

Mirbobo Naqshbandi's Socio-Ethical views Based on the Principles of the Naqshbandi Order

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ABSTRACT: This article examines the issue of the soul and its purification described in the work "Mirotus Solikiyn" by Sufi Mirbobo Naqshbandi, who contributed to the development of the Naqshbandi order in India. Also, the article analyzes the methods of training the soul in the Naqshbandi order.

KEYWORD: Sufism, follower, hadith, hereafter, khilwat, order, sharia, sufi.

In Sufism, the purity of the soul is one of the most important issues for a person to reach God and it is considered to be the sight of God. Also, it is considered that calculations of the world and the hereafter depend on the soul. This issue occupies one of the central places in the works of Sufi poets in the literature of Sufism.

Mirbobo Naqshbandi (1650-1715), the author of the work "Mirotus Solikiyn" ("The Mirror of the Followers of the Right Way"), a mystic who contributed to the development of the Naqshbandi order in India, also paid great attention to this issue. The second chapter, the fourth part of the work is called "Dar bayani haqiqiti dil va azkori on va talqini buzurgoni in tariq" ("The truth of the heart and its mentions and the interpretation of the great ones of this order"). In this, the author thinks about one of the main factors of the warrant, the soul, its role in human development, its tasks and the essence of the soul. Analyzes the unique aspects of the heart. Mirbobo Naqshbandi begins this chapter with a rubai that classifies 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 Kaaba with image and form, the other is the Kaaba of the heart.
If you can, visit the hearts first,
Because one heart is better than thousands of Kaabas.

This rubai was written by Khwaja Abdullah Ansari. It shows that Ansari's work was very popular among Naqshbandis. Ansari wrote about this: "Oh dear! You know that Allah subhanahu wa taala has a Kaaba of earth and stone on the outside, but Allah has another Kaaba of soul and heart on the inside. The first one was built by Ibrahim Khalil, and the second one was made by Rabbi Jalil". The last sentence refers to the hadith of the Prophet.

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

Mirbobo Naqshbandi continues to justify the height of the soul in human thought. After that, Mirbobo Naqshbandi turns to the work of Fariduddin Attar (1145-1221): "Sheikh Fariduddin Attar also quoted the following hadith from the Prophet in his work "Tajul Qisas" which is in line with the above content:

فالكعبة بقدسها قد بناها الخليل
و قلب المؤمن بناء الرب الجليل

TRANSLATION:

The Holy Kaaba was built by Ibrahim Khalilah, that is, the friend of Allah.

The heart of a believer is built by Almighty Allah".

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

دل بدست آورکه حج اکبر است
از هزاران کعبه يك دل بهتر است

TRANSLATION:

Finding a way to someone's heart is the greatest pilgrimage,

One heart is better than a thousand Kaaba.

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

Mirbobo Naqshbandi divides the heart into three types based on the hadith: "The Prophet said that the heart is divided into three types: a soul preoccupied with the world, a soul preoccupied with the Hereafter, and a soul preoccupied with Allah. A soul preoccupied with the world will be blessed with violence and troubles. The soul that is preoccupied with the Hereafter will be granted high ranks and degrees. The world and the hereafter will be given to those who are busy with Allah".

Continuing the above sequence, the author continues to cite hadiths to further explain the meaning of the soul: "There is a polish for everything. The zikr of "La ilaha illallah" is the polisher of the heart".

He expressed his opinion about the duty of the soul and its work in a poem. He gives an example from Jami's work: "For example, Mawlavi Jami writes in his work "Silsilat uz-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 foniy az o' zaduda shavad,
Va oncha boqiy, dar o' namuda shavad.

Sayqali on agar naye ogoh,
Nest juz "La ilaha illalloh".

TRANSLATION:

A person who is stuck in the torture of thoughts and dreams,
You have been writing extra words on the tablet of your heart for years.
You walk in this changing world like a chameleon.
It is full of various patterns and drawings.
From a few vain patterns like these,
The plaque of your heart is dirty and the board is blackened.
Be a reader of the letters written in your heart,
Remove or wash off excess drawings and patterns.
Your heart is a mirror to Allah.
Why is your window dirty?
There is a polisher who polishes it,
It will polish and wipe your glass and make it clear.

Whatever is fleeting on your mirror, it polishes it away,
And if it is eternal, that thing will be seen in it.
If you don't know what will make it shine,
As you know, it is the word “La ilaha illallah”.

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

After giving such reasons, the author finally starts quoting his teacher, who was considered the pir and murshid of the Naqshbandi order of his time. At the same time, he begins to write about the ways of polishing the soul, specific to the Naqshbandi order. He wrote the following words: “A follower of the order and a seeker of God’s way, as our Sufis have ordered some followers. “Let the follower enter the khilvat and close his eyes. After that, let him take a deep breath and say the zikr “La ilaha illallah” until he is out of breath. When saying “la” he should point from his navel to his head, and when he says “ilaha” he should turn his head with a gesture from the right shoulder, and when he comes to the heart with his left chest, he should say “illallah” with a thump. In this way, let him say an odd number of times each time and bring the number to twenty-one times. While exhaling, say “Muhammadur rasulullah” again under the left chest pointing to the heart”.

From the above, it is known that the following are the conditions that the order follower and seeker 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. Not to look in all directions in order to protect the eyes from various worldly decorations and impure things.
3. In order to refrain from any words that cause love for the world, to avoid saying words that hurt the hearts, to keep the tongue from any bad words and to engage in continuous zikr without even moving it.
4. Strict adherence to the rules of inhaling and exhaling during zikr in order to balance the mind.
5. Counting and controlling the number of Zikr without distracting the mind.

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

To ba jorubi “Lo” naravhi roh,
Narasy dar asrori “illalloh”.

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”.

The above poetic passage should be understood as follows:

1. “Inkor and isbat” means denying and proving, 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. This word means “There is no God but Allah”. The first requirement for followers of the Order is to get rid of everything that concerns the world from the heart.

2. In the Arabic construction of the word, the word “no” comes first, that is, “There is no god, except Allah”. Therefore, only when “Lo”, that is, “nothing” is reached in the warrant, the understanding of “Illallah”, that is, “there is nothing but Allah” is achieved.
3. The reason why it is called negation and proof is that the part of the word “La ilaha illallah” consists of one negation and one proof meaning. In this, the sentences “La ilaha” meaning “There is no god” and “Illallah” meaning “there is only God” come in sequence.

The follower cleanses his heart from various bad thoughts, thoughts and suspicions through this zikr. The heart itself begins to chant and the truth begins to appear to it. The Sufi elaborated on this and wrote the following: “When the number of dhikr reaches twenty one, light will appear in the follower’s heart due to his inwardness. The heart of the follower is touched and he begins to say the name of Allah himself”.

Mirbobo Naqshbandi's teaching of Naqshbandi about purifying the soul, educating it, purifying the psyche and the conclusions of many other Sufis are considered as methods of educating a perfect person. It should be noted that the above methods of education have not lost their relevance until now.

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