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## MABDAI NUR IS AN IMPORTANT SOURCE OF RESEARCH SUFIAN TEACHING IN ISLAM CENTRAL ASIA PERIOD OF XVII - XVIII CENTURIES

**Abstract:** The article is devoted to the analysis and justification of the work of Boborakhim Mashrab “Mabdai Nur”, as an important source of study of the Muslim mystical heritage of Central Asia of the XVII-XVIII centuries. - researchers have remained unattended to date.

**Key words:** Sufism, spirit, God, dervish, Sheikh, angels, prophet, asceticism, typhuria, junaidia, Nakshbandia, perpetual agreement

**Language:** English

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### Introduction

In the works of Boborakhim Mashrab (1640-1711), who lived and worked in the city of Namangan, Ferghana region, a special place is occupied by the work “Mabdai Nur” (“The Beginning of [Divine] Illumination”) of the second half of the 17th and beginning of the 18th centuries.

The Islamic religion and Sufism in Soviet social studies and in literary criticism was considered a negative fact for the people and the development of society. On July 12, 1959, after the publication of the article by academician Gafur Gulyam, “Ikki Mashrab” (“Two Mashrab”) in the newspaper “Qizil Uzbekiston”, the one-sided and devoid of scientific substantiation idea that “Mabdai Nur” does not belong to Boborahim Mashrab, but Mullah began to be promoted Ruzi Mashrabu [1].

During the Second World War, Russian orientalists V.I. Belyaev, A.N. Kononov, N.D. Miklukho-Maklai, A.A. Molchanov, M.A.Salye, A., living in Tashkent and engaged in scientific and creative activities A. Semenov, O. I. Smirnova, A... Schmidt gave a scientific description of 9 of the 19 manuscripts “Mabdai Nur”, stored under No. 9968 in the book fund of the Institute of Oriental Studies of the Academy of Sciences and pointed to the author of the “Mabdai Nur” of the famous Mullah Muhammad

Rahimbobobo (Boborakhim), famous under the pseudonym Mashrab [1].

Only after gaining independence and the beginning of the liberation of social consciousness and conviction from the shackles of one-sided ideology and politics, did it become possible to deeply study and publish the legacy of the Sufi movement in Islam of Central Asia of the 17th-18th centuries, whose prominent representatives are Boborakhim Mashrab, Sufi Olokkhor, Hozhannazar Huvaiddo.

Doctor of Philology, Professor Khozhi Ismatullokh Abdullokh once again proved the identity of “Mabdai Nur” to Boborakhim Mashrab and printed this work in huge print runs.

“Mabdai Nur” is written in the genre of masnavias of mystical poetry and consists of 176 religious and mystical stories, 35 gazelles and 3 mustazods (one in Tajik). Mashrab dedicated this work to dervishes, knowledgeable in religious and Sufi issues of their time. The work consists of three notebooks: the first covers the emergence of Sufism, mystical concepts, love of God, issues of faith and belief; the second is devoted to Sharia, the correctness of the Sunni, the Prophet Muhammad and methods of spiritual perfection, the necessity of their implementation is substantiated; the third - justifies

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the need for loyalty to the Sunnis of the prophet and Hanafi.

In order to substantiate his views, the author gives examples in the form of stories about the life and righteousness of the prophets, rulers of more than 30 famous saints, who left an unquenchable mark on the history of Islam and Sufism with their example deeds. For each story, the gazelles of the author of the performance are given as a preface.

Being strongly influenced by the teachings of love of God Shamsiddin Tabriziy (died in 1247) and Zhaloliddin Rumi (died in 1273), Boborakhim Mashrab wrote "Mabdai Nur." The author writes about this:

"To understand the price of friendliness, you need the heart of a Muslim. Before appearing before the Lord one must attain spiritual perfection. In order to cool down the human soul from the cares of this and that world, together with Shamsiddin Tabrizi you need to be calm and unwavering: either fearless and brave, like St. Alouddin Simnonius, or Mavlonon Jaloliddin Rumi should be on this path"[2].

Written by Mavlonon Jaloliddin Rumi, the work "Masnaviyi Manaviy" by Abdurahmon Jomi was not for nothing called the Qur'an written in the language of baklava.

Each chapter of the Mabdai Nur of Mashrab begins with two storofs from Masnaviy. The study of this work testifies to the good knowledge of Boborakhim Mashrab of the history of Islamic religion, the general religious and mystical consciousness, as well as the deep knowledge of the teachings of hundreds of saints and prophets, whose names are given in the Qur'an: Muso, Iso Masih, Khalil, Ismoil, Sulaimon, the life of the Prophet Allah Muhammad, as well as those who lived in the VIII-IX centuries. Sufis: Ibrohim Adham, Ibn Muborak, Robia Adavia, Boyazid Bistomiy, Zunnun Misri, Zhunaid Bagdodiy, Mansur Khallazh, Abu Hamid Gazzoliy, Shaikh Muhiddin Ibn Arabiy, Shamsiddin Tabriziy, Zhalolidmiduli Uldiyulduymi Rudmi Dumyulmi Rudmi Rumdiyulmi Rudmi Rumdiyulmi Rudmi Uldiyuldi Rumi

The author enters the arena as an exponent of the tragic fate and ideas of Nasimiy, Mansur Hallazh and a faithful successor to the philosophy of divine love, Jaloliddin Rumi and Boyazid Bistomi.

Separately striking, "Mabdai Nur" as a valuable and significant scientific source in the context.

It is known that Boyazid Bistomy (died in 875) began the movement of transition from ascetic teachings to the Sufi movement. Like the prophet Muhammad, at night he rose to merozh (to the Divine Throne) and spoke with God (Quran, Al-Asro: 1 verse, press: 10-14 verses), Boyazid also sets out in detail the conversation with God [1].

The love doctrine of Boyazid Bistomius and Mansour Hallazh (killed in 992) in the history of Sufism is called typhuria ("intoxicated" Sufism).

Proponents of this trend about their mystical experience openly spoke divine secrets among ordinary believers.

In the middle of the 9th century the Sufi doctrine, absolutely opposite to this trend, appears, connected with the teachings of Zhunayda Bogdodiy (died in 910), whose followers believed that Sufi divine secrets should not be disclosed to ordinary people; it is necessary to keep the vigilance of God's way in the status of spiritual perfection and gaining Divine truth. This current associated with the name of Zhunaida was called junaidiya ("sober" Sufism).

Junaid Bogdodiy deliberately set out his mystical experiments for people who did not deeply understand the inner meaning of the Qur'an, completely did not join the criticism of civil servants and religious figures, considered this a result of the imperfection of the spirituality of scientists. Many Sufi sheikhs, especially after the treasury of Mansur Hallazh, became supporters of junaidia.

As a consistent follower of the ideas of Boyazid and Mansour Hallazh, the author of "Mabdai Nur" considers:

"A man in love is insane, inattentive - he is sick. From beginning to end he is mindless. Consciousness and mind are ailments for the perfect soul"[1].

There were many different views on the question: who is considered the first Sufi in the history of Muslim mysticism. If Nazhmiddin Komilov, Alexander Knysh and other Western orientalis consider the first Sufi Hassan Basri (642-728) [1], then in his work Boborakhim Mashrab concludes that, on the night of the Miraj, the Prophet Muhammad ascended to the divine Throne and God filled him heart Shariah, Tariqat, Hakikat and instructed to disseminate among the people only the teachings of Sharia, and the teachings of Tariqat and Hakikat to keep secret.

"Once Mustafo (Prophet Muhammad) ascended the heavenly divine Throne. Almighty informed him of the beginning and end of the world. According to the teachings of Sharia, the Creator told him thirty-three thousand words; according to the teachings of Tariq (Brotherhood) said thirty three thousand words; in truth, he said thirty-three thousand words and placed them on the chest of Ahmad (Prophet Muhammad) The Almighty said: "You do not divulge the truth to the people. To these infidels do not reveal the secrets of the spirit. I allow the Sufis to talk about the Brotherhood"[1].

In the Mabdai Nur, the doctrine of Al-Miisok occupies an important place, i.e. before the creation of man by Allah, he took the spirit of his generation from Adam's rib and took them as witnesses, concluded an eternal agreement with him, which is mentioned in the Qur'an (see Qur'an, 7: 172).

According to the author, the most important task of the Sufis is not to violate the eternal agreement ("Ruzi Alast") and to come to Allah with a purified

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spirit. From the very beginning, Allah is a friend of those whom he created:

“From the beginning of Eternity, the Most High is faithful to you; from that time He is your friend. If a person does not know God's grace, his soul will remain, not knowing Eternity”[1].

According to the author, God told the angels: "To show my power, I will create a man from clay and call him Adam." These words kindled a flame of jealousy from angels created from beams of light. “If you courted those created from clay, then all troubles and misfortunes will fall because of them: you cannot glorify those created from clay,” they answered.

“At a time when we were not formed as people, the soul of the people was traumatized. Enemies and friends envied each other. At that time, until our flesh appeared, we were respected. At the direction of Allah, we were pure in soul. We emerged from reed beds and clay, which turned into a particular floor, came fire and water and raised us”[2].

Opinions of the spirits were divided. God told them: "Inspect My possessions, and wherever you like, I will make this place your homeland." All spirits scattered to different countries. Some settled in some countries, some returned back. God instructed them: “Inspect My possessions, close to the Garden of Eden, you may like it” and sent again on a trip:

“We have properties close to the Gardens of Eden. Prophets and saints have chosen the Way of Eternity”[1].

Prophets and saints considered it a great goal to reach God and see him.

“Before the creation of peace in the city of nothingness, love for the Lord charmed a lover. Love announced the saints and the prophets”[1].

According to Boborahim Mashrab, the prophets and saints announced their love for God.

“Some of the spirits considered this country to be Paradise, separated from others and stayed here. They forgot the Almighty erected wealth and positions in the cult. Throughout their lives in wealth they have not found anything. Forgetting the promises made to God, they destroyed each other”.

According to Mashrab, if the soul and language join the spirit, he will begin to understand the secrets of heaven:

“If soul and language join the spirit, heavenly secrets will undoubtedly be known [2].

Only in this case, like the saints, will he be able to foresee future events, and then much will be able to.

“There is strength and power to carry out the work of the prophets, but the mind will not comprehend divine secrets. When isolation was in friendship with the community, the dervish was occupied by God.”

According to Mashrab, how important it is to know the secret of heaven and open the eyes to the

heart, it is so important to listen to divine speeches with the heart.

“Find the path to the language, it will be your translator. Your language is a conductor to the gates of mysterious knowledge: before the Almighty put the rays of his power into your soul, I told you about it”[2].

In the mortal world, who wants to achieve spiritual perfection, in his soul there should be nothing but Allah. On this path he experiences only sadness. She cleanses the body. A person who does not experience sorrow is considered a scoundrel.

“Cleanse yourself from this clay, decorate your soul with a mystical state” [2,3,4].

The poet notes that he who has not experienced divine love (even if he is the son of the prophet Muso), if he does not know the meaning of divine love, costs nothing. To reach God is not connected with the origin of the knower, but with his actions.

“Do not talk about the soul being born from the soul. Before God repent and cry from the heart. The Almighty, having heard the prayers of those who ask, will send down his mercy. If the supplications of those who ask are persuasive, they will destroy one and the other world”[5,6,7].

He who loves God as his neighbor considers him friends, seeks conversations with saints, shows the right path to the lost, helps the poor and takes their pain to heart.

The path of love for God is very dangerous: if a traveler does not find himself a worthy sheikh leader, he can experience troubles and misfortunes. Someone can tell him about his shortcomings, and he can call him his master.

“Enemies will not tell you in the face of your shortcomings; their deeds will lead you into the abyss. Consider the enemy of someone who does not tell you the truth in the eye. Whoever tells you about your shortcomings sacrifice your heart to him, listen to his good advice and do not move away from him”[8,9,].

Boborahim Mashrab reinterpreted the desire for spiritual purification and perfection in Sufi teaching, and put a new meaning and content into these concepts.

“Hey sage! Until you visit the afflicted and distressed, do not talk about your miracles along this dangerous path”[10].

Mashrab divided spiritual perfection (“fan”) into 3 forms:

1) self-destruction (“fan”) in front of her sheikh teacher;

2) self-destruction (“fan”) in front of the spirit of the prophet Muhammad;

3) self-destruction (“fano”) before God (“fanophiloch”, i.e. unity with Divine Truth).

The author also divided the forms of jazzba (ecstasy) into 3 types:

1) ecstasy leading to scientific revelations,

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2) ecstasy leading to the naked announcement of secrets,

3) satanic ecstasy: harming the people, secrets

In general, the work of Boborakhim Mashrab "Mabdai Nur" is a rare and very valuable source, reflecting the evolution of the author's spiritual and educational quests. The poet and Sufi dedicated this work to the elite strata (ahli hos) of the Muslim world and Sufis.

### Conclusions

The work is aimed at eliminating such social ailments as atheism, ignorance of God's teachings and their failure to plunge Muslim society into crisis. The work is designed to revive the dead great advanced

ideas and promote the spiritual perfection of Naqshbandi, Mavlava, Calendaria, Yassavia.

In the name of salvation from the collapse of society and to express the truth to the people, the Sufis and the poet did not spare their lives like Mansur Hallazh and Nasimi.

Tavofi olami dil qil jaxonda xar bashardin sen, Agar bir dilney buzsang sen, yuzar kaba buzulmazmu? . (content: "Visit the sacred souls of people ... If you destroy even one human heart, hundreds of shrines are destroyed").

Boborakhim Mashrab devoted his whole life, creativity and talent to the great miracle of Allah - man and the purification of souls. He compares the purification of the soul with the purification of the Kaaba, because God visits only the pure soul of man.

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