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Mir Babo Naqshbandi on the Heart of Arif and the Truth of Arif's Condition

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ABSTRACT: The article describes the soul and mental states experienced by the people of the sect in the work "Mir'otus Solikiyn" ("The Mirror of the Followers of the Sect"), which interpreted the Sufism of Mirbobo Naqshbandi, a mystic and Sufi who came from India, based on the principles of the Naqshbandi sect.

KEYWORD: Sufi, soul, hadith, dhikr, truth, glory, islam, follower, tariqat.

INTRODUCTION

One of our ancestors is Mirbobo Naqshbandi (approx. 1650-1715), whose work "Mir'otus solikiyn" ("The Mirror of Tariqat Followers") has not yet been studied among the Uzbek scientific community.

If we look at the later stages of the development of the Naqshbandi doctrine, we can see that it has expanded to the Indian lands and the number of its fans has also increased. This process accelerated especially during the Babur dynasty, and the number of Naqshbandi pirs and their murids and devotees increased from the common people to the ruling circles in the Islamic lands from Central Asia to India.

DISCUSSION

This, in turn, increased the need to study the essence of the Naqshbandi sect, to get acquainted with its theoretical foundations. Imam Rabbani, Mir Saifuddin, the pirs of the Naqshbandi tariqa, tried to meet this need in a certain sense through their works, correspondence with other pirs of the tariqat or sharia leaders, i.e. letters. In their correspondence, the theoretical foundations of the sect were described, and they were mainly distributed under the name "Letter".

The murids collected these letters together, and the scribes copied them, and through this they reached many parts of the Islamic world. Such arduous tasks were performed not only by the pirs of the order, but also by the Sufis and mystics who were their murids. One of them is Mirbobo Naqshbandi, who wrote a work entitled "Mir'otus solikiyn", that is, "The Mirror of Followers of the Tariqat", which explains the theoretical foundations and essence of the Naqshbandi tariqat.

"Mir'otus Solikiyn" ("The Mirror of Followers of the Sect") is one of the rare works written based on the principles of the Naqshbandi sect, containing more than four hundred pages, and one manuscript copy of this work is kept in the Central Library of Tehran University, Iran, under the number 5629.

The author, Mirbobo ibn Mir Darvesh Naqshbandi, was the grandson of Imam Rabbani, who lived in the middle of the 17th and the beginning of the 18th century, and was a student of Mir Saifuddin Rabbani (1639-1684), a priest of the Naqshbandi sect.

The work consists of four chapters and each chapter contains four more paragraphs. It can be seen that this construction of the work is not for nothing. There are four elements of the structure of the human body, four paragraphs of human life, four poles of guardianship, and other similar religious-philosophical and mystical concepts.

The fourth paragraph of the second chapter of the work is called “The truth of the heart, its task”, in which the author thinks about the heart, one of the main factors of the sect, its role and functions in human development, and the essence of the heart. Analyzes the specific aspects of the heart. He begins this chapter with a rubai that classifies the soul.

Rubai [1]:

در راه خدا دو کعبه آمد منزل
يك كعبه صورت يك كعبه دل
تا بتواني زيارت دلها كن
بهتر ز هزار كعبه آمد يك دل

Translation:

There are two Kaabas for two walkers in the path of God,

One is the Ka’ba with image and form, and the other is the Ka’ba of the heart.

If you can, first of all visit the hearts,

Because one heart is better than a thousand Kaaba.

This rubai refers to Khwaja Abdullah Ansari (d. 1006) and shows that Ansari’s work was highly appreciated among the Naqshbandis. Mir Baba Naqshbandi continues to justify the height of the soul in the eyes of man, referring to the works of Fariduddin Attar (1145-1221): “Shaykh Fariduddin Attar in his work “Tajul Qisas” the Prophet, peace be upon him, quoted this hadith:

فالكعبة بقدها قد بناها الخليل
و قلب المؤمن بناء الرب الجليل

Translation:

If the Holy Kaaba was built by Ibrahim Khalilah, that is, the friend of God,

The heart of a believer is built by the mighty Lord, that is, Allah himself” [2].

The author does not stop with this. He also quotes poetic verses that are widely used among the Sufis. With this, he proves how high the status of the soul is in the Sufi teachings. He writes:

دل بدست آوركه حج اكبر است
از هزاران كعبه يك دل بهتر است

Translation:

Finding a way to someone’s heart is the greatest pilgrimage.

One heart is better than a thousand Kaabas.

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He also cites the example of the hadith that says, “The heart is the treasure of God.” The following hadith is also an example of this: “The Prophet, peace and blessings be upon him, said, “The heart is of three types: a heart preoccupied with the world, a heart preoccupied with the Hereafter, and a heart preoccupied with God.” A soul preoccupied with the world will be blessed with violence and calamities, a soul preoccupied with the hereafter will be blessed with high ranks and degrees, and a soul preoccupied with Mawlasī will be blessed with the world, the hereafter and Mawlasī again”. Continuing this sequence, the author goes on to cite a hadith to further explain the meaning of the soul: “There is a polish for everything. The polisher of the heart is the remembrance of “La ilaha illallah”.

He expresses his opinion about the duty of the soul and the work it performs in a poem, giving an example from the works of Mavlavi Jomi. After giving such basics, the author finally starts quoting his teacher, who is considered the piri and murshid of the Naqshbandi sect of his time, and begins to talk about the ways of polishing the soul specific to Naqshbandi. He writes: “O follower of the sect and seeker of the path of truth, know that our elder (may Allah sanctify his secret) used to order some followers, “The follower should enter the khilwat and close his eyes, take a breath while keeping his mouth closed, and say “kalimai nafi isbat” (that is, “La ilaha illallah”) while concentrating his thoughts until he exhales. When saying “La” he should point from his navel to his head, when he says “Ilaha” he should turn his right shoulder with a gesture, and when he comes to the heart with his left breast, he should say “Illallah”. In this way, let him say it every time odd-numbered times and bring the number to twenty-one times. While exhaling, let him say “Muhammadur rasulullah” again under his left chest, pointing to the heart”.

RESULTS

Mirbobo Naqshbandi quotes in this way and fully explains the practical aspects of dhikr in the language of his master. During the explanation, he quotes poetic passages about the importance of zikr in purifying the soul. In the process of purifying the heart, the thoughts that pass through the human psyche are divided into four types: satanic, nafs, malaki and rahmani.

Also, in the third chapter, fourth paragraph of this work, the truth of the state of the scholar is discussed. In this place, the author uses the mystical term “fanoul fano”, that is, “the fano of the fano”. According to him, this happens when a Sufi is foni.

بدان اي سالک طالب تا سالک در صفات است گاهي در عالم جلال و گاهي در عالم جمال در گذارش و نوازش ميباشد ليکن چون بذات رسد وجود سالک فاني و مضحل گردد فناء بالفناء حاصل آيد و اين عبارت محو شدن وجود فاني است

Mirbobo Naqshbandi explains it in this way: “O follower who is a seeker of Truth, you know that if the Truth is in the state of quality, i.e. in the state of qualities, sometimes there are blessings for him from the world of beauty, sometimes from the world of glory. However, if he goes to God, the follower’s body will be mortal and muzhal (withered) and will become mortal with death. This phrase means the destruction of a mortal being”.

Mirbobo Naqshbandi’s analysis in accordance with the principles of the Naqshbandi sect is supported by poetic passages in accordance with his style. Sufi cites several poetic passages that express this meaning:

از هستي خود اگر گهي دور شوي
بر شکر بيخودي چو منصور شوي

Translation:

If you can forget about your existence from time to time,

You would be grateful like Mansur Hallaj for the pleasure of forgiveness.

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Strengthening this meaning, Mirbobo Naqshbandi quotes the words of Shaykh Shibli, a friend and companion of Mansur Hallojing:

چنانچه حضرت شيخ شبلي قدس الله سره فرمايد كه سي سال است كه من با خدا راز ميگويم و ازو ميشنوم و مردوم ميدانندكه با ماست

“Sheikh Shibli (may Allah sanctify his secret) says: “It has been thirty years that I have been talking to God and hearing from Him. And people think that I am with them” [3].

CONCLUSION

The teaching of Naqshbandiya found an answer to the theological questions that people have been interested in in a unique way. He was able to satisfy most of those interested in the field with his answers, which do not conflict with the Shari’ah, but are also advanced and compatible with the mental and spiritual capabilities of a person. That’s why this sect still has its followers in many regions of the world. In this work, the service of the dedicated people of this sect mentioned above was great.

Mirbobo Naqshbandi’s description of the state of the scholar and the concepts of its reality express the main ideas and principles of Naqshbandi. This differs from other sects in some ways, but the soul, which is the main issue in all sects, has in common the issue of its purification and turning it into the viewpoint of the Truth.

This work of Mirbobo Naqshbandi is literally a unique work written as a programmatic and methodological instruction and theoretical basis for the followers of the path of the tariqat, and it is waiting for its researchers.

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