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Bahauddin Naqshband on the Concept of Intention-Niyat

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Abstract. The article presents a philosophical analysis of the ideas of Bahauddin Naqshband, the founder of the Naqshbandiya doctrine, regarding the concept of intention-niyat. The essence of the four specific aspects of the concept of intention presented in the source by Bahauddin Naqshband is revealed on the basis of a metaphysical approach.

Our society always pays attention to the concept of intention. Proverbs, such as "Your intention your companion", "Good intention, semi-state" are popular among people. Our society believes that if we have a good intention, the result also will be decent and follows it. It is tested in experiment that starting a day with good, righteous intentions helps a day to be beautiful, a person with a good intention becomes happy and dreams will come true.

What is intention? What does this concept mean? We observed it for understanding the essence of this issue during our research. New approaches in methodology of philosophy help to address this issue in a right way. It was possible to reveal the essence of the concept of intention on the basis of metaphysical analysis.

Discussion and results

During our research we found the following sententious words of the founder of Naqshbandiya teaching Bahauddin Naqshband in work "Maqomoti Xoja Bahouddin Naqshband" a out intention: "The basis of all the actions committed by the people of lust and nafs consists of zalolat(astray). In any work having a right intention is important. Intention is not a thing which can be found as profession, it is from world G'ayb. The reality of the intention is not optional. If there is no intention, hope will not have results" [2:147].

This word of wisdom of Bahauddin Naqshband is revealing four sides of the concept of intention. From the observation and logical analysis of this word the meaning of concept of intention can be justified as following:

1. Intention is the basis of good deeds, the result is also decent. Intention as a basis of good deeds is against to basis of lust and deeds of people of nafs. The basis of the works of people of lust and nafs are zalolat and delusion, while the basis of the works with intention are hidoyat,

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benignity and honesty. Therefore Bahauddin Naqshband emphasized: "Having a good intention for work is essential". If it is paid attention, in our nation all the good works start with a good intention: Praying starts with a phrase "I intended", in fasting, the mouth is closed with intention, and giving zakat is also done with intention. Also, people intend about Umrah and Hajj. In general, all the righteous great deeds start with intention. The work committed with right intention will have a decent result.

2. Why the basis of works of people of lust and nafs are zalolat and delusion, but the result of works committed with good intentions are good, blessed and true? The second side of words of Bahauddin Naqshband about concept of intention was the basis for finding an answer to this question: "Intention is not a thing which can be found as profession, it is from world G'ayb". The views of Naqshbandiya teaching on man were the basis for the philosophical analysis of this word. This teaching views a person as a divine miracle consisting of a soul and a body. The soul of a person comes from a world Amr and enters a body from world Xalq[4:75]. By the influence of soul nafs is formed in the body. Nafs provides needs of a body. The soul that came from world Amr is from world G'ayb. Nafs and body are from world Shahodat. According to Naqshbandiya teaching, there are five latoifs in a vujud of a person - soul, heart, secret, xafiy and axfo from world Amr and they fill person's botin with divine light and fayz[1:7, 3:15-17,6:43,7:111-113].

Heart, which is the one of the five latoifs in human botin, connects a person's vujud with both divine world and material world[5,8,10,12,13]. Precisely, a human heart is the place of Allah, divine space. World G'ayb besides being lo makon - out of space and lo zamon - out of time, it is also spiritual, divine world. Intention is from the world G'ayb, settles into human heart. As Bahauddin Naqshband emphasized, intention can not be found as profession, because it is divine in nature.

When Allah creates a person's fitrat, assigns a specific task to it. There are following verses in this meaning:

Har kiro az bahri kore soxtand,
Mehri onro dar dilash andoxtand.

Meaning:

Everyone was created for one task,
It's love was put in his heart.

In the human heart, the intention that is in harmony with the nature and ability created by Allah descends from the world of the G'ayb. It turns out that intention is divine opportunity and power. In order to turn this power of possibility into reality, a person must understand the intentions in the heart and channel them into goodness. Lust and nafs are connected with needs of the body and the material world, so it makes power of the mind flow towards evilness, worldliness and careerism. If mind and nafs work according to intention created in heart, a person will channel all of his powers towards goodness and reaches perfection. Therefore, intention is opportunity for good deeds.

3. In the third side of Bahauddin Naqshband's notions about concept of intention it is said: "The truth of the intention is not under discretion". A person is given freedom of choice. A person chooses his actions and accordingly receives ajr and reward in the hereafter. Bahauddin Naqshband emphasized that because intention is from the world G'ayb and it is the place of divine possibilities and powers, it is not based on human will. According to him, when a person hands his whole will to Allah, his intentions can be fully realized. There is a following word of Bahauddin Naqshband about issue of will: "Iroda (desire), surrender and involuntary are the

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great deeds. What we have chosen is the saying: "Will is the abandonment of the will within the will." Murid should abandon his will and must be absorbed completely in the will of his muqtado (master)".

Mo ixtiyori xesh ham az dast dodoyem,
Ki ixtiyori do'st hamma ixtiyori most [2:118-119].
Meaning:
We abandoned out will,
Friend -Allah's will is fully our will.

In one of the words of wisdom of Bahauddin Naqshband following notion is given: "The solution for you is to be reluctant, to be careful of the hearts in the way of the demand for consent" [2:114].

The difference and specialness of Naqshbandiya tariqat than others is the people on this way do each of their deeds unbiased and for the consent of Allah. They always control themselves according to principle of "Bozgasht" in this teaching. The people of this tariqat keep reating: "Iloho anta maqsudi va rizoka matlubi" - "Allah, you are my maqsud and my matlub is your consent" [11].

A person in need of truth going on the way of Naqshbandiya will analyze his actions based on principle of "Bozgasht". If the deed he committed was unbiased and for the consent of Allah, by being grateful continues the work. However, if the deed he committed was based on the desire of nafs, says istigfor and starts his work again. In Naqshbandiya teaching each deed is committed fully for the consent of Allah in reluctantness. Intentions is also not up to the will of a person, because Allah puts this intention to the heart of a person from world G'ayb. Its realization will be successful only if you leave your free will to Allah and act on the basis of His approval.

4. By saying "If there is no intention, hope will not come true" Bahauddin Naqshband stated that all the good deeds will be committed based on an intention. It turns out, while saying intention, Bahauddin understood divine power, help, totality of opportunity and meant that with its help a person can make his dreams and hopes come true, become reality. If there is no intention, deeds will be committed based on lust and nafs and it will lead a person to decline.

If we understand the meaning of the proverb "Good intention, semi-state", it will be known that this good intention is the basis of a perfect state. Because, intention is a divine opportunity, if it is committed correctly it will become reality. When the intention enters the heart, it emits rays from itself and prepares the environment for the realization of thus intention. The intention is fully fulfilled in this world and hereafter. Intention has a powerful positive, divine pull. It attracts and moves the energies that are compatible with it.

Conclusion

Following things can be concluded from the philosophical analysis of the words of wisdom of Bahauddin Naqshband about concept of intention:

1. A person's deeds are committed based on two things: nafs and lust and intention. Desires of lust and nafs are born from the needs of body and material world, so they people astray. Because intention enters heart from world G'ayb, it has a divine quality and it leads people to the path of Truth.

2. A person is divine xilqat, and the heart in his botin connects him with material and spiritual world. Heart is place and space of Allah. Intention, by the will of Allah enters heart from the world G'ayb. Intention can not be found as profession. Intention is divine grace, divine power, divine opportunity.

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3. After correctly understanding the intention, a person will mature and realize his duty in this world if he directs all the energies of his body - mind, consciousness, and emotional energies to its realization

4. The realization of intention is not up to will of a person. An intention is fulfilled when a person surrenders all of his free will for the sake of Allah and becomes involuntary. A principle of "Bozgasht" in Naqshbandiya teaching gives an opportunity for it.

5. Dream and hope will not come true without intention. Because it appears based on nafs and desire. These kinds of dreams and desires will lead people astray.

6. The rightness of intention depends on the pureness of heart, that the soul is properly trained and mind works under the command of heart. A person should direct his botiniy and zohiriy, spiritual and material powers on the realization of this intention. Intention is always good, righteous because it's destination is heart, which is abode of Allah, lo makon - beyond space and lo zamon - beyond time and it enters from world G'ayb. The concept of bad intention is wrong. Bad thoughs, wants, desires are born out of lust and nafs.

In general conclusion, more great the intention is, more good the result will be. Intention is an opportunity that is given to a person by Allah from world G'ayb in harmonization to a person's fitrat and ability and his tasks in this material world and guides a person to the path of Truth. A person should be able to understand himself and his botin in order to direct the intention properly. Paying attention to the education, upbringing of botin helps the intention become reality.

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