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Self-consciousness in Sufism Teachings of Bahauddin Naqshband

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ABSTRACT: Sufism provides an opportunity to understand the source of religious knowledge in general and Islamic knowledge in particular. In Sufi traditions, it is believed that Sufis can have similar knowledge revealing experiences as are the source of religious knowledge in the form of revelation of the Quran (the scripture of Islam) to Muhammad (the Prophet of Islam). Simply speaking, Sufism is a way, a discipline that teaches the individual to explore and discover the reality of his and her true being. It is the path to self-knowledge, and one who has reached this state of inner absolute cognition is called Sufi. This article observes Sufi perspectives, especially Bahauddin Naqshband's school of thought. Sufism's conceptions and practices concerning the consciousness of the self which is supposed to be linked internally to the exploration of the truth.

KEYWORDS: Sufi principle, Bahauddin Naqshband, tariqa, self-awareness, self-consciousness.

I. INTRODUCTION

Sufism is a spiritual truth. On the basis of the teachings of the Bahauddin Naqshbandi tariqa, the main criteria that elevate humanity are intelligence, strong intellect, spiritual communication, generosity, honest eating and awareness. From this point of view, the teachings of the Bahauddin Naqshband doctrine have their own special pedagogical direction and have complex historical and spiritual roots.

II. REQUIREMENTS OF THE TEACHINGS OF THE NAQSHBANDI TARIQA

1. **The "Khush Dar Dam"** - Its content is, firstly, as a condition for approaching Allah in the process of direct worship, to be aware of every breath, not to be ignorant, and secondly, to be aware of one's behavior, behavior, and actions throughout one's life. It is required to be narrow and not to cause a defect.

The principle of "Khush Dar Dam" encourages to appreciate one's time, life, gratitude, contentment, everything. This is stated by Bahauddin Naqshband; "... The real requirement on this path is perfect action, which makes the slave unstable and restless." It can be seen that the rule of "Khushdar dam" requires everyone to be vigilant, to govern themselves within the framework of the established rules of morality in society.

The principle of "Khushdar dam" of the teachings of this tariqa is a perfect call to guidance for everyone. As a result of following it, everyone will be free from flaws throughout his life, absorbing high moral qualities. His inner world, on the other hand, is perfected without ignorance. He functions as a spiritually free person. The behavior of such intelligent people, who can appreciate every moment of life and evaluate every situation correctly, will be stable and within the framework of universal moral norms. This is an important factor in raising the morale of an individual.

2. **"Nazar bar kadam"** - this rule requires a person to be aware of his every step and behavior, to behave, not to engage in unworthy, unclean deeds that tarnish his reputation throughout his life, and not to distract his attention with things that are alien to humanity.

The requirements of both of the above rules are mutually proportional and integral in nature, and together they can be an important tool in shaping the spirituality of students. These rules are derived from the words "nazar" - "glance", "look and step" - to walk, to set foot, and it is the gaze that should be focused on the step. These rules express an idea that has a very deep vital meaning.

When analyzed from the outside, it is emphasized that the rule "Nazar bar kadam" should harmonize the views, opinions, life beliefs of the student (Talib) who follows the path of truth with his actions. This means that every student of science is taught to be self-aware, responsible for their own actions and steps.

On the inside, however, it is emphasized that human behavior is a means of directing him towards reality. As a result of following this rule, a person learns to be patient, to control his passions. Patience in a person is such a skill that it directs the person towards the goal.

The teachings of Naqshbandi tariqa through the rule of "Nazar bar kadam" that a person must have a pure heart in order to achieve exemplary behavior. For this, a person's eyes should not be focused on unclean things, his tongue should not say inappropriate words, his ears should not say bad words, he should not hear gossip, and his hands should not perform unclean actions. This rule of the Naqshbandi sect is especially pedagogical in that it requires a person not to deviate from his goal, not to lose sight of the great goals. Every step of a person's life should bring him closer to the goal. If a person deviates from the goal, he has set for himself in the face of obstacles and difficulties, he will never be able to achieve this goal. Therefore, the scholar emphasizes that man must be steadfast in the path of his goals. At the same time, adherence to the rule of "Nazar bar kadam" encourages a person to achieve his goal through voluntary efforts through constant strong control.

As a result of one's goal, one's heart and soul are enjoyed, and one's sense of gratitude is enhanced. This, in turn, gives him a new strength, an uplifting status, and expands the scope of his noble deeds. As a result of the fact that the human eye is free from defects, its heart and soul find peace.

The "Nazar Bar Kadam" rule teaches students how to behave and how to look at their own behavior. Navrozova (2005), a scholar of embroidery, writes about this as: "It is necessary to protect the eyes in order to reach the truth of Khoja Ali Romitoni". And in the RisalaihazratAzizon it is stated as: "... Those who describe the etiquette of the eye as follows: "If they ask you how much the etiquette of the eye is, say two. First, the eye must be prevented from seeing the non-mahram. Second, you need to open your eyes to see four things. If they ask you what the four things the eye needs to see, say, look at the path and look at the path first to consider taking a step. Thirdly, we need to look at exemplary things in order to learn a useful lesson..."

If they ask you what it is necessary to close the eye, tell them, first of all, it is necessary to forbid the eye from seeing the non-mahram. Second, the eye should be protected from lustful images, but there is no harm in looking at someone else or a good picture on the surface of purity. Third, the eye must be protected from seeing the guilt of others, for it is the worst quality to seek the guilt of others. Fourth, keep your eyes from looking at someone with an insulting look. Avoid discriminating, ridiculing, or laughing at the weak. Because no one is perfect.

Similar thoughts have been written about foot etiquette. "If they ask about feet etiquette, say two." First, go to three places, and second, avoid going to three places. If they are asked, "Where are the places to go?", Tell them, firstly, to go to a good place, and secondly, to visit graves and souls, to go to the grace of a sinner, or to the mercy of a patient, or to repel oppression.

... If they ask you which places are forbidden to go to, tell them: first, not to go to the houses of the oppressors and the envious, second, not to go to unworthy and slanderous places, such as gambling rooms and ruins, and third, not to walk among non-mahrams."

Undoubtedly, the "Nazar bar kadam" rule of the Naqshbandi sect encourages self-awareness and behavior. It is said in the Risalaih al-Quds: "Your hijab is not your body." Bring yourself to the door, then, they would say. "There is no hijab other than your body," or "Moderation is the right way to go." Whatever hinders him on this path, let him get out of the way, for without a free heart it is impossible to walk on this path. A person who enters this path is like a person who has performed ablution, and now he needs faith to follow it, and this faith is the mystic of the past ... The true path is one, and the corrupt path is a thousand."

So, the rule of "Nazar bar kadam" is the purity of heart and faith. People with such heart control do not make mistakes in their life activities. Such constructive ideas encourage young people to control their hearts and actions. Encourages them to serve their own well-being and the interests of society.

3. "Safar darVatan" - the rule is to travel from the inside, to purify morally, to travel in the human nature of the student, that is, to walk from evil to good. It encourages students not to give in to grief as they study the standards of living, increase their knowledge.

The principle of "Safar darVatan" is a deep inner spiritual movement, which is a practical-abstract movement that in its own way expresses all the bad qualities and vices of man and serves to save him from it. It also requires that a person possess all the good qualities.

In this case, the journey of the student to his own nature is understood. From his human qualities to the journey of the angels, that is, from the evil vices to arrogance, envy, hypocrisy, from greed, the good qualities are love, sincerity, truthfulness, the journey to faith, and possession of it. The following rubai is important in describing the rule of Safar darVatan of the teachings of BahauddinNaqshband:

"Lord, laugh without a mouth, with a mouth,
How wonderful it is to see the whole world without eyes.
Traveling around the globe.

How wonderful it is to travel without using feet.”

This situation can be described as follows: In the words of the Sufis, each person consists of two worlds, the individual world embodied in the body - the "small world" - the world of the asgar, and the inner spiritual world, the "whole world". The "world asgar" is a body, connected with the body, which is born at a certain time and ends after a certain time, that is, disappears. If a scientist can understand the inner side, or if he can understand the "world of Asgar" and "the world of Akbar," then the individual consciousness will reach the level of the eternal soul and join it. In this way the individual mind and spirit are immortalized.

A person who does not understand the spiritual world, who does not aspire to it, falls asleep after death. According to Sufis, dreaming is also a combination of two states. However, observing and seeing the nature of human beings from the point of view of celestial spirits is a state of well-being for man.

The idea of the rule "Safar darVatan" in the teachings of Naqshbandi is that as a result of following this rule, a person gives up bad habits and acquires good qualities. Through this, man strives for perfection, which means forgiveness of sins and rapprochement. In virtues, the beauty, quality, and attributes of Allah are embodied. This rule invites man to the journey of the inner-spiritual world.

As long as the human heart strives for beauty, work can acquire such qualities even in the course of certain professional activities. In this regard, Muhammad Porso's Risalei Qudsiyya states that the requirements of this rule are as follows: let him be terrified and flee from it.” Thus, the principle of “Safar darVatan” of the Naqshbandi tariqa, by its very nature, requires the purification of the inner world of man and requires him to be free from its defects.

It should be noted that the development of human intelligence is a product of the development of society, and changes in the life of society represent a certain impact on it. Therefore, the thinking of modern man is very different from the thinking of the people of the time in which the creators of the mystical order lived. Today, the acceleration of the flow of science, technology, information (radio, television, books, newspapers and magazines, computer communications, the Internet, etc.) has a significant impact on the development of the human worldview. Such development acquires universality and nationality as a result of a comprehensive study of the historical and spiritual heritage of our people. This requires an in-depth analysis of them and the introduction of ideas into the education system that will serve the spiritual needs of young people who meet the requirements of the time. This principle of Naqshbandi doctrine has a great spiritual and enlightenment significance for today's youth. Young people who follow this rule will have a pure heart, faith, and human qualities.

4. The principle of "Khilvatdaranjuman" - to approach the people, to share their pain and joy. The idea of serving the people is the basis of the teachings of the Naqshbandi sect, developed by BahauddinNaqshband.

Proponents of this tariqa, which promotes service to the people and society at the level of a sacred duty, believe that this quality brings a person closer to Allah. It is said that the great virtue of the disciple is to serve the society, to satisfy the interests of the society and the people instead of the world, to master the secrets of science, to fight for the happiness of mankind and to protect people from various oppressions.

In general, the principle of “Khilvatdaranjuman”, which is based on the teachings of the Naqshbandi sect, was developed and perfected by the representatives of this doctrine. BahauddinNaqshband develops the ideas of teachers and shows the need to abandon life in the desert, to actively work for social life, the interests of society.

Throughout his life, a person interacts with people who have different worldviews. No matter where this communication takes place, it must first be built on the basis of honesty, integrity. Otherwise, a person's heart will be tainted by improper behavior, impurity. If this happens again, the person will go on an unclean path and his desires will be enslaved by his own desires. The beautiful, noble qualities in him begin to recede and disappear. That is why in the process of education, every student must find his place among his peers with his fair, serious actions.

III. CONCLUSION

According to Nakshband, the first condition of etiquette is to do good and bad, great and small, to be humble towards all people, to be in the service of all, and to exhort them with soft and sweet language, even if others are rude. It is well known that the most important issue in Islam is the way in which a servant (the servant of God, man) expresses his devotion to Allah. Prayer is one of these ways. In addition to prayer, there are forms of remembrance, solitude, and heaven. The teachings of Naqshbandi are different from them. Naqshbandi's theoretical teaching that closeness to Allah through solitude and other rituals associated with it was not possible was a major positive step forward in the development of thought. Nakshband preferred to talk in international conferences to solitude and heaven, and considered this idea to be the foundation of his sect. In other words, Nakshband stressed the need to get rid of loneliness, to take an active part in life, in the interests of society. He said that the benefits of people coming together and exchanging ideas with each other and gaining enlightenment are great, that charity is in society and society is in conversation.



Nakshband says, "Slander your nafs" that is, live and work beyond your personal desires and interests. Explaining his teachings, Naqshband urges every Muslim to follow all the requirements of Islam. The essence of the Naqshbandi sect, which he founded, is embodied in the words "Dilbayoru, dastbakor", which means "Heart with God, hands at work".

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