

Mirbabo Naqshbandi's Socio-Ethical Views Expressed on the Basis of the Principles of the Naqshbandi Order

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Abstract:

This article is written about the soul described in the work "Mir'otus Solikiyn" by the mystic Mirbobo Naqshbandi, who contributed to the development of the Naqshbandi order in India, and the methods of its purification and education in the Naqshbandi order.

Keywords: Miratus Salikin, Naqshbandiyya, Sufi, Truth

Introduction. In Sufism, the purity of the heart is considered one of the most important issues for a person to reach the Truth, and it is considered the point of view of the Truth. It is also considered that the calculations of this world and the hereafter can be made according to the heart. In Sufism literature, this issue also occupies one of the central places in the work of Sufi poets Mirbabo Naqshbandi (c. 1650-1715), the Sufi who contributed to the development of the Naqshbandi order in India, and the author of the work "Miratus Salikiyin" ("The Mirror of the Saliks of the Righteous Path"), also paid great attention to this issue. The second chapter, section four of the work is entitled "Dar bayani haqiqat dil wa azkar-i an wa talqini burqooni in tariq" ("The truth of the heart and its remembrances and the interpretation of the great ones of this tariqat"), in which the author discusses the heart, one of the main factors of the tariqat, and its role in human perfection.

He reflects on the functions and nature of the heart. He analyzes the specific aspects of the heart. He begins this chapter with a rubai'i that classifies the heart.

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, visit the hearts first,

Because one heart is better than thousands of Kaaba.

his rubai is attributed to Khoja Abdullah Ansari (d. 1006), and shows that Ansari's work was highly regarded among the Naqshbandis. Ansari himself said about it: "O my dear! Know that if the Almighty God has a Kaaba of dust and stone on the outside, then He has a Kaaba of soul and heart on the inside.

The first one was raised by Ibrahim Khalil, and the second one was made by Rabbi Jalil." The last sentence and the prophet's hadith are alluded to.

This rubai was so popular among the Sufis that almost every mystic used it in his work to explain the matter of the soul. Due to the popularity of the rubai, it is sometimes attributed to Avhaduddin Kirmani, and this rubai is included in his "Devoni rubaiyot" under the column "Rubais related to Shari'i issues".

Mir Baba Naqshbandi continues to justify the height of the soul in the eyes of man, referring to the work of Attar (1145-1221): "Shaykh Fariduddin Attar also quoted this hadith from the Prophet in accordance with the above content in his work "Tajul Qisas":

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 there. He also quotes from poetic verses that were widely used among Sufis. In this way, he proves how high a status the heart has in Sufi teachings. He writes:

Finding a way into someone's heart is the greatest pilgrimage, one heart is better than a thousand Kaabas.

He also cites the hadith that says, "The heart is the treasure of Allah."

Mirbaba Naqshbandi, based on the hadith, divides the heart into three types: "The Prophet (peace be upon him) said," "The heart is of three types: a heart occupied with the world, a heart occupied with the hereafter, and a heart occupied with the Master, that is, Allah. A heart occupied with the world is subject to hardship and calamities, while a heart occupied with the hereafter

The heart that is occupied with Allah will be granted the highest ranks and degrees, and the heart that is occupied with its Master will be granted the world and the hereafter and its Master again."

The author continues this sequence and continues to cite a hadith to explain the content of the heart in a broader way: "Everything has a refiner. The refiner of the heart is the remembrance of "La ilaha illallah".

He expressed his opinion about the duty of the soul and its work in a poem, citing the example of Mavlavi Jami's work: "For example, Mavlavi Jami writes in his work "Silsilatuz Zahab":

Hey, it's just a little bit of fear,

The letter is too large and the heart is too small.

Gashta dar korgohi is a bull,

The wooden pattern is unique.

Chand Bashad zi Nachshoy tabah,

The tablet is black, the board is ink.

Start the letter page itself.

If you want to grow up, you can be a bitarosh.

My heart is full of God,

What's going on?

Polished polish mezan,

The beginning is clear.

Whatever is mortal is lost from it,

And whatever is eternal, is made in it.

If it is not known,

There is none but “La ilaha illallah”.

CONTENT:

O you who are trapped in the torment of thoughts and fantasies,

For years you have been writing unnecessary letters on the tablet of your heart.

You are walking in this chameleon-like changing factory,

It is filled with various patterns and drawings.

From so many such useless patterns,

The tablet of your heart has become dirty and its board has become black.

Be a reader of the letters written on your heart,

Erase or wash away the unnecessary drawings and patterns from it.

If you know that your heart is a mirror that reflects God,

Why is the face of your mirror dirty?

There is a polisher who polishes it,

He polishes and wipes your moon and makes it bright.

Whatever is tarnished on your mirror, it polishes it away,

And if it is eternal, that thing is seen in it.

If you do not know what to make of it,

Know that it is the word "La ilaha illallah."

Mirbaba Naqshbandi emphasizes through the above verse that the main dhikr in purifying the heart of the Naqshbandiyya tariqa is "La ilaha illallah."

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 Tariqa and seeker of the path of Truth, know that our pir (may Allah sanctify his secret) used to order some followers, ‘The follower

should go into seclusion and close his eyes, take a breath with his mouth closed, and until he reaches the breath, he should concentrate his thoughts and say the ‘kalimā’i nafi’i ibīd’ (i.e., ‘La ilaha illallah’).”

When saying “La” he should point from his navel to his head, when saying “ilaha” he should point from his right shoulder and when he reaches the heart with his left breast he should say “illa Allah” with a stroke. In this way he should say it odd times each time, bringing the number to twenty-one. When exhaling he should say “Muhammad is the Messenger of Allah” again with a stroke from his left breast to his heart.

From the above, it is clear that the conditions that the follower and the seeker of the path must follow in order to purify the heart and prepare it for connection with the divine world are as follows:

1. Staying away from various worldly things, events and incidents that distract from the main goal through seclusion.
2. Not casting one's gaze in all directions in order to protect the eye from all kinds of worldly adornments, haram and impure things.
3. To refrain from any speech that instills love for the world, and to engage in constant remembrance, keeping the tongue in the roof of the mouth and not even moving it, in order to avoid saying words that hurt hearts.
4. To strictly follow the rules of inhalation and exhalation during remembrance in order to bring the spirit into balance.
5. Counting and monitoring the number of dhikrs without distracting your mind.
6. Mirbabo Naqshbadi explains the main rule of this practice through a poetic passage:

Until the path of the word “La” is reached,
Narasy dar asrori “illallah” .

CONTENT:

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 wa 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 followers of the Tariqah is to first and foremost say "no" to everything related to the world from the heart.
2. In the Arabic construction of the word, the word “no” comes first, meaning “There is no god but Allah.” Therefore, in the path, only when “La” is reached, meaning “no,” is the realization that there is nothing “Illallah,” meaning “other than Allah.”
3. The reason why the word "La ilaha illallah" is said to be negative and proof consists of a negation and a proof. 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 tax collector cleanses his heart of various bad thoughts, fantasies, and suspicions through this remembrance, the heart itself begins to remember and the truth begins to appear to it. The Sufi, dwelling on this matter separately, writes the following: “When the number of remembrances

reaches twenty-one, an opening occurs in the tax collector's heart due to his inward attention. A hole is cut into the tax collector's heart and he begins to mention the Name of the One himself."

Mirbobo Naqshbandi's teachings on purifying the soul, educating it, purifying the spirit 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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