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Annotation: Philosophical analysis of the notions of the founder of the Naqshbandiya teaching 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 Yaqubi Charxiy. 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 laduniy, "Vuqufi adadiy", science of yaqin, farosat.

Introduction. 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.

Discussion and results. 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.

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.

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.

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.

Consulsion. In conclusion, following can be noted:

1. Bahauddin divides science into two: science of heart and science of language and puts the science of heart at a higher level.
2. 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.
3. 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.
4. Notions of Bahauddin Naqshband about science of farosat are important even for today.

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