

Bahauddin Naqshband about Enlightenment-Ma'rifat

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ABSTRACT

The article philosophically analyzes the views of Bahauddin Naqshband, the founder of the Naqshbandiya doctrine, on enlightenment. The essence, general and descriptive types of the concept of enlightenment are analyzed, recommendations for enlightenment are given.

INTRODUCTION

Enlightened people are essential for building the foundation of Third Renaissance in New Uzbekistan. There are numerous sources about knowledge and enlightenment (ma'rifat) in our spiritual heritage. The views of the founder of Naqshbandiya teaching Bahauddin Naqshband about enlightenment (ma'rifat) also play a huge role. [3,4,5,6,7,8]

Bahauddin Naqshband in the teaching Naqshbandiya founded by him paid a special attention to a person to be enlightened. In tasavvuf teaching, enlightenment is a third stage of human spiritual perfection after shariat and tariqat. This is a degree given by divine grace, and the one who reached this degree will know the God, that is, first of all, will understand himself, his origin and by this he will see his God. The word "Xudshunosi xudoshunosi ast", which means "The person who recognizes himself, his nafs and soul, will also recognize his God" in Sufism opens up the meaning of being genuinely enlightened.

MAIN PART

Bahauddin Naqshband understands enlightenment in a broad meaning. He emphasizes that the main aim of spiritual perfection is becoming enlightened. Divides enlightenment into two – ijmoliy (short) and tafsiliy (complete). Bahauddin was asked: "What is the purpose of sayr and suluk?". He answered: "Let ijmoliy enlightenment become complete"[1:128], that is let him recognize by the way of tafsil the **thing** which he received from informer by short way. Bahauddin says that at the level of ijmoliy enlightenment it is possible to act with the means of evidence, that is, with mind and thinking. He says that the position of tafsiliy enlightenment appears with the discovery and revelation, that is, by the grace of God. Bahauddin Naqshband determined that "The main goal of soliks who want to reach to God is tafsiliy enlightenment",

that is, a person who is in demand of God - the full absorption of the entire Kull is the last aim of sayr suluk.

Bahauddin Naqshband said: "It is easy to attain tawhid, but becoming enlightened is a hard process, therefore it can be reached with the help of pir and murshid"[1:141,142]. Tawhid means perceiving the oneness of Allah.

Bahauddin Naqshband emphasized that the way of reaching God starts with self-understanding and on this way main obstacle is the person himself. For a person to become enlightened, understand himself, learn, first of all, should be able to control himself, spend all of his powers on a divine way, control his vujud and lead it to a spiritual perfection. Therefore Bahauddin accentuates on the need of purement. He says: "Outset of way of Haq requires detrition of bad qualities from botin[1:146]. Know that in order to get a decent harvest from earth it is cleaned first and then the seed is sown. The same with botin, must be purified and after that the seed of zikr should be sown".

Bahauddin Naqshband connects being enlightened with the condition of fano. After reaching condition of fano, the secrets of enlightenment are revealed, he says. For that all the hijabs and backstops must be eliminated. He also emphasizes that way of knowledge and intelligence is up to shore of fano, that is knowledge and intelligence help to learn the things connected with the materialistic world. After reaching the condition of fano and entering the world of nihility surprise and benishon start. Namely, in the process of tafsiliy knowing not evidence and proof, but wants to tell the necessity of non-rational ways. Naqshband describes as following: "Recognition comes from shuhud to vujud. Shuhud is not from vujud, it is opposite to that". That is in this irfoniy process spiritual knowing, eye of heart play the key role, not the intellignce. With this "eye" secrets of world of g'ayb can be seen. He emphasizes that after the position of dalilu burhon, the position of kashfu ayon is reached. It is close to the science created in this process - it is defined as the true science in which doubt has been eliminated. In treatise "Avrod" Bahauddin says: "Give us the close: it averts the calamities of this world and the hereafter"[2]. Close, according to Naqshband, is the light of genuine man, as well consists in perceiving his divine qualities.

In the review "Kanz al ibod" written on Bahauddin's "Avrod", the concept of "close" is analyzed and it is divided into three levels: 1. Ilm al-yaqin – it is knowing the light and divine qualities of genuine person. It starts from the level of dalil (evidences). The condition of the ones who possessed this knowledge will be enlightenment and this level corresponds to the rank of saints. 2. Ayn-al-yaqin – the knowledge in this level is related to futuhs. His condition is jam (total). This level is rank of xos saints. 3. Haqq-al-yaqin – a person will possess a comprehensive knowledge. His condition is jam ul jam. It is a level of rasul and nabiyas and people of truth.

While saying "Give us the close", Bahauddin meant to remove doubt from heart, because this feeling in heart is the boundary between person and God. Bahauddin said the following about this:

Garchi hijobi tu berun az had ast,
Lek hech hijobat chu pindor nest[1:144].

Meaning:

Even though you have extreme amount of hijabs,
But none of the hijabs is like pindor – suspicion, doubt.

In irfoniy teaching of Bahauddin Naqshband the concepts of vujud and shuhud are opposite to each other. Intelligence and knowledge are connected with the vujud and evidence is called hujjat, shuhud is the level of kashfu ayonlik and connected with spirit. According to "G'iyos ul-lug'ot", shuhud in the revolution of soliks is "Seeing the truth, knowing and recognizing it". A

solik who reached the level of shuhud, passes from levels of surat, kasrat and reaches the level of ayoniy tavhid. Looking at the picture of the multitude, he observes the Truth in its totality. In him, the observation of things and events other than Allah is completely absent, and when he looks at everything, he sees only the Truth.

Bahauddin accentuates on the stages of spiritual maturity in becoming enlightened and therefore the virtue of patience in opposition to the nafs. Bahauddin paid a special attention to halal luqma (food) and alertness in the process of becoming enlightened, he himself chose the path of faqr and that's why, he made a slogan "Xush dar dam" a demand to his murids.

CONCLUSION

To sum up, the following can be noted:

1. Bahauddin emphasized on the importance of understanding the meaning of the concept of enlightenment for a Human in order to understand himself and find his place in the society.
2. Saying that the goal of human life is to acquire knowledge and enlightenment, Bahauddin shows that this process can be progressed from simple to complex, and that it is possible to acquire tafsilii-comprehensive and detailed enlightenment from ijmolii-brief enlightenment.
3. It is emphasized that one of the main requirements of being enlightened is knowledge of close and acting unquestioningly on the path of truth.

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