

MIRBOBO NAKSHBANDI AS THE GREAT SUFI SCHOLAR

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Abstract: In this article, the aspects related to the author's creed are translated from Persian and researched through the ideas expressed in the preface of the work “Mir’otus solikyyn” written by Sufi Mirbobo Naqshbandi, who contributed to the development of the Naqshbandi sect in India.

Keywords: Sufism, dervish, literature, belief, school, policy, knowledge, wisdom, justice, Islam

Mirbobo is a Naqshbandi Sufi and one of the Sufis belonging to the Naqshbandi order. Mirbobo Naqshbandi lived and worked between 1650 and 1715. He was born and raised in a religious family. His father, Mir Darvish Muhammad, aimed to make him a dervish and religious leader like himself. Mirboba studied religious sciences by memorizing the Qur’an from a young age. Later, his family environment led him to the world of Sufism. He himself wrote that his father and himself were dervishes in the work “Mir’otus solikyn” (“The mirror of followers of the sect”) as “Darvish Mirbobo waladi Mir Darvish Sayyid” [1].

Mirbobo Naqshbandi was engaged in various religious and secular sciences as well as poetry and literature. He himself was one of the learned poets who wrote poems according to the characteristics of that time. When studying the work “Mir’otus Solikiyn” (“The Mirror of the Followers of the Sect”), in 37 places, he cited examples of his work in accordance with the content of the topic covered.

Mirbobo Naqshbandi’s interest in Sufism led him to the Naqshbandi sect, which was widespread in northern India at that time. He undoubtedly chose this sect because of its compatibility with the beliefs of the Hanafia sect of his people. Information about his belief can be found in the introduction of the work of the Sufi himself “Mir’otus solikyn”. In accordance with the book writing traditions of that

time, the mystic in the introduction of the work first praises the Creator, then blesses the prophet, and then brings his companions. In particular, he praised Abu Bakr Siddique, Umar ibn Khattab, Uthman ibn Affan and Ali ibn Abu Talib. After that, he says that his creed is Ahl al-Sunnah wal Jama'ah. And in it, he gives information about the founder of the school, Abu Hanifa Na'man bin Thabit, and praises him:

“The Imam of Muslims, the intercessor of sinners is Hazrat Imam Azam rizwanullahi ta'ala alayhi”, and gives a special verse to him. The above-mentioned information is explained in verse in this passage. The first verse begins [2]:

Hast Nu'mon Imomi oliyqadr,
Digaron chun sitora u chun badr [3].

Translation:

There is a noble imam named Noman,
When it is a full moon, others are like stars before it.

While describing the founder of the Naqshbandi sect with praiseworthy qualities, Mirbobo states that the Hanafia sect flourished in India during the reign of the Baburis, especially Aurangzeb Alamgir. This information is very important. After all, in the Middle Ages, the state's policy was inextricably linked with religion, and the supremacy of one sect influenced the internal and external policy of the society.

The mystic continues his poetic creation and marks the year of birth of the founder of Hanafia, Abu Hanifa. The year he determined the current period differs by six years from the traditionally accepted date:

Seyu haftod bud Bu Hanifa bizod,
Dar jahon dod ilmu donishu dod [4].

Translation:

Abu Hanifa was born in the seventy-third year.
He gave a taste of knowledge, wisdom and justice in the world.

The seventy-third year of the Hijri lunar year corresponds to 693 AD. Currently, the officially accepted date is 699 years. The date of Abu Hanifa's death is the same as the official date, which is 150 AH, 767 AD. So, if we take into account that Mirbobo Naqshbandi said this date on the basis of sources known and popular at that time, he was one of the mystics who knew the history of Islam very well.

As Mirbobo Naqshbandi writes the prologue of the work in an orderly manner, after the information and qualities about his sect, he goes on to enumerate the qualities of the ruler of the era in which he lived. He praises his justice, the head of the country, the pole of kings, his religion, faith and piety. His honorary name is "Abul Muzaffar Sultan". After wishing the king "good health to all Muslims", he noted that this work was written during the reign of this king. This, in turn, proves that the mystic was in close contact with the Naqshbandi pirs who lived during the time of Aurangzeb Alamgir. Sufi writes as follows:

Yoft tartib nusxaam zi zamir,
Dar ahdi Avrangzeb Olamgir [5].

Translation:

This copy has been ordered with all my heart
During the reign of Aurangzeb Alamgir.

When Mirbobo Naqshbandi writes about himself, he approaches with the modesty typical of a Muslim, based on Sufi manners and requirements of the sect. He does not mention the aspects related to his personal life here, but during his introduction, he mentions the purpose of writing the work and the essence of the work: "Let it be known to the people of meaning, which are the jewels of the zodiac sign of Sukhandan, that it is kam istitaat (that is, it has little action) and bebizoat (that is, it does not have a reserve for the hereafter), I have prepared this copy by collecting the external and internal words and sayings of the noble masters of the Naqshbandi dynasty, Darvish Mirbaba, Mirdarvish Sayyid.

When the times turn around and I leave the lying world for the journey to the hereafter, let a memorial remain from me and let the followers of the tariqat understand the truth and essence of their human existence from this noble copy.

Why, it is said in the hadith “Man arifa nafsahu arifa Rabbahu”, that is, “Whoever knows himself knows his Lord”. And let it be known that they deserve the honor of “Ariftu Rabbiy”, that is, “I have known my Lord”, and become companions of the sect and travelers on the path of truth [6].

Analyzing the above quotations, the following conclusions can be drawn about Mirbobo Naqshbandi:

First of all, Mirbobo Naqshbandi believed in the Hanafia sect of the Ahle Sunna wal community of Islam.

Secondly, he was well aware not only of Shari’i sciences, but also of Sufi sciences that were before him.

Thirdly, the Sufi is among the intelligent Sufis who know Arabic and Persian well.

Fourthly, Mirbobo Naqshbandi is well-versed in the literature of Sufism, and he is a Sufi poet with poetic talent.

In conclusion, the translation and publication of Mirbobo Naqshbandi’s work “Mir’otus Solikiyn” into Uzbek language would be of great benefit not only to lovers of Sufism, but also to lovers of poetry and history.

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