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Naqshbandiya – The Path of Sobriety

Navruzova Gulchehra Negmatovna
Doctor of sciences philosophy, professor
Bukhara engineering technological institute. (Uzbekistan)
E-mail: premium.progress@mail.ru

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Abstract

The article provides information about two currents in Sufism - the unconscious and the conscious. Naqshbandiya, founded by Bahauddin Naqshband, is based on the belief that the path of Sufi perfection is the path of sobriety. This opinion is based on a philosophical analysis of the principle "Hush dar dam" in this teaching.

Key words: Tasavvuf, sobriety, unconsciousness, Junayd Baghdadi, Bayezid Bistomi, Naqshbandiya, Xush dar dam.

Introduction

Different suluks that originated in world of tasavvuf found out new ways and unique styles for becoming perfect person. Analysis of sources show that all paths can be divided into two according to the common feature - consciousness and unconsciousness. In tasavvuf unconsciousness is called sukr and consciousness is called path of sahv and in the sources it can also be called paths of Boyazid Bastomiy and Junaid Bagdadiy or path of love and enlightenment.

The thinkers who choose one of these two paths are divided into the people of love and the people of enlightenment. People of enlightenment pay more attention to the issues of enlightenment, they investigate the ways of human self-realization and acquiring spiritual enlightenment, they focus more on macro and micro world relations, the issues of the perfect human being. Naqshbandiya teaching also chose this path.

Sufi scholars recognize the Naqshbandiya teaching as the most consistent successors of the Junaydiya-sobriety path. In fact, among the eleven requirements of this tariqat, the most necessary and important one is "hush dar dam" – "consciousness at every moment". Therefore, Naqshbandiya tariqat is spread worldwide and there is a definition as "aqrab-ut-tariq" – the closest way. Namely, it is said that this tariqat shows the closest path of understanding the meaning of this world and raising to the level of perfect human.

Discussion and results

Results and Discussion

“Hush dar dam” consists of words “hush” and “dam”, and means that every person should be sober, intelligent at every second, minute of his life, and be conscious.

“Dam” in this context means moment, minute, second, breath. In researches, there are interpretations that “hush” is sometimes written as “xush” and means to spend every moment happily, blissfully. However, in Naqshbandiya it means consciousness. Consciousness is the antonym of nescience, and it means that a person has no right to spend even a breath, given any second in nescience, in the state of sleep.

Formation of the principle of “Hush dar dam” has deep roots. There is an effect of views of Sadiy in the formation of this principle. Ibrohim Muminov also has shared his notions about this. In our opinion, the following viewpoint of Sadiy in his famous work “Guliston” was the basis for this. . "Har nafase, ki furu meravad mumiddi hayot ast va chun barmeoyad farahi zoti hast, pas ba har nafasi du nemati mavjud ast va ba har nemat shukre vojib ast" [6:3a]. Meaning: every breath taken is extension of human life, and when it is exhaled gives farah to the person. That is why, every breath has two blessings and gratitude is obligatory for each blessing. In addition, there is a following poetic verse of Sadiy with the same meaning:

Har dam zi umr meravad nafase,
Chun nigah mikuny namonad base.
Ey ki, panchoh rafta dar xoby,
Magar in panch ruz dar yoby.
Xijil on kas, ki raftu kor nasoxt,
Kuusi rehlat zadandu bor nasoxt [6:4 b].

Meaning:

Every moment breaths go away of life,
They will totally end.
Hey, you, who turned fifty but is in nescience,
You cannot even find five days by yourself,
It is a shame on who wasted his life,
It is time to leave, but he has no food for the hereafter.

Or:

"Biyandesh va on gah barovar nafas,
Va z-in pesh bas kun, ki guyand bas"[6:4a]

Meaning:

Do andisha and breath out,
Close your mouth before saying that's it.

In addition:

"Abru, bodu, mahu xurshedu falak dar korand
To tu none ba kaf oriyu ba g'afat naxuri"[6:4 b].

Meaning:

Clouds, wind, moon, sun are always in the motion in sky,
Until you take a bread to your hand, but do not eat it in nescience.

The principle of “Hush dar dam” was left by Yusuf Hamadoni. Abdulxoliq Giduvoniy took it as the principle of the Xojagon tariqat. He developed this notion. Abdulxoliq Gijduvoni called for sobriety, considered each breath as the last and the investment of life and described as following: “Always be ready for last breath! Think that every breath is the last one! Do every task on time, so that nescience will not appear” [9:18 a]. “Life is the investment of breaths. This investment should be spent consciously in day and night, at sleep and wakefulness. It should be preserved as diamond. If it will go on waste, great damage will be done. As this diamond is a true treasure, a wasted breath is like stealing this treasure. Therefore, every moment should be valued and spent with attention and istigfor (forgiveness)” [8:22 b].

Great representative of Xojagon tariqat Hazrat Azizon had a notion with the same meaning: “In a day you breath thousand and thousand times. For each breath the question will be given. Why did you breath in and breath out?”

Rubai

Zi har nafas ba qiyomat shumor hohad bad,
Gunah makunki, gunahkor xohad bud.
Base savor, ki fardo piyoda xohad shud,
Base piyoda, ki fardo sazovor xohad shud[8:23 b].

Meaning:

Every breath counts in the judgement day,
Do not commit a sin, you will be a sinner.
Cavalry will wander tomorrow,
Those who wander will become cavalries.

He in “Risolai Azizon” showed 10 conditions for reaching the Allah and emphasized that the ninth one is wakefulness:

“Guftam: “ba chi xizmat ba visolat birasam?”
Gufto: “ba talluqi xaloq Olloh” [8:23 b].

Meaning:

I asked: “By what action can I reach you?”
He answered: “With always being connected with Allah”

The founder of Yassaviya tariqat Ahmad Yassaviy also told not to be careless and wrote. His ideas were also basis of the Naqshbandiya teaching.

Slaves remember Allah with meaning,
And never listen to nonsense.

Slaves who are in love with Allah

Will never be careless with the remembrance of Haq[3:154 b].

Hazrat Bahauddin Naqshband explained the meaning of “hush dar dam” as following: “banoi kor dar in roh bar nafas meboyad kard, chunonki, ishtig’ol ba vazifa ba hama zamonu hol, az tafakkuri mozi ba tafakkuri mustaqbil mashg’ul gardonad, nafasro naguzaronand va dar xuruj va duxuli nafas be xifzi mobayni nafas sa’y namoyad, ki bo g’aflat furu’ naravadu bar naoyad”. Meaning: the basis of all works is breath. The wayfarer should act in his work, so that he frees his fantasy from the past and his mind from the future and not waste any breath while doing an important work of the time. He should preserve the breath that he is inhaling and exhaling, the time between breaths so that breath will not enter and exit in nescience.

Bahauddin Naqshband emphasized that awareness must be followed everywhere, especially while consuming food.

If one of the darvesh consumed food in nescience, Bahauddin immediately would say with compassion and education: “do not consume food with carelessness. If a dish is served with anger, hatred and jealousy, we do not say to eat it” [5:47 b]. He himself would always follow this. In a place called Gadyut he does not eat the food and say:

-we are not allowed to eat this food. The reason for that is it was cooked with anger.

Bahauddin always used to accentuate to his disciples that even if a morsel of food is cooked with anger and disgust, we will not eat it. Each work that was committed with anger and hatred, there will be no blessing in it, and nafs and Satan will be path of it. Harvest of amoli hasana is in halal food, we do not consume it in carelessness[5:47 b].

Bahauddin Naqshband was asked:

-Huzuri qalb in praying comes from what?

He answered:

- Consume halal meal. Always be knowledgeable and in awareness [5:48 b].

From the above words, it becomes clear that among the people of this tariqat, halal food and awareness are the main requirements.

Numerous mutasavvifs analyzed demand of “Hush dar dam”. Abdurahman Jomiy also wrote a special treatise dedicating to this issue. He has this following verse:

Turo yak pand bas ast dar du olam,
Ki az jonat naoyad be xudo dam.
Agar tu pos dori posi anfos,
Ba sultoni rasonandat az on pos [1:12 b].

Meaning:

For the two worlds one advice, preachment is enough for you,
None of the breath should be exhaled from your soul without Allah,
If you preserve your breaths and save them,
Your this protection will lead you to Sultanate.

Jomiy also has following verse with the same meaning:

Sarrishtai davlat, ey barodar, ba dast or,
 In umri giromi ba xasorat maguzor.
 Doim hama jo, bo hama kas, dar hama hol,
 Medor nuhufta chashmi dil jonibi yor [4:139 b].

Meaning:

Dear friend, capture the head of your state,
 Do not waste your precious life.
 Always everywhere, with everyone, in every circumstance,
 Keep the eye of your heart hidden towards Allah.

Also Jomiy said:

“Az zindagiyam bandagii tust havas,
 Bar zindadilon be tu harom ast nafas.
 Xohad zi tu maqsudi dili xud hama kas,
 Jomiy az tu hamin turo xohad bas [10:5 b].

Meaning:

I would rather be your servant than live,
 For the ones with alive souls without you every breath is haram.
 Every person asks their purpose from you,
 For Jomiy only you are enough.

Great uzbek thinker Alisher Navoiy also in his philosophical work “Lison ut-tayr” opens the meaning of “Hush dar dam” as following:

Ermas u Simurg’dan ayru dame
 Vaslidin ko’nglig’a o’zga olame [2:81 b].

So, a true seeker tolib is not apart of Simurg, that is Allah, not even for a moment, and he has no other goal than to understand the essence of the universe, that is, the supreme truth.

"Vasldin mamlu, vale dam asrabon,
 G’ayrdin holini mubham aylabon[2:81b].

With this verse Alisher Navoiy by using the phrase “dam asrabon” (saving the moment), he pointed out to another facet and it was used in the meaning of not to reveal the inner secret, to be careful with the tongue.

Researches have interpreted the essence of "hush dar dam" in different ways. For instance, J.C.Trimingem has interpreted “hush dar dam” as “habsi dam”. The path to enlightenment (knowing Allah) necessarily includes observation, habsi - dam and zikr. He says that the purpose of these is to elevate the human spirit and raise the level of the most noble layer in the world. J.C.Trimingem emphasized that the a characteristic feature of the

Xojagon-Naqshbandiya tariqat is “habsi-dam” (keeping breath) [7:61b]. He also mentions "ways to control breathing" [7:167 b] in commenting on the rashha "hush dar dam".

Conclusion

From the words above we can conclude following things:

-Naqshbandiya teaching and tariqat harmonized with the whole world by alertness and has chosen the most acceptable way of upbringing perfect person.

-Rashha of “hush dar dam” leads a person to perfection in the Beautiful, Harmonious way by the closest path.

-Rashha of “hush dar dam” illustrates that the teaching of Naqshbandiya belongs to the moderate, normative stream of Sufism.

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