

PRINCIPLE OF "XUSH DAR DAM" AND ISSUES OF KNOWING

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ABSTRACT

The article presents a philosophical analysis of the epistemological aspects of "Khushdar dam", the central dogma of Naqshbandi way. It highlights the influence of this principle on mental and intuitive knowledge based on sources.

KEYWORDS: *Awareness, Peace, Alertness, Awareness, Awareness, Understanding, Vibration, Positive And Negative Forces, Knowledge Of Pharosat, Knowledge Of Botin.*

INTRODUCTION

Knowledgeable people are valued in the development of society. The more people with decent level of intelligence, understanding and farosat in society, the more harmony, unity, tranquility and peace of mind will dominate. This gives an opportunity to live in well-being in society.

Tasavvuf plays a big role in learning human perfectly. The 11 rashhas - words of wisdom of teaching of tasavvuf Naqshbandiya founded by Bahauddin Naqshband have a strong positive impact on the perfection of human comprehensively.

It is demanded to spend every moment consciously, awake in principle of "Xush dar dam". This principle has two sided effect on process of knowing of human - mental and intuitive. "Xush dar dam", the principle of being aware of every moment, is described in the sources as rashha - a drop of life-giving water, or qudsiy - pure, divine word. Blessed teacher of Seven Pirs of Bukhara Sharif Yusuf Hamadoni taught the principle of "Xush dar dam" to the founder of teaching of Xojagon, famous with name Xojai Jahon, Xoja Abdulxoliq Gijduvoni. Abdulxoliq Gijduvani introduced this word of wisdom of his teacher as a principle to the teaching of Xojagon, which he founded. Bahauddin Naqshband introduced this principle to the teaching of Naqshbandiya, which he founded, as the first and most important of 11 principles [4-10,13].

The essence of this principle is explained in the book "Rashahot". "Xush dar dam" is every breath that comes from inside, and it is needed, and if it is with peace and awareness and carelessness does not find a way to it [12,32]. It turns out that rashha "Xush dar dam" helps a person to be out of the condition of carelessness. Carelessness is the biggest vice in human, it is one of the qualities of nafs of ammora [3,19-41]. Carelessness in dictionary has meanings as

"unawareness", "being in condition of sleeping", "inattention". A person who is in condition of carelessness forgets the meaning and essence, the purpose of his life, the reason of coming to this world, his original mission and live by their nafs. Whereas, real person should be aware, alert and should not waste every breath he takes. Therefore in Naqshbandiya protection of breath is the most important issue.

The pir and murshid of the team of teaching of Naqshbandiya in Herat Hazrat Mavloni Saduddin Qoshgariy q.s. said: "Xush dar dam", that is doing intiqol, transferring from one breath to another breath, must not be with carelessness, should be with enjoyment and each breath should not be without Haq subhanahu and should not be careless" [12,32]. From this point of view it is obvious that the main attention is on taking each breath with awareness and vigilance.

Hazrat Bahauddin Naqshband described principle of "Xush dar dam" as following: "On this way the basis of the work should be based on breath, so that rather than thinking about past and future, this time should be occupied with most important work. Do not let the breath go to waste. And should strive in the attack and duxul of his breath and protection of middle of un-nafasayn, so that will not go in and out with carelessness"[12,32]. From these words it can be known that Bahauddin Naqshband emphasizes that there is a connection between the essence of "Xush dar dam" and how to spend this moment. His poetic opinion about this is given in the source:

Ey monda zi bahri ilm bar sohili ayn,
Dar bahr farogat astu bar sohil shayn.
Bardor safi nazar zi mavji kavnayn,
Ogoh zi bahr bosh bayn an- nafasayn[12,32].

Meaning:

Hey person who stands on the beach with open eyes for purpose
of learning,

There is pleasure in the sea and evil on the shore.

Take your views from the waves of two worlds,

Be aware of the sea even between breaths.

Bahauddin Naqshband is comparing principle of "Xush dar dam" with the process of learning. It is said that while acquiring knowledge, a person should have all his attention on acquiring knowledge and not stray from the original purpose. Distraction of thought from the real goal, paying attention to unnecessary things is condemned, and it is emphasized that each breath, even the time between breaths should be spent with awareness and vigilance.

Great poet and statesman Alisher Navai has written about this in the second part "Farhad and Shirin" of his work "Xamsa" as following:

Erursen shoh – agar ogohsen sen,
Agar ogohsen sen– shohsen sen[2,718].

This notion of the poet means that vigilance is a vital principle for leaning and reaching perfection. Alisher Navai understands a broad meaning as awareness, being knowledgeable while talking about vigilance. He pays attention to the fact that a person should think about the

hereafter and do meritorious deeds, control his nafs, and be aware of the state of the people. Alisher Navoiy said that a person who is aware of knowledge and wisdom can find perfection at the level of king. According to him, a person should understand truthfulness and correctness of any kinds of news or information. If a person can understand news fast and correctly, can save society from catastrophe and disaster.

A person who is alert and aware at every moment, will be out of the condition of carelessness and enter the area of observation.

An alert person concentrates all his consciousness, intellect, memory and imagination to look at the zohir. This conscious breath of it helps to understand the meaning of situations, botin by looking at zohir, content depending on the form. As a result of this principle a person will have science of farosat formed.

Secondly, as a result of "Xush dar dam" practice, when a person breathes consciously, along with the oxygen in the air particles, the surrounding vibration energies enter his soul. A person will understand the essence of this energy that entered his soul. For instance, first teacher of Bahauddin Naqshband Muhammad Boboi Samosiy predicted by scent his birth and that he will become a great person [1,31-35]. This indicates that energy that entered through his breath has an effect on the process of person's knowing. So, the human nose is not only a means of smelling, but it also helps to perceive the vibrations of the world and to know it.

The human nose is not only a part of our body that serves to sense the smell, but also connects a person with the whole world as one of the means of breathing. The vibration of the whole world enter the soul of a person in the process of breathing and creates unique emotions [11]. Positive energy of vibrations in human botin creates happiness, joy, pleasure, while negative energy creates sadness. The person who can read his botin, understand, acknowledge will have science of farosat. This kind of person will be enlightened, will have great knowledge and will be valued in society.

In conclusion, the following can be noted:

1. The principle of "Xush dar dam" helps a human to form mental cognition. Each breath taken with alertness, awareness affects a person's concentration and orientation to main goal.
2. This principle indicates that the human nose is not only an organ of smell, but also a means of breathing, which helps to bring the vibrations of the whole universe into being. As a result of vibrations some feelings appear in botin.
3. As a result of understanding and acknowledging botin science of farosat appears. A person with farosat is valued in society.

In summary, the principle of "Xush dar dam" is a practice that helps to effectively organize the process of mental and intuitive knowing.

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