



The Work of “Mir'otus Solikiyn” As a Theoretical Source of Naqshbandiya Tariqat

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Abstract: *The article provides information about the work of the representative of the Naqshbandi order in India in the middle ages, the Sufi Mirbaba Naqshbandi, who explained the theoretical foundations of the order, and analyzed the specific aspects of this work.*

Keywords: *Mirbobo Naqshbandi, Sufism, Sufism, tariqat, soul, Imam Rabbani, India, worship.*

INTRODUCTION

Uzbekistan is one of the countries where great scholars, thinkers, and mystics who made a worthy contribution to the development of world science have grown up. In addition to their contributions to various fields of science, they contributed to the development of universal human values, to the solution of ideological issues, and became famous in the world with their humanitarian ideas. The study of their scientific-theoretical, spiritual-ethical heritage has become an even more pressing issue today and is gaining importance at the state level as well.

One of our great ancestors, who contributed to the development of the Naqshbandi order in India, author of the work “Mir'otus Solikiyn” expressing the theoretical foundations of the order, a mystic, representative of the Naqshbandi order, is Mirbobo Naqshbandi. It is known that the Naqshbandi tariqat has passed through a long historical period since its emergence. The past period was the basis for the further development of the Naqshbandi order, its spread among many peoples, as well as the increase in the number of followers of this order. Of course, religious leaders, representatives, mystic theoreticians contributed significantly to its development. Undoubtedly, they served to ensure the viability of this order through their actions, researches and works.

DISCUSSION

The Sufi knowledge received from the founder of the Tariqat, Bahauddin Naqshband, was not only passed on by his closest students to the next students, but was also written down in the form of works as a great monument for the next generations. Khwaja Mohammad Porso, who was in direct communication with Bahauddin Naqshband and one of his closest students, used the wise words of his teacher, such as “fano and baqa”, “talvin and tamkin”, “qabz and bast”, “jalal and jamal”, which exist in Sufism orders. He collected his comments on revolutions, wrote a separate commentary on them, and finished the work entitled “Risalai Qudsiya”. And he is one of the first to create the foundations of Naqshbandiya.

He writes in the preface of his work: “It did not begin to introduce these weak meanings by itself. But the verdict of honorable reference to this case... I was with the verdict of Khwaja Alulhaqqi wad dyn Muhammad ibn Muhammad al-Bukhari, who is known as Attar” [1]. This statement alone proves that the works related to the Naqshbandi order were controlled by the pirs of this order, and care was taken to create the theoretical foundations of the order.



This tradition continued in later periods. “Maqamoti Bahauddin Naqshband”, “Rashahot”, “Nafahotul uns”, “Risalai unsiya” and many other works can be listed among them. As the number of followers of Naqshbandiyya increased and the areas where they lived expanded, the need for such works increased.

Naqshbandiya spread beyond the Bukhara region, where it was born, to all the regions of Mowarunnahr, across the Amudarya to the lands of Khurasan, and then to the Indus region, and northern India became one of the centers of Naqshbandiyya. The murshids who emerged from these places became known in all Islamic countries. For example, Ahmad Faruqi Sirhindi (1639-1684), known as Imam Rabbani, was one of the greatest representatives of these. He was known as “Mujaddidi Alfi Sani” (“Renovator of Sufi-religious sciences of the second millennium”). His “Letter” is still the main guide for embroidery all over the world. As the great leader of the Naqshbandi chain, he continued the tradition of the Piru Murshids who preceded him, and contributed immeasurably to the development of this doctrine, and thanks to his services, Naqshbandism gained great popularity in the territories of India and present-day Pakistan.

For this reason, in order to satisfy the spiritual needs of the growing Naqshbandiyas in those lands, works have begun to appear, justifying the theoretical aspects of the teaching in accordance with the Qur'an and the Sunnah. One of such works is the work titled “Mir'otus solikyyn” written by Mir Baba ibn Mir Darvesh Naqshbandi (died first half of 18th century), who is considered to be the disciple of Saifuddin Rabbani (1639-1684), grandson and follower of Imam Rabbani [2].

A single manuscript copy of this work is kept in the Central Library of Tehran University, Iran under the number 5629. This work is very different from the works, maqamat or treatises about the Naqshbandi tariqat in terms of its structural structure and the way the topic is presented. The content and structure of the chapters and paragraphs contained in it have a clear logical sequence. This, in turn, indicates that the author has great potential.

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 meanings. The structure of the work was within these concepts.

The first chapter raises the issue of “universe and man”, which is the main category of philosophy, which is called “On the truth and honor of man and the existence of all the worlds and soul that God has blessed and exalted in mankind and the essence of everything.” The whole essence of this chapter is a religious-sufi interpretation of the wisdom from the processes of human creation. For example, the first paragraph of this chapter is called “On the concept of sperm production, the reality of coming of age, and the description of the natural, plant, animal, and human soul, as well as their powers and the things that serve them.” In this, the author determines the age of puberty of a boy and a girl. He says that marriages that take place before the specified age will not be successful, and if children are born, they will not be fulfilled.

The second paragraph is called Wajib al-wujud, Mumkin al-wujud, Mubdi', Mumtani' and Me'yar concepts. Through these concepts, he gives Sufi interpretations about the essence of existence, its place in human life, and the uniqueness of existence. The third paragraph gives a religious-sufi answer to this age-old problem, which has been thinking about mankind, called “In the description of the wisdom from the creation of man and the conditions of the animal body”. He tries to justify his thoughts by giving examples from Quranic verses, hadiths and sayings of Sufi sheikhs. The title of the fourth paragraph of the first chapter is logically a continuation of the previous ones, in which the answer to the question of whether a person is a micro-world or a macro-world is sought. This paragraph is called “The big world and the small world, that is, the equalization of the human being with the physical world.”



The third chapter of the work is dedicated to the origin of his leader in the order, Saifuddin Rabbani Faruqi, the Naqshbandi order and its specific aspects, in which the author talks about the role of his mentor in the order and spiritual maturity. It also pays special attention to his services in religion and Sufi path. The merits of Naqshbandiya tariqa, types of zikr and other spiritual and spiritual practices in this tariqa will be discussed. The last, fourth paragraph of this chapter is again dedicated to the soul, which is the center of the most important human essence in the eyes of the Sufis. He calls this paragraph “In the description of the truth of the heart, its task and the corrupters of this order”, and dwells on the ways of educating and purifying the soul, and in this regard, the spiritual experiences carried out by the great leaders of the Naqshbandi order, and their status and levels.

The third paragraph of the work also describes the qualities and characteristics of the most important issues of the Naqshbandi tariqa, such as dhikr, secret, spirit, arif and the source of truth. Based on the principles and the main idea of the Naqshbandi teaching, the author discusses the essence of secret dhikr, the ways and methods of its implementation, the human spirit and its uniqueness, the effects of dhikr on the soul, the cases of the “wasil” who reached the Truth and the reality of the “arif” who recognized the Truth.

The work continues to cover similar issues of great philosophical and Sufi significance. The culminating and concluding point of such issues appears in the fourth chapter of the work. This chapter is called “The truth of man among the people of the world and the sky, and the beliefs about it and the nafl prayers, the sayings about it in the highest tariqat of Naqshbandi”. From the title of the chapter, it is clear that man is the main issue at the level of the whole universe. The fact that the author gives a solution to the problem from a religious-Sufi point of view means that the value of the work is great.

The author continues to develop his idea and gives practices such as prayer, nafl namaz, simo', which lead to the glorification of a person, in separate paragraphs, and in the last fourth paragraph, he concludes the position of the Naqshbandi tariqa in this regard based on the opinions and conclusions of the murshids of this tariqat.

In addition to these, Mirbobo Naqshbandi increased the quality of this work by quoting from many works, and increased its attractiveness by quoting the wise words and phrases of many Sufis and poetic works of poets who created in the Sufi spirit. This shows that the author was one of the great Sufis of his time, theoretically a mature representative of the field.

RESULTS

Mirbobo Naqshbandi, besides writing the work based on the principles of the tariqat he followed, describes the issues that are the main topics of the other tariqats, that is, the human being, his spiritual perfection, the soul, its purification, the self, bringing it to obedience. This helps to determine the general and specific aspects of the Naqshbandiyyah order.

In further studies, it is aimed to identify and research each poetic passage expressed in the work, its author, source, as well as the scope of used Qur'anic verses, hadiths, and poetic samples from the author's own work. By determining these, it becomes possible to assess the author's scientific, Sufi, religious knowledge, and his potential as a representative of the tariqat.

Also, if the place and purpose of their use is assessed, it will be possible to assess the method used by the work in achieving its goal. With this, the spiritual value of the work, its contribution to the development of the tariqat, and the benefit it brings to the murids of the tariqat will be known.



CONCLUSION

Since India is a region that accommodates many religions and tariqats, the Naqshbandi tariqat also developed there. Through this work of Mirbobob Naqshbandi, it is necessary to study separately the aspects that help to determine the characteristics of the development of the tariqat in that region. Only its construction on the basis of four is a separate issue, and clarifying it will reveal the attitude of the Naqshbandi order to such an issue. An in-depth study of these aspects of commonality and individuality will undoubtedly help us learn more deeply about the heritage of our ancestors and give them the attention they deserve, thereby also allowing us to determine our current place in human society.

The fact that Mir Baba Naqshbandi's work "Mir'otus solikiyn" is a work written in a new style and with new colors will undoubtedly become the object of many studies for scholars.

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