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The Tendency “Wuqufi Zamoniyy” of Bahauddin Naqshband

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Abstract:

In the article the personality of the founder of a way of perfection Nakshbandiya Bahauddin Nakshband (1318-1389) and his views on time “Wuqufi zamoniyy” and importance.

Keywords: Bahauddin Nakshband, tariqat (spiritual path development), Sufism, “Wuqufi zamoniyy”, time, son of time, father of time.

Introduction

The fifth direction of the Development Strategy of the new Uzbekistan is to ensure spiritual development and bring the field to a new level. In order to ensure spiritual development, it is expedient to comprehensively study the spiritual heritage of spiritual leaders and use them in creating the foundations of the Third Renaissance. One of the glory of our spirituality is Muhammad ibn Muhammad al-Bukhari (1318-1389), known as Bahauddin Naqshband, the founder of Naqshbandi teachings. This holy man introduced "Wuqufi zamoniyy" – time awareness as a principle of Naqshbandi teachings. Understanding the essence of this principle is still relevant today.

During the years of independence, special attention is paid to the study of the life of Bahauddin Naqshband [5; 6; 8-13; 14]. It was discovered that this great man had the pamphlet Avrod [3] and many sources have been translated [1; 2; 5; 16; 19].

The philosophical concept of time is an attribute of the universe, which characterizes the continuity of the existence of all objects and the sequence of the exchange of states.

The concept of time as one of the most important philosophical categories is interpreted uniquely in classical science and unambiguously in non-classical science. The concept of time is also considered important in mystical teaching.

Results and Discussions

Time is the most precious treasure. Learning to value time is one of the main tools of human perfection. In the current era of globalization, it is necessary to pay attention to the issue of valuing time in order to increase the potential of our youth. In solving this problem, it is important to include in the educational process the ideas of "Wuqufi zamoniyy" – "Awareness of time" introduced by Bahauddin Naqshband, known as Khojai Buzurg, the founder of the world-famous Naqshbandi doctrine Muhammad ibn Muhammad al-Bukhari.

One of the most important historical services of Bahaiddin Naqshbandi in the teachings of mysticism was the science of time on the basis of human perfection, and he introduced the "Wuqufi zamoni" - "Awareness of time" as the main principle of Naqshbandi doctrine.

Wuqufi time is the time in which a person lives, he is aware of how time passes, life is given once and a person should spend it on good deeds, he should not be ignorant, he should not be indifferent, he should be vigilant, concerned.

Bahaiddin Naqshbandi's principle of "wukufi zamoni" is of great importance for curbing the nafs. "According to this rule, a slave should always be aware of his condition, so that in every quality change (time) the state of the slave will be good, whether he will be thankful or sorry. This means that the righteous (one who walks the path of truth) must always reckon with every moment of his life, whether it is spent with goodness (blessing) or with evil (malfeasance)". This means that according to "the Wuqufi Age", a person who follows the path of Truth should control his condition, be thankful if he has done the right thing, and ask forgiveness from Allah if he has sinned. Mawlana Yaqubi Charkhi informed me that Hazrat Bahaiddin Naqshband used to order me to apologize for my difficult situation, to repent and to be thankful for my good condition, and to say that it is time to observe these two conditions [16,39].

Bahaiddin Naqshband uses the concept of wuqufi time in a sense with tolerance. In order to reach the level of accountability, one must know the value of time. Time is highly valued among the people of the Naqshbandi sect, as is typical of all mystics. The righteous were taught that it is necessary to know how precious and valuable time is. They kept them from wasting it. After all, time is cash. It cannot be undone. Therefore, the righteous, no matter where they are on the path, have tried to preserve and tolerate time and not waste it [1,134-135].

In order to save time, this doctrine requires fasting during the day and staying awake at night. That is, one should eat and sleep in moderation, without spending time eating and sleeping. He must be able to protect his heart from instability, from associating others with Allah, from his tongue from needless words, from his eyes from useless things, from his ears from unnecessary and sinful voices, from his feet from going to the ground in vain. One should be very careful not to eat unclean and suspicious things. Morality must leave the ground completely, breaking away from its attachments in this material world. Laziness should be avoided.

His opinion was popular among the followers of this sect, founded by Hazrat Bahaiddin Naqshband: "The calamities are many. Only the greatest calamity is the waste of time".

During the reckoning, the sage says that he should control his every breath and, if he has passed by negligence, he should be distracted, that is, he should start the work again.

Bahaiddin Naqshband's "Wuqufi zamoni" is based on the demand "Hush dar dam". Bahaiddin adopted "Hush Dar Dam" as the basis of Naqshbandi teachings. "Hush dar dam" entered as a rashha in the sect Naqshbandi, which he founded. The following rubai narrated by Bahouddin Naqshband to explain "Hush dar dam" has been preserved in the sources:

Эй, монда зи баҳри илм дар соҳил айн,
Дар баҳр фароғат асту дар соҳил шайн.
Бардор сафи назар зи мавжи кавнайн,
Огоҳ зи баҳр бош байнул нафасайн [16,32].

Meaning:

Oh you who stand with an open eye on the seashore to acquire knowledge,

There is rest in the sea, evil on the shore.

Raise your gaze from the bustle of the waves,

Beware of the sea even between your breaths.

Through these verses, Bahaiddin Naqshband appeals to those who seek the truth, so that they do not neglect even their breaths, and are always aware of the nature of the universe. In this poem, "ayn" means eye, dida means "look", and "shayn" means evil, guilt. It follows from this rubai that you should stand on the shore with your eyes open and know that the essence of the universe is relaxation in understanding the sea. On the beach, the waves fascinate you, but the evil is hidden. Therefore, in every breath a person should be aware of the nature of the universe, be vigilant, spend his time on what is necessary, and be beautiful in form, but transient things should not fascinate him.

Bahaiddin Naqshband explains the essence of time, saying, "Whoever is engaged in the fulfillment of his duty on time, he is called a 'sahib time' [132-133] (owner of time)". Those who have reached this level associate this time with eternity. The owner of such time will be freed from the waste of time, but will have taken control of time and breath. He is called the "father of time" [1,133]. Bahaiddin Naqshband also introduced the concept of "ibn-ul-waqt" - the son of time. According to him, the son of time is so righteous that the situation happens to him in the form of attack and robbery, and he pushes the righteous out of the situation and subjugates him under his judgment.

Conclusion

Bahaiddin Naqshband's ideas about time can be summarized as follows:

Time is existence, existence is reality.

Time is the present. The past has passed, the time to come is unknown. That is why time is given to man as an opportunity to live and create. Time is a lifetime investment.

Time is a science and it is necessary to study and know it. Adherence to the science of time is a criterion of perfection.

Knowing the time, its effective use is the main criterion that affects the human condition.

Time is inextricably linked with space.

Time is interrelated with movement. The more a person acts perfectly, the more time he can save, prolong, and dominate. The notion of "the father of time" is a reference to this. To do this, it is necessary to be in a position of summarizing the time.

The efficient use of time increases its efficiency by thousands. The speed of movement slows down time. The speed of movement slows down time.

Time is cash. It is a value and has axiological significance. Therefore, it is necessary to preserve it as "Hush dar dam", "Wuqufi zamoni" - time, to be aware of time and appreciate it.

Human spiritual maturity grows in harmony with the proper management of time.

Time is cruel and as sharp as a sword. It is beyond human will.

Time is a concept consistent with the human condition.

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