

## The Issue of Dhikr in Yassavi's "Proverbs"

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**Annotation:** In this article, Ahmad Yassavi's "Devani Hikmat" is organized views on the issue of dhikr. Yassavi's wisdom on zikr is given and they are explained through certain surahs, verses and hadiths. Also, the article provides detailed information for customers about dhikr.

**Key word:** Khwaja Ahmed Yassavi, "Divani Hikmat", dhikr, dhikr of language, dhikr of heart, dhikr of body, dhikr of jahri, dhikr of hufiyyah, Holy Qur'an, Hadith Sharif, Azazil, Istighfor, Salavat and Asmai Sab'a.

Dhikr - setting, mentioning, remembering. There are 3 types of dhikr in Sufism: dhikr with the tongue, dhikr with the heart and dhikr with the body. Dhikr with the tongue is the first rank of the people of faith that is, the Muslim people only remember with the tongue before and has not yet memorized it. Azazil also did not mention the name of Allah, he was only busy with obedience and piety, he constantly mentioned Allah and believed in Him. But his dhikr in the tongue did not reach his heart, he achieved the dhikr in the tongue, but he did not reach the dhikr in the heart. The arrogance and conceit that appeared in Satan is also due to his inability to remember the mind.

Dil dhikr is the dhikr after the dhikr of the language. That is, if he mentions the name of Allah both in action, in speech, in words, and in his heart, if he lives only with the remembrance of Allah, and if there is not even a single seed of lust left in his heart, then he is one of the people of true remembrance. As an example of this kind of dhikr, we can cite the dhikr of the people of prophethood and fortune, i.e. the prophets, guardians and Sufis. This dhikr is the dhikr of properties.

Dhikr of existence is the highest level of dhikr. Remembrance of Allah with the whole body is the remembrance of those who have achieved unity, such as Mansur Halloj, Bayazid Bistami, who have reached the claim of "Analhaqlik". When Bayazid Bistami was praying, he shouted "Allah, Allah!" sound is a clear proof of our opinion.

Ahmed Yassavi's Sufi views are slightly reflected in "Devani Hikmat" written in a simple style that ordinary people can understand. In it, there is a sharp thought about divine love, reaching the path of Truth, being a fan of his love, and not focusing on other things. In his wisdom, the spiritual and moral qualities glorified in the teachings of Muhammad Mustafa (s.a.v), in particular, generosity, contentment and honesty, are promoted, and he encourages the expressed thoughts to obey only Allah. Yassavi gave special importance to poetry, chilla, and dhikr and spent most of his life in chilla. In Yassavi's wisdom, advice plays a key role. His work is considered a literal collection of wisdom.

In Yassavi's book "Devani Hikmat", much attention is paid to the issue of dhikr, and in many verses Ahmed Yassavi calls people to wake up from heedlessness, to become believers, to remember Allah more, to always be busy with prayer, worship and fasting. In one of his wisdoms, he considers those who fear Allah and do not care about wealth and worldly things, who do not sleep every moment, who mention the name of Allah every second and remember Him, whether they lie down, stand up, or walk, who are only occupied with the remembrance of the truth, as true Muslims whose inner eyes are open. For example, a true Muslim should have such actions and qualities:

The one who didn't spend money and property out of fear,

Tell the truth and don't sleep for a while

If he sleeps, if he sleeps, he does not remember Haq,

I opened my inner eyes and made a building

[Ahmed Yassavi. Proverbs. - T.: Publishing House of Literature and Art named after Gafur Ghulam. 1991, p. 92. The following examples are also taken from this book and the relevant pages are shown in parentheses]

Ahmad Yassavi in "Devani Hikmat" encourages the people of faith not only to remember in language, but to remember the name of Allah from the heart and with the whole body. He calls people to do a lot of dhikr, to say more forgiveness and praise. For example, dhikr is such a spiritual food that it cures a person's pains and brings happiness to his soul. In Yassavi's words, "Allah created honey." It is mentioned in the Holy Qur'an about this:

"They are those who believe and whose hearts find rest in the remembrance of Allah. Therefore, do not the hearts rest from the remembrance of Allah?!" (Surah Ra'd, verse 28) [1] You can find a lot of wisdom in this context in Ahmed Yassavi's "Devani Hikmat":

Allah has created honey and sugar

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In the end, Allah made a trade.

A doer made a true scientist wise,

Mention the truth in your heart, friends (p. 239)

Therefore, dhikr is not only remembering God, remembering His beautiful names, but also directing the heart, thoughts and feelings to God, establishing a perfect conscious and mental connection with God.

Therefore, in Sufism, dhikr is divided into two parts: one is "public dhikr", and the second is "private dhikr". Dhikri is performed with the intention of gaining public merit, and the bad qualities of the reciter's nature are not completely gone. The dhikr of Khos is the opposite: in it, the ego is completely defeated, and the heart is illuminated with the rays of knowledge and love, and nothing remains in the tongue and the heart except the name of Allah and love. But in order to be the owner of such a great state, strict discipline, patience and devotion are required. [2]

For example, Khwaja Ahmed Yassavi is also a supporter of strict discipline, patience and recitation of the Truth from the heart:

If a scientist observes the first prayer,

If you are worried about the hereafter,

If the Qur'an is read, Haqdin is hard to understand,

Mention the truth in your heart, friends (p. 239)

A true scholar is a person who prays, prays obediently, is afraid of God, has hope for the Hereafter, reads the Holy Qur'an, cries and asks God for forgiveness for all the sins he has committed, and fears God. Remembrance of the Truth from the heart gradually leads to the level of "dhikr khos". As mentioned above, in order to reach this great level, i.e., to reach "dhikr khos", "it is required to devote oneself to dhikr with strict discipline, patience and devotion". Allah Almighty says: "Surely, those who believe and do good deeds are the best of all created beings. Their rewards with their Lord are eternal gardens beneath which rivers flow. They will remain in this place forever. Allah was pleased with them, they were pleased with Allah. This reward is for those who fear their Lord" (Surah Bayyina, verses 7-8).

Ahmed Yassavi said that waking up in the morning, remembering God and praying is a great reward. Muslims who got up early in the morning, prayed, and freed themselves from the negligent horse, "They will see the truth now in the morning." The best time is dawn, and to pray at this time is literally to enjoy paradise.

Also, flowers, nightingales, and believers who wake up in the morning, in short, the whole world praises Allah, and those who do not forget the dhikr will gradually reach the truth. Only slaves in love with God know the value and pleasure of doing dhikr in the morning, the value of such pleasure is completely unknown to the ignorant. Because the dawn is so precious, giving pleasure and the reward is great, you should also pray to Allah with all your heart "in the time of the dawn":

Wake up, O believer, in the morning,

Rescue your horse in the morning.

Flowers grow in the mornings, nightingales say psalms,

Who can tell, in the morning...

Slaves in love know the taste of morning,

Right now in the morning hours.

Morning is a happy hour, and heaven is a joy,

Pray to God during dawn (p. 242)

In Sufism, 3 ways of remembering Allah are shown: Istighfar, salawat and asma'i saba (seven names of Allah and remembering them). In Yassavi's wisdom, there is a word about all three methods of dhikr. In the above wisdom, he adapts all three dhikrs. I mean, standing in it in the morning. It has been said about the many acts of praying, salwat and asking for forgiveness and repeating Asmai Saba.

As we mentioned above, Yassavi calls people to remember more. Because in the heart that is occupied with the remembrance and remembrance of God night and morning, there is absolutely no room for various vices, pleasures and lives that are not beneficial to a person. By doing dhikr, a person is spiritually purified, attains the happiness of two worlds, and takes a place among the servants of God.

Yassavi, while creating wisdom, relies on a certain valid and reliable source, and this source is the Holy Qur'an and the Hadith. As a proof of this, we can show that in the Holy Qur'an, a lot of attention is paid to the issue of dhikr. We can observe this in a number of surahs and verses. Yassavi's wisdom on the issue of dhikr and piety: "O believers, remember Allah a lot. And remember Him with purification in the morning and in the evening" (Surah Al-Azhab, verses 41-42),

"Remember Allah so much that perhaps you will not be saved" (Surah Juma, verse 10), created under the influence of a number of surahs and verses. .

If you are in bondage, let the zikr be silent and stay.

If you lose your job, be the leader and be alone.

Do your best in the mornings, may mercy come,

Holding a pen, I am alone, antalhodi (p. 246)

If you are a true servant of Allah, remember and pray to Him more. Be among the people of such remembrance that when you go astray, may Allah guide you and guide you to the right path. In the mornings, ask for these actions and pray, hold on to your rest and pray that the Truth will be revealed. For example, there are documents in the verses of the Holy Qur'an and the blessed hadiths of our Prophet (pbuh) that it is permissible for a Muslim to recite dhikr and pray in any case. It is commanded to be recited in verse 16 of the thirteenth chapter of the Holy Qur'an. Said ibn Jubayr said: "When a person obeys God in performing an action and has the intention of gaining His approval, he is zakir."

In the hadith narrated by Imam Bukhari, the Prophet, peace be upon him, said: "Your Lord said: 'As long as my servant's lips move in remembrance of Me, I am with him.'" In the Holy Qur'an, Allah says again: "Remember Me, I will remember you." Be grateful to me, do not be ungrateful" (Surah Al-Baqara, verse 152). Or in the words of Allah Almighty: "When my servants ask you about me, I am certainly near.

When the supplicant prays, I will answer his prayer" (Surah Al-Baqara, verse 186).

Iodine particles

If he sleeps, if he sleeps, those who do not remember the truth,

By God, the world is dirty,

In Gore, you can never be a slave (page 155)

Those who lived with the remembrance of the truth and were not heedless of it, those who did not leave the remembrance of the truth day and night from their tongue, heart and whole body, and those who knew the world as impure and did not have the slightest desire for it, it is not for them to lie in the grave. This is their apparent, that is, physical death. In fact, this is the transition from the mortal world to the eternal world and the ascension of a pure soul to the presence of God.

It is possible to remember the name of Allah in 2 ways: one is dhikr jahri, the other is dhikr khufiya. Dhikri jahdi is an open, public dhikr performed in a loud voice. Dhikr Khufiya is a private dhikr. According to the Holy Qur'an and Hadith, Dhikri Jahdi is a thousand times better than Khufiya (the existence of this theory is also evident in Ahmed Yassavi's work through his wisdom). We prove our opinion by the following:

Imam Bukhari narrated from our Prophet (pbuh) in the Hasidic Qudsi, Allah Almighty said: "O son of man! If you remember me alone, I will also remember you alone, if you remember me in a crowd, I will remember you in a crowd." Or in the narration of Abu Hurairah (r.a), the Prophet, peace be upon him, said: "If any people gather and remember Allah, the Exalted and Exalted, angels will surround them, they will be blessed, peace will descend upon them, and Allah will remember them among those who are with them." - they said. If people whose hearts are filled with faith reach such a great level because of the remembrance of Allah, is there any greater happiness for the believers?!

Khoja Ahmed Yassavi contributed to the development of Turkish, including Uzbek Sufi literature with his high-level purmana wisdom and left a literary heritage that has an important moral and educational essence for generations. It is a real program on the way to reach God, remember Him every second, unite with God, get rid of poverty, reduce ego and reach perfection.

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