

The Social and Spiritual Environment during the Reign of the Baburid Rulers and the Time of Mir Bobo Naqshbandi

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Abstract: This article discusses Mir Bobo Naqshbandi, who lived and worked during the reign of the globally renowned Babur ruler and commander, Aurangzeb Alamgir (1618-1707), a fervent promoter of Islam. In his work “Mir’otus Solikin” (“The Mirror of the Soliks”), the year of writing is recorded as 1110 in the lunar calendar (1698 in the Gregorian calendar). This date indicates the years of Aurangzeb Alamgir’s rule.

Keywords: Islam, sufism, religion, spirituality, jizya, zakat, science, culture, community, development.

INTRODUCTION

The full name of the Baburid king Aurangzeb Alamgir is Abu Muzaffar Muhyiddin Muhammad, and he was the son of Shah Jahan and his wife Mumtaz Mahal. In the summer of 1658, upon ascending the throne, he declared himself the king of the Baburid dynasty as Abul Muzaffar Muhyiddin Muhammad Aurangzeb Bahadur Alamgir, the Ghazi King. During his reign, significant changes and reforms were implemented across all areas of statehood and societal governance. Alongside advancements in science, culture, military affairs, and the economy, Sufism also progressed, becoming an integral part of Islam.

One of the distinctive features of the era in which Mir Bobo Naqshbandi lived was that due to the Baburid king’s refusal to reconcile with religions other than Islam, a considerable amount of authority was granted to religion, particularly to the religious community. Under Aurangzeb’s personal protection, religious scholars entered all areas of state governance.

LITERATURE ANALYSIS AND METHODOLOGY. Aurangzeb skillfully governed the vast empire with justice and firmness for nearly fifty years. His piety, or fear of God, was evident in every step of his actions. Measures were taken to curb practices such as idol worship, drug use, and gambling, which were prohibited by Sharia law. Before his reign, the tradition of engraving verses from the Qur’an on the coins to be minted was abandoned. To prevent immoral acts, women without husbands were required to marry or leave the territory of the country. Various ceremonies that had been celebrated in the court, including the commemoration of the king’s birthday, were discontinued.

Aurangzeb issued decrees for the repair of mosques, madrasas, and khanqahs, while he halted the repair and construction of temples and schools for non-Muslims. From 1679 onwards, a system was established for collecting jizya (a tax levied on non-Muslims living under Muslim protection) from non-Muslim Hindus, requiring them to pay an additional tax for visiting their sacred sites.

While the tax on Muslim merchants was abolished, the same tax remained in place for non-Muslim traders, amounting to five percent of their commercial goods. The employment of non-Muslims in tax and zakat collection offices was prohibited. Starting in 1688, the participation of non-Muslim officials in grand processions and on fine horses was also restricted. The expected goal of such measures was not to limit their rights but to encourage local Hindus to convert to Islam. At the same time, significant incentives were offered to Hindus wishing to convert to Islam, including positions, substantial sums of money, land, pensions, and more.

RESULTS AND DISCUSSION. Mirbobo Naqshbandiy lived amid these rapidly changing vast social, ethical, spiritual, educational, and political processes and became an active participant in them. The ruler managed the state by relying on religious scholars and leaders. He closely monitored his daily activities, each event, and the reforms he initiated to ensure they complied with the requirements of Islamic law, using his unparalleled power to promote the religion.

In turn, the broad acceptance of religion and strict adherence to its decrees would open up significant opportunities for the country's development and equitable governance.

Avrangzeb's services in the realm of religion do not stop there. Olamgir consistently supported the holy cities of Makkah and Madinah, along with other sacred centers. At that time, the empire under Avrangzeb served as one of the reliable strongholds for Muslims worldwide.

The king was known for his firm adherence to the beliefs of Ahli Sunnat and Jamaat and the Hanafi school of thought. He raised his daughter, Zebunniso Begim, in the same manner. Zebunniso wrote "Zeb at-tafosir", a multi-volume commentary on the Qur'an in Persian. Additionally, she compiled a poetic anthology in Persian, known as "Devoniy Maxfiy", as she wrote under the pen name Maxfiy. This collection of ghazals is entirely sufistical in content and showcases Zebunniso as not only a significant scholar of Sufi literature but also as a Sufi woman with her broad, profound meanings and gnomic style. A stone-printed copy of this anthology is held in the library of the University of Toronto under the number PK 6559Z4A17. The high quality of all the ghazals indicates that during Mirbobo Naqshbandiy's time, there were not only male representatives in Sufi literature but also exceptionally talented female Sufi poets.

The first ghazal of the Maxfiy anthology begins as follows:

*O you, may our garden bloom with the rain of Your mercy,
Adorn our opening verses with the letters of Your love.
The "Anal Haq" spirit has drowned in the thrill of its depths,
Our essence, hidden yet thirsty for the blood of love.
May death befall the thirsty ones at every turn,
Our deluge may drown countless Nuhs (Noahs).
If acceptance arises from among the living,
We are like Sulayman – our divine command will be fulfilled.
On our faces, there are no signs left from tears,
Although the heart is a jewel, it has poured forth from every pore.
With patience, O heart, you have become a lamenting flute,
Our pain has not found a remedy, despite its agony.
From the darkness of desires, if I take a step further,
Khidr will be my guide, yet we cannot find the fountain of life.*

CONCLUSION

In conclusion, Mirbobo Naqshbandiy lived in the same homeland with various leaders of spiritual orders, whom the Baburid rulers considered their spiritual guides, and he benefited from their capabilities. For example, he was contemporaneous with Mullo Shoh Badaxshiy, the master of Doroshukuh from the Qadiriya order, and Mir Sayfuddin, whom he regarded as his perfect guide in the Naqshbandiya order. He also lived alongside Mullo Azizulloh Isfahoniy, a prominent scholar and writer of his time, drawing inspiration from their works.

Muhammad Soqiy Musta'idxon, a famous historian of that era, wrote the history of Avrangzeb Olamgir's nearly fifty-year reign. The work is titled "Maosiri Olamgiri", in which all the social-political, moral-spiritual, and cultural processes of that time are expressed. Here, he mentions the names of distinguished individuals, including Mullo Shoh Badaxshiy and Mullo Azizulloh Isfahoniy, who participated in the ceremonies of Avrangzeb's ascension to the throne. It is worth noting that during these ceremonies, Mullo Shoh Badaxshiy composed a poetic history of Avrangzeb's enthronement, while Azizulloh Isfahoniy discovered divine signs from the verses of the Qur'an.

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