



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

Volume: 02 Issue: 03 | March 2021

The Subject of dhikr in the Teachings of Tasawwuf by Hoja Muhammad Porso

¹ Sharipova Oygul Tursunovna
² Gulamova Munisxon

¹ Associate prof. of the chair “History of islam and source studies, philosophy”
of Bukhara state university

² The Faculty of the history of Islam and source studies the Department
of Philosophy, Bukhara State University

Received 22nd February 2020, Accepted 12th March 2021, Online 19th March 2021

Abstract: This article presents the views of the great representative of the Nakshbandi sect in tasawwuf teachings, the scholar and sage Hoja Muhammad Porso's "Risolai qudsiya" and the practical rules of the sect expressed in it. It is also a philosophical analysis of the religious and secular aspects of the practice of dhikr, which is one of the practical elements of the sect.

Key words: Mysticism, tasawwuf, contemplation, knowledge, conscience, remembrance, remembrance, dhikr, social life, moral maturity, mental health, teachings, seeker of knowledge, spiritual perfection.

Introduction

The spirit of Islamic religion and culture, the science of tasawwuf, that is, Islamic mysticism has its own history, its own process of formation and perfection. The subject of mysticism is the science of cultivating the “nafs” (greediness), beautifying morals, illuminating the inside and the outside, and purifying oneself in every way, and its subject is the behavior of man and, in particular, the human spirit. One of the great features of Islamic mysticism is that it is not limited to the theoretical side, but implements the principles of mysticism through the teachings. This movement, which in theory is called "tasawwuf", is called "tarikat" in practice.

Main Part

There are a number of practical rules in tarikat. One of them is dhikr. represents the need to mention. The main work in dhikr is to remember Allah alone, removing from the heart all other thoughts and concepts associated with them. Dhikr performed in this way is called "dhikr continuous", and dhikr mixed with other thoughts is called "dhikr munqati". In many verses of the Qur'an, dhikr is also commanded: “Surely the remembrance of Allah is greater than anything else (Ankabut-29:45); "O you who believe, remember Allah much and glorify Him morning and evening" (Ahzah 6-33: 4), "They are the ones who believe and whose hearts are at rest in the remembrance of Allah. Beware of the remembrance of Allah." (Ra'd-13:28), “... Remember your Lord ...” (Kahf-18:24). The purpose of dhikr is to free the soul

from ignorance by remembering the Truth in the heart and to enable it to understand the divine influences. Man controls his actions through dhikr and attains spiritual maturity. Muhammad (pbuh) said that the most virtuous dhikr is "La ilaha illallah." Therefore, the one who enters the sect is commanded to do dhikr first. The word tawhid is divided into two: nafy and isbat. The part "la ilaha" (there is no god) is nafy, and the part "illallah" (there is only Allah) is proof. According to Najmiddin Kubro, the part nafy removes all kinds of bad morals that cause heart disease, and the part of proof is getting rid of this bad morality. , brings health to the soul.

Dhikr, which plays an important role in tarikat, is not a simple act. Each tarikat has its own style of remembrance.

With the emergence of tarikats, the practice of dhikr as a group became widespread, and over time, the rules of dhikr with a certain etiquette for each tarikat emerged. The dhikrs performed as a separate group were given separate names in each tarikat. The most popular of these are:

a) Samo. The dhikr of the Mawlawi is called "samo". The music is played to the accompaniment of standing and rotating. During this dhikr, dervishes symbolize various religious and mystical themes with their actions. The dhikr of Samo is also called "muqabala".

b) Hatmi khojagon. Dhikr performed in the Naqshbandi sect.

c) Darby asmo. Dhikr of the Hilwatis. It sits in a ring shape and is done with a slight sway.

g) Zikri kiyom. it is said in a dhikr that is performed aloud while standing.

d) Davron. A dhikr in which the Almighty sits, stands, and turns.

e) Zikri arra. The dhikr that the Yassavis do while sitting and standing.

Dhikr is divided into two:

Jahri is a dhikr that is recited aloud.

Hafiz is a silent dhikr.

Secret dhikr takes two forms:

- A. Secret dhikr done only with the tongue;
- B. Divided into secret and soulful.

Dhikr, performed in accordance with the rules and etiquette, serves as a means of control, reminding the minds of the tarikat that they should always remember Allah, that He is not ownerless in the world, and that He should press every step according to the measure set by Allah. That is why zikrullah is very important in mystical education.

The question of whether covert dhikr is better than the current form of dhikr, or whether dhikr dhikr is more appropriate, has been debated among the sect's minds. In this regard, it has been said that the pirs are more beneficial to a person in whatever form of remembrance corresponds to his spirit and nature. For some, the dhikr is preferred, and for others, the dhikr is preferred. The sheikhs therefore referred to the sect and the sheikh, which corresponded to the nature of the person who wanted to join the tarikat.

The great representative of the Naqshbandi tarikat, the scholar and sage Hoja Muhammad Porso, also had his own views on dhikr, which is one of the practical elements of mysticism. We have tried to explain his views on dhikr on the basis of Risalai Qudsiya. In the Risalai Qudsiya, he first quotes his teacher Bahauddin Naqshband's thoughts on dhikr, and then explains the essence of this thought in the commentary section.

The part of "those words" about dhikr begins with the thought, "If you sum up your purity, Allah will sum up all your careless deeds." In order for the one who goes on this path to reach his destination, that is, to remember Allah, it is necessary to adhere to the etiquette, to adhere to this etiquette, and to adhere to the deeds of Allah is to strive and do what He knows best. it is stated that it is a great condition that

thoughts should be concentrated if the dhikr follows the heart. In the commentary section of the work, opinions are expressed on the truth of Sufi dhikr, perseverance in dhikr, the benefits of dhikr, purification of the heart, and holding one's breath during dhikr.

The truth of dhikr is that the true effect of dhikr is not to be deprived of everything and not to compliment anything other than the love of Allah, and that the basis of dhikr is to repent of outward and inward imperfections.

Another condition of dhikr is that the student should be faithful, and that the benefit of dhikr should be complete only if he is educated from a perfect pir, giving up the negative qualities that hinder his body and heart. For the heart is filled with light when the land on which the seed of dhikr is sown is clean, that is, free from all desires. There is no such air in the heart of the Master. There is fullness of enlightenment in his heart. At the beginning of the journey, the slave should get rid of all the bad qualities in his heart as much as he can, that is, he should sow the seeds of dhikr after purifying the ground of the Sufis from churuses and weeds. If he does, he will be as pure as one who has performed ablution for prayer. Let him think only of the essence of dhikr and forget all other thoughts.

The dhikr also mentions the rule of holding breathe. This situation helps to concentrate the mind, to soothe the heart to remove various worries. It is said that the habit of holding one's breath causes the conscience to find great pleasure during dhikr and many other benefits. We know that Muhammad Porso had his own independent views on dhikr, and that he did not consider it necessary for him to hold his breath during dhikr. They also did not consider it necessary to follow the count. For the main result of dhikr is the heart of the wuquf. ”

In the part of the work "Yodkard, bozgasht, nigahdosht and yoddosht" it is stated that the dhikr is

linguistic and the purpose of dhikr from the heart is Nigahdosht and Yoddosht, the real dhikr is secret. Branches of Yodkard, Bozgasht, Nigahdosht and Yoddosht-Naqshbandi tarikats. Accordingly, memorizing Allah with one's tongue and heart, Bozgasht is the remembrance of Allah only with one's mind, not allowing anything other than Allah's thoughts and remembrance to enter into one's heart, and constantly controlling it, and remembering Allah with every moment. consists of.

We know that the sources state that Bahauddin's spiritual mentors, Abduhaliq Gijduvani, were in secret dhikr. In the Risalai Qudsiya, it is stated that the truth of dhikr is secret dhikr, and that all the caliphs of the dynasty of Abdukhaliq Gijduvani practiced dhikr in secret. Dhikr levels and careers are perfected. The play also contains the thoughts of great sheikhs on dhikr.

Shahobiddin Suhrawardi (1145-1234), the founder of the Suhrawardiya sect in Sufism, told the students of science that in his spare time he should always recite the Qur'an, recite the Qur'an, and that the truths of science would be clarified.

Hazrat Haja Muhammad ibn Ali Hakim al-Tirmidhi (d. 755-869) heard that the recitation of the Qur'an was preferable to dhikr, and that the one who said it was a good "diver".

Even if a person does not understand the Qur'an, let him prepare his heart to read it. Do not let your nafs lead him everywhere. Let him make his heart in the midst of a glorious and glorious light

Imam Ahmad Hanbal says: I saw Allah in a dream and asked Him: "O my Lord, what is the matter with you (approaching, surrendering to Allah that all things are from Allah, and realizing that all things are blessings bestowed upon Himself). prefer to do? He said, "With the Qur'an, which is my word. I asked again, "Do you understand him or not?" He said, "Whether one understands it or not." One of the elders said, "Even if a person does not know what

medicine it is, even if he reads the Qur'an without understanding it, it will have an effect." Every letter of the Qur'an is like a mountain in the human body. The light of the Qur'an is concentrated in the heart of the believer. Hazrat Aziza Hoja Ali Romitani said that when three languages, that is, the language of reciting the Qur'an, the language of the heart, and the language of the night (ie, reciting at night - MG) are united, the slave will achieve his goal. In the play, Bahauddin Naqshband's series of mashayiks are linked to Yusuf Hamadani, who constantly prays "la ilaha illallah", dedicates his time to this word, and thinks that he has become a new Muslim day and night, and every hour and every moment, "La ilaha illallah." For example, the dhikr part of the work ends with the thought that the Messenger of Allaah (peace and blessings of Allaah be upon him) said, "Renew your faith with La ilaha illallah."

Conclusion

In short, the so-called religious-philosophical dhikr includes the essence of understanding, remembering, appreciating the essence of all created beings, doing good deeds, and keeping one's conscience awake.

The holy words of the "Risolai Qudsiya" constantly bring divine grace to the hearts of people and help the younger generation to grow spiritually mature and perfect in all respects.

References:

1. Усмон Турар. Тасавуф тарихи. "Истиклол" нашриёти, 1999.
2. Кубро Н., Тасаввуфий хаёт (Усулм ашара), М. Кара нашрга тайёрлаган. Истанбул, 1980
3. Хожа Муҳаммад Порсо. "Рисолаи қудсия", Тошкент, 2020
4. Хожа Муҳаммад Порсо. Рисолаи кашфия. Тошкент давлат Шарқшунослик институти Абу Райҳон Беруний номидаги

- Шарқ кўлёмалари маркази. 1147.й. Р. 81-83-И.
5. Шайх Саййид Абдулқодир Гийлоний. Сиррул асрор. Мактубот. - Тошкент: Мовароуннаҳр, 2005. – Б. 96.
6. Narziyev Z.I. "The genesis of the tasawwuf philosophical outlook of Khujviri" *Advansed studies in science: Theory and practice* The Collection of Scholarly Papers (Materials of the International Scientific Conference, London, UK, April 18-19, 2016)
7. Narziev Zubaydillo Ibodullaevich. "Kashf ul mahjoob": sources, translations, copies and effects. *American journal social and humanitarian research. (AJSHR). Issue 1. 2020/1. P. 67-72.*
8. Narziev Zubaydillo. The concept of jealousy in the sufi-philosophical teaching of Khujviri and the problems of its training. *American journal social and humanitarian research. (AJSHR). Issue 1. 2020/1. P. 63-66*
9. Narziyev Zubaydillo Ibodilloevich. The views on the concept "science" the classification of sciences, science and practice scholar and ignorant according to Khudjviri and his "Kashf ul mahjoob". *Journal of Critical Reviews. Vol 7, Issue 4, 2020. P.18-22*
10. Narziyev Zubaydillo. Hudjwiri and the role of his "Kashf ul - mahjoob" in the sufi history. *Academicia. An International Multidisciplinary Research Journal. Vol. 8. Issue 6, June 2018.*
11. Namozov B. B. Problem of Irfan in Sufizm // *Europaische Fachhochschule. – 2014. – №. 8. – С. 67-68.*
12. Bakhriyevich N. B. Knowledge, practice and scientist // *ACADEMICIA: An International Multidisciplinary Research*

- Journal. – 2020. – Т. 10. – №. 6. – С. 1745-1756.
13. Намозов Б. Б. Виды Ходжа Мухаммада Посро на душе человека и гносеологии суфизма // Theoretical & Applied Science. – 2018. – №. 5. – С. 393-399.
 14. Namozov B. B. The views of Khoja Muhammad Porso on the soul of The Human and the gnoseology of Sufism // Theoretical & Applied Science Philadelphia, USA. – 2018. – №. 5. – С. 61.
 15. Burkhanovna H. H. The issue of education of the soul and mysticism // Academia Open. – 2019. – Т. 1. – №. 1.
 16. Tursunovna, S. O., Bakhriddinovich, M. S., Bakhtiyarovich, D. B., Makhmudovna, G. M. (2020). The issues of human and humanity teaching of Abdulkhaliq Gijduvani. Journal of Critical Reviews, 7(4), 14-17.
 17. Qayumova A. T., Khaydarova H. B., Jalolov O. O. The issues of society and personality in the teaching of the great arab sociologist Abu Zaid Muhammad ibn Xaldun // Journal of Critical Reviews. – 2020. – Т. 7. – №. 4. – С. 23-26.
 18. Sharipov A. Z. Social stratification processes and social cooperation during globalization // Scientific Bulletin of Namangan State University. – 2020. – Т. 2. – №. 4. – С. 240-247.
 19. Sohibovna R. R. Khoja Ismat a philosophical analysis of Buhari`s literary heritage // Journal of Critical Reviews. – 2020. – Т. 7. – №. 4. – С. 10-13.
 20. Soibovna R. R., Hodjievna N. G. The Study of Spiritual Heritage of Khoja Ismat Bukhari // International Journal on Integrated Education. – 2019. – Т. 2. – №. 5. – С. 173-176.
 21. Soyibovna R. R. The Socio-political, Philosophical Ideas in the Qasidas of Khoja Ismat Bukhari // JournalNX. – С. 148-153.
 22. Fayzullayevich J. S., Axtamovich A. A. The historical fundaments of Islamic Culture in Bukhara // Central Asian Journal of Social Sciences and History. – 2021. – Т. 2. – №. 2. – С. 51-59.
 23. Tursunovna S. O. The concept of tolerance in Islam and mysticism // Indonesian Journal of Innovation Studies. – 2019. – Т. 8.
 24. Azamatovich H. L. Hakim At Termiziy scientific heritage in the Hadis theme // International Journal on Integrated Education. – 2019. – Т. 2. – №. 5. – С. 10-13.
 25. Azamatovich K. L. The role of the Hakim Termizi architectural complex in visiting tourism in Uzbekistan // Вопросы науки и образования. – 2020. – №. 9 (93).
 26. Bakhtiyorovich D. B. Tolerance of the Khojaghand-Nakbandian order of tolerance // Indonesian Journal of Education Methods Development. – 2019. – Т. 8.
 27. Salomova H. Y. A Perfect man in sufizm essence of spiritual measures and its criteria // Scientific reports of Bukhara State University. – 2020. – Т. 3. – №. 1. – С. 216-223.
 28. Salomova K. Y. Appearance of quality, quantity and norm categories in the medical thoughts of Avicenna // Academic research in educational sciences. – 2021. – Т. 2. – №. 1.
 29. Gulamova M. M. The issues of science and conscience in the doctrine of A. Gijduvani // Scientific reports of Bukhara State University. – 2020. – Т. 3. – №. 3. – С. 214-218.