

THE ISSUE OF ZIKR IN YAKUBI CHARKHI'S "RISOLAYI UNSIYA"

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Annotation: *In this article, the social and political issues of Naqshbandi activity are analyzed on the basis of Yakubi Charkhi's work "Risolayi Unsiya". Also, in the article, the ideas, opinions and proposals of the rulers on improving the state administration put forward by Yaqub Charkhi are studied socio-philosophically.*

Key words: *society, politics, social, khan, official, king, state administration, condition, Khalil Sultan, "Risolai dar manoqibi wa aqeed", Naqshbandiyya doctrine.*

Аннотация: *Ушбу мақолада Яқуби Чархийнинг "Рисолайи Унсия" асари асосида нақшбандия фаолиятининг ижтимоий-сиёсий масалаларига таҳлил қилинган бўлиб, рисола ўзбек тилида биринчи марта таржима ва фалсафий таҳлил қилинган. Шунингдек, мақолада Яқуб Чархи томонидан илгари сурилган ҳукмдорларнинг давлат бошқарувини такомиллаштиришга оид зоялари, фикрлари ҳамда таклифлари ижтимоий-фалсафий ўрганилган.*

Таянч сўзлар: *жамият, сиёсат, ижтимоий, хон, амалдор, подшоҳ, давлат бошқаруви, шарт, Халил Султон, "Рисолай дар манокіби ва ақоид", Нақшбандия таълимоти.*

Аннотация: *В данной статье социально-политические вопросы деятельности Накшбанди анализируются на основе произведения Якуби Чархи «Рисолай Унсия». Также в статье социально-философски исследуются идеи, мнения и предложения правителей по совершенствованию государственного управления, выдвинутые Якубом Чархи.*

Ключевые слова: *общество, политика, социальное, хан, чиновник, царь, государственное управление, состояние, Халил Султан, «Рисолай дар манокіби ва акыд», учение Накшбандия.*

Knowledge, phenomena of the world, including human existence, the place of knowledge in social life, and problems have not been sufficiently researched in Sufism.

Sufism places common sense as a source of knowledge, along with discovery and feeling. In the eyes of Sufis, intellect and speech are sources of

knowledge in certain dimensions, while higher and sacred knowledge is created through discovery and inspiration. Sufis gave names to the knowledge gained through this path, such as "enlightenment", "irfan", "ilmi mukoshafa", "ilmi laduni" and not "ilm".

Irfan science is a science that cannot be understood by the mind (irrational), the soul, the third eye, and the inner state. It was called "Mukoshafah", "Science of the Unseen". The core of Irfan science is the science aimed at learning about God's nature, verbs, names and attributes through "ishraq" (light of the heart). The Iranian scholar Ehsan Tabari defined the term irfan as a divine science, "after a person passes through the stage of wandering, establishes a divine relationship with God, and after his heart becomes a source of inspiration and "Ishrak" he noted that it consists in reaching the strict truth.

Ya'qubi Charkhi, the great piri murshid of the Khojagan-Naqshbandiya sect, has his own thoughts and opinions on the issue of knowledge, and at the same time, following the general Sufi path and principles. In the treatises of the Sufis, there are the opinions of aqeedah, ilm, ulama, awliya and fiqh, as well as the opinions of other Sufis.

"Risolayi Unsiya" (Treatise of Friendly Conversation) stands out among the scientific and mystical works of Yakubi Charkhi. In the Sufi treatise, the issue of zikr is a mystical analysis of its place in Naqshbandi teachings.

The unique aspect of the teaching of Naqshbandiyya is secret dhikr, that is, there is no samo' (hearing, listening), jahriya dhikr among the people of this sect. Ya'qubi Charkhi devoted a special chapter to the meaning of khufiyya zikr in his treatise "Unsiya". The treatise contains the instructive teachings of Bahauddin Naqshband that one cannot get rid of the troubles of this world and the next until one finds a pure heart by paying attention to the issue of purity of heart:

My heart is full of enthusiasm.

If you don't have enthusiasm, you can't get rid of it.

Translation:

I made this heart with enthusiasm, without changing it from you,

You don't deserve to be alone except yourself.

In the religion of Islam, through prayer and zikr, calmness, peace of mind, acmeology (maturity), intelligence, purification and spiritual balance are more than achieved. One cannot come into God's sight by sitting in the ritual of dhikr without purifying the body and soul.

In the treatise, Bahauddin Naqshband said that if you continue to practice the practice of paying attention to the adadi, that is, understanding the original essence when you see the plurality, understanding the unity in the kasrat, the

heart will quickly become a zakir, and in this sense he wrote the following verses in his work Ya'qubi Charkhi:

Dil chu mohi and zikr chu ob ast,
Zinda dilho ba zikri Wahhab ast.

Translation:

If the heart is a fish, the dhikr is water.
When the heart is alive, God remembers.

Inner knowledge is the divine knowledge hidden in the human heart, and this knowledge is attained through divine hearing and divine vision in a constant state of dhikr. Inner knowledge emerges as a result of the human soul's desire, vitality, and the development of the human mind, although it is fundamentally different from the scientific knowledge that has emerged over the centuries, does not deny it.

In Sufism, zikr means directing the heart, thoughts, and feelings to God, making a direct connection with Him, and perceiving His infinite power and great beauty by mentioning His names. It is even said that zikr is the food of a scholar. As long as Allah's names are mentioned, Allah mentions the zakir, that is, the Sufi himself. Solik feels and observes this during zikr.

Yakubi Charkhi emphasizes the following words of Bahauddin Naqshband about knowledge and its types mentioned in the hadith: "They said: "In the hadith, there are two types of knowledge. The first is the knowledge of the heart, which is the useful knowledge of the saints and prophets. Such knowledge is the divine knowledge hidden in the human heart, and this knowledge is attained through divine hearing and divine vision in a constant state of dhikr. The science of the heart emerges as a result of the aspiration and vitality of the human spirit, and the development of the human mind does not deny it, even if it is fundamentally different from the scientific knowledge that has emerged over the centuries.

In the process of mystical knowledge, rational and irrational knowledge are inseparable like body and soul, they complement each other. The "primary knowledge" mentioned in Eastern philosophy is the "universal" knowledge hidden in the human heart, and the creative power of the human spirit is based on the "universal" knowledge. Scientific discoveries, creation of new things are the result of the impulse of "total" knowledge to "partial" knowledge. It is the inner glow of the soul, and knowledge is the light.

"The second is the science of language, which is God's document over the children of Adam." We hope that you will be blessed with knowledge. And they said again, in the hadith, "If you sit with the people of Siddiq, then sit

faithfully, for they are the spies of hearts." They enter your hearts and look at your efforts.

Ya'qubi Charkhi gives an example of this type of knowledge, prayer, and gives the procedure for reading it in the pamphlet: "Let him read this prayer with self-concern, i.e., purifying his mind, and making tawajjuh both outwardly and inwardly. What our Prophet said: "If a Muslim performs ablution thoroughly, then stands up and prays two rak'ahs, he will have Paradise," that is, a Muslim ablution If he fulfills all the duties, sunnahs and manners of ablution, and then stands up and prays two rakats with full presence, he is worthy of heaven.

Sufi mystics say that "when our master recites this prayer, it is necessary to recite it with devotion, keeping oneself occupied with all the arkon and azkor." These are for the beginners - those who enter the Tariqah".

Sheikh Shihabuddin Suhrawardy (may Allah have mercy on him) says to read this all the time. And Muhyiddin Arabi (may Allah have mercy on him) says that he should not read during the makruh times when he is turned away from prayer.

Ya'qubi Charkhi gives the following opinion about the attitude of the people of knowledge to dhikr: "عبد الله العالم نوم" "The sleep of a scholar is also a prayer" is a reference to sleep. That is, he should practice dhikr until he falls asleep, and if he wakes up from sleep, he should practice dhikr until he falls asleep again.

Dhikr has an important feature in the process of mystical knowledge and is based on the following principle: prayer is for managing the body and daily tasks, dhikr is for the soul, thought is for purifying the mind, and action is for reaching the level of "fano". Man attains perfection by putting this principle into practice.

Analyzing the path of mystics, paying special attention to the conversation of the teacher, he quotes the following opinion of Bahauddin Naqshband: "One of the conditions that a seeker must follow is that he is in conversation with a friend who is one of the friends of the Most High, and he must be aware of his own condition, from the conversation of this saint. let him consider being in contact as an obligatory duty for himself".

According to the mystic, true worship is formed by acquiring religious knowledge. For this, there is no other way than to be at the service of scientists who are considered heirs of knowledge. However, one should avoid scientists who use science as a means of gaining wealth and prestige. After all, the aforementioned scholars can be used with extreme caution only when a truly perfect scholar is not found.

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