

STUDYING THE INTEGRATION OF HUMAN SPIRITUAL DEVELOPMENT IN THE MIDDLE AGES WITH THE TEACHINGS OF SUFI AND SUFI AND TODAY'S PSYCHOLOGY

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<https://doi.org/10.5281/zenodo.11080921>

Abstract. *The article describes the psychological analysis of the concept of maqam and status, zikr, prayer, meditation, love, fano, survival in Sufism, Sufism and psychology in modern society, Sufism and psychology for people to develop themselves, overcome stress and difficulties, and achieve mental well-being harmony is illuminated.*

Keywords: *mysticism, psychology, zikr, sufi, prayer, meditation, death, survival, stress, physical health, emotional well-being, cognitive development.*

INTRODUCTION

Sufism, often known as the spiritual and mystical stream of Islam, has been engaged in the search for ways to realize one's inner world and achieve spiritual perfection for centuries. This stream believes that a person can gain self-awareness and penetrate deeper into the spiritual world. And psychology, as a science that studies human behavior, feelings, and thought processes, offers ways to increase a person's self-awareness and adaptability to the world around him. Both fields, although their approaches and methodologies differ, focus on the human capacity for self-understanding and self-development. By studying the psychological side of Sufi teachings or highlighting the similarities between these two areas, it creates a basis for studying the mental states of Sufis, especially the states of approaching God.

The dialogue between the mystical experiences of Sufism and analytical methods used in psychology plays an important role in the processes of modern man's self-awareness and deepening of his spirituality. These two fields offer complementary perspectives to better understand the inner world of man and his connections with the outer world. The synthesis of the centuries-old wisdom of Sufism and the scientific approaches of psychology can take humanity's quest for self-realization and spiritual well-being to new heights.

This article explores the ways in which the spiritual experiences of Sufism and the analytical power of psychology can be combined to gain a deeper understanding of the inner world of a person and increase his spiritual well-being. This, in turn, is a step aimed at expanding the ability of a person to develop himself and improve his quality of life. Let us psychologically analyze the concept of "state", one of the most important concepts in Sufis.

In Sufism, the concept of "state" is an important process that represents the various stages of a person's inner spiritual experiences, emotions and spiritual states. Sufism belongs to the mystical wing of Islam, whose main goal is to get closer to God and feel his perfect love in the heart. A state, in the Sufi tradition, refers to spiritual experiences that are temporary, changing, and often inexplicable. These experiences can manifest in different forms, depending on the level of spiritual development of a person and the depth of his connection with God. The states are

usually achieved through dhikr (remembrance of Allah), prayer, meditation, love and other spiritual practices.

Circumstances play an important role in Islamic mysticism and spiritual practice in general. This concept is often associated with a person's inner state or state of mind, and refers to a state of deep psychological solace or peace achieved through spiritual practices such as remembrance of Allah (dhikr), prayer, contemplation, and love. In Islam, dhikr is an important way to remember God and establish a relationship with Him. This practice helps Muslims remember the presence of Allah, strengthen their devotion to Him, and achieve peace of mind. Zikr can be done in different ways and has different practices in different schools and sects of Islam.

Information about the meaning and importance of Zikr is given as follows. Zikr means "to remember" in Arabic. In Islamic education, this term usually refers to the practice of remembering Allah. The Holy Qur'an encourages Muslims to remember Allah and His names often. Remembering Allah reminds us of His greatness, mercy and power, which helps Muslims shape their lives according to Allah's will. There are several common methods of dhikr:

Tasbeeh: The repetition of certain names, attributes, or supplications. For example, phrases such as "Subhanallah", "Alhamdulillah", "Allahu Akbar" are repeated a certain number of times.

Sufism Zikr: Sufism sects perform zikr collectively or individually through various rituals. This can sometimes include music and movement.

Reciting the Qur'an: Reciting the Qur'an is also a form of remembrance. Muslims remember and think about the word of God by reading the Qur'an.

Prayer: Any prayer to Allah is dhikr. Prayer is the moment when a person opens his inner world to Allah Almighty and asks Him for help and guidance.

The benefits of dhikr are purification of the soul: dhikr cleanses the soul from sins and bad thoughts, provides spiritual purification; mental peace: remembrance of God brings deep peace and tranquility to the human heart; focus and awareness: regular zikr helps a person to focus on the important things in his life and to think about the meaning of life; Connecting with Allah: Zikr allows Muslims to make a personal connection with Allah and develop a closer relationship with him.

Therefore, zikr is one of the main actions of Islam and occupies a central place in the spiritual life of Muslims. This practice is not only a way of remembering Allah, but also an important step in personal development and spiritual journey. Zikr helps every Muslim to live a peaceful and meaningful life in his inner world and society.

Du'a is one of the ways people communicate with Allah depending on their beliefs. Prayer can take many forms, such as personal requests, expressions of gratitude, requests for help, and spiritual quests. Seeing prayer as a form of communication beyond simply making requests helps us understand its depth and importance as a spiritual practice. Through prayer, a person experiences spiritual strengthening and renewal, that is, spiritually strengthened. It plays a supporting role for the individual, especially in difficult times or when he feels a mental void.

It is important to view prayer as a dialogue that deepens one's relationship with God, not just a list of wishes. This relationship strengthens the feeling of mutual understanding and closeness. Du'a not only involves asking or begging for help, but also expressing gratitude and acceptance of the circumstances. It allows a person to have a broad view of his life. In addition to being a personal practice, prayer can become a shared spiritual practice within a community. Collective prayers create a sense of unity and a common spiritual purpose among people.

Prayer, then, is part of a complex and rich spiritual practice that has personal, relational, and communal dimensions. This practice deepens a person's relationship not only with his inner world, but also with his environment and God.

The next step in the state is meditation. Meditation is the practice of calming the mind and focusing. In spiritual practices, meditation is seen as a journey into the inner world of the individual. During this journey, a person can overcome his ego and achieve a higher spiritual consciousness. Meditation is a practice that helps a person improve themselves mentally, emotionally and physically. Present in various cultures and spiritual traditions for centuries, meditation is widely used today to reduce stress, increase focus, and improve overall health. Let's look at different aspects of meditation:

1. Meditation technique. There are many different methods of meditation, and each can serve different purposes. For example, while Mindfulness Meditation teaches you to stay in the moment and be aware of the present moment, Transcendental Meditation aims to achieve a state of deep relaxation and awareness through chanting a mantra. There are also techniques combined with physical activity such as walking meditation, yoga and Taoist meditation.

2. Scientific research. Recent scientific studies show that meditation is effective in reducing stress, anxiety and depression. In addition, meditation has been found to increase focus, improve memory, and even boost the immune system. Its effect on the brain also optimizes attention, in particular, the density of gray matter increases and changes in brain waves occur.

3. Spiritual aspect. In spiritual practices, meditation allows one to connect with oneself by embarking on an inner journey. During this journey, one can find understanding and peace beyond everyday life. Various spiritual paths, such as Zen Buddhism, Hinduism, Taoism, and Sufism, place meditation at the center of their teachings.

4. Benefits of meditation. Mental Health: Reduces stress, anxiety and depression levels.

Physical health: lower blood pressure, improve pain and improve sleep quality.

Emotional well-being: Developing positive emotional skills such as emotional balance, empathy and patience.

Cognitive development: improve concentration, memory and problem-solving skills.

5. How to start. There is no need for special equipment or certain conditions to start a meditation practice. You can start by finding a comfortable sitting position, being still for a few minutes and focusing on your breathing. Over time, you can try different techniques and find the one that best suits your needs and preferences.

Another way to get close to God is love for God. Love of God lies at the center of spirituality. It is not just a deep love for the Creator, the Prophets or the Companions, but a deep love and compassion for all of creation. Love is an important driving force in man's spiritual journey and can lead him to a state of theology.

These spiritual practices help a person deepen their spiritual journey, find inner peace and understanding, and ultimately draw closer to God. Each offers unique avenues for personal growth and transformation. The purpose of these practices is to discover one's inner world, to overcome spiritual obstacles and to achieve a sense of spiritual satisfaction.

According to the teachings of Sufism, there are several forms of "state":

Fano is an expression of the desire to renounce oneself and become one with God. This state is a symbol of a person leaving his ego behind, merging with the Divine and reaching a state of existence that transcends all else. This joining also means a person's complete surrender to the

will of the Creator, losing himself in his love and presence. The process of decay is also a part of personal purification and spiritual development. As a person grows up on this path, he moves away from worldly thoughts, desires, and attachments. This leads to a process of self-forgiveness and simply accepting the presence, love and guidance of the Creator. This is an important stage in the Sufi's spiritual journey, the ultimate goal of which is to become completely lost in divine love and wisdom. At the same time, fano is a very deep and personal experience in the Sufi tradition. This journey is made through personal action, meditation, prayer and various spiritual practices. Each Sufi's entry into this path and attainment of fanaticism is a reflection of a unique experience and personal quest, surrender and desire to unite with the Divine.

Baqah: The state that follows the state of decay, the state of returning to eternal life and continued union with God. Baqqa is often seen as an important concept in Sufism, and seen as either opposite or complementary to science. Fana means the defeat of one's ego in the presence of God and the complete disappearance of temporary worldly ties, while baga means the state of attaining eternal life united with God. In the state of decay, the Sufi is completely deprived of his soul (sense of self) and completely disappears in the presence of God. It means severing all ties with the world and focusing only on the Creator. A person who has reached this state is completely free from worldly desires.

Baqah is seen as the final point of a person's spiritual journey, and people who reach this stage experience the peace and happiness of existing in the eternal presence of Allah. This is considered a very high spiritual level and can only be attained through deep spiritual search and effort.

Within Sufi teachings, baqa can be interpreted as a state of constant union with God, even while living in this world. Therefore, a person is completely subject to God's will and lives in his presence every moment. Such a person spends his whole life in the guidance of God and seeking his approval.

The concepts of Baqah and Fano are among the issues that are frequently encountered in Islamic Sufism and should be deeply considered. Both represent milestones in one's spiritual journey and explain the path to attaining God.

Love, on the other hand, expresses the deep feeling of love for God, which governs all actions and decisions of the Sufi.

Love is a very central concept in Sufism. Sufism is considered a unique aspect of Islam, and deep love and devotion to God is the main principle that shapes every aspect of Sufi life. In this context, love is not only a feeling towards Allah, but also means compassion towards all beings. Sufis express this deep love with the ability to see the presence and unity of God everywhere.

In Sufism, love is seen as the key to approaching and connecting with the Creator. This journey involves the processes of self-purification, overcoming egoism, and attaining spiritual maturity. Sufis nurture and express this deep love through acts of worship, prayer, contemplation and dhikr.

This concept is also often used in the works of many famous Sufi poets and thinkers such as Maulana Jalaluddin Rumi, Yunus Emre, Haji Bektash Vali and Shams-i Tabrizi. These people left poems and texts that emphasize their love for God and the importance of this love in human life. These works reveal the depth and scope of the concept of love in Sufi life, reflect the universal

message of Sufism: love is at the center of all existence and leads to a sense of unity that transcends all differences.

One more case in the Sufism doctrine is qurbiyat. The essence of this concept is the feeling of closeness to God, in this case the Sufi feels that he is in the presence of God. Qurbiyat is an important concept in the Sufi tradition. This phrase expresses the sense of closeness that a Sufi feels when he is in the presence of God. Sufism focuses on personal experience, inner journey, deep love and devotion to God. Qurbiyat is an expression of Sufis' desire to connect with and be with God as part of this journey. This is done not only through prayer, but also through dhikr, meditation, and other spiritual practices. Qurbiya is a central concept in the Sufi path and is an important step towards personal development and spiritual enlightenment.

The states are important parts of the Sufi's spiritual journey, as each initiates a person towards a deeper understanding and development on his spiritual path. However, these states vary according to each Sufi's personal experience and can be difficult to explain or measure to others.

In Sufism, "state" refers to the temporary mental states or states experienced by a person on his spiritual journey, and these states represent the various emotional and mental states that a person temporarily experiences in his spiritual development, closeness to God, and spiritual enlightenment. For example, while a person may experience positive mental states such as love, peace, happiness, and romance, he may also experience difficult states such as fear, sadness, emptiness, and loss. All these situations are considered to be part of a person's spiritual journey and are seen as important stages on the path to attaining God.

CONCLUSION

In conclusion, it can be noted that in modern society, Sufism and psychology help people to develop themselves, overcome stress and difficulties, and achieve mental well-being. The integration between psychotherapy and spiritual practices empowers people to improve their lives and strengthen their spiritual states. Sufism and psychology shed light on various aspects of the human experience, allowing for a deeper understanding of its spiritual and spiritual worlds. These two areas provide important approaches to human self-awareness, self-development, and quality of life.

The intersection between Sufism and psychology is invaluable in understanding and developing the inner world of a person. These two areas, each in its own direction, play an important role in the process of human self-realization. The practices of Sufism focus on spiritual purification and self-discovery, while psychology offers a comprehensive approach to humanity's quest for self-realization through the study of the complex structure of the human mind.

The ideas of self-control, compassion and inner peace emphasized in Sufism are combined with psychological theories of self-awareness, self-development and coping with stress. This combination serves to enrich the inner world of a person, strengthen his mental health and improve the quality of life.

Thus, the dialogue between Sufism and psychology opens up new horizons in the field of human self-development and self-understanding.

The integration of these two areas allows for a deeper study of the inner world of a person and improvement of his mental health. In the future, the integration of research and practice in the fields of Sufism and psychology may help to further enhance the spiritual and psychological well-being of mankind.

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