

“AVROD” AS A SPIRITUAL SOURCE

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ABSTRACT

This article examines in detail the work of Bahauddin Nakshband “Avrod” and its spiritual influence on humanity.

Key words: Sufism, “Avrod”, spirit, soul, nakshband, spiritual, perfection, teaching.

“АВРОД” – КАК ДУХОВНЫЙ ИСТОЧНИК

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АННОТАЦИЯ

В данной статье подробно рассмотрено произведение Бахауддина Накшбанда «Аврод» и его духовное влияние на человечество.

Ключевые слова: суфизм, «Аврод», дух, душа, накшбанд, духовное, совершенство, учение.

You know, in the teachings of mysticism, the maturity of the spirit and the maturity of the soul is the main issue. There’s a lot of analysis in education. The first practical matter for the teachings of musticism is that the path to human maturity is to develop the spirit and soul. It came to be known as the science of purity of soul and spirit. Because the soul, as the Sufis say, is the divine mystery hidden in the human being. The soul is actually what we define as the human being, the intellect, the power, the superiority of the creature.

The Turkish mystical scientist Muhammad Nurullah Saydo al-Jazari writes: The human life of the mysticism is a beautiful symbol cleansing the inner man from

corruption and making him virtuous and beautiful. It's not possible. The spiritual essence of the human soul and spirit is to reach Allah. 1;114

In the teachings of Bahouddin Naqshband, the heart has two meanings: the first one is located in the body and is also present in animals, one part of the body is the heart, and the other part is the spirit, which is also called heart. The heart, being a divine spirit, is a source of infinite possibilities, such as the ability to perceive the truth of the universe, the ability to know things that the mind cannot comprehend, the ability to understand things and qualities that the body does not know. It is the Spirit of the Lord who makes judgments. Naqshbandi teaches that there is a special connection between heart which is called divine spirit the heart in the human body. While the heart supplies life to the blood vessels that move the body, the six conditions of the heart (i.e. the brain) are emphasized by the Bahouddin Naqshband: life and death, sickness and health, sleep and insomnia. The meaning of these is as follows: If the life of the heart is in the eclipse that guides it, its death is in the way of error and decay; the health of the heart is in its purity, the sickness is in its connection with ties; the sleep state is in the state of ignorance of the heart, its wakefulness is in the state of alertness. In Naqshbandi it is said that it is important to protect the heart from sin and evil. It is also pointed out that even the most insignificant sin can have dire consequences.

It is known that Bahouddin Naqshband based his teachings on the theories of Yusuf Hamadoni and Abdulhalik Gijduvani. The basis of the teaching is: "May the heart be with God and the hand is at work".

Bahouddin Naqshband philosophy lightened the rigid requirements of previously in effect, simplified it, and adapted it to everyday life. He believed that conversion to God must be accomplished by action and hands should be busy with work. Bahouddin's idea that it is possible to reach Allah without having to abandon the affairs of this world allowed the concept to penetrate into the majority of the Muslim world. He is also the author of the book "Hayotnoma" (Biography) and "Dalelun oshiqin" (Definitely in love), as well as the work "Avrod" belongs to him. Bahouddin Naqshband's work "Avrod" also focus on this matter. This work is about the duties of person should be done without interruption. "Avrod" discusses the duties that people who choose the Naqshbandiya path should perform without interruption. As well as, the Sufis were told to hide their spiritual state and to avoid fame and hypocrisy. They are taught to live in peace, to be gentle and compassionate, to seek knowledge and to learn, to avoid vices. That's why the role of this work is so important for leaning and applying to life the virtues of perfection, maturity, and purity of heart.

In this work is given The Holy Quran's 26-27th verses of Surah "Imran", 19-20th verse of Surah "Rahman", 255th verse of Surah 'Baqara, 1,2,3rd verses of Surah "Gafir", praise and thanks giving to Allah. Because of its secret mention in Naqshbandiya

history, this work was known only among the people of sect and showed them the path of spiritual maturity that is specific to them.

Sheikh Bahouddin Naqshband, with his methods of secret recitation, composed a whole work based on prose written on the basis of the names of the Lord, which must be recited and touch the heart by Sufis.

Giving the definition to the concept of “avrod” in his essay "Avrodi Naqshbandia" Nuriddinov said: "Avrod" is a mystical manual that teaches about the human being in general, a way to reach the knowledge of God, a way to reach the truth, a means to receive divine grace” [2;4].

In fact, Naqshband emphasized in his “Avrod” that there are only two worlds in which all existence is based on one divine source. The first is “Amr” (command), the second is “Xalq” (people). God does all he wants with his power to whomever he wants, and judge himself. He is the Lord of the worlds, and He is the Lord of all things. **كُنْ فَيَكُنْ** It also says that the universe originated from two letters **كُنْ**, which means that everything was created in pairs. In his “Avrod” he wrote that God created man as the most perfect of all creatures. The Qur’an reveals that Allah created Adam and ordered all the angels to prostrate before him and means essence that he was the caliph on the earth. It means that man needs to live knowing his place in life, and it is said that he was created to manifest the power of Allah by embodying all His names and attributes. It is said that man must be in close contact with the highest, purest, and most powerful forces of God in order to embody the whole being in himself and to reach the maturity. "Oh Allah, You have created us with Your hand, You have nurtured us, and You have given us the most beautiful form in all things", Bahauddin declared that man was the most perfect and perfect of all created things. [3;49].

Bahouddin Naqshband’s “Avrod”, which is a rare treatise of Muslim people is a work that these days needs to be analyzed from a scientific perspective. The rich scientific heritage of Bahouddin Naqshband includes the study, analysis and analysis of the ideas about man, the spiritual maturity of man, humanity from the historical, philological and linguistic point of view, the formation of the spiritual immunity of young people in the context of various spiritual threats, religious extremism, bigotry, immorality and egocentrism in the current era of globalization.

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