

THE PHILOSOPHY OF COMPROMISE OF NAKSHBANDI DOCTRINE

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ABSTRACT

The article analyzes the concept of consent of Nakshbandi doctrine on the basis of Bahauddin Nakshbandi (1318-1389) and reveals the essence of the philosophy of compromise. It has been proved that the state of consent, which underlies the philosophy of compromise, is the basis of peace, cooperation, harmony in society and specific proposals have been put forward of Nakshbandi doctrine.

KEYWORDS: *Nakshbandi, Rizo, Philosophy Of Compromise, Harmony, Bozgasht, Peace.*

INTRODUCTION

Consent is a necessary condition that leads a person to restraint, harmony, conformity, compromise and tolerance. It brings peace, tranquility, stable relationship between people. One of the conditions for the stability of community life is consent. Bahauddin Naqshband developed these ideas and said that,

“То дар ин хиркаем мо,
Ҳам наранжем, ҳам наранжомем” [1]

Meaning:

“As we are in this dervish dress,
We don't feel aggrieved from anyone and we don't hurt feelings anyone.”

The concept of consent is also an important structural category of the philosophy of compromise. During the period of independence, the essence of philosophy has changed radically. Social classiness, contradictory views began to be replaced by concepts such as compromise, gradualism, which provide humanity with a peaceful, tranquil way of life. But there is still a need to study the philosophy of compromise in all its aspects. In his congratulatory speech on the occasion of the 16th anniversary of independence of the Republic of Uzbekistan, President Islam Karimov highlighted five issues that need to be addressed. [2]

On the fifth issue, I. Karimov stressed that maintaining peace and harmony among the representatives of different nationalities and religions in our country, living in cooperation and solidarity with our near and far neighbors, further strengthening the atmosphere of kindness,

generosity and tolerance in our society should remain an important task for each of us. That is why it is time for us to study the teachings that will help us accomplish this task. [3]

The status of consent is also the basis of peace and tranquility. Our people have always wanted and will always strive to live in peace, tranquility, tolerance, harmony and in accordance. Living on such principles is a tolerant lifestyle. However, the place of peace is often replaced by war, reconciliation and tolerance is replaced by intolerance and conflict, and harmony and conformance are often replaced by conflict and disagreement. People often live in dissatisfaction, distress, and unhappiness as long as they agree and deserve to live in peace and quiet. As a result, tolerance is replaced by intolerance. [4]

The heart, the chest, the heart of the human race, in which the whole universe can fit, torments its body and soul for something insignificant. After all, the human race is not given the following definition in vain:

Гар ба сурат олами асфар туи,

Лек ба маъни олами акбар туи.

Meaning:

Your picture, even though it looks like a small universe,

But in terms of meaning, you are great from the inside.

From the philosophers of ancient period to the representatives of mysticism, they have studied the description of the fact that man is a small particle in the whole being, although a microcosm, but a macrocosm in terms of meaning. [5]

Man lives happily if he acts in a state that is in accordance with his nature, but if he is dissatisfied with it, he will be bound in a chain of sufferings. What are the reasons why a person is left without self-awareness and in a whirlpool of suffering? If a person understands himself, his essence, his place in life, the meaning of life and lives in harmony with destiny, he will be calm and peaceful. But if he is tied to a certain narrow range of things, he can sacrifice his life for transient things. Man can be moderately attached to things that are nourishing for his body and soul. Too much of a deviant, crazy connection leads to zealotry, bigotry. [6]

Life experience shows that a person's position, rather than the relationship between people, dominance, money, his abilities, control over others, his imperfections, that is, his inability to work, family, children, sexual desire, his purpose, his activity, his mind, may be overly attached to beauty, knowledge, and the idea of trust, property, and so on.² This connection bothers him. He is afraid of being separated from what he is bound to do, he gets angry when someone says something wrong about it, he hates someone who does not support it, he blames him, he will be upset with them, he will be jealous, he will not be satisfied. If he does not achieve his goal, he becomes ashamed, anxious, despairing, depressed, angry, jealousy burns his body and soul and makes inhuman, animal-like actions to avoid such a situation. The founder of Naqshbandi doctrine, Bahauddin Naqshband said: [7]

Тааллуқ ҳижоб асту беҳосили,

Чун ин бандҳо бигусели восили.

Meaning:

Connections veiling, curtains, barriers and you are fruitless,

If you get rid of these bands, cut them off, take leave of them you gain.

Indeed, excessive attachment to a particular goal blinds the human eye, deafens the ear, and hardens the heart. As a result, a person becomes arrogant and hurts himself by committing sins in the way of his goal. He does not deny slandering anyone, even putting him to death. He commits an even greater sin in order to cover a sin. [8]

All these cause various sufferings in a person. Psychologist A. Sviyash has studied that a person can live comfortably and happily until 50% of the suffering enters the body. But if they reach 70%, the problems will grow. For example: A person who is too attached to his car can have an accident and this car can fail. A thief can fall into a house or set fire to a house that is dedicated to his property. That is, nature begins to awaken man from a slumber of negligence, alerting him to the need for vigilance and awareness, by disturbing the balance, the norm. [9]

Obstacles to the targets appear when the pitcher of suffering reaches 85%. In the process of achieving this goal, the company or bank to which the person is attached may go bankrupt, exposing the error of that idea. They lead a person to come to himself, to observe life more deeply, not to think in a narrow way. For example, Bahauddin Naqshband served a sheikh named Khalil Ota for six years. By the will of destiny, Khalil Ata was crowned and he became Sultan Khalil. Bahauddin will be in his service for another six years. Six years later, the throne will be in decline. This will be a good lesson for Bahouddin Naqshband and he will understand for a lifetime the mistake of connecting to the world of property and transient. [10]

Indeed, over-reliance on one's religion and belief, absolutize it leads to bigotry, fanaticism, dogmatism, fundamentalism, extremism and even terrorism.

Strict adherence to one's own race leads to defects such as racism, over-indulgence in the nation leads to vices such as nationalism causes strife, wars, the blood of the innocents is shed, material and spiritual monuments will be destroyed. Consent is therefore a means of keeping a person in the norm. [11]

So what can be done to prevent the pit of suffering from filling up, to live in comfort and serenity? First of all, we need to get rid of this imbalance in our body, soul, body and mind, the burden of sin and error. To do this, we can recommend the following: [12]

1. **It is necessary to step with the command of the heart and the mind.** The principles of "Hush dar dam" means to be awake with every breath, "Nazar bar qadam" - analyze each step by looking at it, "Safar darvatan" - an internal analysis of yourself, understanding the motives of action, to follow with good intentions, "Xilvatdaranjuman" - to strive for the pleasure of Allah in the community without hypocrisy, impartiality, "Wuqufiqalbi" is awareness from the heart, "Wuqufi zamoni" is awareness from time in the teachings of Naqshbandi have a role in this work. Understanding the essence of these principles and following them will help to empty the "pit of suffering", to live in peace and quiet.
2. **The person must develop a positive side in himself.** The principle of "Bozgasht" - return, founded by Abdulkhaliq Gijduvani, helps to do this. It is necessary to "thank" the right,

acceptable, positive aspects of it, to develop it, and to get rid of it by "repentance" for the negative aspects, that is, to change it for the better through accountability. [13]

When a person is self-analyzing and reckoning, he abandons the position of blaming someone, blaming others, and asks, "Where did I go wrong?", "What did I do wrong?" that is, it should lead to self-awareness, intention, knowing the movements of the heart. He will thank his enemy for helping him realize his mistake. Luqmani Hakim was asked: "From whom did you learn manners?" he replied, "from ill-mannered". That is, looking at every action with an exemplary eye helps to increase the positive side of a person and purifies him from sins. [14]

3. Perform the tasks assigned to you in life. The whole being is created with perfection, and even a brick in it will have the opposite effect if it is moved from its place. Every human being is endowed with such a level of intelligence, dexterousness and profession that if he fulfills the task assigned to him, his work will move forward and he will live productively. But dissatisfaction with one's own destiny, striving for a task not assigned to oneself - imbalance leads to conflict and strife, failure. Therefore, one must know one's place and act in accordance with one's position. [15]

Introducing a lifestyle based on such tolerance is the foundation of a peaceful and sustainable lifestyle in our society.

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. The teachings of Muhammad Baba Samasi, the teacher of Bahauddin Naqshband, are one of the roots of the concept of consent.
3. 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.

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