



THE CONCEPT OF NAFS IN THE NAQSHBANDIYA DOCTRINE

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Abstract:

The article presents a philosophical analysis of the concept of nafs in the world-famous Naqshbandiya doctrine, founded by Muhammad ibn Muhammad al-Bukhari (1318-1389), known as Bahaiddin Naqshband. Comparative analysis of Naqshband's ideas about nafs in the work "Makomati Khoja Bahaiddin Naqshband", Khoja Yusuf Hamadani in the work "Okobi tarkat" about riezati nafs. Based on the sources, the question of nafs, its seven types, nafs ammora and its upbringing is philosophically analyzed.

Keywords: Bahaiddin Naqshband, Naqshbandiya, Yusuf Hamadani, tariqat, nafs, nafs ammora, Nafs riyozati, nurturing Nafs.

INTRODUCTION

It is urgent to raise competent, healthy generation in order to build foundations of Third Renaissance in Uzbekistan. Spiritual impoverishment by the effect of mass media in globalization period is being perceptible. Indulgence in nafs, selfishness, envy, and anger are causing chaos and conflict in communities. These vices are having a negative effect on the economy of country. In the present era, when human dignity is glorified and attention is paid to a person, the issue of educating nafs remains relevant.

In world famous teaching Naqshbandiya, created by Muhammad ibn Muhammad al-Buxariy (1318-1389) known as Bahaiddin Naqshband, the education of nafs is carried out in moderate, acceptable ways. In this teaching with the slogan "Dil ba Yoru, dast ba kor" acceptable ways of educating person with imon and hard work are given. Naqshbandiya teaching helps to provide prosperous, tranquil and happy life by learning conception of nafs and educating it. That's why the aim of this article is to philosophically analyze the concept of nafs in Naqshbandiya teaching.

REVIEW OF LITERATURE

In years of independence special attention is given to tasavvuf and tariqat. The publication of tasavvuf scholar Najmiddin Komilov's book "Tasavvuf" was the beginning of a new look at the issue of human and perfection. Ibrohim Haqqul, Sayfiddin Sayfullah, Nodirxon Hasan, Ruzmatzoda Qodirqul, M.M.Mamatov, Z.Isakov had a great influence on learning tasavvuf in-depth. In addition, the works that young researchers, such as Muzaffarov Firuz, Sanjar Murodov, Rano Raupova, Z.Narziyev, L.Hayitov, Norova Malika and Evatov Salimjon started are commendable.

Scientists, such as Shodiev R. , Arif Usman, Sultanmurad Olim, Kholmo'minov J., Sharipova O., Safarova M., Namozov Bobir, Komiljon Rahimov,

Zoirov E., Sobirjon Israilov, Rahmatova Khalidakhan, Samadov Khurshid, A. Nuriddinov, Daniyori Gafurov and others made a decent contribution to the study of Naqshbandiya teaching. The translation of work of Muhammad Boqir "Maqomoti Xoja Bahaiddin Naqshband" to Uzbek language by source scholar Mahmud Hasaniy created an opportunity to completely learn life of Bahaiddin Naqshband. The translation of Muhammad Porso's book "Risolai Qudsiya" by Boltayev Abdurahim and Yaqubi Charxiy's work "Risolai unsiya" by Sunatillo Rahmonov was great incident in Naqshbandshunoslik. Based on these sources, the publication of a monograph on the teachings of Bahaiddin Naqshband, [1] the creation of a treatise on the Seven Pirs of Bukhara, [2] were the first steps to a thorough study of teaching of Naqshbandiya.

The notion of nafs in Naqshbandiya tariqat is decently analyzed in work of M.A.Jushon "Tasavvuf va nafs tarbiyasi" ("Tasavvuf and education of nafs") and Muhammad Zohid Qudqu's book "Nafs nimadir?" ("What is nafs?"). In 2021 it was translated by Zebiniso H. In the work of Muhammad Zohid Qutqu "Nafs nimadir?" the concept of nafs and its seven types: nafs ammora, nafs lavvoma, nafs mulhama, nafs mutmainna, nafs roziya, nafs marziya, nafs sofiya are thoroughly analyzed. In this work 12 signs of nafs ammora: bad quality and habits: kufr, shirk, gaflat (carelessness), jaholat (ignorance), indulge in sins, kibr, hirs, stinginess, anger, envy, hatred, shahvat are described and ways of educating it are given.

The work of philosopher and scientist Omonulla Fayzullayev "Nafs, jon va ruh" (Nafs, soul and ruh) is an important source for elucidating this topic.

RESEARCH METHODOLOGY

In years of Independence in philosophy issue of human is studied based on new approaches. Special



attention started being given to studying human perfectly in tasavvuf and its tariqats. A metaphysical approach is necessary to study human existence, jism(body), nafs, qalb, soul. While studying the issue of nafs, a person is taken as a whole and systematically analyzed. In addition, research methods such as systematic approach, hermeneutics, historical and logical, analysis and synthesis, comparison, comparison and generalization, inductive and deductive conclusion were used.

ANALYSIS AND RESULTS

According to tasavvuf, "Whoever knows his nafs, knows his God". That's why, this teaching pays special attention to knowing nafs and educating it. In Naqshbandiya teaching education of nafs is the most important condition of perfect human.

What is nafs? "Nafs is the material identity of a person". Nafs is a spiritual being that controls our inner being, protects our body, material existence, and our interests necessary for life. So, nafs is the energy that is created to satisfy the normal needs of the material existence during the life of the soul, starting from the entry of the soul into the human body. Generally, nafs is essential if it is in norm. Philosopher, scientist, doctor of philosophy, professor O. Fayzullaev divided nafs into two types: necessary and harmful, which is very true. If nafs is above its norm, it will become detrimental. Naqshbandiya teaching focuses on harmony between the spiritual and material side of a person based on the slogan "Dil ba yoru, dast bakar" - "Heart with God, hand at work" in order to keep the soul in moderation. With the slogan of this teaching a person will reach perfection by having imon and loving to work.

Works of Yusuf Hamadoni and pirs of Xojagon tariqat served as a source in formation of the concept of nafs in Naqshbandiya teaching. Literary scholars Sayfiddin Sayfulloh and Nodirxon Hasan translated works of Yusuf Hamadoni. Sheikh Yusuf Hamadoni in his work "Odobi tariqat" emphasized that it is necessary to pay attention to four foundations for human perfection. The first foundation is riyozat of nafs, in which Yusuf Hamadoni said: "A person should eat, drink and dress not according to shahvat, which is dreams and desires of world, but according to need"[4]. In order to understand the essence of these ideas, Bahaiddin Naqshband paid special attention to the what nafs is.

Existence of nafs and its desires are natural. However, controlling, educating it and purifying from bad vices is essential. If it's all natural desires are

fulfilled, it goes beyond limits and becomes uncontrollable. The following opinion of Boborahim Mashrab in this regard is proof to it: "I would become nur(a light), if there is no dragon as nafs."

In Naqshbandiya teaching it is emphasized that there are 7 types of nafs: nafs ammora, nafs lavvoma, nafs mulhama, nafs mutmainna, nafs roziya, nafs marziya, nafs sofiya. 12 signs, bad qualities and habits of nafs ammora are illustrated: kufr, shirk, gaflat (carelessness), jaholat (ignorance), indulge in sins, kibr, hirs, stinginess, anger, envy, hatred, shahvat.

Nafs ammora is the first condition of nafs, which causes a person to sink in sins. In sources it is described as following:

Nafs ammora biri, ham ko'kdir uning rangi,
Sifatlari yettidir, ham hayvoni vahshidir.
"Laammaratul bisnu" mazharidir,
Hirs, tama', shahvat, bug'zu hasad, baxillik fe'lidir.
Dardu zulm, hubbu dunyo zavqidir.
Salbu dunyo, mavti joni xavfidir[5].

Meaning:

Nafs ammora is the first, and it's colour is blue,
It has 7 qualities, also it is wild animal,
"Laammaratul bisnu" is its mazhar,
Hirs, tama, shahvat, envy, stinginess are its character.

Pain oppression, hubbu dunyo is its happiness.
Salbu dunyo, mavti jon is its danger[5].

According to general view of Sufis, nafs ammora is the midwife of all evil, filthiness and sin. As Junayd Bagdodiy says "Foundation of kufr is desire of nafs" and Abu Sulaymon Daroniy says that "Nafs is a traitor and also g'anim(foe). The best deed is to fight against it". According to Najmiddin Komilov "Nafs is qutqu of devil, nafs is an energy that leads to bottom, nafs is informer of hirs and desire, it is a power that causes tama, conceit, jaholat(ignorance), fahsh(fornication). Therefore person's first duty is to take control of nafs and to mahv it"[6].

Bahaiddin Naqshband said following notions about nafs:

"If the walker of this path will not know his nafs hundred times worse than Pharaoh's nafs, he is not on this path".

"Every owner of tavfiq should stand against his nafs and even if it is a little he should know it as a lot and should be grateful for this tavfiq".

"If you want maqam of abdols, that's it, ahvon should be changed for you". What is meant by this is to fight against nafs by changing morals and unpleasant actions through the grace of a true murshid who relies on Allah jalla jallalohu.

Abdol on, ki u mubaddal shavad,



Hamrash az tabdili Yazdon xall shavad.

Meaning: The one who could change himself by inoyat of Allah, a person who turned to sharobi sirka is abdol.

"A person should defame his nafs. Whoever will recognize evilness of his nafs by inoyat of Allah subhonahu, if understood its tricks, it will be easy for him to do so".

"If I will want, after taking my nafs 50 times to the edge of water but still come back as thirsty".[7]

Bahauddin Naqshband reached great level by curbing his nafs. About this in "Maqomoti Xoja Bahauddin Naqshband" his following words are given: "There are two sides in mirror of every mashoyix, and our mirror has six sides. For 40 years we have been doing glassiness, mirror of our vujud has never made a mistake. We always can see what's on your mind."

According to Qutbu-l-avliyo Abdul Quddus "The walk of our Xoja (qadasallohu sirrahu-l-aziz) was introduced to all classes of sky and earth".

Hazrat Alisher Navoiy, who also follows Naqshbandiya teaching, while talking about anger, desire, nafs, oppression, sorrow, he describes it in following sentences:

То хирсу ҳавас хирмани барбод ўлмас,
То нафсу ҳаво қасри барафтод ўлмас,
То зулму ситам жониға бедод ўлмас,
Эл шод ўлмас, мамлакат обод ўлмас.

In addition, Navoiy emphasizes that nafs is more dangerous than enemies, being subservient to it can keep g'anim busy, but surrendering nafs is very difficult.

Бўлиб нафсингға тобиъ, банд этарсен тушса душмани,

Сенга йўқ нафсдек душман, қила олсанг ани қил банди.

These vices of nafs ammora ties hands and legs of a human and leads him to always commit evilness. That's why Yusuf Hamadoni says that riyoziyot of nafs is the first basis of human perfection. When nafs of person is educated and reaches level of mutmainna from ammora, nafs becomes calm and human reaches perfection of moral. Therefore nafs mutmainna is the most normal nafs. While human reaches perfection and attains nafs roziya, marziya, safiya, he will have qualities of malakiy, saints and nabis and also divine features. At this point he becomes a Perfect Person.

Yusuf Hamadoni in his treatise "Odobitariqat" writes about nafs riyozat, if for a person having a meal once a day is enough, no need to eat twice, if eating a little once is enough then no need to eat a lot. If hunger is a hard work, life should not be based on hunger. From this view it is obvious that a person

should do muxolifat to his nafs based on his needs, but should not strave himself. The exhaustion and death of a person is not the result the nafs riyozat. Bahauddin Naqshband also said that it is important to maintain the standards of nafs, and take into account the necessary nafs.

In Yusuf Hamadoni's works there are two forms of nafs riyozat, first one uzlat, the second one is less sleep.

By saying uzlat, first of all, Yusuf Hamadoni means "protection of heart". In this, a person should protect his heart from kibr(arrogance), envy, anger, tama, gossip, greed and Satan's temptation. Because heart is a pure place, a place of great Allah. Only a person who can keep this heart pure can reach a level of perfection. Another meaning of uzlat is "protection of mind". A person should protect his mind, that is necessary to keep it free from all unnecessary thoughts. Mind is a memory, power of imagination. From time immemorial, people with a sharp mind, strong memory and a very wide level of imagination have been glorified. Grudge, anger, unneeded facts in human memory prevent human perfection. Therefore, it is crucial to keep only needed information in mind. Life is like a flowing river. It is important that a person does not waste his life with unnecessary thoughts, and torment his soul. Because soul, spirit and body are trust for us, nobody has right to torment it with undesirable thoughts. Being forgiving to each other, parents, children, brothers, relatives, neighbors and removing bad thoughts towards them from our mind will be a chance for perfection.

The description of uzlat by Yusuf Hamadoni as "protection of heart" and "protection of mind" was a basis of principle "Xilvat dar anjuman" and slogan "Dil ba Yoru, dast ba kor" in Naqshbandiya teaching.

Yusuf Hamadoni in his work "Odobitariqat" explains that another type of riyozat of nafs is "less sleep". "Sleeping a lot is waste of life, loosens body, loses productivity and enthusiasm of work." "A person should not sleep more than eight hours a day. Otherwise, a person will lose one third of his life" - says author by quoting opinion of Imom Gazzoliy.

Yusuf Hamadoni describes conditions of eating and sleeping in his work and includes following to conditions of eating: a person should eat based on needs, with ablution, together with close people, as well as starting with "Bismillah" and thanking for food, take small bites, consume slowly, not eat other's food. Condition of sleeping: sleeping with ablution, not sleeping while full, going to sleep with prayer, blessings and remembrance of God. Bahauddin Naqshband also emphasized the notion of sleeping less,



eating less and speaking less to reach human perfection.

Nafsi ammora puts a person in the state of heedlessness.[8] However, in Naqshbandiya wasting breath is strongly condemned. In Naqshbandiya teaching rashhas "Hush dar dam" and "Nazar bar qadam" are life-giving preacher's that bring person out of the state of heedlessness and leads to field of observation.

CONCLUSION AND SUGGESTIONS

Following conclusions can be made from analysis of education of nafs in Naqshbandiya teaching:

Depending on level of nafs it is necessary for a person to know status of moral perfection, to learn and and be able to distinguish to understand himself. Education of nafs is of great importance in the path of spiritual perfection and in upbringing of a spiritually mature person.

It is important to follow the norm in education of nafs. If nafs is at the level of need of human material existence it is necessary. Nafs above need is harmful and should be fought against.

Nafsi mutmainna is peaceful nafs and is the normal nafs among other seven types. It is necessary to educate other types of nafs that are below. Nafs in the higher state leads person to level of perfection.

Works of Yusuf Hamadoni served as a source in the formation of the notions of Bahaiddin Naqshband about education of nafs.

Based on the conclusions above followings can be suggested:

It is necessary to include the subject of "Education of nafs" and related activities in the educational process from pre-school to educational institutions. Only then the quality of education will be at the required level.

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