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The Concept of Pattern and Patternless in Naqshbandiya Teaching: Philosophical Analysis

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Abstract: The article philosophically analyzes the ideas of Bahauddin Naqshband and Abdurahman Jamiy, set out in the sources, about naqsh - hijab, which is an obstacle, and a curtain, which is an obstacle to improving the teachings of Naqshbandiya, and which are associated with Allah - benaksh, which is the real truth.

Keywords: Naqsh, benaqsh, hijab, curtain, arrogance, stinginess, unique pattern, Naqshbandiya, connection, separation.

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INTRODUCTION

It is an urgent task to raise worthy generation to build the foundations of the Third Renaissance in New Uzbekistan. In the implementation of this task, the importance of teaching Naqshbandiya, which is the path of standard, most acceptable, spirit of hard work, humanity, generosity and love for all beings, plays a huge role[5,7-8,10-15]. This teaching helps a person to wake up from the state of carelessness, from clinging to narrow patterns, being a limited thinker to a state of observation, to the level of being able to think on a broad, whole-being scale[20-23].

Alisher Navoiy gave a unique interpretation of the concept of pattern (naqsh) in Naqshbandiya teaching in "Khayratul Abror", the first epic of "Khamsa"[4:82,83]. Philosophical analyses about this are illuminated in an article in the journal “Islom tafakkuri”[15:3-9]. We also found that there is concept of pattern(naqsh) in the rubai’s of Bahauddin Naqshband. This rubai in the work “Rubaiyoti Khoja Naqshband” is analyzed below[1:173]. In the works of Abdurahmon Jomiy, who developed Naqshbandiya teaching theoretically, there are notions about the essence of Naqshbandiya teaching[2:26,27].

DISCUSSION AND RESULTS

The 128th rubai of Bahauddin Naqshband in the work “Ruboiyoti Khoja Naqshband” contains the concepts of naqsh(pattern), benaqsh(without pattern) and naqshi gharib.

قدر گل و مل باده پرستان دانند

نی خود نشان و تنگ دستان دانند

از نقش توان به سوی بی نقش شدن

کین نقش غریب نقشبندان دانند

Qadri gulu mul bodaparaston donand,

Ne xudnishonu tangdaston donand.

Az naqsh tavon ba so'i benaqsh shudan,

K-in naqshi g'arib Naqshbandon donand[1:173].

Meaning:

Lovers know the value of flowers and wine,

Egoists and misers do not know this at all.

Movement from pattern to patternless,

This wonderful pattern is known by embroiderers.

In the rubai of Bahauddin Naqshand given above, the word "mul" in Persian is described as may, sharob (wine) in the work "Navoiy asarlari lug'ati" (Dictionary of the works of Navoiy)[9:410]. It turns out that in this verse lovers know the value of flowers and wine means those who are intoxicated with divine love know the value of divine blessings. For the people of tasavvuf, the heart is like a cup of a flower, and divine grace, like wine, brings them to the level of vanity, to the state of fano. Through the second verse, through the Persian word "xudnishon", people who show off, are arrogant, greedy, materialistic, career-oriented and miserly people cannot appreciate the divine blessing. Because their hearts are hard and they themselves are in carelessness. In the fourth verse all the vices that could lead a person to the state of carelessness are described with a phrase "pattern". Naqshbandiya teaching teaches the way to get rid of these vices and achieve patternless divine action. Naqshbandiya is written in rubai as a gharib naqsh (strange pattern). The word "gharib" is taken from Arabic language and means magnificent, strange, rare[9:753].

Bahauddin Naqshband's description of Naqshbandiya as a strange pattern in Rubaiyyah and description of this path of perfection in "Maqomot" as zebo, that is beautiful ravish, is consistent with Alisher Navoiy's opinion that it is ajab naqsh (a strange pattern). Humility[17:48-50], gratitude[18:121-123] and contentment[19:39-46] are typical for the seekers of Naqshbandiya. They perform all actions with the intention of pure, minnatsiz (without wanting anything in return) goodness.

One of the main slogans of Naqshbandiya teaching "Naqsh band, ba dil band" – "Tie a pattern, tie it in the heart". We refer to sources in order to analyze concept of naqsh (pattern) in Naqshbandiya teaching.

The murshid of Hirat community of Naqshbandiya teaching, thinker and mutasavvif Abdurahman Jomiy in his work "Tuhfat ul-Ahror" in "Dar manqabati Qutb ut-tariq G'avs ul-xaloyiq Xoja Baho ul-millati va-d-din Muhammadi Buxoriy al-ma'ruf ba Naqshband q.s."- "Manqabat of savior of people of Qutb ut-tariq Muhammad Buxoriy q.s. known as Khoja Baho ul-millat va-d-din Naqshband" dedicates 11 verses to the explanation of the meaning of the word naqsh (pattern).

Dar xumi in doirai naqshband,

Chand shavi band, ba har naqsh chand[2:26].

Meaning:

This pattern is within the binding jug (symbol of world)

You will get attached a lot, you will get attached to each pattern.

Here, Jomiy expresses different patterns in the world: sun, moon, plant and animals, wealth, rank and beauty with the concept of pattern, and says that a person is attached to them, that is a person worshiping different idols and icons, the worship of materialism and worldliness as attachment to the pattern. The word naqsh(pattern) refers to various things created by Allah.

Abdurohmon Jomiy in the following verse described Allah with the concept benaqsh – without pattern, showing his oneness, Ahad, Samad and Qodir:

Naqsh raho kun, so'i benaqsh rav,

Dida ba har naqsh chi dori garav? [2:26]

Meaning:

Cut off from the patterns, go towards benaqsh – without pattern,

Why do you give the light of your eyes to every pattern?

Jomiy emphasized that connection to different idols and icons should be cut off and insists that one should turn towards Allah only, who is without pattern, and go towards him. He condemns attachment to the images of the forms seen by the human eye, and urges that one should turn to Allah, who is the true essence.

Naqsh chu parda-stu tu z-afsurdagi,

Moili parda shuda az pardagi[2:26].

Meaning:

Pattern is like a curtain and you are weaker, soulless, pale, depressed than that,

Because you are between the curtains, you strive for the curtains.

In this verse Jomiy described naqsh(pattern) as hijab, concept of curtain. "Hijab" is an important Sufi concept, things and events that prevent us from reaching the truth, seeing God's beauty, knowing Allah's true nature. Hijab means curtain, obstacle and it exists between God and servant. Servant should overcome hijabs in order to reach the Truth.

Hujviriy analyzed concept of hijab in the work "Kashf-ul mahjub", showed the ways to overcome it. Jomiy also mentions the need to get rid of curtains in the following verses:

Barfikan az pardagi in pardaro,

Garm kun az vay dili afsurdaro[2:26].

Meaning:

Get rid of the state of being covered by hijabs, that is remove curtains,

Give your soulless, lifeless broken heart power by cutting off the curtains.

From these verses it can be noted that connecting to Allah is like the connection of the plant to its root and taking energy from it. If a plant is cut off from its roots, it withers and shriveles, and if a person is separated from God, he loses his humanity. Therefore, Jomiy offers following path:

Rastan az in parda, ki bar joni tust,

Be madadi pir na imkoni tust[2:27].

Meaning:

Getting rid of this curtain that has intertwined your soul is not possible without the help of a pir.

In the next verses he emphasized that this kind of pir, murshid is Bahauddin Naqshband, glorified him as Shoh Naqshband, described his heart as benaqsh – patternless. By this he shows that there is no other idol in the heart of Bahauddin Naqshband except Allah and in his heart only Allah is patterned. With this, the Naqshbandiya path of perfection, founded by Bahauddin Naqshband, showed people the ways to cut off other patterns and ways to embroider only Allah in their hearts.

In the sources from what Bahauddin Naqshband said it can be obvious that one of the biggest hijabs between Truth and servant is hijab of nafs. Because nafs of ammora gives sufferings to the person going to the path of Truth. Nafs arises based on the desires of the body. In fact, the body is the greatest of miracles created by Allah. It is with the help of this body that a person does good deeds, prays and gets closer to Allah. But if the body devotes its life not to the person, but only to the desires of the nafs, that is, to eat, dress, and sleep, then the desires of the body become hijab. Because a person becomes servant of his nafs, not Allah. Therefore, Sufis emphasized that in order to eliminate hijabs in the way of Allah "Eat less, speak less and sleep less" and "Be patient with kindness, niyat(intention) with kindness, deed with kindness and prayer with kindness". Bahauddin Naqshband said: "The basis of all the actions taken by desire and nafs is error, that is, going astray. The most important thing in affairs is making the intentions right. Intention is not something that can be earned, but it is from the g'ayb(unseen) world. The truth of the intention is not under ixtiyor(volition). If there is no intention, hope will not give results.

In conclusion, the following can be noted:

1. Bahauddin Naqshband and Abdurahman Jomiy interpreted the concept of naqsh(pattern) in a broad sense and interpreted it as things and events created by God and to which people get connected to.
2. Bahauddin and Jomiy understood God Almighty as the true meaning of the concept of patternless.
3. The founder of Naqshbandiya teaching Bahauddin Naqshband's heart is described as patternless, that is, in his heart only Allah is patterned.
4. Jomiy in his work "Tuhfat ul-Ahror", Bahauddin in his rubai stated that the teaching of Naqshbandiya is the most appropriate teaching that teaches people how to break away from attachment to various patterns and turn to patternless Allah and to embroider him in the heart.

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