

Muhosibiya and Naqshbandiya: Comparative Analysis

Navruzova Gulchehra Negmatovna

Professor of department of Social Sciences in Bukhara engineering technological institute,
Doctor of sciences philosophy
premium.progress@mail.ru

ABSTRACT: The article reveals the essence of the ideas about consent, the basic concept of the path of perfection of Naqshbandi, based on Muhammad ibn Muhammad al-Bukhari (1318-1389), known as Bahauddin Naqshband. It has been proved that the genesis of the concept of consent goes back to Muhosibiya, the first Sufi order. The concept of consent is analyzed in comparison with the principle bozgasht (backwards) of the Khojas, founded by Abdulkadir Gelani, the founder of the Qadiriyya doctrine, the seventh condition of perfection written in the Risalai hazrat Azizon, and the views of Muhammad Babai Samasi on it. The importance of the concept of consent to live in peace and tranquility is highlighted and recommendations for living in a state of consent are given.

KEYWORD: The sect, Accounting, Naqshbandiya, consent, correspondence, harmony, compromise, lust, proportion, perfection, risk, philosophy of compromise.

Introductoin

The study of the creative ideas of the Naqshbandi doctrine, which is an important part of our spiritual heritage, can be the basis for the creation of a new Third Renaissance in Uzbekistan. One of the constructive ideas of Naqshbandi is the concept of consent. Consent is a key concept of the philosophy of reconciliation, which allows people to live in compromise, peace, tranquility and harmony in society. A person who understands the concept of consent and practices it will live in harmony, correspondence and proportionality with all beings, become physically and mentally healthy and reach the level of a perfect human being. The essence of the concept of consent is analyzed philosophically.¹

Results and Discussion

In the 14th chapter of the first part of the work "Kashf al-mahjub" Hujviriy analyzed the teachings of the early mystic sects. As the first mystic sect, he referred to accountability and pointed out the aspects inherent in this doctrine.² According to him, the accountants are the successors of Abu Abdullah Harith ibn Asad Muhasibi.

The basic belief inherent in the sect of Muhosibiya is consent and accountability.

Consent – agreement, pleasure, contentment. In mysticism, complete submission to the judgment and will of Allah. According to Zunnun Misri, "Consent is to meet the bitterness of sorrow and destiny with the joy of

¹ Navruzova G.N., Rakhmatova X.X. Genesis of Naqshbandi concepts. Bukhara: Bukhara Publishing House, 2010. 160 p.

² Hujviriy, Kashful mahjub. / Prepared for publication by S.Ulugdog. Istanbul, 1982. – P. 176-182.

the heart." Ruwaym bin Ahmad al-Baghdadi, on the other hand, describes consent as the ability to enjoy the calamities that befell man. Mevlana Fuzuli:

Oh Lord, make me acquainted with the plague of love,

Don't lose the distress of love for a moment,

that is, he meant the complete purification of the mind from the lusts of the transient world. As Junaid al-Baghdadi states: "Consent is the solidity and authenticity of the knowledge that is found in the hearts. When the heart turns to the truth of science, science directs it to consent".

Mystics have expressed different views and opinions on the issue of consent. Qushayri said: "The Iraqi mystic and the Khorasan accusers started arguing over whether consent is the case or status. The people of Khorasan said that consent is one of the positions, the end of the risk. This means that consent is a category of things that can be achieved through the actions and aspirations of a slave. Iraqis say: "Consent is a matter of circumstances. A slave cannot achieve this with hard work. In fact, consent is first obtained by the aspiration of the slave. In this case, it is one of the statuses, and in terms of the result, it falls into the category of consent cases, so it is not something to be earned".

Haris Muhosibi, the founder of the concept of consent, says: "Consent – peace and serenity of the heart comes by divine grace during events that take place at the behest of divine destiny. Pleasure is the result of divine love, for the true lover is pleased with all the work given by the beloved." Hujwiri describes "Consent as the end of the status and the beginning of the case."³ But the Muhosibi defined consent as a condition, for it can only be attained by Divine grace.

About consent, Hujwiri writes in his work that it is of two kinds:

1. God's approval of man.
2. Man's consent to God.

God's approval of man is manifested in the fact that he rewards man for every good deed and bestows blessings on him like a special prophecy.

Man's approval of God is manifested in his obedience to God's commands. God's approval of man comes before man's approval of God. Because only with divine grace can man fulfill the commandments of God. Man's consent is not to be dissatisfied with the blows of destiny, to give priority to the direction of the soul in matters not related to it, to accept the wrath and grace of God in the same way, to be content with what God has given. That is why consent purifies the heart.

From a moral point of view, consent is such case that it is the belief that everything is in God's control and that God will apply it in all situations. People in a state of consent are calm. There are four types of them:

1. Those who are satisfied with the divine reward and enlightenment.
2. Those who are satisfied with the blessings bestowed in this world.
3. Those who agree with the calamities that will be given to the slave as a test.
4. Those who are satisfied that they have been chosen by Allah and that this is the result of divine love.⁴

³ Kashf al-mahjub. – P. 181.

⁴ Kashf al-mahjub. – P. 177.

Whoever looks at a gift and takes his eyes off the one giving it to him, he loses the blessing, so consent is from the giver.

Mystics on the compromise lifestyle, including Abdulkadir Gilani (1078-1167), better known as Ghawsul Azam – the Great Guardian and Piri Dastgir, also wrote down their creative ideas. He was also a thinker of the concept of consent, and he was also influenced by the ideas of Naqshbandi.

We would like to dwell on the ideas of the great sufi Abdul Qadir Gilani on the consent, based on the work "Fathur Rabbani val-Fayzur Rahmani", that is "Conquest of Rabbaniism and Rahmani Fayz".

The first volume of Ghawsul Azam's work was published by Movarounnahr Publishing House in Tashkent in 2005 and in 2006, the second volume was published with the translation by Muhammadjon Nuriddin, Olimkhan Yusuf, Abror Abdulazim, Abdulboki Azim from Samarkand, under the title "Understanding Rabbani and Gaining the Grace of Mercy". This book consists of sixty-eight sessions, and translators have published fifty sessions.

Like all mystics, Ghawsul Azam acknowledges that existence has a divine essence and it is created in so much perfection. Therefore, harmonious action corresponding with perfection in existence, proportionality is considered to be right, noble, good work. In his works, Ghawsul Azam understands that living in accordance with the whole divine essence is the harmonious coexistence of all systems and structures in existence.

In his works, Gilani often uses concepts such as conformity, harmony, compromise, consent. "The righteous slaves will stand firmly before Him with sincere repentance. Be fit to the fate for yourself and for others. Be pleased with Him in honor and humiliation, wealth and poverty, health and illness and good and bad things"⁵ writes Ghawsul Azam. This quote illustrates his view that protest leads to sin, and that man must turn away from it, repent, agree, and act in harmony with existence, in order to do so one must be in accordance with the fate.

Indeed, if a person understands himself well, feels the opportunity, intelligence, insight, aspiration and ability given to him, he knows his place in society and his duty, and acts accordingly. Consent brings compromise, which in turn it brings peace and tranquility. Protests cause striving for something and events that do not suit him, that is intolerance, strife, quarrel, fighting and people's tranquility is disturbed. Lack of self-awareness, ignorance, and intolerance make a person a victim of his own lusts, arousing various afflictions and these afflictions evoke bad feelings: anger, hatred, envy, rage, jealousy, despair, arrogance. That is why Ghawsul Azam writes: "Allah does not befriend a quarrelsome person. Perhaps he is accompanied by a man of good manners, outwardly and inwardly calm, upright, and virtuous. The companionship of Allah will be constant for everyone who agrees with destiny"⁶.

Ghawsul Azam urges us to conform to Allaah and to be pleased with His actions towards you and others. When he speaks of conformity to Allah, he means to be bound by a narrow circle of ties, to be attached to the highest universal being, and to be compassionate, looking down on the whole being. People often think in a narrow way, depending on their careers and positions, people's respect for them, money, possessions, family-children, and so on. Conformity or attachment to Allah is the basis of peace and tolerance, leading to the understanding that all nations, all religions, their prophets, guardians, holy books were with his permission, and that they also have the right to live and exist.

Ghawsul Azam says that the action that contradicts the whole being is lust. Indeed, man is a harmony of body and soul. The desires of the body give birth to lust. Exceeding them leads to greediness, miserliness,

⁵ Abdulkadir Jilani (Ghawsul Azam). Understanding Rabbani and Gaining the grace of mercy. The first book. / Editor-in-Chief Tulkun son of Jesus. – T.: Movarounnahr, 2005. – p. 43.

⁶ That work. – 45 p.

ignorance, oppression, betrayal, hypocrisy, treacherousness. Abdul Qadir Gilani said, "If you want to be saved, do something against your desires by following the Lord Almighty. In accordance with his obedience, avoid being rebellious"⁷. In this way, the divine harmony within the whole being is a noble deed, bringing man to such a great status as faith and servitude. He promotes the idea that compliance with lust, on the other hand, leads to narrow-mindedness, disproportion, imperfection and causes insurrection and rebellion, it degrades man.

Ghawsul Azam divides the whole creation into three types: angel, devil, man. "The angel is completely good, the devil is completely evil. In man, however, good and evil are mixed. If goodness prevails, the angel joins, if evil prevails, they meet the devil"⁸, writes Gilani.

With the motto "Busy with rest", Ghawsul Azam calls for the awareness of Allah in all situations, that is, to pay attention to the fact that every action is good for the whole being. He says doing something should not deprive you of the original. When you are preoccupied with career, money, possessions, lies, deceit, betrayal of trust, you forget the Most Gracious and follow the path of the devil. This is an unacceptable act, says Ghawsul Azam.

Quoting the cum-savvy "Reconciling people is also charity" in his work, Ghawsul Azam calls for generosity and to enjoy the bounty of Allah that He has bestowed upon you. The great mystic emphasizes that due to kindness and gentleness to people, human behavior acquires a divine quality and, as a result, man can conform to the divine essence.

Ghawsul Azam calls for accepting destiny by saying "Compatibility is one of the conditions of love. Opposition is one of the conditions of enmity"⁹.

Ghawsul Azam says that a person's appearance must be in accordance with his interior, his soul with his tongue, and his deeds with his knowledge and that people should be protected from hypocrisy, ambidexterity and spuriousness.

Mystic recommends repentance to get rid of the burdens of sin when retreating correspondence, harmony, compromise.

The concept of consent is the basis for the sect muhosibiya founded by Haris Muhasib. Hujviri claimed it to be the truthful and the naqshbandi sect fully accepted it.

"Bozgasht" is the 6th of the 11 umdats based on the Naqshbandi sect, according to that the person on this path analyzes and purifies every deed he has done and prays saying "God, my goal is you and I want your approval". He expresses his approval to the Truth through repentance and gratitude.

The principle of "Bozgasht" was introduced into the sect by Abdulkhaliq Gijduvani. This shows that the Khojagon sect also has a role in the formation of the idea of consent in the Naqshbandi doctrine. The formation of the idea of consent in the Khojagon sect is influenced by the sect of muhosibiya. In this sense, Abdulkhaliq Gijduvani wrote:

Покиза хисол боши андар хама ҳол,

Ки аз хислати покиза шавад аҳли камол.

Беҳтар зи ризогии Ҳақ чи ёбад банда?

Рози аст худо зи марди покиза хисол.¹⁰

⁷ That work. – 91 p.

⁸ That work. The second book. T.: Movarounnahr. 2006. – 124 p.

⁹ That work. – 100 p.

Meaning:

Be chaste in all situations,

For the perfect will be with the pure.

What can a servant find better than the consent of the Truth?

God is also pleased with a man of pure character.

Through these verses, Xojai Jahon states that the status of consent is a degree of purity, and that Allah is pleased with a person of pure character.

Continuing these ideas, Hoja Ali Romitani, the fourth pir of the Khojagan sect, in his work "Risalai Azizon" states that the seventh of the ten conditions for attaining the Truth is consent.

The source said so: "The seventh condition is to agree with the ruling of Allah. Risk and discretion are the same as entrusting all matters to Allah."¹¹ It is stated here that the status of consent is compatible, consistent and connected with the status of risk and discretion. Only someone who really agrees can take a risk.

On the condition of consent, Hazrat Azizon recommends that a person be among the states of fear and hope in order to keep himself in balance, to be calm, and not to fall into decline. That is, a person should always be in control of everything he does, be afraid of sinning, and hope for the blessings of a good deed. The condition of consent leads a person to the status of a true slave. It is clear from this that the status of consent from the muhosibiya led to the emergence of mystical sects, on the one hand, the status of risk and discretion, on the other hand, the status of fear and hope.

Bahauddin Naqshband's teacher Muhammad Baba'i Samasi also played a role in the formation of the doctrine of consent. The following information is given in the sources: Bahauddin Naqshband went to the service of Muhammad Baba'i Samasi, prayed all night in the mosque near his house, bowed his head, and uttered the words "Keep me cheap, Oh God, from the power to bear the burden of calamity and grief and to bear the labor of love" with a strong plea of need.

In the morning, Bahauddin entered the presence of Hazrat Khoja Boboyi Samosi. The man said so: "Oh child, when praying, one should say: "Oh Allah, make this servant do what Your great pleasure is doing!", because God, with his wisdom, sends the trouble of love to his friend and by his grace gives the burden of carrying that burden to his friend."¹² These expressions served as one of the foundations in the formation of the idea of consent in the Naqshbandi sect.

Conclusion

1. The root of the concept of consent in the teachings of Naqshbandi is spiritualized by the ideas of muhosibiya, one of the first mystic sects.
2. In the formation of the concept of consent is in harmony with the ideas of Abdulkadir Geloni's compromise, correspondence, harmony.
3. One of the foundations of the concept of consent is the principle of "Bozgasht" in the teachings of Khojagon.
4. The seventh condition, one of the ten conditions of perfection in "the Risalai Hazrat Azizon", the condition of consent, influenced the development of the idea of Naqshbandi.

¹⁰ Abdulkhalik Gijduvoni. A will is a manuscript. 17 p – sheet.

¹¹ Navruzova G. Hazrat Azizon. Concerning the ten conditions of maturity. Bukhara: 2007. – p. 32.

¹² Abul Muhsin Muhammad Baqir ibn Muhammad Ali. Bahouddin Balogardon. T.: Writer, 1983. – p. 97.

5. The teachings of Muhammad Baba Samasi, the teacher of Bahauddin Naqshband, are one of the roots of the concept of consent.

The concept of consent is one of the basic categories of the philosophy of reconciliation and is the basis of peace and stability in society and an effective means for human beings to live in harmony and eurhythmy with the whole being and to be perfect.

References

1. Muhammad AM, Muhammad Ali BI. Authority Hoja Bahouddin Naqshband. Persian translator, foreword, commentary and dictionary author Mahmud Hasani. Tashkent: NMIU "Uzbekistan". 2019. 335p.
2. Muhammad AM, Muhammad Ali BI. From the Authorities of Bahauddin Naqshband (Authority of Shahi Naqshband). Durdona. From Mir Kulol and Shahi Naqshband authorities. In: Tajik SS and Subhani I. (Eds). Tashkent: —Sharql, 1993. pp.37-71
3. Nigmatovna, N. G., & Erkinovna, U. V. (2020). Pharaoh of the weavers of bahauddin naqshband. *Academicia: An International Multidisciplinary Research Journal*, 10(5), 922-926.
4. Наврўзова, Г. (2005). Нақшбандия тасаввуфий таълимоти ва баркамол инсон тарбияси. Тошкент:“Фан, 233.
5. Наврўзова, Г., & Зоиров, Э. (2018). Бухорои Шарифнинг етти пири. Тошкент: Мухаррир, 80.
6. Nematovna, N. G. (2021, February). The essence of Abu Ali Sina's treatise on birds and the influence of mystical ideas on its development. In *Archive of Conferences* (Vol. 16, No. 1, pp. 19-23).
7. Наврўзова, Г. Н. (2021). Махдуми Аъзам Нақшбандия асоси бўлган тўрт калима хусусида. *Academic research in educational sciences*, 2(3), 188-199.
8. Negmatovna, N. G. (2021). Khojagon education and the specifics of this way. *Academicia: An international multidisciplinary research journal*, 11(1), 1331-1337.
9. Наврўзова, Г. Н. (2007). Нақшбандия-камолот йўли. Тошкент: “Фан, 189.
10. Наврўзова, Г. Н., & Рахматова, Х. (2010). Нақшбандия тушунчалари генезиси. Бухоро: “Бухоро, 150.
11. Наврўзова, Г. Н. (2009). Баҳоуддин Нақшбанд. Бухоро: Ўзбекистон Республикаси Фанлар Академияси Фалсафа ва ҳуқуқ институти нашриёти, 174.
12. Наврўзова, Г. Н. (2021). ФАРИДУДДИН АТТОР ЮСУФ ҲАМАДОНИЙ ҲАҚИДА. *Academic research in educational sciences*, 2(2), 360-364.
13. Navruzova, G. (2020). Bahauddin Naqshband-the seventh pir of Bukharai Sharif (Noble Bukhara). *Islamic thinking. Scientific-educational, religious-cultural, information publication magazine. Tashkent. Special issue*, 5-8.
14. Navro'zova, G. (2005). Naqshbandiya tasavvufiy ta'limoti va barkamol inson tarbiyasi. *Toshkent: «Fan*.
15. Наврўзова, Г. Н. САЙИД АМИР КУЛОЛ ВА БАҲОУДДИН НАҚШБАНД. *FALSAFA VA HAYOT XALQARO JURNAL*, 66.
16. Negmatovna, N. G. (2021). Bahouddin Nakshband Abdurahmon Jomiy In The Public Description. *Central Asian Journal of literature, philosophy and culture*, 2(4), 79-85.

17. Navruzova, G. (2005). Mysticism of Nakshbandiya and upbringing of a harmonious person. *Tashkent: Science*.
18. Наврузова, Г. Н., & Ибрагимов, Н. С. (2006). Религиозный туризм. БухГУ, Бухара.
19. Наврўзова, Г., & Қиёмов, Ш. (2022). АМИР КУЛОЛ ИЛИМ ҲАҚИДА. *Collection of scientific papers «SCIENTIA»*, (May 6, 2022; Vilnius, Lithuania), 68-70.
20. Nigmatovna, N. G. (2022). The Tendency “Wuqufi Zamoni” of Bahauddin Naqshband. *Central Asian Journal of Literature, Philosophy and Culture*, 3(3), 41-45.
21. Nigmatovna, N. G. (2022). QUESTIONS OF WORLD AND PERSON IN THE BAHAUDDIN NAQSHBAND’S WORK “AVROD”. *INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429, 11(03)*, 4-8.
22. Рахимова, Н. (2020). Баҳоуддин Нақшбанднинг "Аврод" асарида олам ва одам масаласи. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz)*, 1(1).
23. Nematovna, N. G. (2021, February). The essence of Abu Ali Sina's treatise on birds and the influence of mystical ideas on its development. In *Archive of Conferences* (Vol. 16, No. 1, pp. 19-23).
24. Nigmatovna, N. G. (2021). Sayyid amir Kulol-Bahauddin Naqshband's teacher. *ACADEMICIA: An International Multidisciplinary Research Journal*, 11(10), 2109-2116.
25. NEGMATOVNA, N. G. (2021). Bahauddin nakshband’s role in improving human’s spirituality. *Journal of Contemporary Issues in Business and Government*, 27(2), 4089-4097.