



## CLASSIFICATION OF RUBAI OF BAHAUDDIN NAQSHBAND

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**Abstract:** The article philosophically analyzes and classifies according to its content the 137 rubai of the founder of the teachings of Naqshbandiya Bahaiddin Naqshband based on the source "Ruboiyoti Khoja Naqshband", which are still not known to the general public.

**Key words:** Bahaiddin Naqshband, Naqshbandiya, teaching, tariqat, rubai, classification, tawhid, perfect person.

**Introduction.** In order to build the foundation of Third Renaissance in New Uzbekistan, the development of science on a global scale is an urgent issue. Studying philosophy based on new approaches is one of the means to solve this problem. It is necessary to study the path of life and spiritual heritage of representatives of Sufism philosophy.

One of the great people from the schools of tasavvuf is Bahaiddin Naqshband, the founder of worldwide tariqat and teaching Naqshbandiya. Understanding the meaning of the new source about this great person "Ruboiyoti Xoja Naqshband" and communicating it to the public is one of the main means of improving the spiritual and educational environment.

### Discussion and results.

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The work "Rubaiyoti Xoja Naqshband" written by scholar and writer Muhammad Sadiq Qusuri proves that Bahauddin Naqshband is a Sufi poet. Shah Naqshband's knowledge of poetry is stated in the source as following: "Hazrat Shah Naqshband also had knowledge about poetry like other Sufis. He chose rubai's and with great skill he absorbed his thoughts into the circle of rubai"[1,20].

It is clear from this quote that Bahauddin Naqshband is a poet who wrote rubai's just like Ibn Sino, Rudakiy, Umar Xayyam, Hafiz Sheroziy, Abusaid Abuxayr, Abdulxoliq Gijduvoni, Xoja Ali Romitaniy, Najmiddin Kubro, Sayfiddin Boxarziy, Pahlavon Mahmud and others.

The following recognition was written about this great valiy's rubai in the work "Rubaiyoti Xoja Naqshband": "By summarizing the thoughts of our Prophet (s.a.v.), in his own words, it is conveyed to humanity. Therefore, this poem will not be temporary, but will become an eternal and prophetic statement"[1,20]. Before we begin a philosophical analysis of the rubai of Bahauddin Naqshband, the founder of Naqshbandiya, we would like to comment on the art of rubai science, which is inspiring at the sight of this blue spring flower.

Rubai – it is a complex art. Learning rubai's with in-depth look opens the buds of the heart. Not everyone gets a chance of its footsteps. This very short poem is the creation of a poet that requires strong definition and reflection. The proof of each verse is the next verse, and every second couplet reinforces the statement of the first couplet. The last couplet is a thought-provoking masterpiece. The poet spends all of his word skills on it.

If we look into the meaning of the rubai's of Bahauddin Naqshband, if we deeply reflect on its content, our iymon (faith) will be complete, deep thoughts will come, our level of knowledge will increase, and the philosophy of Sufism will flourish.

In the work "Rubaiyoti Khoja Naqshband" 137 rubai's of Bahauddin Naqshband are collected and digitized. All of them are written in the style of munojot (prayer), gratitude and hope are reflected in Allah for His grace and lutf. Analyzing the Rubaiyats



in general, we found it acceptable to classify them according to their content as following:

1. Tawhid. In the rubai's of this content, the singularity, greatness and majesty of Allah are recognized. These rubai's can be used to reveal the existential problems of philosophy. Ruba's number 1, 3, 9, 10, 11, 12, 13, 22, 26, 27, 28, 29, 32, 34, 41, 50, 53, 57, 103, 104 in the work are in this meaning.

2. Love towards Muhammad (s.a.v.) and his family are sung in the rubai's number 14, 18, 35, 36, 37, 38, 39.

3. Human feature. In these Rubaiyats, the issues of connection between the human vujud, the body and the soul related to the anthropological topic of philosophy are covered. Human feature is glorified in the rubai's number 9, 48, 61, 112, 114, 115, 119, 129 and 133.

4. Self awareness. Enlightenment ideas in the Naqshbandiya teaching are covered in the rubai's number 78, 79, 101, 104, 128.

5. Qualities of a komil (perfect) person are stated in the rubai's number 8, 43, 48, 56, 58, 60, 61, 62, 74, 83, 104, 123, 128, 129.

6. Restraining the nafs. This issue is described in the rubai's number 5, 51, 86, 115, 118, 120, 133.

7. Humbleness, tavoze' (humility) are stated in the rubai's number 6, 8, 20, 45, 46, 56, 87, 88, 101, 132.

8. Issues of repentance and forgiveness are covered in the rubai's number 17, 23, 31, 73, 83, 84, 91, 92 and 117.

9. Issue of death and grave are clarified in the rubai's number 19, 24, 35, 44, 71, 75 and 86.

10. Love is sung in the rubai's number 72, 73, 55, 58, 63, 64, 67, 69, 70, 76, 81, 85, 106, 107, 109, 110, 114, 122, 125, 130, 131, 134.

11. Zikr, specifically zikr in Naqshbandiya is covered in the rubai's number 57, 59, 60, 68, 79, 94, 100.

12. Danger and rijo (hope) are written in the rubai's number 2, 25, 33, 36, 40, 67, 89, 92, 127.



13. Munojot(prayers) to Allah. 4, 7, 15, 16, 20, 21 42, 47, 49, 95, 97, 98, 102, 105 and in the other rubai's Allah was asked to protect him from various pains and dangers.

## Conclusion

Based on the above discussion and results, the following conclusions can be drawn:

1. The work "Rubaiyoti Khoja Naqshband" is a proof that Bahauddin Naqshband is a poet who writes rubai's.
2. Based on the philosophical analysis of 137 Rubaiyat collected in the work "Rubaiyoti Khoja Naqshband", 13-part classifications show that their main content is devoted to tawhid, which helps to reveal the existential problems of philosophy.
3. The classification of Rubaiyat shows that most of them are dedicated to human nature, self-awareness, and perfect human qualities. This indicates that Bahauddin Naqshband's Rubaiyat is a source for the study of human philosophy.
4. Rubaiyat of Bahauddin Naqshband is one of the treasures that help to strengthen the spiritual immunity of young people, to raise their moral virtues and aesthetic taste.

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