



COLLECTION OF BHAUDDIN NAQSHBAND'S RUBAI'S IN THE WORK IN PAKISTAN

Navruzova Gulchehra Nigmatovna

Doctor of sciences philosophy, professor.

Bukhara engineering technological institute. (Uzbekistan)

email: premium.progress@mail.ru



ABSTRACT : The article presents information about the work of Bahauddin Naqshband, the founder of Naqshbandiya, published in Pakistan under the editorship of Muhammad Sadiq Qusuri, who is not known to the general public yet.

Key words: Bahauddin Naqshband, Sufi, rubai, comments, Muhammad Sadiq Qusuri, "Rubaiyoti Khoja Naqshband", satisfaction, completion.

INTRODUCTION

Our spiritual heritage plays a huge role in building foundations of Third Renaissance in New Uzbekistan. One of the valuable treasures of our spiritual heritage is philosophy of tasavvuf. One of the moderate ways of Sufism, based on vigilance, diligence and humanity, is Naqshbandiya teaching. The founder of Naqshbandiya teaching is Muhammad ibn Muhammad Buxoriy (1318-1389), famous as Bahauddin Naqshband [5,7-11]. We got information about the spiritual heritage of Bahauddin Naqshband based on "Maqomot" [2] treatises [13,14]. We conducted research on his treatise "Avrod" [3] and his qudsiy, words of wisdom [6]. However, in the researched sources we found very little information about his rubai. Recently, we were able to find a source [1] of Bahauddin Naqshband's Rubai's published in Pakistan. This source gives an opportunity to thoroughly study and philosophically analyse the Rubai's of Bahauddin Naqshband.

DISCUSSION AND RESULTS

The name of the source, in which rubai's of Bahauddin Naqshband are collected, is "Rubaiyoti Khoja Naqshband" [1]. We would like to express our gratitude to Mehrojiddin Amonov, head of the Scientific Research Department of Imam Bukhari International Research Center, doctor of philosophy (PhD), senior researcher, who helped us find the work "Rubaiyoti Khoja Naqshband". This work was published in 1997, in the city Lahor of Pakistan. In the source it is mentioned that the name of the book is "Ruboiyoti Khoja Naqshband" and the name of the scientist who organized it and commented on it in Urdu language is Muhammad Sadiq Qusuri.

"Ruboiyoti Khoja Naqshband" contains 184 pages. "Muqaddima" (Introduction) is written on pages 12-39. The author of "Introduction" is Hazrat professor Sayid Muhammad Zokir Husain Shah Sohob Chishtiy Sialviy Mad Zilliy (Ravalpindi). We would like to thank Mukhlisa Ansoridinovna Sharakhmetova, head of the department of "Urdu language, literature, culture and history of Pakistan" of the Tashkent State University of Oriental Studies, Doctor of Philology (PhD), who helped translate the "Introduction" part of the work written in Urdu language.



From the source it will be obvious that there are 137 rubai's of Bahauddin Naqshband. It reveals to us a new side of Bahauddin Naqshband's spiritual heritage and sets us the task of studying them.

We converted 137 Rubai's of Bahauddin Naqshband from Arabic script to Cyrillic script and published them under the name "Bahouddin Naqshband Ruboiylar" from "Durdona" publishing house of Bukhara in 2023[4]. This treatise contains 84 pages, Bahauddin Naqshband's Rubaiyats have been published in a digitized form in the source and with pages indicated.

Analysis of Rubaiyats shows that Bahauddin Naqshband was well aware of this type of poetry. In terms of content, his rubai's are harmonious with the notions of Abu Said Abul Xayr, Umar Xayyom, Abdulxoliq Gijduvani, Khoja Ali Romitaniy. They are written in the form of prayer and help to philosophically analyze concepts such as tavhid, human being, perfect human, nafs, mind, and heart.

In "Ruboiyoti Khoja Naqshband" in rubai №8, Bahauddin Naqshband emphasized that when a person is satisfied, he reaches perfection and enjoys knowledge of yaqin (close).

يا رب ز قناعتم توانگر گردان
و از نور يقين دلم منور گردان
اسباب من دل بند سرگردانرا
بي منت مخلوق ميسر گردان

Yo Rab, zi qanoatam tavongar gardon,
V-az nuri yaqin dilam munavvar gardon.
Asbobi mani dilbandai sargardonro,
Be minnati maxluq muyassar gardon[1:48].

Meaning:

O Lord, make me powerful with my satisfaction,
Enlighten my heart with your light of yaqin.
This wanderer's tool that is attached to you with heart,
Do it without the help of the creatures.



Bahauddin Naqshband with these rubai's emphasized that patience and contentment make a person strong and capable. It shows that the heart of the contented person can be illuminated by the light of yaqin (close). Shah Naqshband, as a person who tied his heart to Allah, asks to solve the problems without the help of the creatures – the people.

Yaqin, according to Bahauddin Naqshband, consists in perceiving the light and qualities of the original being (God). In the review "Kanz al ibod" to Bahauddin Naqshband's treatise "Avrod" it is written that "yaqin" is divided into three levels: 1. Ilm-al yaqin – is knowing the light and qualities of Original being, it starts from the evidence stage. Those who have this knowledge will be enlightened, and this level corresponds to the rank of saints. 2. Ayn-al yaqin – knowledge at this level is related to futuh. Its condition is total. This is the rank of xos saints. 3. In Haqq-al yaqin a person will get detailed knowledge. Its condition is full. It is the condition of rasul and prophets and people of haqiqat(truth). There is a verse about "yaqin" in Surah "Takasur" of the Holy Quran.

Ilm-al-yaqin is the initial stage of tasavvuf enlightenment. As a result, the divine essence is realized through the acquired knowledge.

Ayn-al yaqin is the level of tasavvuf enlightenment after ilm-al yaqin. Divine secrets will be revealed to those on this level.

Haqq-al-yaqin is the last stage of tasavvuf enlightenment. By means of it, they fully perceive the truth[12].

From the points above it can be noted that according to Bahauddin Naqshband, through the yaqin knowledge, Sufi will perceive the rays of God's nature and qualities.

CONCLUSION

1. "Rubaiyat Khoja Naqshband" published in Pakistan is a source proving that 137 rubai's of Bahauddin Naqshband have been preserved.
2. Philosophical analysis of Bahauddin Naqshband's Rubaiyats by understanding their content is the task of specialists in this field.
3. It is an urgent task to understand and explain the commentaries written on the Ruba'is by translating them from Urdu in a hermeneutic way.

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