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**FALSAFA VA HAYOT  
XALQARO JURNAL**

**ФИЛОСОФИЯ И ЖИЗНЬ  
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**Navruzova Gulchehra Negmatovna**

Professor, Department of Social Sciences, Doctor of Philosophical Sciences,  
Bukhara Engineering and Technological Institute

E-mail: premium.progress@mail.ru  
(Bukhara, Uzbekistan)

**BAHAUDDIN NAQSHBAND ON KNOWLEDGE**

**Annotation.** Philosophical analysis of the idea of the founder of the Nakshbandi doctrine Bahauddin Nakshband about knowledge is presented in the state. It is proven that he was glorified as "Namaki mashoih" on the basis of "Risolai unsia" by Yakubi Charkhi. The description of two types of science is substantiated: the science of the heart and the science of language, a comparative analysis of science and the science of nature, the science of the future and education about the future.

**Key words:** Bahauddin Naqshband, namaki mashoih, knowledge of the heart, knowledge of the language, knowledge of the palm, "Vukufi adadiy", yakin, farosat.

**БАХОУДДИН НАКШБАНД О ЗНАНИИ**

**Аннотация.** В статье представлен философский анализ идей основателя учения Накшбанди Бахауддина Накшбанда о знании. Доказано, что он был прославлен как «Намаки машоих» на основании «Рисолаи унсия» Яькуби Чархи. Обосновано описание науки как двух типов: науки о сердце и науки о языке, сравнительный анализ науки ладун и науки якин, важность науки о фаросат сегодня и необходимость ее воспитания.

**Ключевые слова:** Бахауддин Накшбанд, намаки машоих, знание сердца, знание языка, знание ладун, «Вукуфи ададий», якин, фаросат.

**BAHOUDDIN NAQSHBAND ILM XUSUSIDA**

**Annotatsiya.** Maqolada naqshbandiya ta'limotining asoschisi Bahouddin Naqshbandning ilmga oid g'oyalari falsafiy tahlil etilgan. Ya'qubi Charxiyning "Risolai unsiya" asari asosida uni "Namaki mashoyix" deb ulug'lanishi isbotlangan. Ilmni ikki xil: qalb ilmi va til ilmi deb tavsiflangani, laduniy va yaqin ilmining qiyosiy tahlili, farosat ilmining hozirgi kundagi ahamiyati va uni tarbiyalash zarurligi to'g'risidagi fikrlar asoslangan.

**Kalit so‘zlar:** Bahouddin Naqshband, namaki mashoyix, qalb ilmi, til ilmi, laduniy ilm, “Vuqufi adadiy”, yaqin ilmi, farosat.

## INTRODUCTION

The issue of knowledge and enlightenment has always been at the center of attention of all the thinkers. The ideas of Muhammad ibn Muhammad al-Buxoriy (1318-1389) - Bahauddin Naqshband, the founder of Naqshbandiya teaching, who made Bukhara known to the world as the Sharif and Sharq Gavhari (the Jewel of the East), who is revered as the Seventh Pir, are also valuable. We made it our goal to philosophically analyze the ideas of Bahauddin Naqshband about knowledge given in Yaqubi Charxiy's book "Risolai unsiya". One of the valuable sources written about Bahauddin Naqshband is Yaqubi Charxiy's work "Risolai unsiya" [3:85-99].

First of all, it is essential to find perfections of Bahauddin Naqshband in the field of science, his preachments and level of his notions about science will be in harmony with it. In the work "Risolai Unsiya" Yaqubi Charxiy gives information about the Silsilai sharifs of his teacher Bahauddin Naqshband and concludes by writing: "Knowledge came to our Xoja Bahauddin Naqshband in four directions: First is from Hazrati Xoja Xizr; Second is from Hazrati Sheikh Junaid; Third one is by Hazrati sulton ul-orifin sulton Boyazid Bastomiy from amir ul-muminiyn Ali ibn Abu Tolib; Fourth is by Imom Jafari Sodiq from Hazrati Abu Bakr Siddiq. Therefore, Hazrat Eshon is called the greatest of the Sheikhs" [11:21]. From this information it will be obvious that Bahauddin Naqshband enjoyed the source of knowledge of four great scholars. Therefore his notions about science are extremely valuable.

## MATERIALS AND METHODS

Muhammad ibn Muhammad al-Buxoriy is known and famous in history as Bahouddin, Shohi Naqshband, Balogardon, Xojai Buzrug. In addition, Yaqubi Charxiy, the teacher of Xoja Ahror Valiy, gives information that he was also called as "salt of the Sheikhs" - "namaki mashoyix" in his work about his four teachers "Risolai unsiya" and writes as following: "Therefore they are called "Namaki mashoyix"(the salt of the sheikhs)"[7:92]. Scholar Mavjuda Razzoqova, who studied scientific heritage of Yaqubi Charxiy, also emphasized that in "Risolayi unsiya" there are four types of teachers from whom Bahauddin Naqshband received botiniy (inner) knowledge, in the end due to this reason Bahauddin Naqshband was called "Namaki mashoyix"-"The salt of Sheikhs". The translator of "Risolayi unsiya" Rahmonov Sunnatillo correctly writing his four teachers, translated that Hazrat Eshan was called as "the greatest of the sheikhs". We turned to the sources and looked back at the manuscript and lithographic copies of Ya'qubi Charkhi's Risolai Unsiya and made sure that the source reads "Namaki mashoyix". In the work of Ibrohimi Naqqosh, who translated "Risolai Unsiya" from Persian to Cyrillic script, the saying "Namaki mashoyix" is also mentioned[8:178].

The fact that Muhammad ibn Muhammad al-Buxoriy is known by the names Bahauddin, Shoh Naqshband, Balogardon, Xojayi Buzrug, Xojai Buzurg is the recognition of the people based on his actions[5:24-33]. However, the name "Namaki mashoyix" given to Bahauddin Naqshband based on the sources of the ocean of the knowledge in his botin is the recognition given to his knowledge among Sufism. From the meaning of the description of "Namaki mashoyix" - salt of the sheikhs, it can be understood that Bahauddin Naqshband had an impact on the kamolot (perfection) of other mashoyixs (sheikhs). If the salt is not added to the food it will not taste good. Similarly, those who enjoyed the knowledge of Bahauddin Naqshband reached the perfection.

The first source of knowledge that Bahauddin Naqshband enjoyed was Xojayi Xizr. In the translation of "Risolai unsiya" it is written that he got knowledge from Xojai Xizr through Abdulxoliq Gijduvaniy, the founder of Xojagon teaching. However, we think that Bahauddin Naqshband himself got education from Xojai Xizr. In Muhammad Boqir's "Maqomoti Xoja Bahouddin Naqshband" ("Xoja Bahauddin Naqshband's maqamat") the information about the teacher who told words of wisdom and showed him path is given. Based on the teachings of this teacher, Bahauddin Naqshband followed and learned how to please people, take care of the weak and infirm, especially people who are ignored by the society, deal with neediness and poverty, be stable in raising animals, be on the path of niyozmandlik, enter the service of roads, and if there is anything that people do not like on the roads, hide it from the eyes of people, so that they would not be harmed [1:49-52], as a result, he gained the grace and blessings of the whole being and his strength of botin increased based on their prayers. We came to logical conclusion based on our research that this teacher is Xojai Xizr a.s. and we defined the first Uvaisism and Niyazmand era of the way of life of Bahauddin Naqshband as the period of formation of control over nafs, love for people, animals, plants and four elements based on the teachings of Xojai Xizr a.s. [5:5,38,39].

The second direction in which Bahauddin Naqshband received knowledge is the knowledge of Hazrat Sheikh Junaid Baghdadiy. Indeed, the teaching Naqshbandiya founded by Bahauddin Naqshband is path of sobriety. And the founder of sobriety is Junaid Baghdadiy.

The third source from which Bahauddin Naqshband learned his knowledge goes back to Ali ibn Abu Talib through Bayazid Bistamiy. In one of the not sahih (inauthentic) hadiths, Ali is said to be the gate of knowledge. Hazrat Ali said: "Knowledge is better than wealth, because knowledge protects you, and you protect wealth. Knowledge is the ruler, and wealth is the prisoner. By making a living, wealth decreases, and knowledge increases by teaching." Bahauddin Naqshband, who learned from such a great person, also had great knowledge.

It is also noteworthy that in the fourth direction knowledge was received from Hazrat Abu Bakr Siddiq through Jafari Sodiq. In Naqshbandiy's Silsilai Sharif Abu Bakr Siddiq is the person who gave an opportunity to enjoy the botin (inner) knowledge of prophet Muhammad (s.a.v.). Bahauddin Naqshband, who

received knowledge from these four great people, was described as "Namaki mashoyix" in the work of Yaqubi Charxiy "Risolai unsiya" which is instructive for people of Sufi and novelty for us researchers.

Yaqubi Charxiy who developed works of Bahauddin Naqshband wrote as following in his work "Risolai abdoliya": "sententious for Sufis and novelty for us researchers. This is our hazrat Maxmud Xoja Bahouddin al-Buxoriy. Hazrat Bahouddin himself says that for twenty years Haq subhonahu wa ta'ala has kept this kind of service cheap for me. The seekers of this grace were two hundred people. By Allah's grace, this grace was given to me". From this confession of Yaqubi Charxiy, it is known that Bahauddin Naqshband was the pole of his time and he served to keep the world peaceful as a qutb ul-irshod (pole ul-irshod).

## **DISCUSSION AND RESULTS**

Bahauddin Naqshband's thoughts on the classification of knowledge are written in the work "Risolai Unsiya". According to this source, Bahauddin Naqshband said following to Yaqubi Charxiy about knowledge: "Knowledge is of two kinds. First is knowledge of qalb (heart), and it is the useful knowledge of saints and prophets. Second one is knowledge of language, which is Allah's document on the children of Adam". "I hope that you will get a fortune from knowledge of botin"[11:13]. From the notions in this source, it can be known that Bahauddin Naqshband said that there are two kinds of knowledge: knowledge of heart and knowledge of language. Knowledge of heart was also called as knowledge of botin. It can be logically concluded that knowledge of language is knowledge of zohir.

Qalb (heart) - is a central concept in the teaching of Bahauddin Naqshband. Because this qalb (heart) is the center of a person both physically and spiritually, and through this a person connects with the world of G'ayb. In Naqshbandiya qalb is understood in two meanings: the first is the piece of flesh in the heart-body, which also exists in animals and gives life to the body. Rasululloh said: "There is a piece of flesh in the human body, if it is healthy, other parts will be healthy, if it is damaged, other parts will also be damaged. Be aware that it is a heart". The second one is rabboniy soul, which is latif qalb. Through this latif qalb, a person perceives the real world, minds will start understanding the things that are surprising and that vujudiy jism (body) can not understand, and will get to know the truth of real things. Bahauddin emphasizes the delicacy of the soul and calls on it to be cleansed of sins and vices. Hazrat specially recommends "Vuqufi Qalbi" rashha for the people of tariqat. According to the requirement of rashha, a person should always be aware of his heart, and the heart should always turn to Allah and worship Him. Naqshband indoctrinated that qalb should be healthy, alive, alert and the need of purifying it in order to accept the divine grace and lights.

Cutting off the love of this world and the hereafter from the heart, which is killing everything related to the nafs, and acting only for the love of Allah and His consent, opens the eyes of the soul and allows it to enter the world of the G'ayb (unseen). This soul receives grace and becomes a place of tajalliy (the reflection of

Allah's light). This kind of qalb is botiniy Kaaba. That is why Sufis equate the pilgrimage of the soul with a Hajj.

Zi g'ayrat xonai dilro zi g'ayrat kardaam xoli,  
Ki g'ayratro nameshoyad dar in xilvatsaro budan [11:30].

Meaning:

With the enthusiasm I cleaned the house of qalb from others,  
No one but you is worthy of this unique palace.

In mastering the science of the heart, special attention is paid to zikr (remembrance). In Naqshbandiya teaching xufiya zikr (remembrance) is accepted. Bahauddin Naqshband explained to Yaqubi Charxiy the meaning of zikr (remembrance) for the soul with these verses:

Dil chu mohivu zikr chun ob ast,  
Zindagii dil bo zikri Vahhob ast [11:35].

Meaning:

If the heart is a fish, zikr (remembrance) is water of life,  
Hearts are always alive with the remembrance of Vahhab.

It is written in the source that Bahauddin Naqshband also commented on Laduniy science as the highest level of qalb(heart) science. According to Yaqubi Charxiy, this is what Bahauddin Naqshband said when he reached Xoja Abdulxoliq Gijduvoni about his silsila: "They got me engaged with "Vuqufi Adadi". After all, the beginning of the science of Laduniy is present in "Vuqufi Adadiy", and its beginning goes back to Xoja Abdulxoliq Gijduvoni" [11:14].

Although the philosophy of numbers has been given attention since Pythagoras, Bahauddin Naqshband considers "Vuqufi adadiy" as the beginning of Laduniy science and proves that a person who is aware of numbers can be a possessor of Laduniy science. "Hazrati Xojayi Buzrug oytibdurlar vuqufi adadiy ilmi laduniyning avval martabasi turur. Ehtimoli bordurkim, ahli bidoyatga nisbat avvali martabayi ilmi laduniy bu tasarrufoti jazaboti uluhiyyat asarlarini mutolaa etmak bulurkim, Hazrati Xoja Alouddin oytibdurlar. Oning uchunkim, kayfiyate va holatedurkim muvassil turur martabayi qurbga va ilmi laduniy ul martabada makshuf bulur. Va ahli nihoyatga nisbat vuqufi adadiykim, ilmi laduniyning avvalgi martabasi turur, ul bulurkim, zokir vohidi haqiqiyning edodi kavniy martabalarida saroyoning sirriga voqif bulur, ondogkim, edod hisobi martabalarida vuqufi adadi sarayoniga voqif turur.

Verse:

Edodi kavn suvrati kasrat namoyishist,  
Fal-kullu vohidun yatajalla bi kulli shan.

Meaning:

Things in the world are seen in the plural form,  
All is one but it shines in many things"[10:40].

From the analysis of the quote given in the source it can be known that Bahauddin Naqshband said: "Vuqufi adadi is the outset of the rank of science of laduniy". "Ladun" is an Arabic word, which means in front of, next to. This word is repeated in Holy Quran. Laduniy basically means knowledge in front of Allah.

Science of Laduniy means knowledge that belongs only to Allah and is with him, which he gives to whoever he wants, at any place and time he wants. In the work "Farhangi zaboni tojik" the following is written about science of laduniy: "Ladunni - on chi az g'ayri ishtiroki tabiatu zehn va g'ayri qo'shish go'yo az tarafi Xudo ato shudaast" [9:590]. "Laduniy is a science, which is in nature without any participation of mind, without trying too hard, gifted and given by Allah". Hazrat Bahauddin Naqshband described it as following: "Science of Laduniy is a knowledge that will be known and understood to the people of qurb through divine education and rabboniy tafhim (rabbinical understanding). It will happen without evidence of intelligence and with no witnesses".

In the source laduniy science is described as following: "Pushida qolmasunkim, ilmi laduniy ilme tururkim, ahli qurbg'a ta'limi Ilohiy va tafhimi Rabboniy bila ma'lum va mafhumi bo'lur, daloyili aqliy va shavohidi naqliy bila emas. There was a word as following in the past about Khizr alaikhisalam: "Va allamnahu min ladunna ilman" [13:301]. There is a difference between science of yaqin and science of laduniy. Science of yaqin is perceiving light and qualities of Divine. And science of laduniy is spiritual perception and possessed as a gift by Haq subhonahu wa taolo as a way of inspiration by understanding the words"[10:41]. It can be understood that science of Laduniy is knowledge that is with Allah and given by his grace.

In all of the dictionaries and articles about tasavvuf, it is emphasized that science of Laduniy is - near, accurate and the knowledge at the level of truth, that is given by the grace of Allah. The great scientist Franz Rosenthal also compares the concepts of "science" and "near" when talking about "knowledge - light, Sufism" and puts forward the concept that "near" is given by the divine. In the teaching of Bahauddin Naqshband this notion is described differently. According to him, there is a difference between science of laduniy and science of yaqin. He said the following: "The difference between the science of laduniy and science of yaqin is that science of yaqin consists of perceiving the light and divine qualities of the original being. And science of laduniy is being able to understand its meaning and Haq's words through inspiration.

Near - according to Bahauddin Naqshband, it consists in perceiving the light and qualities of the original being (God). In Bahauddin Naqshband's treatise "Avrod" in the comment "Kanz al ibod" it is written that "near" is divided into three levels: 1. Ilm-al yaqin is the knowledge of the light and qualities of the Original, which begins at the stage of proofs. Those who have this knowledge will be enlightened, and this level corresponds to the rank of saints. 2. Ayn-al yaqin - knowledge at this stage is related to futuhs. Its condition is total. This level is the rank of saints. 3. Haqq-al yaqin - in this a person will have detailed knowledge. His condition is complete. This is the level of the Messenger and the Prophets and the people of truth [12:7]. There is a verse about "yaqin" (near) in Surah "Takasur" of Holy Qur'an.

Ilm-al-yaqin is the previous level of enlightenment of Sufism. Through the knowledge acquired as a result of it, the divine essence is realized. He mainly

belongs to the enlightenment of the material world, and the Sufi understands closely, clearly, without doubt that all the things seen in the material world are the clear, obvious appearance of the names and attributes of the divine being. Through ilm-al-yaqin, with evidence and proofs, and by the means of mental discussion, he is convinced of the appearance of the light of truth, that is, there is no doubt left in the Sufi. It passes from the stage of knowledge to unacquired knowledge and attains the truth by purifying the nafs. Therefore, Sufis divide enlightenment into intellectual evidence, observation and mukoshafa. In ilm-al-yaqin - evidence, proof, in ayn-ul-yaqin - statement, in haqq-ul-yaqin - ayon (obviousness) is made to be a condition. Sufis say that people at the level of ilm-al-yaqin are companions of uqul-aql (good mind), the ones at ayn-al-yaqin companions of ulum-ilm (good knowledge), and the ones at haqq-ul-yaqin companions of maorif-orifs (a person who has reached moral perfection).

Ayn-al yaqin is the next stage of enlightenment of Sufism after ilm-al yaqin. To the people at these stages divine secrets are made to be discovered. This happens not by knowing, intelligence, proofs, knowledge, but only by muroqaba (observation), discovery and pleasure, by the path of heart. This is the spiritual condition of enlightenment.

Haqq-al-yaqin is the last stage of enlightenment. By means of it, they fully perceive the truth. In haqq-al-yaqin divine tawhid appears. On this level, all hijabs, which are obstacles that prevent direct observation of the beauty of the Truth, are lifted from the in-between.

From the notions above it can be understood that, according to Hazrat Bahauddin Naqshband, through knowledge of yaqin, the Sufi perceives the rays of God's nature and qualities. In laduniy knowledge the essence and words of Truth can be understood through inspiration. Bahauddin Naqshband has emphasized that laduniy knowledge is at the higher level than knowledge of yaqin, and the highest of all the knowledges in the world. Because the main goal is not seeing rays, but understanding the essence and the meaning of the words of Truth.

In Abdurahman Jomiy's "Sharhi ruboiyot" Bahauddin's teaching "Vuqufi adadi", which is the beginning of knowledge of laduniy, is explained as following:

Dar mazhabi ahli kashfu arbobi xirad,  
Sorist ahad dar hama afrodi adad.  
Garchi adad berun ast zi had,  
Lek dar suratu, dar modaash hast ahad [10:41].

Meaning:

In the mazhab (sect) of people discovery and xirad,  
Ahad (unity) is shown in all the adads.  
Although adads are overwhelming,  
But their form and substance are ahad – inemitable.

Bahauddin Naqshband wanted to say that the real essence of the all universe is one divine unity. He has the following notion in this meaning:

Kasrat chu nek darnigari asli vahdat ast,  
Maro dar in shak nest, gar turo shak hast [10:40].

Dar har raqam bingari az rui etibor,  
Gar suratash bubini, lek modaash yak ast.

Meaning:

If you look carefully at kasrat(plural), it is actually vahdat (unity),  
I have no doubt about it, although you do.

If you look at each number with attention,

Even though their image is different, they are originally one.

The reason why “Vuqufi adadi” is said to be the beginning of laduniy science is that by this teaching and practice a person sees in kasrat, which means plural, vahdat and ahadiyat, which is unity, he will understand the meaning of tavid and reach the enlightenment. By the notion of whole world has a single foundation, Bahauddin Naqshband wants to say that the whole being should be loved, respected, to be in loving relationship with it. Bahauddin Naqshband sees all mankind as a divine creation regardless of their religion, race, gender, nationality and economic status, and urges everyone to live in solidarity, peace, harmony and tolerance.

In the sources about Naqshbandiya it is written that laduniy science is given to Sufis by three ways: 1. Through vahiy (revelation) to prophets. 2. Through ilhom (inspiration) to holy people – valiys. 3. Through intuition (farosat) to Sufis. Laduniy science is the highest level of science of hol. It helps to understand all the essences in botin.

The way of giving laduniy science through vahiy (revelation) to prophets has stopped after death of prophet Muhammad s.a.v. The grace given to the saints through inspiration is only given to special people. However, even today, the laduniy science through farosat can be given and educated to people who are healthy, purified, who consume halal meal, the ones who have faith and are enlightened.

Farosat is an Arabic word, it is said to document zohiriy (external) affairs with botiniy (inner) affairs, provide evidence. Farosat is an information that appears in heart without looking, without seeing a document. Farosat is perceiving botin. Farosat is fitriy, which is innate. In addition, by the upbringing of parents, teacher kasbiy farosat (professional farosat) is formed.

In the sources it is written that by doing following actions farosat can be increased: 1. Zohir following the Sunnah. 2. Continuing of botin the muroqaba of Allah, which is remembering the control of Allah. 3. Keeping eyes from haram. 4. Restraining the nafs from excessive desires. 5. Make a habit of eating halal food.

Farosat is a grace that stands at a higher level than knowledge. Everyone can get a chance of knowledge, but farosat is grace given by Allah. In “Risola dar manoqib va aqoid” Yaqubi Charxiy wrote about ten conditions that are essential for a king at ruling a country. It is emphasized that the last condition is farosat.

In Bahauddin Naqshband’s “Maqomot” there notions about farosat. He said: “Murshid(teacher) should be aware of tolib’s (student’s) condition, by farosat or by inquiring they should know his condition” [1:122]. To the question: “How darveshs get the ability of knowing others heart?” Bahauddin answered as

following: “Openness and understanding are by the light of farosat, Haq subhanahu gives it to darveshs”[1:139].

Study guides of M.Bekmurodov about the science of farosat were published. According to it, the science of farosat fulfilled the integrative function of madrasa education, that is, it held a special place as a science that harmonizes the content of lessons in different directions. In higher madrasas of Samarkand, Bukhara, Khiva, Tashkent, Balkh, Kokan, Herat and Bagdad science of farosat was taught to students during four years, dual task performance, that is, in the form of an exam that determines the level of mastery of the studied subjects and the ability to find the most optimal solutions to non-standard situations on scientific and life issues, that is, was organized in the form of a final state and community test. A graduate who did not successfully pass the science of farosat exam had to stay at madrasa for another year and pay for it and study on the basis of a special program. If the student fails to show sufficient potential in the science of farosat for the second time, he was not given the right to retake the exam and is sent to a remote village mosque, where general enlightenment is considered relatively weak, as a Sufi. And to a person working as a Sufi the right of working as an Imam of mosque was not given. By doing this, the person with weak farosat working at higher position was prevented, and a moral and legal basis was created to prevent harm that could be caused by this to society[4:8-9].

Bahauddin Naqshband in his treatise “Avrod” says that Allah is Gayb – secret, and glorifies him as The Scientist of the world of secret and makes a prayer as following. “Hey Allah, You know the things that make tajalliy (appear) in hearts. Hey Allah, you even know hab-the inside of the small particle. You are the Scientist of the worlds Gayb and Shahadat” [2:51].

In treatise “Avrod” Bahauddin Naqshband wrote that the knowledge of human has a certain area. Although, knowledge of humsn being is at a higher level than other creatures, but it has a certain limit. Only God’s knowledge has no limits, and only he is the Scientist of all sciences. Therefore Bahauddin made a prayer as: “My Lord, grant us useful knowledge, kammoli halim and a bright ligh”.

Bahauddin Naqshband discovered the science of the heart through “Vuqufi qalbi” and the Laduni science through “Vuqufi adadi” rashhas, while he gave information about science of time through rashha “Vuqufi zamoni” [6:32-34]. All of the three rashhas added to tariqat by Bahauddin Naqshband has the word vuquf. Vuquf means perception, knowing, to be familiar. By these rashhas Bahauddin Naqshband founded sciences of heart, number and time.

## CONCLUSION

In conclusion, following can be noted:

1. Bahauddin Nashqband got education from Xizr, Junayd Bagdadi, Hazrat Ali, Hazrat Abu Bakr in four directions, scientist of science of botin who reached the level of “Namaki mashoyix” – “The Salt of the mashoyixs”.

2. Bahauddin divides science into two: science of heart and science of language and puts the science of heart at a higher level.

3. In order to possess the science of heart Bahauddin Naqshband created the rashha of “Vuqufi qalbiy” and reveals the essence of xufiya zikr (secretly praying) at possessing science of heart.

4. Bahauddin Naqshband describes laduniy science as the highest degree of science of heart. He justifies that laduniy science is at a higher level than science of yaqin. He shows that laduniy science is revealed through rashha “Vuqufi adadi” and adds rashha of “Vuqufi adadi” to the Naqshbandiya teaching.

5. In the treatise “Avrod” Bahauddin Naqshband emphasized that Allah is the scientist of worlds G’ayb and Shahadat. Also emphasizes that human is in need of Allah’s support in acquiring the science of the heart, the knowledge of the botin and the knowledge that is beneficial to the whole being.

6. Notions of Bahauddin Naqshband about science of farosat are important even for today.

7. Bahauddin Naqshband created theory and practice of science of time through rashha “Vuqufi zamoni” in Naqshbandiya teaching.

8. Bahauddin Naqshband’s ideas about science are well covered in Yaqubi Charxiy’s “Risolai Unsiya”.

#### Suggestions

1. It is necessary to raise the quality of education to a high level in order to educate the young generation in a spiritual and enlightened manner. For this, it is important to include the teaching of Farosat as a subject at all levels, from pre-school to higher education.

2. It is necessary to take the science programs in madrasahs related to farosat and prepare programs suitable for each educational stage based on them.

3. The people who have not mastered the science of farosat should not be given right to work in this field.

4. Instead of the upbringing lesson introduced in schools, it is appropriate to introduce the science of Farosat.

To make a general conclusion, in order to build the foundations of the Third Renaissance in New Uzbekistan, it is necessary to educate a young generation with farosat and understanding, knowledge, and high spirituality. Bahauddin Naqshband's ideas about science are of great importance in the implementation of this task.

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**FALSAFA VA HAYOT//**  
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<b>Tahririyat manzili</b>	<b>Адрес редакции</b>	<b>Editors Address</b>
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