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ABDULKHOLIQ GIJDUVONIY (KHOJAGON NAKSHBANDIYA) SUFISM TEACHING AND THE PSYCHOLOGICAL ASPECTS OF THE SILENT REMEMBRANCE STATUS (ZIKR)

Abstract: The article is dedicated to the Sufism teaching of Khoja Abdulkholiq Gijduvani, the founder of Khojagon-Nakshbandiya teaching, and its psychological features of silent zikr and their role in the evolution and perfection of a person.

Key words: perfection of man, perfect man, zikr (remembrance, e.g. remembrance of God), status: remembrance, heart, ukhfo, mystery, sultan.

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Introduction

The eternal vitality of the nation is that it occurs in the upbringing of the younger generation, the process of formation of the national consciousness under the influence of spiritual and cultural values left by the ancient descendants of this nation and their elderly generations.

In Central Asia, particularly in Uzbekistan, the teachings of Khojagon, Nakshbandiya, and teachings of Sufism, which was widely used in the past, can serve to achieve perfection, that is, perfection of man, not only physically but also psychologically and through spiritual world of man.

Sufism is also accompanied by its subtle meanings, which are understood only by the apparent side of the doctrine. For that reason, intelligence is not enough. It should be noted that as revealed in the doctrine of Sufism, human beings actually create new rational knowledge through inspiration and perception at the level of unconsciousness and indifference.

In Sufism, the perfect human being is the wisest and the most intelligent man, the perfect person intermediary, the divine commander, the individual, who comprehends the absolute divine character with these qualities, even though it is manifested in the

image of the ordinary person. But in the spiritual essence he is the master of the universe, who is always aware of the true nature of the universe.

Thus, principles of Sufism teachings doctrine of Khojagon (Nakshbandiya) founded by Abdulkhalik Gijduvani as “Hush dar dam”, “Nazar bar qadam”, “Safar dar Vatan”, “Khilvat Dar Anjuman”, “Yodkard”, “Bozgasht”, “Nigohdosht”, and others lead human beings to the rank of perfection.

As for the teaching of Sufism, Abdulkhalik Gijduvani Khojagon (Nakshbandiya), it is necessary to state that the mysterious knowledge of the intellect is considered to be a sublime knowledge, love. Because real love is the natural guide of all interests, energies, aspirations, needs and motives. Therefore, it is the only weapon of love that promotes self-purification in love of mysticism by bringing it closer to Allah, promoting high personal growth and perfection.

At the same time, this practice of teaching is morally competent in forming good behavior, self-realization, self-esteem and morally self-confident in social activities, and all forms of consciousness from the inner world: the ability to use the capacities of unconsciousness and sub consciousness effectively,

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and to create a complex of “I” and high-level disposition in a person, from the internal and external horror (phobias) affection. In the practice of Khojagon (Nakshbandiya), it was achieved through the use of duplicate reference.

In the modern world, psychotherapy, psycho-hygiene, autogenic exercises, meditation, transcendental states, mechanisms of complex psychological processes, which are based on the basis of the dreams, are practically valid.

In the doctrine of Khojagon (Naqshbandiya), the six rank (method, path, place) of the zikr have been widely used:

1. **Maqomi heart.** In this case, the inner focus of the person is fully concentrated on his heart and the silent response of Allah’s names and blessings to the sound of a heartbeat. In this way, voluntarily focusing on the heart, with the subsequent attraction of the heart, human beings lose their human qualities, enter the process of glorification and unite with Allah’s light. This indicates the origin of the heart.

2. Maqomi sir (secret)

a) “Khafi” – in this case the concentration is drawn to right chest and zikr is repeated

b) **Ukhfo** - the eyes are shut, and the inside of the human body is directed to the uniaxial nervous system in the peritoneal cavity;

3. **Maqomi zikr** (statue remembrance). This is achieved by directing all the attention to the body of the liver and returning the remembrance of Allah (kalima).

4. **Maqomi qolab.** The attention is concentrated to two-fingers above the navel and ritual of khufiyona zikr (silent remembrance) is carried out.

5. **Maqomi sulton**(Statue of the Sultan). Any attention is drawn between the two eyebrows, and the words of remembrance are repeated.

6. **Maqomi ruh** (The statue of spirit). Here, attention is drawn to the upper part of the human brain, and the reverence of Allah is repeated.

Based on the above positions, the zakir (who is doing zikr) can make the number of zikrs 7, 21, 100, 1000, 1200, 3000, 5000 or more depending on the state of the zakir.

It is important to note that Khojagon (Naqshbandiya) is a leading place in the practice of zikr. Because it activates the whole body. Abdulkhalik Gijduvani was adopted as a spiritual child by Hizr and taught the words “nafsi and proof”. It is mentioned in the following words: “La ilaha illa-Allah” with the word “la” from the ribbon to the head (with the head indicating); then extends the word “ilaha” from the head to the right shoulder and conveys the word “illaalah” from his right shoulder to his heart, and he imagines that the heart of the blessed word reaches the heart (this is repeated about 7-21 times). Due to strict intentions of zikr, a person's subordinate character becomes stronger, and anticipation (eventuality, profound understanding and anticipation of the event's

essence) turns into a daily activity. The method of remembrance of the silence zikr in the Khodjagon (Naqshbandiya), founded by Abdulkhalik Gijduvani, is described in the following way:

1. The one who wants to make zikr prays two rak’ats alone at one place so that he can concentrate on his mind and not be distracted by the worldly concerns.

2. He recounts 25 times, that is to say, he says the words “Astaghfirullahal aziim va ‘atubu ilayh”.

3. Sitting in the direction of the qibla, eyes are closed, thinking about death and states of death for up to 5 minutes (the name of which is “Robitai mavt” in the Sufism language).

4. He then reflects on the other teachings of our Prophet (sall-Allahu ‘alaihi wa sallam) and his teachings to the divine guidance, and hopes for the blessing. This will last for up to 5 minutes (It is called “Robita Murshid” in Sufism).

5. He then reflects on the greatness, majesty, power of Allah in the universe, and the blessings that Allah has bestowed on him for five more minutes. This thought gives him pleasure, relieves the surplus of worldly pleasures and leaves him alone with his conscience (It is called “Robitai huzur” in Sufism).

6. He starts his heart with the words “Allah” touching his tongue the upper part of the mouth Thus, the word “Allah” is referred to as 5,000 times. every 100 times after the word “Bozghasht” says “Ilaha ‘anta maqsudi va raqa matlubi” – “Oh my Lord, it is my purpose, I ask You for Your goodness”.

It should be noted that the above mentioned algorithm of zikr is a method of achieving psychological self-cultivation and psychological self-regulation. It is therefore desirable to use the methods of this teaching in the psychological work of modern man. From a social-psychological point of view, mentioning the endless love, respect, trust and greatness of Allah is the result of having such a high level of source and strength that it has the power to attain, He gives us comfort. That is why making zikr is a kind of nutritional supplication that gives a person a sense of inner serenity and delights in his heart.

True practice of the psychological phase of psychological stages of “silence zikr” leads to internal psychological balance. Internal psychological balance is a person's inner freedom (congressionalism). This freedom is expressed in the liberty of man’s biological and social environment. Modern psychology, psychotherapy, and autogenic exercises are based on the same exercise of freedom. Therefore, these exercises help to improve the tonic of human life.

On the other hand, adhering to the requirements of the silent zikr protects from other adverse or negative material and spiritual influences, which guarantees the protection from the negative influence and the current terrorist threats.

Based on the analysis of the apparent and subtle aspects of the “silense-zikr”, which Khodja

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Abdulkhalik Gijduwani implements, we are convinced that it (the heartwarming thought) has the following psychological features:

- The best of actions is superior to charity, sadaqa and zakot, raising love to Allah. His heart is purely of a positive trait and character. He can also devote himself to the people of the surrounding, to others, to the Homeland because he knows the true value of everything and event, acting in a pure manner in his everyday life.

- The zikr of the true heart makes the one who conforms to the egoistic requirements by transforming him into a good behaved, kindhearted.

- From social secular points of view, it protects goodness, which is the opposite of bad groups and gangs, putting an end to negative attitudes such as lying, extravagance, fraud, aggression, greed, and greed in personal and work activity, dealings and relationships.

- From a religious point of view, zikr drives all the black powers and the devil forms the fort of Allah. It accelerates the process of the mukoshafa and ensures the enjoyment from the light of Allah.

- From the social-psychological point of view, silent zikr clears the memory from bad, negative imaginations, freeing the mind from harmful thoughts and teaches them true justice. The psychic readiness (coincidence) of the person to the situation provides with the growth of the environment (internal and external), event, attitude, treating, activity, the system of self-control, management and adjustment of the person based on high behavior, attitude and activity rhythms, and the process of self-realization (automatization). As a result, it prevents from a variety of daily stress situations that cause disagreements, conflict situations, quarrels, collisions, and other harms.

- Silent zikr allows it to be implemented at any time and place, at home, in the street, at work, and in any place without interference.

- The practice of silent zikr allows the person to overpower the “I” attributes of the individual, thus enabling social happiness to dominate and guarantee the highest perfection stage. The qualities of “We” are considered the perfect human symbol. Apart from intellectually, spiritually and physically developed qualities, it is permissible to have the following characteristics: excellent honesty in both internal and external influences; to get rid of the material effects of self-deception; ability to self-evaluate, control, program, manage and improve automatically (in the circumstances) under any circumstance (environments), with perfect access to internal mental capabilities; through the inner knowledge and the qualities of “I” with the qualities of “we”, with universal characteristics in every kind of treatment and attitude.

- The essence of the doctrine of Khoja Abdulkhalik Gijduwani is the formation of a perfect

human being, who has a desires to purify the qualities of “we”. Therefore, the scholars said: “If Mansur was one of the leaders of Khoja Abdul Rahim Gijduvani or his murids at the time of the Khaleefah, he would have been given the status of Vahdatu wujud and would have got rid of the “an al haq”. “Hoja Ali, the son of Khoja Ali Romitani, asked Hagar’s father. “Mansur Halloj is an “an al haq” (I am right),” said Boyazid Bastomiy, “There is nothing in Hirqam except Allah.” What is the wisdom of this? Khoja Ali Romitaniy: Mansur put forward the word “I” and he began his word “I am” and he got in to trouble. Bayazid put forward the notion of absence of the word, and began his word with “no” and survived.

- Only some people comprehended a profound understanding of the imminent aspect of the silent zikr of Abdul-Khaliq Ghijduwani. That is why the owner of botiniy science is called an orif. Botiniy (laduny) science is obtained by his grace when approaching the Truth through the meditation (ritual prayer). Indeed, the Holy Quran says in Surah Al-Hadid, ayat-29: “The mercy of Allah is in His hands, and He gives it to whom He wishes”, and in Surai al-Nur, 35: “Allah guides to this light whomever He wishes”. Laduny science is divided into three categories: revelation, inspiration, intelligence. The revelation is given to the Prophets, inspiration to the saints, and the Sufi are given mind by Allahu ta’ala. Man creates new, rational, true, perfect knowledge for himself by inspiration, intelligence.

- This knowledge that is acquired by human can be compared to a divine light that is enlightened in human hearts. In contrast to the science (knowledge) interpreting and applying various issues of life, education (gnosis) helps to conceal the hidden nature of those things. If knowledge is gained through reading and learning, then education (science) is only granted to those whom Allah has chosen and selected. The time and space of the application of the knowledge is limited, and the enlightenment has no limit. Education is only given to those who are pure from all worldly and contemplative tendencies, and only to those who turn to Allah with all their intentions and thoughts.

Thus, the practicing of the above-mentioned zikr stimulates the intrinsic activity of psychological interactions (training, interactions) and motivates the incommensurable activity of its formation and not only physically but also spiritually and psychologically, and has a new positive attributes and qualities to make the person mature (to be perfect).

The importance of the khufya zikr of Abdulkholiq Gijduvani is that it serves a kind of person who has been explicitly expelled from the people by acting in his social activities, self-understanding, self-esteem, and it is spiritually prosperous. Inspiration teaches you to use the ability to use the abilities to create good qualities through meditation from the botiny side.

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The multidimensional changes taking place in the modern world, including the abundance of information and the rapid increase in intersectional knowledge, require the intensification of the inner psychological state of the learners. In order to achieve this stage of the community level, a person (individually, ethnos, group) must ensure continuous self-control, control, self-order, self-evaluation, self-perfection in his inner spiritual activities.

The process of self-consciousness, learning, and adaptation is one of the pressing problems of every stage of socio-historical development, and in our era globalization, as well as the mass culture entrenched in our lives. In our opinion, if the inner psychological activity of a person does not have a deep sense of responsibility for things and events and there is no mechanism of perfect internal control, then no social power or rule of law can control it.

At the same time, it cannot be a barrier to the self-fulfillment of the self-realization in proportion to the pursuit of a consistent aspiration in objective and subjective circumstances. That is why there are both internal and external aspects of the activity of a person, and they do not always coincide. Because of incompatibility of internal (subjective) and external social psychological environments in the spirit of human personality and national (social) consciousness is formed. This social confrontation necessitates the inner self-consciousness of the consciousness of the mind through self-perfection, control, self-control, self-fulfillment and self-realization and perfection in the mind. This need implements continuous action between privatization and sharing and ensures mutual

exchange. Because personality is in harmony with nationality, which, in turn, has a certain connection with the commonness.

Conclusion

On basis of the requirements of Sufism, it is required that modern-day self-consciousness be harmonized with the national economy and social relations. The main producer of the society and high self-esteem of our society requires the creation of new methods of education and upbringing the younger generation in view of the considerable influence of ethno psychological features of Sufism, which is the inheritance of our national consciousness and cultural and spiritual values. Based on these qualities and socio-historical experiences, national identity, national identity is formed in every nation. Therefore, it is necessary to study the features of our national, cultural and spiritual values in detail. At the same time, in the introduction of new methods of education it is essential to take into account the specific ethnic, national and religious character of each nation.

First, it is desirable for each person (individual, nation) to feel that he is in need of these things and to be supplied with a certain motivation. And most importantly, it is permissible for a person to have a high degree of belief, a realized motive, a perfect feeling, as well as imon in social life. Only then can you think about progress, prosperity, justice, and by this way the union among "I", "We", and "They" becomes apparent and there forms effective psychological protection that withstands to any mass spiritual threats.

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