

## ISSUE OF INTELLIGENCE IN NAQSHBANDIYA: TWO FOUNDATIONS

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**Annotation:** *In this article notions of the founder of Naqshbandiya tariqat Bahauddin Naqshband and people of Naqshbandiya about intelligence are given. It is said that intelligence can serve not only for good, but bad too. If intelligence obeys heart and acts on the command of the heart, it will give positive outcomes. And if heart acts on the command of nafs, it will lead to negative results.*

**Key words:** *Naqshbandiya, tariqat, intelligence, heart, nafs, positive effect, negative effect.*

Human is a supreme value. The main issue of all philosophical teachings is person and his attitude towards whole being. In Naqshbandiya tasavvuf teaching, man is glorified as the most honorable creatures created by Allah, who embodies all the manifestations of existence. Human is the most perfect form of being, and consists of body and soul. Soul is from Allah's world of Amr and body is from world of Xalq. A person is a Precious and Noble xilqat that embodies divinity of world of G'ayb and materiality of world of Shahodat.

Among all creatures, man is distinguished by his intelligence. Intelligence gives a person strength of thinking, learning, and gives a possibility of being better than others. All the forms of being are created for human and angels also serve him.

The thing that made human precious, noble and honorable among other creatures is his intelligence. Because intelligence helps a person to differentiate white from black, good from bad, halal from haram, right from wrong and gives him an opportunity to understand himself, find his own place and commit his duty.

Does divine blessing as intelligence always serve for good?! In life, unfortunately, there are "people" who use their intelligence for evil vices: theft, fraud, cheating, obscene and haram acts, gombeen, bribery, offending. Our nation said following about these: "Removes surma from the eyes". "Sane people" who have learned the possibilities of information media and the Internet use its power for dirty work, such as embezzling bank funds, embezzling people's money, and attracting young people to destructive ideas. This risk is increasing in the period of globalization.

It can be observed that power of intelligence can lead a person to both good deeds and bad deeds. Intelligence of thief, cheater, fraud, hypocrite people can lead to downturn, while intelligence of halal, pure, hardworking, scholarly people

can lead to perfection. What is the secret of this? Intelligence can serve both to downturn and perfection of a person. What is the reason of this? Are there factors that affect mental capacity?

In tasavvuf teaching, the issue of controlling the power of the mind for goodness is in the center of attention. Because this teaching learns both theoretical and practical aspects of ways that lead a person to perfection. According to Naqshbandiya teaching there are two foundations which activate power of intelligence: one is nafs and second is heart. If the power of the intelligence acting on the basis of nafs leads a person to downturn, the power of the mind obeying the command of the heart elevates humanity to goodness and perfection and creates miracles. There are also those who waste their life and time by giving themselves to their nafs and giving their mind to accumulating wealth and earning wealth through illicit means. These people of g'aflat (carelessness) prevent development of society. The people who spend their every breath, moment between breaths for goodness by the command of the heart, spend their power of mind for Allah's approval are the wealth and priceless treasure of society.

The founder of Naqshbandiya tasavvuf teaching Bahauddin Naqshband emphasized that all the deeds that are based on desire and nafs consist of error and delusion. Nafsi ammora – if powers of intelligence work based on nafs that lead to evil, a person goes astray. People who use their intelligence based on nafs can study well, become scientist, occupy a position and accumulate wealth. However, these kinds of slaves of nafs can not go higher than world of Mulk, and will disappear in this fony world. Because human consists of spirituality, reverence and materiality, these actions of power of mind based on nafs will be opposed by soul and heart of human, heart becomes sick. As a bird with one wing can not fly, these slaves of nafs will be deprived from eternal life.

The second foundation of mental activity is heart. Great representative of Naqshbandiya teaching Ahmad Sirxindiy, famous as Imom Rabboniy in his treatise about latoifs in human botin wrote that there are five latoifs in botin of human from world of Amr: heart, soul, secret, xafiy and axfo. They accept divine grace and help for mental and spiritual perfection of person. Bahauddin Naqshband's disciple Muhammad Porso in his work "Risolai qudsiya" wrote that heart connects person with both spiritual, divine world and material world. In one of the words of wisdom in "Maqomoti Xoja Bahauddin Naqshband" by Bahauddin Naqshband it is written that niyat (intention) is revealed to the heart of a person from world of G'ayb. If a person educates his nafs and brings it from ammoralik, lavvoma and mulhimalik to the level of mutmaina, i.e. peace of mind, the power of the mind realizes the divine command in the heart and, accordingly, mobilizes all the powers of the human body for good work. When nafs is calm, in moderation, all the material, nafs, intellectual, spiritual powers act in harmonization with each other and obey divine

will. A person will acquire the quality of beixtiyorlik (involuntarily) after handing their bashariy ixtiyor (bashariy desire) to divine ixtiyor. Power of intelligence unites with divine powers and the spiritual perfection of a person will go above world of Mulk to worlds of Malakut, Jabarut and will possess divine qualities. If the foundation of acts of power of intelligence is heart, it will reach the perfection.

If intellectual, nafs and all physical, spiritual powers act based on heart, and even if zohir of person is from worlds of Mulk, Shahodat, can have an effect on worlds of Malakut and Jabarut in botin. Even though in picture and shape this kind of person is Small world, in botin, in content, meaning he can change to Huge world – Olami Kabir which can interact with the whole being and the light and ziyo, power of intelligence that comes from his heart acquires divine essence.

Mutasavvifs with respect to valiys emphasized that even though in zohir they are Olami Asgar – Small World, in botin they become Olami Akbar – Great World. This kind of great person's intelligence, understanding and farosat are source of goodness for whole being. In this situation intelligence of person harmonizes with the Divine Faol intelligence, and acquires divine power. So, increment of people who use their intelligence in the command of heart leads to development of society.

In order to build the foundations of the Third Renaissance in New Uzbekistan, it is necessary to channelize people's mental energy into good deeds. What should we do in order to accomplish this great purpose?

1. In order to have an access to a decent quality education education of nafs should be introduced to the educational process. In tasavvuf there is a principle "Xudshunosi Xudoshunosi ast" - "Knowing yourself, knowing Allah". In addition, people of tassaf follow the hadis "A person who recognizes his nafs, recognizes Allah". It is necessary to find ways to learn these concepts from theoretical and practical aspects and to teach them to younger generation.

2. It is necessary to follow the 11 rashhas - life-giving teachings of the Naqshbandiya teaching, to learn ways to manage all human energies, to control oneself, and to teach young people.

3. It is essential to understand heart, listen to it, listen to its moan, to follow it, learn to understand botin and teach it to young people. It should be learnt to understand the essence of phrases of tasavvuf as "Listen to your heart", "Open eye of your heart", "Look with the eye of your heart".

4. It is important to correctly understand the issue of freedom of will and learn to act perfectly in harmony with divine will.

As a general conclusion, it should be noted that understanding that the power of intelligence given to humanity is based on two foundations - nafs and a heart, and it is necessary to commit every mental process by the command of the heart. It is an important condition for the education of a perfect person to put into practice



based on the teaching of Naqshbandiya that the cornerstone of educating a perfect person is to educate the nafs and purify the soul.

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