi announces that he handed over the leadership of the sect to Hoja Ali Romitani before his death. The Sarhalqa series was continued by Hoja Ali Romitani.

The fourth shrine of Khoja Ali Romitani Khojagan series is called "Hazrat Azizon", "Khoja Azizon". Hoja Ali Romitani was born between 1195 and 1224 in Romitan, one of the villages around Bukhara.

Hoja Ali studied textile weaving and lived on it for the rest of his life.

Khoja Ali Romitani died in about 1321 in the city of Old Urgench, Khorezm region and was buried there.

Hoja Ali Romitani also had a talent for poetry, writing Sufi continents and rubai. They are reflected in the sources. While Khoja Ali Romitani continued to spread the teachings of the previous pirs of the Khojagan series, he also introduced some innovations: Uustozi Hoja Mahmud began to use the zikri hafiz as well as continuing the dhikr jahri established by Anjir Fagnavi. Specific aspects of Romitani's teachings: In the Risalai Hazrat Azizon, he developed the following ten conditions of Sufism: 1) purity (in turn, it is divided into external purity, inner purity, purity of heart and purity of secret); 2) silence (refraining from using bad language); 3) loneliness and loneliness (touching the hand with bad things, pressing the foot with bad things and preventing the ear from hearing bad things); 4) fasting; 5) zikr; 6) Distinguish imaginary thoughts (knowing that they are sent by Allah, angels, lust or satan); 7) consent and risk; 8) to be with the righteous, to be wicked, to stay away from people, 9) to stay awake at night and

Khoja Muhammad Bobo Samosi, the fifth pir of the Khojagan series, was born in the middle of the 13th century in the village of Samos in the Romitan region near Bukhara. It is not known to us the exact year of Samoa's birth and how long he lived, his death being stated as 1335. Hoja Muhammad Baba was a Sayyid, and his father was a descendant of the Prophet Sayyid Abdullah (s.a.v.), a descendant of Imam Musa Kozim (r.a.). His interest in Islamic sciences and mysticism was first derived from the teachings of his father in the family environment of Hoja Muhammad Baba. This is because Matlab ut-Talibin mentions that Samosi first studied in his village and then came to Bukhara on the instructions of his father. In Bukhara he studied both Islamic sciences and entered the path of Sufism. Romitani becomes a murshid. Under Romitani's guidance, Sayru traversed the leech stages and became one of its greatest caliphs. Before the death of Hoja Ali Romitani, Hoja Muhammad Bobo left Samosi in his place, handing over all the murids and caliphs to him, and then engaged in the

upbringing of murids in the village of Samos, where he was born and raised. One of the most important places in the biography of Hoja Muhammad Bobo Samosi is the relationship between him and Bahauddin Naqshband. According to sources in the Khojagan-Naqshbandi sect, Hoja Muhammad Baba still predicts the birth of Bahauddin Naqshband and his "leader of the age" from his birth, and after his birth he adopted him as a spiritual child and entrusted his upbringing to Sayyid Amir Kulol. Hoja Muhammad Bobo Samosi, like other pir of the Khojagon series, was a professional gardener and made a living through his honest work. Hoja Muhammad Bobo Samosi died in about 1335 in the village of Samos, where he was born and raised, and was buried there.

There is no work left of Hoja Muhammad Bobo Samosi. Like his Samoan teacher, he is said to have used two types of dhikr - dhikr jahri and zikr khafi. After the death of Hoja Muhammad Baba, all of his caliphs began to train murids, but the most successful of his caliphs was Sayyid Amir Kulol, who took over the leadership of the sect.

After Muhammad Bobo Samosi, known as Shamsi Haq, the series was continued by the mature caliph Sayyid Amir Kulol. Sayyid Amir Kulol, the sixth pir of the Khojagon series, was born about 1281 in the village of Afshona near Bukhara.

One of the important places in the biography of Sayyid Amir Kulol is that he was a direct murshid to Khoja Bahauddin Naqshband, a great representative of the Khojagan-Naqshbandi sect, the leader of the Naqshbandi stage of this sect after the Khojaganid stage. Sayyid Amir Kulol, like his peers, prefers to make a living by his own labor, holding the skirt of a profession. Sources testify that he was engaged in pottery, which is why he was nicknamed "Potter". Another important and interesting place in the biography of Sayyid Amir Kulol is the relationship between him and Amir Timur (1336-1405). In Maqomati Amir Kulol, when Sahibkiran was fighting for power, Sayyid Amir Kulol came to him and asked for his help. It is narrated that he was handed over to a potter.

Sayyid Amir Kulol died on November 28, 1370 in the village of Sukhor and was buried there. Sayyid Amir Kulol continued to propagate the teachings of his predecessors, including the dhikr jahri, which had been introduced since the time of Hoja Mahmud Anjir Fagnawi.

According to Sayyid Amir Kulol, the basis of the sect is the observance of Sharia. Sayyid Amir Kulol says that the tax on leeches should do the following: Ikhlas is an act performed to get rid of things that are contrary to the commands of Allah; danger is an act performed to be saved from the wrath of God; halal bite is an act performed to purify the heart and tongue; repentance is the beginning of all obedience, and takes the form of sincere repentance for the sin committed and a determination not to do the sin again; will - to live in the remembrance of Allah, to renounce bad habits, to keep the covenant, not to betray the trust, to feel guilty; Remembrance is the act of constantly

remembering Allah and starting every deed in His name. Sayyid Amir Kulol also talks about the moral standards that a person who enters the path of Sufism must follow in his private life. In particular, he encouraged his disciples to serve the above-mentioned parents and show kindness to their neighbors, to engage in a profession, to earn a living by their own labor, and to earn an income sufficient to meet the needs of themselves and their families. calls for caution against waste. Throughout its activity, it maintains and protects the requirements of the Khojaly sect. "O people, our Lord Abdul Khaliq Gijduvani (peace be upon him) said that whoever looks at the dervishes with contempt, he will not die until he suffers from an incurable disease." The seventh piri of the Khojagan series, the leader of the second Naqshbandi sect of the Khojagan-Naqshbandi sect, was known as "Khojai Buzurg" ("Great Khoja"), "Bahauddin Balogardon" ("Bahauddin the Guardian of the Balloon"), Khoja ibn Bahauddin known as "Shah Naqshband". Muhammad Naqshband Bukhari was born in March 1318 in the village of Qasri Hinduvon near Bukhara in a family of craftsmen engaged in weaving and embroidering. Hoja Bahauddin Naqshband's paternal grandfather, Jalaliddin, was a murid who converted to Sufism, and his grandmother was an educated and pious woman of his time. Some authors point out that Hoja Bahauddin was nicknamed "Naqshband" because he and his father were embroidered from an early age. However, later sources state that the name of Allah was imprinted on Bahauddin's heart as a result of his constant meditation, and that his grandfather, a disciple of Baba Samosi, played an important role in him.

From the time Bahouddin Naqshband entered the path of Sufism, he made some changes to the reform and improvement of the Khojaly sect, including the founder of the sect, Khoja Abdukhaliq Gijduvani, during the later stages of the Khojagan series. He is also said to have received Sufi teachings from Yassavi sheikhs.

Hoja Bahauddin died on March 1, 1389 at the age of seventy-four and was buried in his native village of Qasri Orifon. Although the sources do not state that Hoja Bahauddin Naqshband wrote any work, his followers and followers recorded his statements on 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: Qudsiya ("Holy Words") is a collection of Qudsiyan speeches and sermons delivered by Bahauddin Naqshband at various gatherings and venues, written by his disciple Hoja Muhammad Porso and compiled at the request of his disciples after Bahauddin's death.

Avrod (Viridar 8) is a collection of short Viridas narrated by Bahauddin Naqshband, which was translated into alphabetical form by his disciples Hamza ibn Shamshad and compiled into a book.

3. "Income" ("Thoughts from the Heart") is about thoughts that are involuntarily implanted by Allah.

4. "Dalil ul-ashiqin" ("The evidence of lovers") is a work about the leech, which is the path of love for Allah, and the taxes that enter this path.

5. "Biography" - a collection of advice and sermons on the essence of human life and its meaningful conduct.

6. Rubaiyat - Rubaiyat narrated by Bahauddin Naqshband on various Sufi themes, which are included in various works.

7. Hoja Bahauddin Naqshband, who set himself the goal of spreading the Khojagan sect by reforming and improving it:

- by abolishing the practice of solitude and heaven, and inward solitude - propagates to be with the people, outwardly, with the Truth inwardly,

- Adding three new rashhas to the eight rashhas developed by Yusuf Hamadani and Abdukhaliq Gijduvani, brings their number to eleven.

The main aspects of the teachings of Khoja Bahauddin Naqshband are as follows:

The teachings of Bahauddin Naqshband are based primarily on strict adherence to the Shari'ah and abstaining from any heresy. Bahauddin Naqshband teaches that his teachings are to follow the Shari'ah of the Prophet (peace and blessings of Allaah be upon him) and to follow the path of the Sahaabah. informs that it can be achieved by doing.

Hoja Bahauddin Naqshband opposed secularism. Following in the footsteps of Gijduvani, Khoja Abdukholiq urged his followers to abandon seclusion and choose the path of conversation: "Our path is the path of dialogue. For desolation brings glory, and glory brings disaster.

"Goodness comes from most people, and most people come from dialogue." He also emphasizes that a Sufi like Gijduvani should make a living by his own labor, without living at the expense of others. For example, Hoja Bahauddin Naqshband, in order to encourage his followers to engage in active economic activity, states that in order to be a Sufi, one does not have to give up one's profession and retreat. . Khoja Bahauddin Naqshband raised many disciples, including Khoja Alouddin Attar (d. 802/1400), Khoja Muhammad Porso (d. 749 / 134S-822/1420), Khoja Yaqub Charkhi (d. 851/1447) and Khoja Alouddin Gijduvan (d. 851). 1448) is one of his most famous caliphs. Bahovuddin Naqshband, a spiritual student of the Lord of the Worlds, considered this innovation to be the foundation of his sect, following in the footsteps of his master and replacing solitude and samo with conversation at the conference.

In short, the pir of Khojagon-Naqshbandi, who grew up in Bukhara, were perfect people who possessed the knowledge, morals and mystical secrets of their time. They have always set the highest example of good deeds and goodness in prayer, in worldly relations, and in communication with the people.

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