

INTERNATIONAL SCIENTIFIC AND PRACTICAL
CONFERENCE "YOUTH, SCIENCE, EDUCATION:
TOPICAL ISSUES,
ACHIEVEMENTS AND INNOVATIONS "



Prague,
Czech



MIRBOBO NAQSHBANDI ON THE TRUTH OF THE SOUL

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Annotation: In this article, it is written about the soul and the methods of its purification and education in the Naqshbandi order described in the work of Mirbobo Naqshbandi, a Sufi who contributed to the development of the Naqshbandi order in India.

Keywords: literature, Sufism, human development, soul, rubai, Shariah, believer, duty, follower

In Sufism, the purity of the soul is considered one of the most important issues for a person to attain the Truth, and it is considered the viewpoint of the Truth. Also, it is considered that the calculations of the world and the hereafter depend on the heart. In the literature of Sufism, this matter occupies one of the central places in the work of Sufi poets.

Mirbobo Naqshbandi (approx. 1650-1715), the author of the Sufi work “Mirotus Solikiyn”, who contributed to the development of the Naqshbandi order in India, also paid great attention to this issue. The second chapter, the fourth chapter of the work is called “Dar bayani haqiqati dil va azkori on va talikini buzurgoni in tariq” (“The truth of the heart and its dhikr and the interpretation of the great men of this tariqat”). In this, the author reflects on one of the main factors of the sect, the soul, its role in human development, its tasks and the essence of the soul. It analyzes the unique aspects of the heart. He begins this chapter with a Rubaiyat that defines the soul.

Rubai:

در راه خدا دو کعبه آمد منزل
يك كعبه صورت و 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 Kaaba of the
heart.

If you can, first visit the hearts,
Because one heart is better than thousands of Kaaba.

This rubai refers to Khwaja Abdullah Ansari (d. 1006) and shows that Ansari's work was highly appreciated among the Naqshbandis. About this, Ansari said: "Oh dear! You should know that Haq subhonahu wa ta'ala has a Kaaba of dirt and stone on the outside, but there is a Kaaba of soul and heart on the inside. The first one was raised by Ibrahim Khalil, and the second one was probably made by Rabbi Jalil". The last sentence and the Prophet's hadith are alluded to.

This Rubai was so popular among Sufis that almost every Sufi used it in his work to explain the matter of the soul. Due to the popularity of this rubai, it is sometimes attributed to Avhaduddin Kirmani, and this rubai appears in his "Devoni rubaiyot" under the column "Rubais related to Shariah matters".

Mir Baba Naqshbandi continues to justify how high the soul is in the eyes of man, referring to the works of Attar (1145-1221): According to the above content, Sheikh Fariduddin Attar also quoted this hadith from the Prophet in his work "Tajul Qisas":

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".*

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 آورکه حج اکبر است
از هزاران کعبه يك دل بهتر است

Translation:

*To find a way to someone's heart is the greatest pilgrimage,
One heart is better than a thousand Kaabas.*

He also cites the example of the hadith that says, “The heart is the treasure of God”.

Mirbobo Naqshbandi divides the heart into three types based on the hadith: “The Prophet, peace be upon him, said that”, “The heart is of three types: a soul preoccupied with the world, a soul preoccupied with the Hereafter, and Mawla, a soul preoccupied with Allah. 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 Mawlasi will be blessed with the world, the hereafter and Mawlasi again”.

Continuing this sequence, the author goes on to cite a hadith for a broader interpretation of the meaning of the soul: “Everything has a polisher. The polisher of the heart is the dhikr of La ilaha illallah.

He expresses his opinion about the duty of the soul and the work it performs in a poem, and gives an example from the work of Mavlavi Jami: For example, Mavlavi Jami writes in his work “Silsilatuz Zahab”:

؎ ؎ ؎

Ey, kashida ba kilki vahmu xayol,
Harf zoyid ba lavhi dil hama sol.

؎ ؎ ؎

Gashta dar korgohi buqalamun,
Taxtai naqshhoyi gunogun.

❧ ❧ ❧

Chand boshad zi naqshhoyi taboh,
Lavhi tu tiyra, taxtayi tu siyoh.

❧ ❧ ❧

Harfxoni sahifayi xud bosh,
Harchi zoyid bisho‘y yo bitarosh.

❧ ❧ ❧

Dilat oyinayi Xudonamost,
Ro‘yi oyinayi tu tiyra chirost?

❧ ❧ ❧

Sayqalivor sayqale mezan,
Boshad oyinaat shavad ravshan.

❧ ❧ ❧

Har chi foni az o‘ zaduda shavad,
Va oncha boqiy, dar o‘ namuda shavad.

❧ ❧ ❧

Sayqali on agar nae ogoh,
Nest juz “La ilaha illalloh”.

Translation:

O one who is caught in the grip of thoughts and imaginations,
For years you have been writing extra words on the tablet of your mind.

❧ ❧ ❧

You walk in this chameleon-changing enterprise.
It is filled with various patterns and drawings.

❧ ❧ ❧

Of these vain patterns,
The hearth plate is dirty and the board is blackened.

❧ ❧ ❧

Be the reader of the letters written on your tongue,
Erase or wash off the excess drawings and patterns from it.

❧ ❧ ❧

If you know your heart, it is a mirror that shows God,
Why is the surface of your mirror dirty?

❧ ❧ ❧

There's a polisher who polishes it,
He polishes and wipes your moon and makes it clear.

❧ ❧ ❧

What's fleeting in your mirror polishes it away,
And if it is eternal, that thing will be seen in it.

❧ ❧ ❧

If you don't know what will polish it,
As you know, it is the word “La ilaha illallah”.

Mirbobo Naqshbandi emphasizes that the main dhikr of the Naqshbandi tariqa in purifying the heart is “La ilaha illallah” through the above verse.

After giving such basics, the author finally starts quoting his teacher, who was considered the piri and murshid of the Naqshbandi sect of his time, and begins to write about the ways of polishing the soul specific to Naqshbandi. He writes: “O follower of the sect and aspirant of the path of truth, you know that our elder (may Allah sanctify his secret) used to order some of his followers: “Let the follower enter the Khilwat and close his eyes, take a breath while keeping his mouth closed, and concentrate his thoughts until he exhales, saying, “Kalimai nafyi isbat Let him say (that is, “La ilaha illallah”)”. 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.

From the above, it becomes clear that the following are the conditions that the follower and seeker of the order must follow in order to purify the soul and prepare for connection with the divine world:

1. Staying away from various worldly things, events and events that distract from the main goal through Khilwat;
2. In order to protect the eyes from all kinds of worldly decorations, impurities and impure things, not to cast the gaze in all directions;
3. To refrain from any words that show love to the world, to keep the tongue in the corner of the mouth and engage in continuous dhikr without even moving it, in order not to say words that hurt the hearts;
4. Strict adherence to the rules of inhaling and exhaling during dhikr to balance the psyche;
5. Counting and controlling the number of dhikr without distracting the mind.

Mirbobo Naqshbadi reveals the main rule of this practice through a poem:

To ba jorubi “Lo” naravhi ro,
Narasi dar asrori “illaloh”.

Translation:

As long as you don't clean your path by sweeping the “Lo” of “Lo ilaha
illallah”

You cannot know the secrets of “Illallah”.

This poetic passage should be understood as follows:

1. “Nafy and isbat” means denial and proof, and the first part of the word “La ilaha illallahu Muhammadur rasulullah” which is the first condition for believing in Islam is “La ilaha illallah” in Sharia. Its meaning is “There is no god but Allah”, and the first requirement for the followers of the sect is to make “lo”, i.e. “no”, from the heart everything related to the world.

2. In the Arabic construction of the word, the word “no” comes in the form of “There is no god but Allah”. Therefore, only when “Lo” (nothingness) is achieved in the Tariqat, the realization of “Illallah” (there is nothing but Allah) is achieved.

3. The reason why the word “La ilaha illallah” is called “Nafy” and “Isbat” consists of one negation and one proof meaning. In this, the sentences “La ilaha”, that is, “There is no god”, “Illallah”, that is, “There is a great God”, come in sequence.

When the follower's heart is cleansed from various bad thoughts and suspicions through this dhikr, the soul itself falls into dhikr and the truth begins to appear to it. The Sufi elaborates on this and writes the following: "When the number of dhikr reaches twenty one, the follower's heart starts to fall due to his innermost feelings. The follower gets into his heart, and he begins to say the name of the great man himself".

In short, Mirbobo Naqshbandi's teachings on purifying the soul, educating it, purifying the psyche and the conclusions of many other guardians are considered methods of educating a perfect person and have not lost their relevance to this day.

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