

Gratitude –Basis of Human Perfection

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ANNOTATION

The article philosophically analyzes the role of the virtue of gratitude in human development based on the lifestyle and teachings of Bahauddin Naqshband, based on sources.

1.0 Introduction

All human qualities have their own place in perfection of a person. However, among these qualities quality of gratitude plays special role. A person was created by Allah as a noble, he was gifted innumerable blessings and endless favors. By these blessings and favors he preferred them to other nations. In addition to this, Allah promised that if people will be grateful, blessings to them will be increased and if they will obey he guarantees that these blessings will be continuous and eternal. In verse 7 of Surah "Ibrahim" in the Holy Qur'an: "And remember what your Lord announced: "I swear, if you are grateful (for the blessings I have given), I will certainly increase (them) again. If you are ungrateful, my punishment will be very severe". A person who is grateful will reach perfection day by day both physically, materially, and spiritually, he will be blessed more. In Naqshbandiya teaching also stated the importance of gratefulness, zikr and thought for human perfection.

Main part

In "Maqomoti Xoja Bahouddin Naqshband" following words of Bahauddin Naqshband(1318-1389), founder of Naqshbandiya teaching given: "There are two sides in every mashoyiq's mirror, our mirror has six sides. For forty years we have been vitreousness and mirror of our heart has never made a mistake. Everytime something comes to your heart, we can see it without inaccuracy." According to Qutbu-l-avliyo Abdul Quddus, he said "The walk of our Xoja (qadasallahu sirrahu-l-aziz) was introduced to all the classes of heaven and earth." [1:141] It can be obvious from these words in sources that Bahauddin Naqshband lived for 71 years, and when he was 31 his level of perfection reached the highest that his vujud became a mirror and it could see 6 directions, back, front, right, left, up, down without any wrongness. The soul of this great

man travel to all levels of heaven and earth. We looked out to sources to find the secret of getting to this point. We concluded that the foundation of it is gratitude. Because grateful person connects with the positive energy in all eighteen thousand worlds and can benefit from them.

The great physicist Isaac Newton created the law of universal gravitation and discovered the idea of mechanical attraction of material bodies. If we analyze it with metaphysical approach in philosophy, spiritual energy of human attracts harmonious energy, namely positive energy attracts positive and negative energy attracts negative. Bahauddin Naqshband and other saints were aware of this divine, spiritual law and they always did good deeds and always had good intentions. So, Bahauddin Naqshband and valiys have perfectly discovered law of universal gravitation before Isaac Newton. They discovered that the universal law of gravitation is not only applied mechanically between material particles, but also applies to the vibrations and movements of spiritual forces. Therefore gratitude affects the positive energy of whole world and creates an opposite effect. That is why, a person can enjoy divine light, grace and mercy in state of gratitude.

According to sources, Bahauddin Naqshband his whole life did good deeds and was grateful in heart that he was able to do so. It is narrated that Bahauddin Naqshband said: "I was in Bukhara and I had a desire to have a noble talk with Sayyid Amir Kulol. I went to Nasaf. When I arrived he told me: "O contented child, you have come at right time, the humdon is ready but there is no one to light the firewood." I was grateful for this hint and carried the wood on my back and brought it to the humdon.

Verse:

Jamoli Kaba chunon medavondam ba nishot,
Ki xorhoyi mugiylon harir meoyad. [1:59]

Meaning:

I was delightedly running to see the beauty of Kaba
Even the thorns of the mugylon tree became soft as silk.

From this quote in the source it is clear that Bahauddin Naqshband understood the essence of tendency by his knowledge of wisdom[2] towards his teacher at heart and visited his house. Hazrat Amir Kulol did not call him "rizojoy farzand"(contented child) for no reason. Because Bahauddin Naqshband always was in a hurry to do the deeds that would please the whole being and universe and would be grateful to be able to do such deeds to someone. That is why the society with respect glorified him with these names: Bahouddin - the light of religion, clarity, Shoh Naqshband - king of those who bind the pattern of Allah to the hearts of people, Balogardon - a person who helped to ward off coming calamities with the permission of Allah.[3:21-32] When Bahauddin knew that his teacher needed wood, with great joy he was grateful, and as if seeing the beauty of Kaba while gathering wood, the thorns of mugylon tree seemed to him as soft as silk. The analysis of this situation shows that if a person is grateful in the process of work, this work gives him pleasure, enthusiasm and strength. On the one hand, his service to his teacher causes him to have blessings of his teacher, and on the other hand, he raised his soul to higher level and gave peace to his body. It is obvious that gratitude is a great blessing with a great divine power.

According to the source, when Hazrat Xoja Bahauddin Naqshband was engaged in building the mosque in Qasri Orifon, he was bringing the soil to the roof of the mosque on his blessed head and was reciting this verse:

Ba jon bikunam kori tu, charo nakunam,
Ba sar bikasham bori tu charo nakasham.[1:61]

Meaning:

I will do your work with love, why wouldn't I do,

I will lift your load on my head, why wouldn't I lift.

From this verse in the source, it is clear that Bahauddin Naqshband did his service building of mosque with love and gratitude. He considered this service as an honor. Therefore the whole existence and universe were praying for him and blessings and mercy of Allah were not spared on him.

As written in the source, Bahauddin Naqshband lived a very simple and humble life. About this, the following verse, which was said by himself, is written in the source:

Na maro mafrashu na mafrashkash,

Na gulomoni turku tarkashkash.

Hamma shab chu sagoni kahdoni,

Sar ba dum ovardam ba jismi xash. [1:85]

Meaning:

I neither have a blanket nor a janitor,

I don't have any Turkish slaves either.

All night like dogs,

I lie down with my head on my tail.

Humble, material state did not have any kind of affect on him. Bahauddin always lived with happiness by satisfaction to what Allah gave to him and always was grateful. This following verse, which he said himself, testify this circumstance of him:

Hechi mo neyu hechi mo kam ne,

Az payi hech-hechi mo g'am ne.

Janda bar pusht, pushti guriston,

Gar bimirim hech motam ne. [1:85]

Meaning:

We don't have anything, we lack nothing,

We are not sad about anything,

Janda on our shoulders, cemetery is near,

If we die there is no mourning.

This famous verse of Bahauddin Naqshband show that his heart was filled with the love of Allah and he lived with gratitude for the blessings he was given.

In "Maqomot" following words of Bahauddin are given: The people of Kamalat and Nisor receive blessings from Allah and whoever achieves eternal life will have eternal life and even if he wants to express his gratitude, he will not be able to do it.

Gar biguyam shukri lutfat bardavom,

Bigzarad umru nagardat in tamom. [1:155]

Meaning:

Even if I don't stop thanking you,

My life will end but I won't be able to finish it.

Bahauddin and people like him who have reached perfection have had the favor and blessings of Allah and no matter how much they were grateful they knew it was not enough. That is why Allah looked at them with mercy and His blessings were endless.

Bahauddin said: "Each tavfiq owner should resist his nafs and no matter how little it is should know it as a lot and should be grateful for this tavfiq." These words of wisdom of Naqshband teach us to be thankful to tavfiq, support of Allah.

Gratitude is also basis of honesty and pureness. A grateful person is satisfied with halal luqma (honest bite). Honesty is basis of tranquility and peace. [4:9-11] Bukhara Sharif's Seven Pirs have a big role in formation of notions honesty and gratitude. [5:51-52]

Scientists stated that virtue of patience also plays a huge role in the formation of gratitude. Sociologist Mansur Bekmuradov described in his textbooks "Farosat ilmi" that it is possible to know what characteristic in people leads to what kind of character through intuition, and wrote that patience leads to gratitude. [2:173] Indeed, virtue of gratitude is strongly related to patience and satisfaction. Prophet Ayub's way of life can be an example of this.

Virtue of gratitude leads a person to perfection and changes his condition to divine. Ingratitude causes a person to be physically, mentally and materially impoverished and makes him worthless and disrespected by others. While gratitude helps a person to be Beautiful and Glorious, ingratitude makes him ugly and turns him into a low person. In tasavvuf there are two types of people: Nuriy and noriy. A Nuriy is a person who is engaged in good deeds and showered with divine light. Noriy is a person who burns in the fire of envy, anger, pride and someone who talks about what has done. A grateful person has light in his face and blessed and always serves impartially. The reason of being called Nuriy is because these kind of people's vujud is filled with light of many people's prayers. On the contrary, those who are ungrateful, gone astray and careless are noriys. Ingratitude makes their body, heart and soul sick.

Naqshbandiya teaching plays an essential role in upbringing in the spirit of gratitude. Eleven rashhas in this teaching educate a person in the spirit of gratitude. The first rashha of teaching "Hush dar dam" teaches us to be grateful for every second, every breath. A poet Sadridin Salim Buxoriy translated following verse of German writer Gyote, which was written under the effect of notion of rashha "Hush dar dam":

Breathing in and breathing out,

Are two blessings, it is important to understand this.

One squeezes, the other is new energy,

This is the reason why life is so beautiful.

Thank Allah, the moment you inhale,

Be thankful the time you exhale.

In the treatise of Bahauddin Naqshband "Avrod" it is written that he pleaded: "O Allah, make us grateful!" [6:53]. Hazrat Alisher Navai quotes the following rubai from Shaykh Abu Said Abulxayr in the information he wrote about Shaykh Abulqosim Bishr Yosin:

Jonon, sensiz qarorim yoqdur,

Sening ehsonlaringning sanogiga yetolmayman.

Tanamdagi har bir tuk tilga aylanganda ham,

Ming shukringdan birini ado qilolmayman. [7:207]

Meaning:

Darling, I have no solution without you,

I cannot count your blessings.

Even when every hair on my body turns into a tongue

I cannot thank you enough. [7:207]

According to source, every person who regularly repeats this rubai will find the truth and becomes righteous. This proves that gratitude is a divine power that makes a person perfect to the highest level.

Conclusion

In conclusion, in order to build the foundations of the Third Renaissance in new Uzbekistan, it is necessary to educate the youth with high spirituality. Young people brought up in the spirit of gratitude can be considered as a positive power that thinks positively and provides harmony and friendship to the society. In the upbringing of the youth in the spirit of gratitude using all positive aspects of our spiritual heritage in the educational process will have good results. Bahauddin Naqshband's way of life and the advanced ideas of gratitude in the teaching of Naqshbandiya are appropriate to be used in the process of education and upbringing and promotion through mass media.

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