



INTERPRETATION OF ZIKR IN THE MYSTICAL VIEWS OF YUSUF HAMADANI AND ARIF DEGGARANI

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ANNOTATION

This article discusses, the views on zikr of Yusuf Hamadoni, one of the mystical sheikhs, and Hazrat Arif Deggarani, one of the piri murshids of the Naqshbandi sect, Amir Kulol's highly mature disciple and the teacher of Khoja Bahauddin Naqshband, as well as nature and purpose, types, order and etiquette of zikr. Their views are highly appreciated and play an important role in the spiritual development of man in the teachings of Sufism.

KEYWORDS: *mystical teachings, Yusuf Hamadoni, Arif Deggarani, zikr and its essence, jahr zikr, secret zikr, zikr etiquette.*

On the teachings of Sufism, Muhammad Nurullah Sayda al-Jazari described it as "a very useful and independent science that reforms the spiritual world of man, is the most effective for the treatment of corrupt souls, and gathers man around the truth." ¹The purpose of the study of the spiritual heritage of mystical scholars is to convey their socio-philosophical ideas to our people. From a scientific and philosophical point of view, the spiritual and enlightenment basis of mystical teachings in the understanding of human nature. The study is important in determining the importance of these teachings in human education and society.

For in the philosophical and mystical teachings developed by the Sufis, purity, spiritual maturity, kindness to people, generosity, humility, knowledge, enlightenment and justice, constant work with one's own vision, humanistic ideas such as being engaged in upbringing, being a carpenter of the heart have an important educational value in the development of the worldview of every person today. Hazrat Arif Deggaroni, his teachers and students, the role and mystical views in the development of the Khojagan-Naqshbandi sect as mature Arifs and his spiritual maturity respectfully stated in sources such as Fakhriddin Ali Safi's "Rashahot aynul hayot" ("Drops of water of life"), Al-Jami's "Nafosat ul ins",

Muhammad Baqir's "Maqomoti Shahi Naqshband", Tahir Eshan's "Tazkirayi Naqshbandiya", Mawlana Shahobiddin's "Maqomoti Amir", Nosiriddin Tora's "Tuhfat az-zoirin", Muhammad Qazi's "Silsilatul orifin and tazkiratul orifin". In "Rashahot ayn ul hayot": "There is a second caliph out of four caliphs of Amir Kulol. His residence is located in Deggaron district of Hazara, there is a place named Obi Kohak and there are nine farsakhs to Bukhara one may see the tomb of Holy Arif on the road to Hazara".

Arif Deggaroni was born in the village of Deggaron, Navoi region, Hazara settlement, and is a student of Amir Kulol, one of the holies of the Khojagan sect. In Muhammad Baqir's "Maqamati Shahi Naqshband", Amir Kulol said by looking at the Companions: "Neither of my Companions can be equal to Bahauddin and Mawlana Arif Deggarani. Both of them surpassed my other Companions (meaning the disciples)". He pointed out that the spiritual maturity of both disciples had reached the level of a perfect murshid.

Amir Kulol's high appreciation for his student can also be seen in the fact that he entrusted the upbringing of his son Amir Hamza to Arif Deggaroni. There is solid evidence in historical sources that Arif Deggaroni mentored many of the disciples who attained the rank of governor. According to Sadridin Salim Bukhari, a mystic scholar who relied on these sources, "Hazrat

¹ Muhammad Nurulloh Saydo al-Jazariy. Secrets of mysticism. — T.: Movarounnahr, 2000. P 4



Mawlana Arif taught many people, including Hazrat Bahauddin Naqshband, Hazrat Amir Hamza, Hazrat Hoja Porso, Hazrat Mawlana Ashraf Bukhari, Hazrat Ikhtiyoriddin Deggarani." This means that Arif Deggaroni has a special place in the development of Khojagan-Naqshbandi sects and mystical ideas. The essence of the religious, philosophical and mystical content of the teachings of Sufism, the ideas in them that lead to the spiritual maturity of man, have a secular, socio-moral, enlightenment significance for man and society, the influence can be seen in many studies. There is a lot of research in Europe on the humanitarian ideas of this doctrine. In particular, the research of such scientists as H.Algar, I.Fletcher, M.Mole, M.Hartman, H.Beverdige, B.Zupler, Y.Gros, I.Triming, A.Shimmel, A.Kugelgen is commendable². Foreign mystic scholars conducted research and study the ideological foundations of the path of the sect in the teachings of Central Asian mysticism. It has been argued that the path to human perfection is the right path, both spiritually and morally. In 1991, the book of a German Naqshbandi scholar, "The Political and Social Significance of Naqshbandi in Central Asia in the 15th Century"³, commented by paying special attention to the Yassaviya, Yusuf Hamadoni, Khojagan-Naqshbandi sects, which existed from the time of Abdulkhalig Gijduvani to the 15th century.

In his research, Jürgen Paul also referred to the teachers of Mawlana Arif, citing sources that Arif Deggarani was a murid of Bahauddin Qishloqi before Amir Kulol, from whom he learned the first physical and internal sciences. At the same time, it is said that Bahauddin Naqshband learned the science of hadith from Bahauddin Qishloqi. According to Tahir Eshan's Tazkirai Naqshbandi, it was Bahauddin Qishloqi who introduced Bahauddin Naqshbandi to Arif Deggarani. We can also know from the information, "O Khoja, if you are a bird, if your friend and interlocutor is Mawlana Arif Deggarani, you will enjoy him".⁴

Arif Deggaroni's spiritual heritage was studied from a scientific and mystical point of views in N.Safarova's scientific-enlightenment pamphlets "Mavlono Arif Deggaroniy", "Hazrat Mavlono Arif

Deggaroniy" was published by S.S.Bukhari and Samad Azizov. We also know from the publications that reflect the results of scientific research conducted by our master scientists such as S. Inoyatov, M.Boltaev, SSBukhari, Mahmudkhon Hasani, S.Azimov, which are of great scientific importance in the study of the mystical views of Hazrat Deggaroni. Scientific research in this area continues today. This article discusses the views of mystical sheikhs, including Hazrat Arif Deggarani, the nature and purpose, types, order and etiquette of zikr, which play an crucial role in the spiritual development of a person in the teachings of mysticism.

The teachings of Sufism emphasize that in order to reach spiritual maturity, it is important for a person to constantly control his memory, thoughts, and desires, along with cultivating his heart and soul. In the ways of the sect, special attention is paid to the achievement of the purity status of solikh(pure prayer), which strives for spiritual maturity. (Surat al-Ankabut, 45) "O you who believe, remember Allah much, and glorify Him morning and evening." (Surat al-Ahzab: , Verses 41-42, based on such verses as the Qur'an, without the remembrance of the Truth, and without the mention of the Truth) Therefore, it is important for the solikh to control his inner self through zikr. Because zikr prayer has removed any fleeting thoughts and desires that come to the mind of the solikh(pure faithful). Sufis say that the light of the heart comes only through the remembrance of Allah.

It is clear that zikr has a special significance in the teachings of mysticism, since man is the core of the status of perfection. Theologians link the need to remember Allah with the verse of the Qur'an, "By the remembrance of Allah, hearts find peace" (13:28). "Remembrance (Arabic: zikr means to remember) - to remember God in mysticism."⁵ It is an Arabic word that means zikr, narration, remembrance, not forgetting. Zikr has been practiced as the opposite of ignorance and forgetfulness, and in every sect of mysticism, in the eyes of every mystic, it is the beginning of all the rules, methods, and manners for the attainment of spiritual perfection. Therefore, the sheikhs of the sect took a special approach to the teaching of zikr and taught the mystics about zikr in the general sense of the word: It brings joy to the soul and love to the Creator.

² Samad Azimov The world fame of the Naqshbandi sect. Proceedings of the Republican scientific-theoretical conference "Arif Deggaroniy_ The great governor of mysticism in Central Asia." Navoi-2007, p.42

³ Jürgen Paul. Die politische und soziale Bedeutung der Naqshbandiya in Mittelasien im 15. Jahrhundert. Walter de Gruyter.Berlin.New York.1991.

⁴Fakhriddin Ali Safiy. "Rashahot ayn ul-hayat" ("Drops of life"). Translator Khudoiberan ibn Bekmuhammad. Prepared by: Mahmud Hasani, Bahridin Umrzaq. Abu Ali Ibn Sino Publishing House. T.: 2004. p.80

⁵ Edited by Zuhridin Husniddinov. Islamic encyclopedia. State Scientific Publishing House "National Encyclopedia of Uzbekistan". 2004. Page 93



In Sufism, "Dhikr is recited aloud (dhikr al-jahri) and silently (dhikr al-hafiy)."⁶ Both dhikrs are inherited from the Prophet Muhammad Mustafa (peace and blessings of Allaah be upon him). At the same time, in mysticism, zikr is divided into two parts: zikr is common, and zikr is specific. The zikr is performed with the intention of gaining the reward of the people, but the bad qualities in the nature of the zikr, such as arrogance, pride, hypocrisy, greed, anger, wrath, and deceit, have not been completely eradicated. The zikr of the Khas is the opposite: nafs (passionate desire) is completely defeated and the heart is illuminated with the rays of enlightenment and love, leaving nothing but the name and love of Allah in the tongue and in the heart. But in order to have such a great status, it is necessary to pay zikr with strict discipline, patience and sincerity."⁷

The communities of mystical sects differ in which way they follow zikr. That is, although they belonged to the same school of thought, they were different in zikr. For example, Ahmad Yassavi, who was taught by a teacher (Yusuf Hamadoni), and his team followed the jahr (voice) of zikr, and Abdulkhaliq Ghudvani followed the hafiz (silent) inner zikr. For instance, Bahauddin Naqshband's teachers practiced jahr in the community of Amir Kulol, while Hazrat Bahauddin Naqshband practiced secret zikr. The great Sheikh Yusuf Hamadoni, the spiritual and ideological father of the Yassaviya and Khojagan-Naqshbandi mystical sects, also emphasizes zikr as the most important basis for attaining spiritual maturity. Although there are many paths, such as the praying, but the path of truth will not be opened until Allakh is mentioned.

True remembrance comes from the heart. Therefore, the pure faithful reads "La ilaha illallah" by stretching out the substance (long vowel letters) and controlling his inner self. With this word (the method of remembrance), any fleeting thoughts, fantasies, and desires that come to mind other than the Truth are removed. As a result, God is observed in that heart. By repeating this word over and over again, its truth becomes so clear that it is stated in the Qur'an: "They remember Allah when they stand, and when they sit, and when they lie down" (Surah Al 'Imran: 191). As commanded in this verse, due to constant remembrance, the veil, darkness and

fantasies will rise from the right side of the pure faithful."⁸

There is a similarity between these views of Yusuf Hamadani and the views expressed by Bahauddin Naqshband in this regard. Bahauddin Naqshband said that a person should be "Hush dar dam" (author's comment: this rashha originally belonged to Yusuf Hamadoni), that is, he should be awake with every breath - be aware of Allah, and leave the ignorance. The truth of Naqshbandi zikr is to leave the field of ignorance and enter the space of observation."⁹ So, the remembrance of Allah is very important in freeing the soul from unnecessary thoughts, desires that lead to sin, and awakening from ignorance. Because only an awake person can observe the essence and identity of the universe. Therefore, in the teachings of mysticism, special attention is paid to the training of the heart, remembrance. Zikr is important not only for the remembrance of Allah, but also for directing one's thoughts and feelings towards Allah and doing good and good deeds that lead to His approval, and not committing sinful acts that lead to Allah's displeasure. While the training of the heart is the main way to rise to the level of observation, observation is one of the most important ways of attaining enlightenment. Arif Deggarani's views on zikr are also quoted as rashha in Rashahot: Mawlana Arif said, And what does the heart do (so what does the heart do at this time)? "The Companions said, "The truth is in the remembrance of Allah." It is not permissible to say "Allah" and "Lo ilaha illallah" at this time, rather it seeks the pleasure of Allah. They tell their disciples that this is zikr."¹⁰ The meaning of this wisdom is that a person should be aware of his conscience not only during prayer, but also at all times, even when eating. We have stated above that there are two types of zikr in mysticism. Sources describe how Arif Deggaroni behaved in terms of the etiquette and order of remembrance. In Rashahot, for example, the following story is narrated: There was a passion for zikr. Mawlana Arif went to him and forbade zikr. He did not accept. Mawlana(holy) Arif said: "If you do not accept, your peasant ox (author's comment: that is, your ox that plows the land) will be lost (author's comment: he will die)." Mawlana

⁸ Khoja Yusuf Hamadoni "Odoboi tariqat" Tashkent "Yangi asr avlodi" - 2005. Pages 81-82.

⁹ G.Navro'zova. The mystical teachings of Naqshbandi and the education of harmoniously developed people. Abstract of the dissertation for the degree of Doctor of Philosophy. Tashkent - 2002 Page 31

¹⁰ Fakhridin Ali Safiy. "Rashahot ayn ul-hayat" ("Drops of life"). Translator Khudoibergan ibn Bekmuhammad. Prepared by: Mahmud Hasani, Bahridin Umrzaq. Abu Ali Ibn Sino Publishing House. T.: 2004. p.75.

⁶ Edited by Zuhridin Husniddinov. Islamic encyclopedia. State Scientific Publishing House "National Encyclopedia of Uzbekistan". 2004. Page 93

⁷ Sheikh Najmiddin Kubro. Mystical life (Translators and editors: Ibrahim Haqqul and Aziza Bektash) T.: "Movarounnahr". 2004. p.221



Darwish did not compliment him and died that day. Mawlana Darwish did not become vigilant. Vobkandi went to the doorsteps of his saints (teachers) and came back. On the last day, another ox was killed (ignoring Arif's words, the jahriya continued to recite zikr, the oxen that drive will perish). When he saw the two signs, he became convinced and came to Mawlana Arif. Mawlana Arif said: Remember this verse from us.

Byte: Kori nodon kutahandesh ast,

Yod girad kase, ki dar pesh ast.

(The work of a fool is to think short,

The wise man thinks of the consequences.)¹¹

The question arises as to why both systems of zikr are inherited from the Prophet Muhammad Mustafa (peace and blessings of Allaah be upon him). His teacher, Amir Kulol, was also on the path of zikr. In the schools of mysticism, especially in the Khojagan-Naqshbandi sect, there are both jahriya and secret forms of zikr, that is, they are not forbidden. The wisdom of Arif Deggarani's prohibition of jahri zikr is that Mawlana Darwish's team practiced zikr aloud at night, when the people were tired of the worries of life during the day, such as handicrafts, farming, and handicrafts. As a result, the situation disturbed the tired villagers. Although zikr is considered a way to remember Allah and thereby purify the heart, it is a prayer that disturbs the people who are resting at night. That is why Arif Deggarani strongly rebuked Mawlana Darwish for the zikr of the night. Through the above events, we have explained how Arif Deggarani taught his disciples about zikr. What is the significance of these narrations in Rashahot for today? In both cases, there are views that are both instructive and reprehensible to us. Firstly, not to harm anyone with his hands or tongue (that is, to have the quality of a believer given in the hadiths), and secondly, to be able to see the consequences of every action with reason and intellect (from what one does, from what one says). to be sure that he is not harming anyone), thirdly, not to be arrogant and hypocritical in prayer, fourthly, to control one's own thoughts and thoughts at every moment, and at the same time to keep one's memory bad. (arrogance, selfishness, envy, greed, suspicion, arrogance, wrath) have not lost their relevance today.

Through their views, ideas and practical lifestyles, they have encouraged people to live right and honest, to be hardworking, caring and fair to people. They have turned people away from behavior that is contrary to morality, education, and humanity.

While the ideas expressed in the mystical views of Hazrat Arif Deggarani are the basis for the moral education of man in content, the lifestyle of Arif Sheikh appears as a model school for us. Therefore, the historical development of mysticism, along with the study of theoretical aspects, the study of the lives of great people who have reached the level of perfection in mysticism, as well as their ideas in the educational and cultural spheres of society are important for education of future generations.

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¹¹Fakhridin Ali Safiy. "Rashahot ayn ul-hayat" ("Drops of life"). Translator Khudoibergan ibn Bekmuhammad. Prepared by: Mahmud Hasani, Bahridin Umrzaq. Abu Ali Ibn Sino Publishing House. T.: 2004. p.76.