

The Problem Of Spiritual Balance Of Human In The Rubaiyat Of Bahauddin Naqshband

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Abstract

The article philosophically analyzes the importance of the ideas of repentance, forgiveness and the virtues of atonement for bringing a person to spiritual balance by the founder of the teaching of Naqshbandiya Bahauddin Naqshband, based on the rubaiyat of the book "Ruboiyoti Khoja Naqshband", which is still unknown to the public.

Key words: Bahauddin Naqshband, Naqshbandiya, teaching, tariqat, rubai, repentance, forgiveness, atonement.

INTRODUCTION.

The most current issue of philosophy is human and his perfection. In the philosophy of Sufism the main category is human and perfect human. In this teaching human is studied as divine xilqat (creature) consisting of body, soul, mind, nafs and heart. The relationship between the body and the soul depends on the state of his mind, nafs and heart. The perfection of soul is based on the control over nafs and purity of the heart. A person's spiritual balance and peaceful life depend on the education of nafs and pureness of heart. The founder of Naqshbandiya tariqat and teaching Bahauddin Naqshband sang his notions about spiritual standard and balance of a person in his rubai's. In the new source that has been found about Shah Naqshband, "Ruboiyoti Khoja Naqshband"[1], information about such rubai's is given.

SOURCE ANALYSIS AND METHODOLOGY.

In the main sources about Bahauddin Naqshband[2,3,4,5,6,17,19,20,21] the information about his rubai's is not enough. In our research, the monographs [8,11,12,14] and treatises [9,13,15,] written on the basis of the sources about Bahauddin Naqshband have little coverage of rubai. Sayfiddin Sayfulloh[18] and Ergash Ochilov[10] provided brief information about rubai's of Bahauddin Naqshband. We found out that in the source "Ruboiyoti Khoja Naqshband", published in 1997 in the city Lahor, Pakistan, Muhammad Sadiq Qusuriy collected 137 rubai's of Shah Naqshband, commented on them in Urdu language[1,7]. We used hermeneutic method to understand, perceive, review and explain the rubai's in the source.

DISCUSSION AND RESULTS

Based on the analysis of Bahauddin Naqshband's Rubaiyat on the issues of man, perfect man, nafs, body and soul in the work "Ruboiyoti Khoja Naqshband", we understood the idea of this great being that a person needs to be purified in order to reach spiritual balance.

In the Bahauddin Naqshband's rubai number 17 it is shown that the first and main deed of a person who entered the path of purification should be repentance.

يا رب بکشا بر دلم از توبه درى
بى منت مخلوق رسان ماحضرى
در باقى عمرم چنان بگذار
کز من نرسد بهيچ کس درد سرى

Yo Rab, bikusho bar dilam az tavba dare,
Be minnati maxluq rason mohazare.
Dar boqii umram chunon biguzor,

K-az man narasad ba hech kas dardi sare[1:57].

Meaning:

Oh God, open the door in my heart for repentance,
Give a halal bite without help of creatures.
Keep us like this until the end of our lives,
So that no one will be hurt by us.

Repentance – is the first condition for entering the path of Truth. A person repents in order to not repeat his previous mistakes. The real repentance is called *tavbai nasuh*. After this kind of repentance the chosen path is not abandoned. However, in most of the cases *nafs* in human nature prevails, he commits sin again and his repentance gets broken. Countless poets have written about this. In this meaning Bahauddin Naqshband also wrote the following notions in his *rubai'* number 23:

ای فضل تو دستگیر من دستم گیر
حیران شده ام ز خویشتن دستم گیر
تا چند کنم توبه و تا کی شکم
ای توبه ده و توبه شکن دستم گیر

Ey fazli Tu dastgiri man, dastam gir,
Hayron shudaam zi xeshtan dastam gir.
To chand kunam tavbayu, to kay shikanam,
Ey tavbadehu tavbashikan, dastam gir[1:63].

Meaning:

Your virtue preserves me, take me from my hand,
I was surprised from my own deeds, take me from my hand.
How many times have I repented, how long will I break it,
O repentance giver and repentance breaker, take me from my hand.

Bahauddin Naqshband in his *rubai'* number 31 extols the fact that Allah is forgiving and the *Sattoral uyub* that covers our sins and called mankind to acquire these qualities.

ای در دو نفس صد گناه از من دیده
واز حلم کرم پرده من ندیده
ای من که ز هر چه عالم بهتر است
ای حلم تو از من بهتر آمرزیده

Ey dar du nafas sad gunoh az man dida,
V-az hilmi karam pardai man nadarida.
Ey man, ki zi har chi olam behtar hast,
Ey hilmi Tu az man behtar omurzida[1:72].

Meaning:

O one who saw hundred sins from me in two breaths,
The one who did not open the curtain with his hilm and karam.
I have seen so much good in the world,
Oh, you are the best of forgiveness with your hilm.

From the philosophical analysis of rubai's of Bahauddin Naqshband it can be obvious that no matter how small or big the sins are, they are a burden to the body and a soul of a human and lead to physical and mental illnesses. For a person to be healthy he should understand his sins and repent for them. Rubai's of Bahauddin Naqshband about this issue have been noted by Sayfiddin Sayfulloh[18] and Ergash Ochilov[10]. In the Rubai', early in the morning, Allah is asked to open the door for repentance to the human heart. If the person analyzes his actions from morning till night, and understands his mistakes and sins and repents for them, vujud and soul purifies and human will rise spiritually.

One of the vices that disturbs a person's mental balance and peace of mind is not forgiving someone's wrong done to him. Anger, hatred, grudge in the heart sucks the blood of the soul, torments the body and soul and leads to various diseases. Therefore, Bahauddin Naqshband emphasized the need to be forgiving.

Bahauddin Naqshband says that Allah is noble who covers human faults - Sattoral Uyub, and urges us to forgive others and correct their faults.

Conclusion

The following conclusions can be drawn from the philosophical analysis of rubai's of Bahauddin Naqshband:

1. Analysis of rubai's in the work "Ruboiyoti Khoja Naqshband" gives an opportunity to find ways to bring a person to spiritual balance.
2. The basis of human spiritual balance is understanding his sins and entering a state of repentance.
3. Forgiveness of a person is the main means of physical and spiritual growth.
4. Covering the fault of others, forgiving them and leading them to the right path is the basis of harmony and stability in society.

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