



PHILOSOPHICAL ANALYSIS OF CONCEPT OF HUMAN IN BAHAUDDIN NAQSHBAND'S RUBAI

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ABSTRACT

In this article the meaning and essence of concept of human of Bahauddin Naqshband is illuminated based on the philosophical analysis of the word "Hech"(nothing) in two rubai's given in the main sources about Naqshbandiya teaching "Maqomoti Khoja Bahauddin Naqshband" and "Ruboiyoti Khoja Naqshband". It is illuminated that even though a human is Olami Saghir – Little Universe in zohir, in botin he is Olami Kabir – Big Universe and that it is the encompassing being that embodies the whole existence and its boqiy (immortal) and foniy(mortal) aspects.

INTRODUCTION

Concept of human, his meaning of life, issue of self awareness have always been a current issue of philosophy. Philosophers from antiquity to the present have written many works on this issue and expressed their opinions. In the work of Anvar Choriyev "Inson falsafasi"[7] (Human philosophy) views of philosophers on human was analyzed. Also, there are notions of Bahauddin Naqshband, the founder of Naqshbandiya Sufi teaching, on human[10,12-16].

In the sources "Maqomot"[3] and "Manoqib"[26] about Bahauddin Naqshband his words of wisdom and rubai's were written. In addition, words of wisdom and rubai's of Bahauddin Naqshband were given in treatises of Muhammad Porso[25:93-156], Yaqub Charxiy[29]. In the work "Rashahot"[27] rashhas in Naqshbandiya teaching were analyzed. Abdurahman Jomiy[2] and Alisher Navaiy[6,17:3-9] in the descriptions that they gave to Bahauddin Naqshband showed the perfection level of valiy person. Bahauddin Naqshband has a treatise "Avrod"[8] and its translation and his words of wisdom were collected and published[11]. As a result of our researches, we found a new edge of spiritual heritage of Bahauddin Naqshband - existence of his rubai's[24:3-7]. Based on the analysis of rubai's, the role of the virtues, such as modesty[18:48-50], gratitude[19:121-123], consent[20:39-40] in human perfection was demonstrated. For the spiritual balance of human the importance of repentance and forgiveness was analyzed[21:171-176]. In the perfection of human the effect and role of interlocutor were emphasized. The information was given about the way to get rid of the pattern that is hijab for a person[23:219-225]. However, a concept of human in the rubai's[9] of Bahauddin Naqshband was not analyzed and researched enough. Based on the analysis of



two rubai's in which phrase "hech"(nothing) is repeated in "Maqomot" and "Ruboiyoti Khoja Naqshband", we philosophically analyzed concept of human using hermeneutic method.

MAIN PART

In the main source about Bahaiddin Naqshband "Maqomoti Khoja Bahouddin Naqshband" by Abul Muhsin Muhammad Boqir ibn Muhammad Ali following rubai' of this great person was given:

Hech mo ne va hech mo kam ne,
Az pai hech hech mo g'am ne.
Janda bar pusht, pusht go'riston,
Gar bimorem hech motam ne[3:85].

Meaning:

We have nothing, we are not less than anything ,
We are not sad about anything.
Janda is behind, behind is the cemetery,
If we die there is no mourning.

This rubai of Bahaiddin Naqshband is recognized in all sources. Philosophical analysis of it shows following standpoints: The phrase "hech" is repeated couple of times in rubai. When we analyze it from an ontological point of view, the existence of a human being is a very small particle in the whole universe and the system of beings, and it seems like nothing. Human existence is a small, very small particle compared to the mega universe, galaxy, and meta-galaxy. However, according to the description of Bahaiddin Naqshband, a person who is a small world in appearance, form, in zohir is not less than anything. Because a human is a collective being. All the divine, mental, spiritual, material worlds are incarnated inhuman. A human who is a Small Universe in zohir is a Big Universe in botin. The whole being is gathered in him. The following notions of Bahaiddin Naqshband and Jaloliddin Rumi are compatible:

Gar ba surat Olami Asg'ar tui,
Lek ba ma'ni Olami Akbar tui.
Zohiran on axtaron qavvomi mo,
Botini mo gashta qavvomi samo.

Meaning:

Even though you are the Small Universe in appearance,
You are a Big Universe in terms of meaning.
Although the stars seem to give us strength in zohir,
Our botin is the energy of the whole sky.

The founder of Kubraviya teaching Najmiddin Kubro has also talked about Small Universe and Big Universe. He also emphasized that in human these two universes are incarnated. Aziziddin Nasafiy who developed Kubraviya teaching has named the tenth treatise in his book "Komil inson kitobi"(A book of perfect person) as "Kichik olam katta olamning nusxasi va ko'rinishi ekanligi bayonida" (In the statement that the small universe is a copy and a view of



the large universe)[5:117-126]. In that he proved that the body of human is a copy of world of property and soul is a copy of worlds of malakut and jabarut. Aziziddin Nasafiy said: "Note that small universe is a sample and shrunked copy of a big universe, whatever exists in a big universe, also exists in small universe. So, if they prove something in the big universe, then in the small universe there must also be its appearance, this word is correct".

In the history of tasavvuf one of the greatest mutassavvifs that gave information about first tariqats Abulhasan Hujviriy in his work "Kashf ul mahjub li arbobil qulub" (The opening of hijab for the owners of heart) approached human from the point of view of Small Universe and Big Universe. According to his notions: "Human is an existance created by Allah, sample from each world. Universe is these two worlds. Human has the badge of both worlds. The badge of this world is air, soil, water and fire. It consists of sputum, blood, bile and trading"[4:122].

The second disciple of Bahaiddin Naqshband, Khoja Muhammad Porso, analyzed the human problem in his work "Tahqiqot", which has come down to us. Even according to the anthropological views of Khoja Muhammad Porso, man is a being created by Allah, whose composition consists of four elements: soil, water, bod (air), otash (fire).

Khoja Ahror Valiy, who converted Bahaiddin Naqshband's teaching to a worldwide teaching, wrote in his following rubai', written in his works "Risolayi Havroiya" and "Fiqarotul orifiyin", that man is a perfect accumulating being:

Ey nusxai nomai ilohi, ki tui,
Ey oinai jamoli shohi, ki tui.
Berun zi tu nest har chi dar olam hast,
Dar xud bitalab har on chi xohi, ki tui[28:24,28:69].

Мазмуни:

Oh you are the copy of the divine name,
You are the mirror of divine beauty.
Everything that exists in the world exists in you,
Whatever you want, want from yourself.

The principle of "Safar dar vatan" – "Trip in the homeland" in the teaching of Bahaiddin Naqshband means travelling into the botin of human and that a person who cleanses his botin (inner self) has the power to influence the whole world. When Bahaiddin Naqshband said "Hech mo ne" means we are nothing in appearance, that is even though we are small, "Hech mo kam ne" - we are not less than anything, by saying that it was admitted that a human is a Big Universe in botin and the essence of all systems in existence exists in human.

The first line of rubai' of Bahaiddin Naqshband usually in translation analyzed in the meaning of we have nothing, but we are not less than anything. In our opinion, this philosophical analysis has a rather narrow meaning. These analyzes are very close to the content of the second line of the rubai. In the second line of rubai' by the phrase we are not sad about anything Bahaiddin Naqshband points out that the universe is foniyy, that is transient and abadiyy, that is eternal. By saying we are not sad for anything, it is emphasized that material possessions, world, position and wealth are transitory and it is not worth it to be sad and give life for them. It is emphasized that worldliness, attachment to property, struggle for a position



is unnecessary if it does not benefit a person for the hereafter and eternal life. It is emphasized that a meaning of human life is not attachment to the world, but to use the opportunities in the world by doing good deeds to stay forever in the eternal life.

From the second line of Bahauddin Naqshband's rubai, the other side of philosophy's views on existence is revealed. Existence consists of foni(y(mortal) world and boqiy(immortal) world. Material world is foni(y(mortal) world, and if its opportunities are spent on goodness, it connects human to boqiy(immortal). These thoughts of Bahauddin Naqshband are also compatible with the following lines in the 648th ghazal of Jaloliddin Rumi's work "Devoni Shams":

Zotedu, sifotedu, gahe Arshu, gahe farsh,
Dar asl baqoyedu, munazzah zi fanoyed.

Meaning:

You are the divine being, qualities, Arsh(the highest) and sometimes farsh(the lowest),
Actually, you are immortal, eternal but not mortal.

Bahauddin Naqshband also urges a person to live eternally by spending life for goodness without getting attached to material things.

In the third line of Bahauddin Naqshband's ruba'i, he says that there is a cemetery in the back, emphasizing that possessions are not in his heart, he is not attached to them through the phrase janda in the back. Through this verse he explains that a person dies physically and remains in the grave, which is the world of barzah, until the Day of Judgment, and emphasizes that possessions do not accompany a person to the grave. However, paying attention to the fact that death is right, mortality of a body, eternity of the soul, humanity is focusing on the need to think about hereafter, which is necessary for eternal life.

The last fourth line of the rubai' emphasizes that death is not a mourning, but that all the curtains blocking the soul through the human body are lifted, allowing it to freely fly and connect with the divine essence. According to Bahauddin Naqshband's notions, issue of death and life is a transition from one state to another. To die is to do rehlat, that is moving from foni(y(mortal) world to boqiy(eternal) world. In order for a person to pass from this mortal life to the eternal life with honor, he must have mobilized all his capabilities in the body, in the soul only for goodness.

In the rubai' under the number 101 in the work "Ruboiyoti Khoja Naqshband" meaning of human life is described using the phrase "hech"(nothing) as following:

دنیا چه بود کثیر مشوش بودن
و ز بهر دو روزه عمر ناخوش بودن
ما هیچ جهان هیچ و غم و شادی هیچ
خوش نیست برای هیچ ناخوش بودن

Dunyo chi buvad? Kasiri mashush budan,
V-az bahri du ro'za umr noxush budan.
Mo hech, jahon hechu g'amu shodi hech,



Xush nest baroi hech noxush budan[1:146].

Meaning:

What is world? To worry a lot,

Being unpleasant for two days life.

We are nothing, world is nothing, sadness and happiness are nothing,

It is not pleasant to be unpleasant for nothing.

From this rubai' of Bahauddin Naqshband it can be obvious that for a life of a person getting attached to the world, property is unnecessary worrying. Because in this material world human lives for a short time. The time lived in the material world is nothing compared to the whole human life. This world and the happiness and sadness in it are transient. Therefore, Bahauddin Naqshband condemns being unpleasant in this short-lived life. He emphasizes a need to live with gratitude and goodness, and says that this world is a breeding ground for the Hereafter.

CONCLUSION

In conclusion, it can be said that philosophical analysis of these two rubai's of Bahauddin Naqshband give an opportunity to reveal the deep essence of existence, the universe, the relationship between the universe and man, and the issues of mortality and immortality. Philosophically analyzing every rubai' and words of this great person and using them in the process of education and training is very useful for raising a mature generation that will build the foundations of the Third Renaissance in our New Uzbekistan.

In conclusion, the following can be noted:

1. Bahauddin Naqshband's rubai' in which the phrase "nothing" is repeated in "Maqomot" proves that human is a uniting being.
2. The phrase "hech"(nothing) that is repeated in the rubai' in the work "Rubaiyoti Khoja Naqshband" helps to reveal meaning and essence of short-term life in the material world.
3. The founder of Naqshbandiya teaching Bahauddin Naqshband described human as a perfect being in his rubai's.
4. Philosophical analysis of Bahauddin Naqshband's rubai's in the philosophical understanding of human existence will help to the development of this subject.

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