

Research Article

"Dhikr" As A Psychological Method Of Summoning Mystical States In Sufism

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Annotation

The Article Described Some Of The Dhikr Features As Psychological Ways To Acquire Mystical States (Hol). Tasawwuf Is A State Of Human Self-Perfection (Solih) Under The Guidance Of A Murshid. The Self-Perfection Process Cannot Be Imagined Without The Participation Of The Mystical "Hol" (The Mystical State). The Mystical State Is Manifested In The Form Of A Feeling Of Joy And Longing, Peace And Embarrassment, And Enters The Hearts (Kalb) Of Spiritual "Wayfarers," I.E., "Solih's." The Origin Of The Mystical State (Hol) Depended On Allah, And Only He Could Give "Solih" A Certain "Hol." However, There Were Specific Ways In Which The Mystical State Is Invoked. It Was Necessary To Consider One Circumstance That The "Solih" Could Use These Methods, But Whether He Would Feel The Mystical "Hol" In Himself Or Not Depended On Allah [3]. Those Psychological Methods Of Invoking Mystical "Hol" Included Dhikr, Hilvat (Seclusion), Samo` (Heaven), And So On. In This Article, Dhikr Is Considered One Of The Psychological Methods Of Acquiring Mystical "Hol." Dhikr Is A Sufi Meditative Spiritual Practice That Consists Of The Repeated Recitation Of A Prayer Formula Containing God's Glorification.

Keywords: Dhikr, Mystical State, State Of Self-Improvement, Sufi Meditative Spiritual Practice, Prayer Formula, Glorification Of God.

Introduction

The Word "Dhikr" In The Dictionary Means "Remembering", "Speaking", "Mentioning", "Narrating", "Interpreting", "Describing" [5.113]. Dhikr Mentioned In Several Verses And Hadiths Of The Qur'an.

In Islam, Dhikr Is The Remembrance Of Allah, His Names And Attributes, And Thinking About It. There Are Three Types Of Remembrance In Islam: With The Tongue, With The Heart, And With The Whole Body. By Language, Remembrance Meant Repeating The Names Of Allah, Tawheed (Asserting Oneness), Reciting The Qur'an, Praying, And So On. To Remember With The Heart Is To Always Think Of Allah And Meditate On Him. When It Is Mentioned With The Body, It Is Done With All Its Members To Do What Allah Had Commanded And Avoid What He Had Forbidden. One Of The Main Functions Of Dhikr Is To Awaken Mystical States In The Righteous. If The Dhikr Is Divided, Allah Himself Will Make The "Solih" Equal. One Of The Psychological Functions Of Dhikr Is To Bind The Righteous To Allah's Memory And Thoughts And To Distance Them From Worldly Things. Memory And Thinking, As Critical Psychological Processes Of The Righteous, In This Sense Serve Its Perfection.

Materials And Methods

In This Study, We Used The Following Methods: 1) Historical-Genetic Method. Using This Method, The Teachings And Practices Of Mysticism Were Introduced Based On The Existing Socio-Historical Situation. 2) A Method Of Systematizing The Basic Situations, Processes, Concepts, Concepts, Exercises, Etc., That Applies To Mysticism's Teachings And Practices. 3) The Method Of "Transition From Abstract To Concrete," Which Is One Of The Private Projection Methods, Was Used To Show The Organic Connection And Interdependence Between Mysticism's Teachings And Practices. The Results Obtained Using These Methods Are Described Below.

Results

In Different Sects, The Form And Content Of Dhikr Are Different: They Are Either In The Form Of Repeating One Of "La Ilaha" Or "Asmai Husna" (Attributes Of The Name Of Allah). Muhammad (Peace And Blessings Of Allaah Be Upon Him) Said That The Most Virtuous Remembrance Is "La Ilaha Illallah" (Kalimai Tawheed). However, He Taught The Four Chaharis After Him Four Different Methods Of Dhikr. These Included The Dhikrs Of Siddiqiya, Kubroviya, Nurbakhshi, And Jahriya, Which Were Taught To Abu Bakr Siddiq, Hazrat Umar, Hazrat Uthman, And Hazrat Ali, Respectively.

Shaykh Al-Kolabadi Also Touched Upon The Issue Of Types Of Dhikr, And He Distinguished Three Types Of Dhikr: "The First Is Dhikr That Is Done With The Heart, In Which Was Mentioned Is Remembered, Even If It Is Not Forgotten. The Second Is To Mention The Qualities Of What Is Being Mentioned. The Third Is To See What Is Being Mentioned. For The Remembrance Of His Attributes Makes You Forget Your Attributes And Becomes A Mortal In Remembrance" (4.88).

Depending On The Sect, Dhikrs Are Divided Into Certain Types: Samo` (Dhikr Performed With The Music Of The Mawlavis, Standing And Rotating), Hatmi Khojagon (Dhikr In The Naqshbandi Sect), Darbi Asmo (Dhikr Of The Khilwatis Who Sit In A Circle And Lightly Perform), Dhikr Qiyam (Dhikr Of The Rufas And Sa'dis Performed Aloud), Davron (Dhikr Of The Qadiris Who Sit, Stand And Turn Around), Dhikr Saw (Dhikr Of The Yassavis Who Sit And Stand), And So On.

Dhikr Is A Practical Element Of Mysticism That Comes In Person (Individual Form) And Collective (Dhikr Assembly) Forms. When The Practice Of Dhikr Is Observed Individually, It Is Divided Into Three Types: A) Dhikr Performed With The Tongue Without The Participation Of The Heart; B) Dhikr With A Heart Without Tongue; C) Dhikr Performed With Both Tongue And Heart (Such Dhikr Is Challenging To Perform And Belongs To The Great Saints). Another Sign Of Dhikr Is That It Is Divided Into "Jahri Dhikr" And "Xafi` Dhikr," Depending On Whether It Is Performed With Or Without Sound; That Is, It Is Divided Into Dhikr With Or Without Sound, Respectively. Two Dhikr Types Can Be Hidden Without Making A Sound: "Maxfi` Dhikr" That Can Only Be Done With The Tongue; "Maxfi` Dhikr" Remembrance Of The Heart.

Uthman Al-Turar Wrote About The Four Types Of Secret Dhikr That Are Recited: "A) The Word Jalal (Name Of Allah) Is Recited While Holding The Breath With The Tongue, Without Moving The Body, With The Eyes Closed And The Tongue Sticking To The Throat; To Recite The Word Tawhid With The Heart But Without Holding The Breath, In Which The Head May Move; B) To Recite The Word Tawhid Without Holding The Limbs, Holding The Breath" [6.77].

At This Point, Let Us Focus On The Psychological Aspect Of Breath Control During The Dhikr Process. On The Surface, Holding And Controlling Breathing Seems Like A Physical Act. However, In Dhikr, The Word Tawhid Of Allah's Names (Allah, Hay, Qahhor, Qayyum, Etc.) Has A Special Meaning. Special Rules Are Followed In Breathing And Exhaling (According To Some Mystics, Breathing And Exhaling Are Similar To Allah, That Is, When He Breathes, He Makes The Sound "Al," And When He Exhaled, He Makes The Sound "Loh." In Other Words, Inhaling And Exhaling Is A Specific Dhikr). Also, When Pronouncing The Above, The Divine Power Passes Through The Speaker's Heart And Changes It.

The Breathing Exercise In Dhikr Expands The Dhikr's Lung Capacity, And The Word Tawhid Also Enters The Lungs With Oxygen. If Oxygen Goes To The Heart Through The Lungs, The Word Tawhid, Or Divine Names, Enters The Heart And Strengthens It. Indeed, As Abu Bakr Al-Shibli Stated, "Mysticism Is The Control Of The Intellect And The Control Of The Breath." [7.161]

Concerning The Breath, Abu Hamid Al-Ghazali Wrote: "If A Person Wants To Take A Deep Breath, He First Inhales It And Then Slowly Exhales It. It Then Holds It In The Lungs As Much As Possible And Exhales Slowly Again. If He Repeats This Several Times Day And Night, He Will Develop Courage, Determination, And Willpower. If He Does This In Remembrance Of His Lord." [2.61]

The Amount Of Repetition Of The Word Being Mentioned In The Dhikr Is Of Significant Psychological Importance And Is Determined By The "Piri Murshid" (Mentor). Quantity 300, 3000, 6000, 12000, 70000, 76000, And These Numbers Are Determined Using The Rosary. These Numbers Are Divine, And Their Divinity Is That When The

Amount Of Dhikr Is Recited By The Heart, The Law Of Transition Of Quantitative Changes In Philosophy To Qualitative Changes Comes Into Force When These Numbers Are Passed And Calls For Specific Spiritual Changes In The Heart Of The Tax. Moreover, When The Tax Amounts Exceed 76,000, The Dhikr Becomes A Constant, Regular Appearance.

Discussion

At This Point, It Was Observed The Attitude Towards The Issue Of Dhikr In The Naqshbandi Sect. Bahauddin Naqshband Said About Dhikr: "The Interpretation Of Dhikr (Teaching To Recite Dhikr) Is Like Giving A Whip To Someone's Hand. It Is Up To The Taliban To Put Enlightenment Into Practice In Order To Produce Enlightenment" [1.84]. He Then Wrote The Dhikr About The Need To Learn From The Perfect Pir (Mentor). In His Words, "The Arrow Must Be Taken From The Sultan's Arrow So That It Is Worth Defending" [1.84]. Although There Are Two Types Of Dhikr In The Teachings And Practice Of Naqshbandi (Hajri` And Xufia Dhikr), Naqshband Wrote: "We Chose The Xufia Dhikr Because It Is Strong And Noble."

In The Naqshbandi Sect, Special Attention Was Paid To Three Aspects Specific To Dhikr: The Number Of Dhikr, Breath, And Time. These Three Elements Were Given In An Integral Connection With Each Other. According To Naqshband, The Word "La Ilaha Illallah" Should Be Said Three Times In One Breath. "If The Score Is More Than Twenty-One And No Result Is Obtained, The Work Must Be Restarted" [1.86]. One Of The Conditions Of The Sect Was Not To Breathe. Thus, Dhikr Included All Processes In Psychology, Including:

Cognitive Processes - Intuition (Perception Of Every Word In The Dhikr), Perception (Insight Of The Meaning Of Words), Imagination (Perception Of The Status Of Words), Attention (Taking Attention From The World And Focusing Only On The Meaning Of Words), Memory (Leaving Words Related To The Interpretation Of Words From Memory) Forgetting For A While), Imagination (A Journey Into The World Of Meaning Of Imaginary Worlds), Contemplation (Observing The Connection Of Words With Allah), Speech (Expressing Words Beautifully);

Emotional Processes - Feeling Beautiful Experiences When Repeating Words;

Volitional Processes - Finding The Strength To Continue Remembrance, Self-Government Are Involved.

These Aspects Indicated The Psychological Aspect Of Dhikr. The Existing Problems In This Area Awaited Their Psychological Research.

Conclusion

Interpreting Dhikr As A Psychological Method Increased Its Possibilities In Mysticism. Practicing Dhikr With A Focus On Psychological Aspects Had A Positive Effect On Its Quality And Increased The Likelihood That It Might Evoke A Mystical State. The Use Of Psychological Possibilities In Invoking The Mystical State In Dhikr Helped It Reach The Heart And Served The Dhikr's Original Function. Controlling The Breath In Dhikr Led To Penetration Into The Meaning Of The Words Spoken In Dhikr And Led To An Improvement In Our Physical Health. Besides, The Duration Of Such Exercises Built Courage, Determination, And Willpower In A Person. The Remembrance Of Allah's Attributes Caused The "Solih" To Forget His Attributes, And As A Result, He Became A Mortal In The Remembrance.

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