

**SCIENTIST WHO COMMENTED ON THE RUBAI OF  
BAHAUDDIN NAQSHBAND**

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**Abstract:** The article provides information about the life and spiritual heritage of the scientist Muhammad Sadiq Kusuri, the author of a book about the rubai of the founder of the teachings of Naqshbandiya Bahouddin Naqshband “Rubaiyoti Khoja Naqshband” and commented on 137 rubai’s in Urdu, which were so far not known to the general public.

**Key words:** Bahauddin Naqshband, Sufi, rubai, comments, Muhammad Sadiq Kusuri.

**Introduction.** In new Uzbekistan, special attention is being paid to the comprehensive study of the legacy of our great scholars and piru murshids, who conducted scientific research in the religious and secular spheres in the Middle Ages, and to educate young people with intellectual potential, enlightened and worthy heirs from their ideas in line with the spirit of the times. Essentially, “Unique and rare scientific and spiritual heritage should become a vital program in constant motion for us. This immortal heritage should always be beside us and give us strength and inspiration... For this, it is necessary for our scientists and experts, respected scholars to deliver this spiritual treasure to today's generations in a simple, understandable and attractive form” [8:224]. For this reason, it is important to deeply study the spiritual heritage of Bahauddin Naqshband, the founder of Naqshbandiya teaching. Therefore, it is essential to learn the work of scientist and experts who served to learn the spiritual heritage of Bahauddin Naqshband perfectly. One of such scholars is Muhammad Sadiq Qusuriy.

In the research on the spiritual heritage of Bahauddin Naqshband, there is very little information about the preservation of Rubaiyats from him. We were lucky enough to find it recently in the Rubaiyoti Khoja Naqshband, published in Lahore, Pakistan in 1997, which contained 137 Rubai's from Bahauddin Naqshband[1,4]. The scholar and writer who arranged and commented this work is Muhammad Sadiq Sohob Qusuriy.

**Source analysis and methodology.** The researches based on the sources of spiritual heritage of Bahauddin Naqshband contain information about the preservation of prose texts from him[5,9-10,12,13]. In “Maqomot” there are also poetic verses along with prose texts[2]. His spiritual heritage is also given in the works “Risolai qudsiya” and “Risolai unsiya”[14,15]. We got an opportunity to collect the words of Bahauddin Naqshband and publish them in English and Uzbek languages[6]. We also translated the treatise “Avrod” that was preserved from him[3], but we could not find enough information about the rubai’s. Bahauddin Naqshband’s 5 rubai’s were translated by Sayfiddin Sayfulloh[15:10-19], 4 of the rubai’s by Ergash Ochilov[7:278].

Information about the preservation of Rubaiyats from Bahauddin Naqshband is given in the work “Rubaiyati Khoja Naqshband”. This source reveals that there are 137 Rubai’s from Bahauddin Naqshband. The person who put it in order and commented is Muhammad Sadiq Sohob Qusuriy. In the work Qusuriy wrote the rubai’s of Bahauddin Naqshband and commented on them in Urdu language. In the East, writing a commentary on the Qur'an and explaining the sources is a unique aspect of the Western hermeneutic methodology. Muhammad Sadiq Qusuriy understood and comprehended the meaning of each rubai’, he used the oriental hermeneutic method to make it understandable for us.

**Discussion.** In the “Introduction” part of the work “Ruboiyoti Xoja Naqshband” there is information about Muhammad Sadiq Sohob Qusuriy[1:12-39]. Mr. Professor Sayyid Muhammad Zokir Hussain Shah Chishti Sialvi Mad Zilla (Ravalpindi) wrote the “Introduction” of this work.

Muhammad Sadiq Qusuriy Allama was born on Tuesday, May 19, 1942, 3 Jumad-ul-Awwal, 1361 Hijri, in the village of Shahabiddin[1:36]. He was named as Muhammad Sadiq. Later, he introduced himself to scholars as uhammad Sadiq Qusuriy. Because, his birth village is Burj-Kalon, Qusur district.

In 1960, when he was 18, he graduated from Ganda Singhvala high school. He then completed a one-year (agriculture field) course at the Department of Agriculture, Sargodha. Qusuriy started working in Punjab Agriculture Department on July 27, 1963[1:36].

As evidenced by the data, in early April 1952, he went to a tasavvuf teacher and took an oath of allegiance[1:37] and entered the world of connection with saints. This turned his life upside down and elevated his spiritual world. After this, he started to learn the lives of saints and writing works.

The literary activity of Muhammad Sadiq Qusuriy started from 1960[1:37]. He picked up a pen and wrote many articles on various topics in newspapers and magazines. His teachers in the world of literature are Hakim Al-sunnat, Allama Muhammad Muso Amritsari. Hakim Sahib is known as a friend of science, a lover of science, literature, knowledge, and a writer who shows zeal in the path of Sunnah. Mr. Qusuriy was very affected by his method. According to Hakim Sahib, he also created his own personal library, which currently contains about three thousand books.

Twenty-one books of Muhammad Sadiq Qusuriy were preserved till now[1:37]. He actively worked on five themes. The most valuable of their spiritual heritage are the followings: [1:37-38]

1) **Takmila-e- Tazkira Naqshbandiya** – this is a takmila to the tazkira of Hazrat Allama Nur Baxsh Tavakkal.

2) **Akabar Tehrik Pakistan** – a must-read 3-volume reference book.

3) **Amir Millat aor un ke Xalfa** – A tazkira work about the condition of Hazrat Amir Millat and his inheritors and their religious, national, scientific and literary services.

4) **Irshadat Amir Millat** – valuable books that include articles and words of wisdom of Hazrat Amir Millat.

5) **“Tazkira Naqshbahdiya Hayriya”** - it is a comprehensive book of 922 pages. Qusuriy did everything he could do for this book. Muhsin Ahle-Sunnat Hazrat Xoja Abulxayr Muhammad Abdulloh jan Madzilla Al-Ali, the book was named after him and written under his instructions. The book is interesting and very necessary.

6) **“Tazkira Xalfay Aala Hazrat”** – a very decent book about the conditions and services of caliphs Fozil Barelvii, Imom Ahl-e-Sunnat, Hazrat Mavloni, Shoh Ahmad Rizoxon Quddus Sara(Sira). All books of Mr. Qusuriy MadZilla are written in this style.

7) **“Markazi majlis Amir Millat”** – Hazrat Amir Millat Xoja Pir Sayyid Muhammad Jamiyat Ali Shoh Naqshbandiy Mujadadiy Ali needed a job. Our great writer founded “Majlis” in 1977. From that time until his death, he was the head of this blessed meeting-assembly. “Majlis” published four books written by Mr. Qusuriy about Hazrat Amir Millat. He has also written a book about Hazrati Sayyid Axtar Hussein, the grandson of Hazrat Amir Millat. “Majlis” published three more books of him. The external and internal qualities of the latest book titled “Afzal-ul-Rasul”, authored by Hazrat Siroj-ul-Millat Pir Sayyid Muhammad Hussain Ali Puri and published along with the comprehensive work of Qozi Pir Muhammad Karam Shoh Sohob MadZilla, are well decorated.. The work of publishing this book is spreading widely.

He is also one of the founders of "Anjuman Ghulaman Mustafa Burj Qalan" (Qusur district) and is still the secretary of broadcasting. The District Vice President “Jamaat Ahl-e-Sunnat Pakistan” has also written forewords and reviews for his books.

**Results.** Mr. Professor Sayyid Muhammad Zokir Hussain Shah Chishti Sialvi Mad Zilla (Ravalpindi) in his “introduction” to this work described Qusuriy as following: “Allama Muhammad Sadiq Sohob Qusuriy is one of the writers who had the honor of writing about the merits of saints”[1:12]. From this description it can be noted that Qusuriy was a thinker who wrote about scholars, writers and saints of his time. According to Professor Sayyid Muhammad Zokir Hussain Shah Chishti: “He has written many books, but the work “Tazkira-e-Naqshbandiya Xayriya” is special”[1:12]. Professor Sayyid Muhammad Zokir Hussain Shah Chishti has also written an introduction for this book. According to Introduction: “Allama Qusuriy Mad Zilla stepped forward and wrote a commentary in Urdu on the Rubai’s of Sayyid Mavloni Xoja Hazrat Sayyid Muhammad Bahauddin Naqshband – Shah Naqshband”. It turns out that Qusuriy collected works of Bahauddin Naqshband and wrote a commentary on them. Commentaries were written in order to understand the essence of the Rubaiyat and explain it to others. So, "Rubaiyoti Khoja Naqshband" is a work written on the basis of hermeneutic methodology.

According to the author of “Introduction”, this comment was sent to him to correct it and write an introduction to it. This incident happened in September, December, 1992 [1:12]. According to the author, at that time he was seriously ill. He suffered from pain and the intensity of the pain was severe. But as the author admits: “I have unlimited devotion to Ustaz Hazrat Naqshband. Even when I was sick, I read the rubai’s and spent hours and hours on them. The broad interpretations of several rubai’s have taken me to Allah knows where. Some rubai’s were in my heart and in my mind for weeks. After reading some of the rubai’s, I felt like I was in a wondrous world. Many times I thought that when these Rubaiyats were being written 600 hundred years ago, what was the state of the hearts of those who followed Shah Naqshband when they listened to them?! They might be not able to explain it...” [1:12] From these words of the author of “Introduction” it can be noted that he had an unlimited devotion for Bahauddin Naqshband and the fact that the rubai’s are written in the high level was the basis for reading this work in full. At the same time, it is clear from the confessions of the author of "Introduction" that Muhammad Sadiq Qusuriy understood and interpreted the rubai’s of Naqshband very well, and skillfully explained them in an understandable language, that he was amazed by their content. This indicates that Muhammad Sadiq Qusuriy analyzed the Ruba’is well based on the hermeneutic method. This work can be used as a methodological basis for the philosophical analysis of Bahauddin Naqshband's spiritual heritage.

**Conclusion.** Based on the results of the above research, the following conclusions can be drawn:

1. The person who collected and brought the work “Rubaiyoti Khoja Naqshband”, that gives an information about the existence of the rubai’s of Bahauddin Naqshband, to the attention of many scientific communities is a scholar and a writer Muhammad Sadiq Qusuriy.
2. Muhammad Sadiq Qusuriy is a scholar who understood the essence and meaning and interpreted the 137 Rubai's of Bahauddin Naqshband based on the hermeneutic methodology.
3. Muhammad Sadiq Qusuriy’s interpretation skill can be evidenced by the comments written in the introduction of the work.
4. One of the main tasks is to translate the commentaries in Urdu language in the work “Rubaiyoti Khoja Naqshband” and bring them to the scientific community.

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