

## SPIRITUAL HERITAGE OF BAKHUDDIN NAQSHBAND NEW EDGE

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**Abstract.** *The article highlights a new facet of the spiritual heritage of Bahauddin Naqshband - the existence of 137 rubaiyya based on the source "Rubaiyoti Xoja Naqshband". In this work, it is found that the Rubaiyat of Bahauddin Naqshband was collected in Persian and annotated in Urdu by Muhammad Sadiq Kusuri. Based on the preface of the work and the analysis of the rubaiyat, it is philosophically analyzed that the main idea of the teachings of Bahauddin Naqshband is monotheism-tawhid, the consent of Allah.*

**Keywords:** *Bahauddin Naqshband, spiritual heritage, rubai, "Rubaiyoti Khozha Naqshband", tawhid, Allah, rizo.*

### INTRODUCTION

One of the precious treasures of our spiritual heritage is sources of tasavvuf (religious belief). One of the most normal and acceptable ways of perfection in tasavvuf is Naqshbandiya, which became global tarikat (way).

The importance of the spiritual heritage of the founder of teaching Naqshbandiya, Muhammad ibn Muhammad al-Buxoriy (1318-1389), also was famous as Bahauddin Naqshband, plays a huge role at upbringing perfect generation. [12:5-8] We found the existence of the treatise "Avrod" by Bahauddin Naqshband. [3:112] In addition, we organized and collected the words of wisdom of him that were preserved. [5:52] In the source's information about words of wisdom of Bahauddin Naqshband are given. [4:256] In maqamat "Bahauddin Naqshbandning ibratli kalimalaridan" ("Words of wisdom of Bahauddin Naqshband") is given. [2:114-157] In the Muhammad Porso's work "Risolayi Qudsiya", by the second khalifa of Bahauddin Naqshband, he collected and commented valuable words of Bahauddin Naqshband about enlightenment. [19:93-156] In the source "Risolai unsiya" by the fourth khalifa of Bahauddin, Yaqubi Charkhi, there are also words about spiritual heritage of Bahauddin Naqshband. [22:78] Generally, as a result of our researches, we found out that there are more than 250 words of wisdom of Bahauddin Naqshband. [11:144]

Bahauddin Naqshband added 11 rashhas as a basis to the path of perfection Naqshbandiya that was founded by him. [7:189,8:189] The three of these principles are "Vuqufi zamoniy" [13:32-34], "Vuqufi adadiy" and "Vuqufi qalbiy", which Bahauddin Naqshband discovered himself. [20-21:536] The teaching Naqshbandiya as a path of sobriety is the most acceptable way of perfection, which caused it to spread on a global scale. [15:42-44,16:171-173,10:119-121]

In the source mentioned above and in the researches, information is given about the preservation of poetic heritage along with prose heritage from Bahauddin Naqshband. Sayfiddin Sayfulloh identified the five Rubai's of Bahauddin Naqshband, and published the Persian language and translation copies of the original Arabic graphics in a collection of treatises. [20:10-19] In the end of our treatise we have also included four Rubai's belonging to him in Uzbek language. [9:19] These four Rubai's were taken from the work collected by Ergash Ochilov. [6:278] In the website

of library of Xurshid Davron along with “Khoja Bahauddin Naqshband hikmatlari” (“Words of wisdom of Khoja Bahauddin Naqshband”) three Rubai’s are given in Uzbek. Comparative analysis of literature illustrate that there is very little information given about Rubai’s of Bahauddin Naqshband and this edge of his spiritual heritage is almost not studied.

The novelty that makes us happy is that we found the source where Bahauddin Naqshband’s Rubai’s are collected. [1:184]

### MAIN PART



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 Naqshband”.

In the source, it is mentioned that the name of the book is “Rubaiyoti Khoja Naqshband” and the name of the scholar who organized and commented on it is Muhammad Sodiq Qusuriy. It is emphasized that arrangement and interpretation of this work began on the blessed Friday of the 8<sup>th</sup> of the month Zulhijja 1411 AH – June 21 1991 AD. It was completed on the 12<sup>th</sup> day of Shaban 1413 AH – 5 February 1993 AD. In 1997. 1100 copies of the work were published in Madinah by the publishing house Piblikishniz.

The are 184 pages in “Ruboiyoti Khoja Naqshband”. In the pages 12-39 the “Muqaddima”(Introduction) is written. Its author is Hazrat professor Sayid Muhammad Zokir Husayn Shoh Sohob Chishtiy Sialviy Mad Zilliy (Ravalpindi). In the “Muqaddima” the essence of the life and works of Muhammad Sodiq Qusuriy and his comments to the Rubai’s of Bahauddin Naqshband are revealed. In the pages 13-14 of “Muqaddima” there is a brief information about life and activity of “Hazrat Shoh Naqshband”. The relationship of Xoja Naqshband with Hofiz Sheroziy, and that his Rubai’s were written with a decent skill was also mentioned.

From page 40 to page 182 of the work Bahauddin Naqshband’s 137 Rubai’s are written in Persian, in Arabic graphics. Each Rubai is digitized and commented in Urdu language. On page 183 at the end of the book Bahauddin Naqshband’s poem on the 3 badges of valiylik is written and commented on. In general, the source is in Urdu language, only Rubai’s are written in Persian. It can be known from the source that, there are 137 Rubai’s of Bahauddin Naqshband. This shows us the new edge of spiritual heritage of Bahauddin Naqshband and makes it a goal to learn them.

Sharaxmedova Muxlisa Ansoridinovna, doctor of philological sciences (PhD), head of the department of “Urdu language, literature, culture and history of Pakistan” of Tashkent State University of Oriental Studies, helped to translate the “Muqaddima” (Introduction) part of the work written in Urdu language.

The analysis of ‘Muqaddima’ created an opportunity to determine the value of this work. Muhammad Sodiq Qusuriy, who collected and commented on the Bahauddin Naqshband’s Rubai’s, was a scholar and writer of his time. It is emphasized that there are 21 works by him and the work “Tazkira-e-Naqshbandiya xayriya” which consists of 922 pages was very famous.

From the analysis of the source it can be noted that the author who wrote the “Muqaddima” had an unlimited devotion to Hazrat Naqshband. He writes that during his illness, he read the Rubai's and sat for hours on each Rubai'. “Allah knows where the deep meanings of several Rubai’s led me. Some Rubai’s were in my heart and mind for weeks. After reading some Rubai’s, I felt like falling into a wondrous world. I have thought several times that when these Rubaiyats were written 600 years ago, what was the state of the hearts of those who followed Shah Naqshband when they listened to them? They must not be able to explain it”. [1:12]

In the part “Muqaddima”, several Rubai’s are analyzed and each Rubai’ is given a heading according to the content. The third Rubai’ in the source with the title “Istaganning buyukligi” is analyzed. [1:22]

يارب ز تو من ترا ميخواهم  
افزون ز هزار پادشاه ميخواهم  
هر کسی ز درد تو حاجتی ميخواهد  
من آمده ام از تو ترا ميخواهم

Yo rab, zi Tu man Turo mexoham,  
Afzun zi hazor podshoh mexoham.  
Har kase zi dari Tu hojate mexohad,  
Man omadaam az Tu Turo mexoham.

Meaning:

My Lord, I want only You from You,  
I prefer You over thousand kings.  
Everyone wants what they need from you,  
I came, I want only You from You.

The analysis of the Rubai' shows that Bahauddin Naqshband, referring to Allah, wants only His holy self from His holy self. This request proves that he prefers Allah over a thousand kingdoms. Bahauddin Naqshband emphasized that kings and kingdoms are nothing compared to Him. Every person turns to him with his needs. Bahauddin Naqshband said to Allah: "I want only You from You." With this, he glorifies the purity, beauty, gentleness and quality of Allah and wants to have these qualities in himself. His consent is a desire of Bahauddin Naqshband. Because this great person is realizing how great Allah is.

As long as a person lives, he has needs. A person is in need of space, dimension. Bahauddin Naqshband's heart is in need of the divine infinite breadth. In the last verse he makes a great dua through a very simple phrase, asking only Him from Him.

In "Muqaddima" Bahauddin Naqshband's ninth Rubai' is also analyzed. [1:23]

يا رب تو کریمی کرمت عام بود  
انعام تو بر خلق جهان تام بود  
تو صاحب جود و کرم و من مفلس  
بودانعام نماگر وقت انعام

Yo Rab, Tu karime, karamat om buvad,  
In'omi tu bar xalqi jahon tom buvad.  
Tu sohibi judu karamu man muflis,  
In'om namo, gar vaqti in'om buvad.

Meaning:

My Lord, you are generous and your generosity is for all,  
Your gift to the people of the world is full.  
You are the owner of judd and karam and I am the muflis,  
Make a gift if it is the time for gift.

By this Rubai' Bahauddin Naqshband emphasized that the reward that are given to people by Allah is endless, and it is impossible to count His grace. The author of "Muqaddima" ("Introduction") wrote that the grace given to people by Allah can be divided into two: physical and spiritual.

Indeed, human vujud contains numerous bodily rewards in itself. Each of them is blessing, lutf and karam of Allah. However, physical blessings are not everlasting, but foni. A person can use them only when alive. But that very body is necessary for a person to do good deeds and meritorious deeds that are necessary for the hereafter.

With the help of the physical blessings given by Allah, spiritual blessings come into being with the permission and grace of Allah. Bahauddin Naqshband glorifies the vastness of Allah's gifts and blessings in his rubai, and instills a deep love for Allah in the hearts of his servants. Because lutf and blessings of Allah are obvious to valiy. One of the unique qualities of Bahauddin

Naqshband is humbleness [14:48-50] and gratefulness. [17:121-123] Where there is weakness, there is no pride and arrogance.

The rubai number 12 in “Introduction” part is also analyzed: [1:25]

الله بفریاد منی بیکیس رس  
لطف و کرمت یاری منی بیکیس رس  
هر کس بکسی حضرت خود مینازد  
جز حضرت تو ندارد این بیکیس کس

Allah! Ba faryodi mani bekas ras,  
Lutfu karamat yori mani bekas bas.  
Har kas ba kase hazrati xud menozad,  
Juz hazrati Tu nadorad in bekas kas.

Meaning:

My God, reach the cry of the lonely me,  
Your lutf and grace help me who is lonely.  
Everyone shares their problem with someone,  
There is no one for this person except you.

Bahauddin Naqshband by his this rubai referred to Allah, saying that without Him he is helpless and asked to hear his cry, weepings. Saying that he hopes for Allah's mercy and grace, he begs Him to have mercy and hold his hand. By saying I have only You and only You, he perfectly supplicates to Allah. The beauty of the last verse is Bahauddin Naqshband's exclamation of the beauty of the soul. By saying “without you, this traveler has no one” Bahauddin Naqshband emphasizes that foniq and boqiy things are from Allah.

One of the other rubais that were analyzed in “Introduction” is the rubai number 26: [1:27]

از لطف تو هیچ بنده نومید نشد  
مقبول تو جز مقبل جاوید نشد  
مهترت بکدام ذره پیوست دمی  
کان ذره به از هزار خورشید نشد

Az lutfi Tu hech banda navmid nashud,  
Maqbuli Tu juz muqbuli jovid nashud.  
Mehrat ba kadam zarra payvast dame,  
K-on zarra beh az hazor xurshed bishud.

Meaning:

No servant was hopeless from your lutf,  
Your acceptable has been acceptable forever.  
If your love is attached to any particle for a moment,  
It is better than thousand suns.

In this rubai Bahauddin Naqshband emphasized that grace of Allah is infinite, and says that no one will be hopeless from His grace. Whoever Allah looks upon and accepts, he will be crowned with eternal fortune. A particle which obtained Allah's love is better than a thousand rays of sunshine. Because thousands of suns fade in front of the greatness of the light of the particle with the seal of Allah.

In the “Introduction” the rubai number 27 was also analyzed: [1:28]

من بنده عاصیم رضای تو کجاست  
تارک دلم نور و صفای تو کجاست  
مرا تو بهشت گر بطاعت بخشی



این بیع بود لطف و عطای تو کجاست

Man bandai osiyam, rizoi Tu kujost?

Torik dilam, nuru safoi Tu kujost?

Moro Tu bihisht gar ba toat baxshi,

In bay buvad lutfu atoi Tu kujost?

Meaning:

I'm the sinner servant, where is Your consent?

Darkness fell in my heart, where is Your pure light?

The fruit of our prayer is heaven,

This is a trade, where is Your grace?

By this verse Bahauddin Naqshband called himself sinner servant, asked Allah about where his consent is. In Naqshbandiya teaching the main goal and demand is attaining Allah's consent. [18:39-46] Bahauddin Naqshband said that sins darken heart of servant, Your light gives it radiance. Bahauddin Naqshband said that if you give heaven to us because of our prayers, will not it be a trade. I am proud of Your blessing and favour, I do not pray for Your reward. These words of Bahauddin Naqshband are compatible with Rabia Adaviya's prayer with divine love: "I do not your heaven or hell, I need your beauty". Bahauddin Naqshband was an example for all the naqshbandiys by doing every action for the consent of Allah and this teaching is still recognized as the "way of consent".

### CONCLUSION

In conclusion, following can be noted:

New edge of Bahauddin Naqshband's teaching is that his notions, words of wisdom were promoted not only in prose, but also in Rubai's.

"Rubaiyoti Xoja Naqshband" written in Urdu, organized and interpreted by Muhammad Sadiq Qusuri, testifies that 137 Rubai's have been preserved from Bahauddin Naqshband.

The analysis of Rubai's proves that Bahauddin Naqshband is a singer of divine love and skill.

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