

STUDY OF THE MANUSCRIPT OF THE WORK “MIROTUS SOLIKIYN”

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Annotation: This article researches and analyzes the work of Mirbobo Naqshbandi, one of the mystics who contributed to the development of the Naqshbandi sect in India, entitled “Mirotus Solikiyn”.

Keywords: truth, universe, soul, power, spirit, scientific value, murid

Mirbobo Naqshbandi (approx. 1650-1715), a Sufi, scholar and poet who made a significant contribution to the development of the Naqshbandi order in India, illuminated the theoretical foundations of this order with a number of his works. The work “Mirotus solikyn” (“Window of Followers of the Righteous Way”) is considered one of these works and is currently stored in the Central Library of Tehran University of Iran under the number 5629.

The work “Mirotus solikyn” consists of 215 pages, 430 pages. There are 15 lines written on each page. The size of the sheets is 13x8 cm. The name of the copyist is not given. The date of the transfer is given as 1118 AH (1706 AD). The author noted the year of writing of the work as 1110 AH (1698 AD) in the preface of the work.

In order to clarify the ideas about the structure of the work, we found it appropriate to quote its content.

The content of the work written by the author is as follows:

FIRST CHAPTER: In the truth and honor of man, the blessed and exalted God is the truth of the universe and the soul contained in his nature and the essence of the universe.

The first paragraph: In the knowledge of the perfection of the sperm and the truth of the perfection of men and women and the expression of the soul of temperament and plant, animal and human and their powers and their servants.

Second paragraph: In the explanation of Wajibul, there is, and it is possible, there is, and there is, and there is, and there is something.

The third paragraph: The statement of what was the truth of the creation of Adam and the statement of the state of animal and human existence and the analysis of food and the truth of various creations.

The fourth paragraph: In the implementation of the Ofoqi Buzurg and the Ofoqi ko'chak, that is, the equalization of people's bodies with the physical world.

CHAPTER TWO: In the statement of the perfect elder and the truth of the saint, and the statement through the series of high-level imitations and the definition of the truth of the condition of Hazrat Mir Saifuddin Muhammad Qaddasallahu sirrahu, in truth and from his work and the interpretation of the great ones in this way.

The first paragraph: In the statement of the perfect elder and the truth of the saint.

The second paragraph: In the explanation of the sect of naqshbandiya.

Third paragraph: In the explanation of the praise of Mir Saifuddin Muhammad, may God bless him and grant him peace, in the manner of his highness and the blessing of that Prophet and the history of his death.

Fourth paragraph: In the expression of the truth of the heart and its work and the interpretation of the great ones in this way.

CHAPTER THREE: In the mention of the secret and the spirit, and the mention of the secret and the truth of the situation

The first paragraph: In zikr and its meaning.

The second paragraph: In the description of the soul and its essence.

The third paragraph: zikr mention.

The fourth paragraph: In the condition and words of the wise man and the truth of the scholar.

CHAPTER FOUR: In the expression of the human truth that is in the people of the world and in heaven and its principles and in the Nawafil namaz, he brought in most of the words of entry into the sanctity of the Naqshbandiya tariqa qaddasallahu sirrahu.

First paragraph: The human truth that is in the people of Islam.

The second paragraph: In appearance and its principles.

The third paragraph: In the Nawafil prayer, they brought blessings.

The fourth paragraph: In most of the words of the saints, the rite of the supreme way is to express that the human being is the whole, and the rest of the objects are the components.

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, as well as excerpts from the poetry of poets who created in Sufi spirit. This shows that the author was one of the great Sufis of his time, theoretically a mature representative of the field.

Mirbobo Naqshbandi's work "Mirotus Solikiyn" was stylistically analyzed by Iranian scholars Mohammad Taqi Maqsudi and Ahmad Reza Yalmaho in the article entitled "Stylistical analysis of the manuscript copy of Mirbobo Darvish Naqshbandi's work "Mirotus Solikiyn". However, some of the information contained in it has been omitted or slightly changed. These are manifested in the following:

1. The article states that the year of copying of the copy is 1118 Hijri lunar year, but omits the fact that the work was written by the author in 1110. The period between the year the work was written and copied is very important in research, that is, it determines the closeness of the work to the original and its scientific value.

2. 2. The names of the chapters and chapters in the table of contents are abbreviated. For example, in the manuscript, the third chapter of the work is called “Dar zikri sir wa ruh wa zikri hafi wa haqiqati ahvoli wasil wa arif” (“The secret, the soul and secret remembrance and the truth of the truth wasil wa Haqqa arif person’s situation”), while in the research of Iranian scientists is given as “Dar zikr wa atwari on” (“Zikr and its types”).

3. It can be said that giving the title of the chapter in this way is the style of the authors of the article. Because the content that appears in the original text is preserved and abbreviated. This style has been used in other names as well. Since these changes and reductions do not affect the content of the work, but they violate the original, we have given the content as in the original.

4. 4. The authors of the article could not specify the identity of the authors of works such as Toyibot, Asrarul Avliya, Tajul Qisas, and Musibatnama. We clarified this matter.

5. Iranian scholars paid attention to the structure of the work and did not pay attention to its essence.

However, it is commendable that they studied the structure of the work in depth.

In this work, Mirbobo Naqshbandi also used his and many other masters of his sect. These mystics, Sufis and poets are the following:

1. Jalaluddin Rumi
2. Abdurrahman Jami
3. Fariduddin Attar
4. Mulla Mu’in
5. Abu Said Abulkhair
6. Saadi Shirazi
7. Hafiz Shirazi
8. Fakhruddin Ibrahim Iraqi
9. Abulmajd Majdud Sanai

10. And 25 other poets whose names are not mentioned.

We considered it appropriate to give this list in the form of a table and to give the percentage of Mirbobo Naqshbandi's use of the works of poets.

Table 1:

№	Sufi poets	Year of living	Number of works used	Percent
1	Jalaluddin Rumi	1207-1273	51	20
2	Abdurrahman Jami	1414-1492	32	13
3	Fariduddin Attar	1146-1221	22	9
4	Mulla Mu'in	died 1427	17	7
5	Abu Said Abulkhair	967-1049	16	6
6	Saadi Shirazi	1210-1292	13	5
7	Hafiz Shirazi	died 1390	7	3
8	Fakhruddin Ibrahim Iraqi	1214-1289	5	2
9	Abulmajd Majdud Sanai	1080-1131	5	2
10	Mirbobo Naqshbandi	approx. 1650-1715	37	15

In this work, Mirbobo Naqshbandi used the works of many Sufi and mystic scholars. A person who is familiar with these works realizes that the author has a vast Sufi knowledge. These works are expressed in the following table:

Table 2.

The name of the work	The author of the work
Hilyatul inson	Sayyid Jamaluddin Ahmad ibn Ali ibn Husayn
Talbisi Iblis	Ibn Jawzi
Irshodus solikyn	Makhdum Imad Nami
The world of Qamousul is Turkic	Bahram Bukharai
Sabine	Abu Hurairah
Ajoyibul buldon	Abul Muayyad Balkhi

Muoqabati muzofot	Salah ibn Mubarak Balkhi
Qutul qulub	Abu Talib Makki
Riyozus solikiyn	Sayyid Ali Khan Muduni
Anvorul malakut	Alloma Halliy
Maktuboti	Maulawi
Manoqib	Khoja Mohammad Naqshbandi
Risolai qudsiya	Bahauddin Naqshband
Toyyibot	Saadi Shirazi
Asrorul avliyo	Badruddin Ishaq ibn Ali Dehlavi
Tojul qisas	Ahmed Bukharai
Musibatnoma	Fariduddin Attar
Mantiqut tayr	Fariduddin Attar
Silsilatuz zahab	Abdurrahman Jami
Faraj	Qazi Abu Ali Muhassin ibn Ali Tanuhi
Avoriful maorif	Shihabuddin Suhrawardy
Kofiy	Kalinius
Xulosatul navofil	Muhammad al-Arabi al-Qurawi al-Maliki
Rashahotu aynil hayot	Fakhruddin Ali ibn Husayn Vaiz Koshifi
Fuyuzotur Rabbaniyyah	Abdulkadir Gilani
Futuhi avrod	Abdulkadir Gilani
Mishkotul masobih	Muhammad ibn Abdullah Khatib Tabrizi
Anisut talibyyn and uddatus solikyyn	Salah bin Mubarak Bukhari
Ghazaliyat Iraqi	Fakhruddin Iraqi
Gulistan	Saadi Shirazi
Boston	Saadi Shirazi
Ghazaliyoti Saib	Saib Tabrizi

Mirbobo Naqshbandi, apart from writing the work based on the principles of the sect he followed, also described the issues that are the main topics of the other

sects, i.e. man, his spiritual perfection, the soul, its purification, the soul, bringing it to obedience. This helps to determine the general and specific aspects of the Naqshbandi sect.

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 Quranic verses, hadiths, and poetic samples from the author's own work. By determining these, it becomes possible to assess the author's scientific, mystical, and religious knowledge, as well as his potential as a representative of the sect.

Also, if the place and purpose of their use is evaluated, it will be possible to evaluate the method used by the work to achieve 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.

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