

## Mirbobo Naqshbandi's Comments about Human Perfection, Polishing the Soul, Giving it Spiritual Nourishment

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**Abstract:** The article analyzes the opinions expressed in the preface of the work “Mir’otus solikyyn” written for followers of the order by Sufi Mirbobo Naqshbandi, who contributed to the development of the Naqshbandi order in India. At the same time, the author’s thoughts related to the Naqshbandi order were translated from Persian and researched.

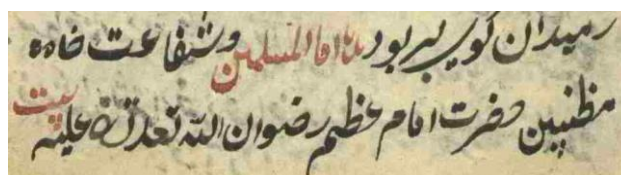
**Keywords:** Islam, Sufism, sufi, Hanafia sect, hadith, order, sharia, follower.

Mirbobo Naqshbandi is one of the Sufis belonging to the order of Naqshbandi, who lived 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 order follower 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 both his father and himself were dervishes in the work “Mir’otus Solikiyn” (“The Mirror of the Followers of the Right Way”): “Darvish Mirbobo valadi Mir Darvish Sayyid”.



Mirbobo Naqshbandi was engaged in poetry and literature along with various religious and secular sciences. He himself was one of the poets who wrote poems according to the characteristics of that time. When the work “Mir’otus Solikiyn” was studied, 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 order, which was spreading widely in northern India at that time. He undoubtedly chose this order because it was compatible with the beliefs of the Hanafia sect of his “Ahle Sunna Wal Jama’ah”. Information about his creed can be found in the introduction of the Sufi’s work “Mir’otus Solikiyn”. In accordance with the book writing traditions of that time, Sufi begins the work first with praise to God and then with blessings to the Prophet. After that, the Prophet praises his companions, especially Abu Bakr Siddique, Umar ibn Khattab, Usman ibn Affan and Ali ibn Abu Talib. After that, he cites the information confirming that the people of his creed are “Sunna wal jama’ah” and that he is the Hanafia sect of the four sects and praises him:



“The imam of Muslims and the intercessor of sinners is Hazrat Imam Azam rizvonullohi ta’olo alayhi”. In addition, he gives a special poetic passage dedicated to him. The above-mentioned information is presented poetically in this passage. The first verse begins like this:

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

Translation:

There is a noble imam named Noman.

When he is a full moon, others are like stars before him.

Describing the founder of the Naqshbandi sect with praiseworthy qualities, Mirbobo said that the Hanafia sect flourished in India during the Babur dynasty, especially during the reign of Aurangzeb Alamgir. This is very important information. 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 society.

Sufi continues his poetry and marks the birth year of Abu Hanifa, the founder of the Hanafia sect. The year he determined differs from the traditional accepted date of the present era by six years:

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

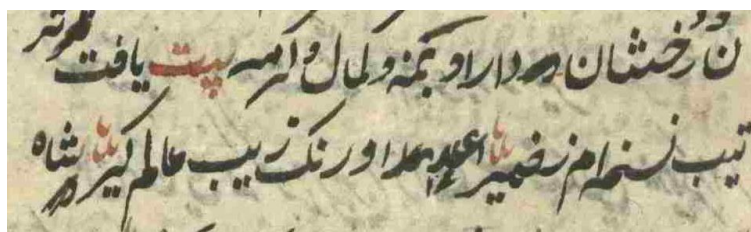
Translation:

Abu Hanifa was born in the seventy-third year.

He gave the world the taste of knowledge, wisdom and justice.

The seventy-third year of the Hijri-Qamari year corresponds to 693 AD. Today, the date of official acceptance corresponds to 699. The date of Abu Hanifa's death is the same as the official date, namely 150 Hijri-Qamari and 767 AD. Therefore, 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 in the preface of the work, after the information and qualities about his sect, he goes on to list the qualities of the ruler of the time he lived in. He praises his justice, leader of the country, religiousness, faith and piety. His honorary name is "Abul Muzaffar Sultan". He wishes "May the king be healthy for all Muslims" and notes that this work was written during the reign of this king. This, in turn, proves that the Sufi was in close contact with the Naqshbandi Sufis who lived during the time of Aurangzeb Alamgir. Sufi wrote the following words:



Yoft tartib nusxaam zi zamir,

Dar ahdi Avrangzeb Olamgir.

Translation:

This copy is sincerely ordered,

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 order requirements. 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 happiness, that I have collected the great words and beautiful sayings of Darvish Mirbaba waladi Mirdarvish Sayyid Naqshbandiya order, a person who has little practice and no reserve of the hereafter, and is ignorant of knowledge, and I have prepared this work. When the times change and I leave the lying world for the hereafter, let me leave a memory and let the followers of the order’s path understand the truth and essence of their human existence from this work. Because it is said in the hadith, “Man arifa nafsahu arifa Rabbahu”, that is, “Whoever knows himself knows his Lord”. It is important to say this so that they become worthy of the honor of “Ariftu Rabbi”, that is, “I have known my Lord”, and become warrant Sufis and travelers on the path of Allah”.

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

Firstly, Mirbaba Naqshbandi believed in the Hanafia sect of Islam.

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

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

Fourthly, Mirbobo Naqshbandi was well-versed in Sufism literature, and he himself was considered a Sufi poet with poetic talent.

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

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