

## **The Theoretical and Practical Significance of the Religious and Sufi views Found in the Life and Works of Mirbobo Naqshbandi Today**

**Alisher Rajabov Shavkatovich**

*Associate Professor, Department of Social Sciences, Bukhara State Pedagogical Institute*

**Abstract:** The article highlights that the Naqshbandi Sufi order has gone through a significant historical period from its inception to the present day. It discusses how the Naqshbandi order developed further, spread among many people, and attracted a growing number of followers. The progress of the order was, of course, greatly contributed to by its spiritual leaders, representatives, and Sufi theorists.

**Keywords:** Islam, sufism, religion, hadith, order, justice, humanity, spirituality, development, philosophy.

### **INTRODUCTION**

The sufistical and esoteric knowledge acquired from Bahouddin Naqshband, the founder of the Naqshbandi order, was not only passed down by his closest disciples to the next generation but was also recorded in the form of written works as a great legacy for future generations. One of Bahouddin Naqshband's closest disciples, Khwaja Muhammad Parsa, who had direct contact with him, collected and explained his teacher's wise sayings, as well as various Sufi terms such as "fana and baqa", "talwin and tamkin", "qabz and bast", "jalal and jamal". He wrote a special commentary on them and composed a work titled "Risalai Qudsiya" ("The Sacred Sayings of Bahouddin Naqshband"). In doing so, he became one of the first to lay the foundations of Naqshbandi studies.

**LITERATURE ANALYSIS AND METHODOLOGY.** In the preface of his work, he wrote: "This humble one did not begin presenting these meanings on his own initiative. However, this task was undertaken by the noble command... by the order of Khwaja Alaulhaqq wa-d-Din Muhammad ibn Muhammad al-Bukhari, who is famously known by the name Attar" [1]. This very statement proves that the works related to the Naqshbandi order were supervised by the spiritual leaders of the order and that great care was taken in the development of its theoretical foundations.

This tradition continued in later periods as well. Among such works, we can mention "Maqomoti Bahouddin Naqshband", "Rashahot", "Nafahotul Uns", "Risolai Unsiya", and many others. As the number of followers of the Naqshbandi order grew and the regions they lived in expanded, the demand for such works increased.

The Naqshbandi order, which originated in the Bukhara region, spread beyond to all parts of Transoxiana, across the Amu Darya to the lands of Khorasan, and further to India, with northern India becoming one of the centers of Naqshbandi activity. The spiritual guides emerging from these regions became renowned throughout the Islamic world. For example, Ahmad Faruqi Sirhindi (1639–1684), known by the title Imam Rabbani, was one of the most prominent figures. He became famous as the "Mujaddid of the Second Millennium" (Reviver of the religious and

mystical sciences of the second millennium). His “Maktubaat” remains a primary guide for Naqshbandis around the world to this day. As a major leader in the Naqshbandi spiritual lineage, he not only upheld the traditions of the previous spiritual leaders but also made an unparalleled contribution to the development of this doctrine. Thanks to his efforts, Naqshbandi teachings gained significant fame in India and the present-day regions of Pakistan.

For this reason, works began to emerge that justified the theoretical aspects of the Naqshbandi teachings in accordance with the Qur’an and Sunnah, aiming to meet the growing spiritual needs of Naqshbandi followers in those regions. One such work is “Mir’otus Solikin” (“The mirror of the wayfarers of the path”), written by Mir Bobo ibn Mir Darvesh Naqshbandi (who passed away in the first half of the 18th century), a disciple of Sayfuddin Rabbani (1639–1684), the grandson and successor of Imam Rabbani [2].

A manuscript copy of this work is preserved at the Central Library of Tehran University in Iran under the catalog number 5629.

**RESULTS AND DISCUSSION.** This work differs significantly from other writings about the Naqshbandi order, such as “maqamat” or “risalas”, in terms of its structural composition and the style of presenting the subject. The content and organization of its chapters and sections follow a clear logical sequence, which indicates the author’s substantial intellectual capacity.

The work consists of four chapters, and each chapter contains four sections. The reasoning behind this structure is evident. It reflects religious, philosophical, and Sufi concepts, such as the four elements of the human body, the four seasons of human life, the four poles of sainthood, and similar ideas. The composition of the work aligns naturally with these concepts.

The very title of the first chapter, “On the reality and honor of human beings and all the worlds and the essence of the self that God, blessed and exalted, has placed within humanity, and the essence of all things”, raises the issue of “the world and humanity”, which is the central category of philosophy [3]. The entire essence of this chapter interprets the processes of human emergence and the wisdom behind its creation from a religious and mystical perspective. For example, the first section of this chapter is titled “On the concept of the formation of the nutfah, the reality of maturity, and the description of natural, vegetable, animal, and human selves, as well as their powers and the things that serve them”. This title does not appear in other works that describe the Naqshbandi order. In this section, the author specified the ages at which boys and girls reach maturity. He stated that marriages occurring before these specified ages are not auspicious and that if a child is born from such unions, it will not be fully complete. The second section is titled “Wajib al-Wujud, Mumkin al-Wujud, Mubdi’, Mumtani’ and Me’yur”. Through these concepts, he provided mystical interpretations about the essence of existence, its role in human life, and the uniqueness of being. The third section is titled “On the wisdom behind the creation of humans and the states of animal existence”, and it provides a religious and mystical response to this age-old issue that has occupied humanity’s thoughts. The author attempts to support his views by citing examples from Qur’anic verses, hadiths, and the sayings of Sufi sheikhs. The title of the fourth section of the first chapter logically follows from the previous ones, as it seeks to answer the question of whether humanity is a microcosm or a macrocosm. This section is called “The great world and the small world, that is, the equivalence of humanity to the physical world”.

## CONCLUSION

In conclusion, the third chapter of the work is dedicated to the lineage of his spiritual guide, Sayfuddin Rabbani Faruqi, and the unique aspects of the Naqshbandi order. In it, the author discussed his mentor’s role in the order and in spiritual development. He also paid special attention to his contributions to religion and sufism. The chapter addresses the advantages of the Naqshbandi order, the types of dhikr (remembrance), and other spiritual and heartfelt practices within the order.

The last section of this chapter, the fourth, is devoted to the heart, which is considered the central essence of human nature from the perspective of Sufis. He titled this section “On the reality of the heart, its functions, and the descriptions of the great figures of this order”, discussing the ways to nurture and purify the heart, as well as the spiritual experiences and the ranks and statuses of the great Naqshbandi leaders in this regard. Undoubtedly, they contributed to the sustainability of this order through their actions, inquiries, and works.

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