



## CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 05 Issue: 01 Jan 2024

<https://cajipc.centralasianstudies.org>

### ESSENCE OF "KHUSH DAR DAM": METAPHYSICAL ANALYSIS

**Gulchehra Navruzova Negmatovna**

Doctor of sciences philosophy, professor.

Bukhara engineering technological institute. (Uzbekistan)

*Received 02<sup>nd</sup> Jan 2024, Accepted 5<sup>th</sup> Jan 2024, Online 8<sup>th</sup> Jan 2024*

**Abstract:** The article analyzes the principle of "Hush dar dam" of the Naqshbandi doctrine based on metaphysical methodology. The main category of the concept of "hush dar dam" is based on the fact that the breath has a divine nature by studying it in harmony with the whole being, and divine light and energies enter the human body along with the air.

**Key words:** Naqshbandiya, "Hush dar dam", breath, divine, light, grace, air.

#### INTRODUCTION

The place of Sufi teachings in the perfection of human character is unique. Sufism philosophy encompasses the following fundamental categories: human, body, soul, life, self, breath, intellect, heart, remembrance (zikr), station (maqom), state (hol), apparent, hidden, material, spiritual, complete human, time, oneness (tawhid), world, command, people, the greater world, the lesser world, knowledge, apparent knowledge, hidden knowledge, transcendent knowledge, close knowledge, insight, wisdom, virtue, the path (tariqat), recognition (ma'rifat), and reality (haqiqat). While numerous studies have been conducted on many of these categories, the understanding of the breath remains insufficient. However, in Sufism, the awareness of breath is crucial. Knowing the content and essence of this awareness is highly necessary for human perfection.

#### METHODOLOGY

The first and fundamental concept among the 11 principles of Naqshbandiyya teachings is the "Presence in Every Breath" life-guide. [1,2,5,6,11,12,13,14,16,17] Special attention has been given to the philosophical analysis of the "Presence in Every Breath" guidance. [4:161-176,10:65-75] Section 4.2 of the monograph is titled "Consciousness –the Path of Awakening," and it provides a detailed analysis of the "Presence in Every Breath" concept as the process of taking a breath. This principle forms the basis for the Naqshbandiyya path towards achieving excellence measured by the standards of consciousness.

The "Presence in Every Breath" concept is analyzed in terms of the essence of human life as the process of breathing. [7:3-10] The philosophical analysis of the "Presence in Every Breath" guidance [9:171-173] explores its connection with a new approach related to the intuitive understanding influenced by the process of taking a breath and its connection to the unfolding of the entire cosmic creation.[8:42-44,15]

The 11th part of the works dedicated to healing by the Sufi master Shaykh Hakim Moinuddin Chishti is titled "Universe of Breathing" - "Koinot Nafasi," where the divinity of breath is highlighted. [18:147-151] Sufism aids in the elevation of individuals to their highest spiritual level. The well-being of the body, mind, and soul is deeply connected to the issue of breath.

The matter of breath forms the foundation of the "Presence in Every Breath" concept. We approached the analysis of this issue using historical, logical, and comparative methods, along with a metaphysical methodology

as outlined in the text.

## DISCUSSION

In the 15th Surah (Chapter) of the Holy Quran, verses 28-29 state: "(Oh Muhammad), listen as your Lord said to the angels, 'I am creating a human being from black mud, molded into shape. So when I have fashioned him completely and breathed into him of My Spirit, fall down in prostration to him.'" [19:263] These verses shed light on the divine relationship between humans and Allah. As per Allah's command, humans are created from molded black mud, and Allah breathes His Spirit into them. Logically, it is evident that Allah infuses the human body with His Spirit through breath, granting life. Therefore, the essence of the human body consists of molded clay containing fire and air influences.

It is known that Allah created the human body with four elements and infused the soul into it through breath, bestowing life. Thus, the human body, originally composed of earth and water, is molded from clay and influenced by fire and air. It is understood that Allah created the human body with four elements and infused the soul through breath, granting life for the sake of mercy.

In verse 29, Allah emphasizes that He breathes His Spirit into the human body, using the word "nafakhtuhu" (I blew into him) to highlight the process of infusing the soul with breath.

Allah expresses that He breathes His Spirit into the human body, indicating the connection between His divine spirit and the act of breathing. This statement clarifies that Allah's breath represents His divine spirit, and by using breath, He infuses the soul into humans, enabling them to live.

The verses of Surah Al-Hijr emphasize the divine nature of human breath, the connection between the human soul and Allah, and the fact that Allah grants life to human existence. An esteemed scholar who analyzed the divine nature of breath made the following points:

Breath is the manifestation of Allah's command and mercy.

Breath serves as a conduit for divine attributes through the heart to various centers of intellect, body, and soul.

Breath is the source of balance and well-being among the core elements of the body.

Breath creates a life-supporting environment by bringing life-sustaining particles from the external surroundings to the internal psychological environment. [18:147]

## RESULTS

1. In our initial research on the "Presence in Every Breath" principle, we focused on the discourse regarding the process of oxygenating the body through breathing. Through this, we emphasized the importance and functions of the body organs assisting in the process of breathing, as well as the influence of oxygen on the body. Subsequently, through extensive long-term analysis and reflections, we identified the shortcomings in our initial ideas. Based on metaphysical analysis, we arrived at the following new concepts:

Breath is not merely the air in the atmosphere that enters our body and supports physiological processes but rather an instrument of Allah's will and command, influencing the heart. This is because the act of breathing involves not only oxygen but also divine power, light, and grace.

In our earlier research, we characterized breath as a part of the cosmic system entering the human body. However, through metaphysical methodology, we now understand that a human is an integral part of the entire universe. Beyond the natural order, there exists the Command of Allah, including the realms of Jabarut, Malakut, and other eternal dimensions—beyond time, space, and place. All these realms, as well as their impact on human perfection, have been elucidated. The realms of existence, beyond time and space, and the subtle dimensions are essential components influencing human perfection.

The previous research primarily recognized breath as a part of the cosmic system entering the human being. Through metaphysical methodology, we now understand that a human is an integral part of the entire universe. The entire universe, including the Command of Allah, encompasses Jabarut, Malakut, and other eternal dimensions—beyond time, space, and place. The existence of these realms and their influence on human

perfection has been clarified. The realms of existence beyond time and space, as well as subtle dimensions, are crucial components affecting human perfection.

In conclusion, the "Presence in Every Breath" principle has been analyzed in the light of metaphysical methodology, considering the divine nature of breath and its vital role in the perfection of human existence. The Quranic commentary suggests that nothing in the entire universe can act independently without the will of Allah. Allah, through our breath, manifests His will, providing us with vitality and strength. Human breath is a means through which Allah accepts His divine will and through which human beings engage in righteous actions.

2. As we have previously mentioned in our research, in adhering to the duties of inhaling and exhaling in the "Presence in Every Breath" principle, the lungs play a crucial role, and not only do they serve as the primary organs, but the heart also fulfills a central role. Specifically, the heart, along with blood, supplies oxygen to all parts of the body, and the heart, located within, directs divine attributes to the centers of body, soul, intellect, and self, ensuring their movement in divine command. This is because the breath not only brings air but also introduces divine blessings and spiritual power into existence. If the oxygen in the air, composing the air, is distributed to all organs of the body through the heart, then the heart, the divine center located within, provides divine attributes to the centers of body, soul, intellect, and self, ensuring their alignment towards comprehensive divine movement.

As the physical center of the body, if the heart is connected to the divine, it becomes both a physical and spiritual center connecting humans to Allah.

The forces imbued by divine will through breath form the foundation for the body and soul to harmoniously interact with the entire universe. As a result, humans, in the capacity of Allah's true servants, contribute to the harmony of the entire creation. Each center of the body—soul, self, intellect—acts with exquisite precision. The heart serves as the central hub of all divine powers, guiding them towards harmony. A human aligned with the entire creation, balanced and harmonious, recognizes their limits, comprehends their purpose, and fulfills the task assigned to them perfectly. Such an individual attains the true rank of servanthood.

As a result of the "Presence in Every Breath" principle, the breath becomes a collection of blessed particles, illuminating both the physical body and the spiritual, inner heart of the individual. Beyond the physical body, the breath introduces divine blessings, air, and the effusion of divine grace and strength from the divine realm into the individual's psychological state, connecting the person to the entire creation and harmonizing them. Breath is not merely air and oxygen; rather, it is a sublime and subtle blessing that emanates from the divine source, encompassing the divine essence of the entire creation within itself. Breathing is a process that brings forth radiant matter and allows one to partake in Allah's delicate power.

The act of breathing also influences the sensory experiences of an individual, invoking feelings of joy, lightness, pleasure, comfort, anger, and more. Breathing affects both the quantity and quality dimensions, contributing to the well-being of the individual. An individual with a pure intention, a clean existence free from physical and spiritual impurities, experiences a tranquil and gentle state during inhalation, recognizing the divine essence in a serene atmosphere and engaging in perfect movements aligned with it. Inhaling from impure food, entering an impure body, and inhaling polluted air adversely affect an individual's health, as such a condition pollutes the natural, divine environment. Therefore, the state of an individual during inhalation influences their well-being. If a person is often angry, succumbs to spiritual turmoil, or lives in fear, the process of breathing has a negative impact. Conversely, a beautiful nature, the fragrance of flowers, a pleasant environment, and good music have a positive influence on the act of breathing.

Breathing is a process where an individual connects with Allah. If one practices the "Presence in Every Breath" principle correctly, they will take deep breaths and experience a profound state of existence. Reading the Quran with contemplation also aids proper breathing and enhances a person with divine blessings. In Sufism, there is a practice called "zikr," and it holds significant importance in the process of correct breathing. The act of remembering Allah, which is associated with zikr, is closely related to proper breathing.

**CONCLUSION**

The essence of the "Presence in Every Breath" principle is such that it connects a person with the entire universe through deep breathing, providing them with a suitable and harmonious movement.

From one side, breathing helps purify the body by inhaling oxygen from the atmospheric air, ensuring a healthy life. On the other side, it connects the individual with Allah, infusing divine command, will, light, and grace into their entire existence.

The foundation of the "Presence in Every Breath" principle consists of the breath, air, divine command, light, grace, and other subtle forces.

In the process of breathing, the human heart, as the physical and natural center, supplies oxygen to the entire body, bestowing life upon it. The heart becomes the divine center, delivering Allah's command, light, and power to the entire body, mind, soul, and spiritual centers. Thus, the "Presence in Every Breath" principle establishes a connection between the individual and the entire universe, supporting their balanced and harmonious movements.

The "Presence in Every Breath" principle plays a fundamental role in an individual becoming part of the Microcosm - the Small World and evolving towards the Macrocosm - the Great World. Through proper breathing, it helps an individual unite with the divine, perceive divine command, and cleanse themselves from the material to embrace divine grace.

The "Presence in Every Breath" principle doesn't just connect a person with nature and the atmosphere through breathing but assists in their divine transformation by connecting them with an unearthly, divine world beyond space and time.

The human heart is a natural center in the body, and when breathing reaches all points of the body, the heart becomes a central point for the complete integration of an individual with the entire universe. It becomes a center that accepts divine light, revelations, and understanding.

In summary, the "Presence in Every Breath" principle is one of the fundamental requirements of the teachings of the Naqshbandi Sufi order, contributing to the individual's connection with divine existence.

**REFERENCES**

1. Abul Muhsin Muhammad Abul Muhsin Muhammad Boqir ibn Muhammad Ali. Maqomoti Khoja Bahauddin Naqshband / Translated from Farsi, preface, explanation, and glossary by Mahmud Hasaniy. – Tashkent: Uzbekistan, 2019. – 335 p.
2. Alisher Navoi. Farhod va Shirin / Khamsa. Complete Works. Sixth volume. – Tashkent: Gafur Gulyam Publishing House, 2011. – 805 p.
3. Muhammad Zohid Qutqo. Nafs nimadir? Translator: Zebuniso Husain qizi. T.: "Sharq" 2021. 335 p.
4. Navro'zova G. Naqshbandiya tasavvufiy ta'limoti va barkamol inson tarbiyasi. – Tashkent: Fan, 2005. – 233 p.
5. Navro'zova G. N. Naqshbandiya – kamolot yoli. – Tashkent: Fan, 2007. – 189 p.
6. Navro'zova G.N. Khoja Bahauddin Naqshband hayoti va ma'naviy merosi. – T.: Fan, 2021. – 244 p.
7. Navro'zova G.N. Naqshbandiya ta'limoti haqida tushuncha. Islom tafakkuri. Special Issue 1. 2023. - P. 3-10.
8. Navro'zova G.N. "Hush dar dam" tamoyili va bilish masalalari. Falsafa va huquq. 2023. No. 2. 42-44 p.
9. Navro'zova G.N. "Hush dar dam" tamoyili: falsafiy tahlil. Scientific forum: theory and practice of research III International scientific and theoretical conference. 10 March, 2023. P. 171-173.
10. Navro'zova G.N., Rakhmatova Kh.Kh. Naqshbandiya tushunchalari genetika. Bukhara: "Bukhoro", 2010. 155 p.
11. Navro'zova G., Zoirov E. Bukhoroi sharifning etti piri. – Tashkent: Muharrir nashriyoti, 2018. – 72 p.
12. Navruzova G.N. Bahauddin Naqshband – the seventh pir of Bukharai Sharif (Noble Bukhara). Islom tafakkuri (Special Issue), 2020. – P. 5-8.

13. Navro'zova G.N. "Dam – bu damdir" // Tafakkur. 2019. Issue 3. P. 119-121.
14. Navro'zova G.N. Makhdumi A'zam Naqshbandiya asosli bo'lgan to'rt kalima hususi. ACADEMIC RESEARCH IN EDUCATIONAL SCIENCES. 2021. No. 3. 188-199 p.
15. Prof. Inayat-khan. Suffiskoe poslanie o svobode dukha. Moscow: 1914. 47 p.
16. Fakhrudin Ali Safiy. Rasha'otu aynil-hayot ("Obihayot tomchilari"): tarixiy-ma'rifaiy asar / Tabdil qiluvchilar, nashrga tayyorlovchilar: M.Hasaniy, B.Umrzoq. Responsible editor: B.Umrzoq (Abu Raykhan Beruniy Institute of Oriental Studies under the Academy of Sciences of the Republic of Uzbekistan). – Tashkent: Abu Ali Ibn Sino Nomidagi Tibbiyot Nashriyoti, 2004. – 536 p.
17. Khoja Abdulholiq Ghijduvoni. So'z boshi, tarjima, lug'at va izohlar muallifi Mahmud Hasaniy. – Tashkent.: Uzbekistan, 2003. – 128 p.
18. Sheikh Hakim Mounnuddin Chishti. Suffiskoe tselitelstvo. Moscow – St. Petersburg: "Dilya", 2002. P. 147-151.
19. Quran translation and interpretation by Sheikh Abdulaziz Mansur. T.: "Sano-standart", 2021. 618 p