

SOULS STRIVING TO GOD OR FROM THE WORLD OF WISE PEOPLE

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ABSTRACT

Objective: The article reveals the idea of striving to God. **Methodology:** The ideal man's overcoming various obstacles in the way of achieving the essence of the work, belief of the Oriental poets and the scholars to the Almighty and their works praising the Holy Scripture – the Word of God, the reason is that man's interest in the Creator, seeking the essence and meaning of life through divine beauty have been discussed as well. **Results:** It is natural that there arises a question as: So, what kind of lack or need can there be for such a person who has reached perfection that's to say the respect of people of all ages and classes? Serious response to this question enabled Sheikh San'on to determine the true essence of the reason of the misfortune he had. As we give careful consideration on the question, it is helpful to keep in mind the many stories about other saints, the wise, and great personalities. For instance, it must always be borne in mind that all the stories in "Lisson ut-Tayr" are fueled with one goal - purity and perfection. **Conclusion:** Here we can see that San'on is trying to conceal the things happening in his heart, things that are making others amazed, controversy cases happening in his heart which is known to him as love for God. For this reason, he has to leave all the murids' (followers) questions unanswered during the journey.

1. Introduction

From the essence – the direction in the course of self-displacement (ignoring the secular world) is constantly directed towards God. Their crucial goal is to re-establish their identity, to be in the heart of the essence – to unite with the reality. However, as this process is intense and difficult, it does not always take the same effect quickly and easily. All actions in nature follow the same way and they are not exception for it. That is to say, every movement and event is confronted with the contradiction, barrier, opposition, and it is to be defeated or defeat the others in the cause of this merger.

Ever since the creation of a human being, which is a part of the existence of the universe, he has never stopped attributing himself to God, the Essence, the Truth, because an ideal human being has comprehended the exemplary views of the great people as "Jam - gathering, tafarruq – separation. Whenever you are going to gather, you recall God. And if you separate, you look at the riches" [1, 130] or "Whoever is impeccable with anything other than God, he is abject in his good time" [1, 116]. Reading such views the ideal man has been keeping this supreme goal trying to find the true essence, overcoming various obstacles in the way of achieving the Essence of the Work, facing the contradictions (Navoiy, 2001).

The Oriental poets and the scholars have also relied on the Almighty and they began their works praising the Holy Scripture - the Word of God. The reason is that man's interest in the Creator, seeking the essence and meaning of life through divine beauty.

As distancing oneself from Allah means being close to nafs, satan, ignorance, and evil. The given hadith "Abstemious (ascetic) person recognizes God" is a lifetime goal in the activities of the holy people such as Imam Al Bukhari, Imam Ghazali, Ahmad Yassaviy, Abdukhalik Ghijduvoniyy, Najmiddin Kubro, Bakhoudin Nakshband, Fariddin Attor, Jaloliddin Rumi, Alisher Navoi, Boborahim Mashrab, and Sufi Olloyor.

The way to perfection is the way of upbringing and purification. The owners of this road are lovers, the dervish, the poor, and the wise; their noble aim was to call humanity to the self- control, to ignore the traps of ignorance, and rascal. Shaykh Abu Said Abul-khair urges us to abstain from the temptations of the lust: "Allah should be unique in our hearts, the rest are just desire, and what must be abstained is the lust" [1, 213]. Abu Muhammad Al-Rabi'i said: "The greatest curtain of the truth is your self-control, and to trust those who are weak like you at your job" [1, 188].

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According to Shujo Kirmani, “Whoever keeps from lust, his eyes from the vile things, and always renovates his inner world with consideration, and his appearance with sunna, his cleverness never makes mistakes” [1, 64](Yassaviy, 1965).

2. Materials and methods

We can bring a lot of such thoughts, sayings, and wishes on being abstemious. Special attention has been paid to the issue of lust for centuries and the works of scholars such as Ahmad Yassaviy, Sulaymon Bakirghoni, Alisher Navoi, Sufi Olloyor and Boborahim Mashrab acknowledge this. It is desirable to point out the following saying, a poetic quote by Ahmad Yassaviy, which expresses spiritual desires, such as self – control, restraint from greediness:

Nafsing seni boqib tursang nelar demas,
Zori qilsang Olloh sari boyin sunmas.
Qolga olsang yobon qushdek qolga qo'nmas,
Qo'lg'a olib tun uyqusin qilg'il bedor [3, 102].

Indeed, if the lust is left free, or if it is given sympathetic attitude close to the soul, it can lead humankind, his outlook and soul far from God like a pheasant, a bird which is freed from the cage. It is necessary stay aware and spiritually awake all his life so as not to be in such a terrifying situation. Like all other great scholars Ahmad Yassaviy also considered the lust to be the most dangerous enemy. He also felt the appearance of a terrible creature that embodied the satanic, animal, and especially sexual powers in man. By the loud cry, it is impossible to get rid of this horrible emotion. To overcome this horror situation, it is important to strive to follow the path of true lover - the prophets, the saints, the pillars and the wise, and follow the traits they have in them:

Qul Xoja Ahmad, nafs ilgidan qilurman dod,
Piru mug'on bo'lgaymukin anga jallod.
Bexabarlar eshitmaslar dodu faryod,
Qon yig'lagil eshitsinul Parvardigor [3, 104].

Like Ahmad Yassaviy, all the tasavvuf scholars considered that cleansing – overcoming the problem of lust was the miracle that was given by the will of God and which was not given to everybody. God initially gives feelings of love in the hearts of people (Shabustariy, 1952);

Ishqi tekxa kuydurgusi jonu tanni,
Ishqi tekxa vayron qilur movu menni,
Ishq bolmasa topib bo'lmas Mavlom seni,
Har ne qilsang oshiq qilg'il Parvardigor [3, 105].

At the beginning of the work we looked at Yassaviy's wisdom and felt the need to enliven our souls when we began to address the texts of the “Sheikh San'on” a story in “Lisson-ut-Tayr”:

Zohid bo'lma, obid bo'lma, oshiq bo'lg'il,
Mehnat tortib ishq yo'lida sodiq bo'lg'il.
Nafsni tepib dargohig'a loyiq bolg'il,
Ishqsizlarni ham joni yo'q, imoni yo'q [3, 81].

Ishq means to love, to love from the bottom of soul. The great people are the first quality that leads to the Almighty [4, 47]. Wise people called “Ashiq” those who were amazed at the Divine beauty [4, 65]. As saints consider dervishes are those who abstained from secular world, prayers are those who pray a lot, and their routine is worshipping and praying, they rely on their praying and they get salvation from this [4, 127]. However, performing only one of the above given rituals does not mean getting rid of the desires of the lust, nor to be worthy of the Truth, with the abstention from lust. This is because there are many who passed away without faith in God in the past, who were deceived by the deceptions of the insatiable greedy and immoral people. So, according to the wise if one doesn't have the love for God, one cannot get rid of the “greediness” (Sajjojiy, 1960).

Now we focus our attention on the story and its conflicting events. As we begin to read the narrative carefully, we can imagine that the poet Shaikh San'on, who had been praying for a long time and who had taught hundreds of follower scholars for Islam and faith for many decades and become famous in the Muslim world, as “Sheikh-ul-sheikhs of Ka'ba” (Chavan, 2009);

Shaykh San'on vosili dargoh edi,
Kongli gayb asroridin ogoh edi.
Xalq irshodig'a rosix erdi ul,
Ka'bada shaykhulmashoyikh erdi ul.
To'rt yuz ollida ashobi murid,
Har bir andog'kim Junaydu Boyazid [2, 46-48].

It is natural that there arises a question as: So, what kind of lack or need can there be for such a person who has reached perfection that's to say the respect of people of all ages and classes? Serious response to this question enabled Sheikh San'on to determine the true essence of the reason of the

misfortune he had. As we give careful consideration on the question, it is helpful to keep in mind the many stories about other saints, the wise, and great personalities. For instance, it must always be borne in mind that all the stories in “Lisson ut-Tayr” are fueled with one goal - purity and perfection. To focus on the story of Shaykh Abu Bakr Nishopuriy in chapter 137 of the Dastan helps us to find the right answer to this question (Christen, 2008);

Shaykh Abu Bakri Nishopuriyki, ul-
Mulki Ma'ni sori topib erdi yo'l.
Chiqti bir kun mulki Nishopurdin,
Sayr uchun khittai ma'murdin.
Shaykhlig' oyini g'oyatdin fuzun,
Khodimi mukhlis nihoyatdin fuzun.
...Shaykh chun nazzora qildi bu shukuh,
Keynida-ollida har yanglig' guruh.
Bir khayole kongliga tushti mahol,
Kim oni mag'lub qildi ul khayol.
Bu mahalda bir eshak aylab figon,
Chiqti ondin bir biyik el nogahon.
Shaykhqa bu ramzdin vaqt o'ldi khush,
Vajdu raqs aylab yiqilib qildi g'ash [2, 140-141].

In fact, as we see, it is not enough to gain the respect and honor of everybody by overcoming the difficulties. If the person who stops thinking, he is to live in the shadow of his glorious fame. In short, such evil inclinations as greediness, lust and arrogance always possess hunger for occupying their hearts. Regardless of who they are and how famous, there is no difference between such people possessing the evil and Azazil – the devil, who ignored God and disregarded Adam. If Sheikh Abu Bakr Nishapuri had not kept his soul from the evil and come to himself, his lust would have occupied his heart, and he would have lived under control of his lust and greediness. The following words of Shaykh, who said in response to the questions of his colleagues, prove our views:

“Chun nazar soldimki, khalq aylab hujum,
Tobe'yimdurlar, bu ishdin nafsi shum.
Konglima soldiki irshod ahlidin,
Tolibi solikka imdod ahlidin.
Ne Junaydu Shibliyu ne Boyazid,
Ne Ubaydu Nuriyu ne Bu Said.
Qaysi bir topib edi erkin bu joh,
Faqr oyinida bu khaylu sipoh!
Nafs chun kongluma soldi bo'yla tob,
Bu mahalda ul eshak berdi javob.
Chun javobim topdim andoqkim kerak,
Boisi bul vajdim oldi ul eshak.
Joy ul bo'lg'ayki, aylab vajdu hol,
Boshidin eldek chiqog'ay ul khayol.
...Yo'qsa har mag'rur, duni bulhavas,
Bu biyik davlatqa topmas dastras”[2, 141].

3. Discussion and results

This unusual phenomenon began to emerge in the fate of Sheikh San'on as well. Yes, God's blessing is incomparable and infinite. However, there are plenty of painful tests for humankind given by God for the sake of man's perfection (Badini, 2005);

Necha tun bir tush anga ko'rguzdilar,
Rishtai sabru qarorin uzdilar.
Uyg'onib holiga istig'for edi,
Yumsa ko'z ul tushga – o'q takror edi.
Kim matofi erdi bir begona bum,
Aylasa ma'lum, ul bum erdi Rum.
Onda bir dayr ichra erdi zoru mast,
Mastlikdin dayr elidek butparast [2, 68].

Thinking about this situation of Sheikh San'on and trying to reveal its essence, it is also beneficial to refer to the lines of Mashrab on the same essences:

... Shaykh Shibliy, Shaykh Attor ul “Anal Haq” suhbatin,
Qurdi, ichdi bodani, Mansurni dordo qildi ishq.

Shaykh San'ondin bolib to'rt yuz murid Sohibkamol,
Ko'rdi tarsozodani, kho'kbonu tarso qildi ishq...

Indeed, the trouble that San'on is experiencing is the agitation that hurts his heart and soul and his body, and is not the only immediate peril that can be overcome by an adverse reaction, or an overwhelming fire that can be put out. After all, this is because it is seen from their name "love for God". Those who are always close to this suffering are the lovers of God. Being far and keeping distance is a lack of love or forgetfulness and an unreasonable effort or deception. No matter how loud it may sound, it is infinite like an embellishing mirage in the hottest days of summer. As in the activities of all the scholars, such imaginative views form the basis of Mashrab's creativity. For instance, the poet says (Niven, 2001);

To kishiga dard tekmay bolmag'ay bag'ri kabob,
Dilda darding bolmasa, dardisarimni kovlama.

Such poetic lines can also be found in the works of Alisher Navoi:

Ko'ngil ichra g'am yo'qlig'i asru g'amdur,
Alam yoqlig'i dag'i qattiq alamdur.

If the words such as "alam – pain", "g'am – distress", "o't – fire", "olov – flame", "balo – calamity", "dard – suffering", "malomat – basher" are compared to the meaning of the word "love", sometimes the conflicts in the life of the lovers, the cause of the negative signs in their nature - the beginning of the aspirations to God, is regarded as the initial steps taken on the path towards Creator [5, 103]. Thus, at the same time, the first practical action towards God – the divine miracle is forming in the San'on's activity as well. The demand of this process is worthy of any other purposes. Therefore, how hard and difficult may it be, people striving for education persevere all the hardships and fulfill this obligation (Shokri Nooshnagh, 2008);

Chun bu tush boldi muqarrar ganji roz-
Dedi: "Bo'lmas bu balodin e'tiroz.
Kimsaga ma'vo haramdur yo kunisht,
Ko'rmay o'lmas ulcha bo'lsa sarnavisht.
Botroq ulkishvarg'a azm etmak kerak,
Har qayon tortar qazo – ketmak kerak.
Chunki bo'lsa bizga ul ma'vo nasib,
Boshimizga harna kelsa, yo nasib".
Qildi chun o'z holiga nazzoraye,
Topmadi bormoqdin o'zga choraye [2, 68].

"Ganji roz" (Secrets, Treasure of Secrets) – the word, which was respected by Sheikh San'on in his speech, was understood as the signs leading to the perfection which were obliged to be kept secret from others and which were discovered in the hearts of the wise, dervishes and divine lovers. That is why the people who love God considered that it was important to conceal such divine signs related to spirituality and the heart as "secret" from others – to obey the will of God or to remain faithful in love for the Almighty (Sparks, 2001):

Shaykhning ko'nglig'a savdolar tushub,
Kim ani zoye' qilurg'a yovushub.
Har zamon bir nav' o'lub andeshasi,
Yo'q bajuz andesha oning peshasi.
...Khoslar aylab savol ul holdin,
Voqif o'lmay ul g'arib ahvoldin.
Kim savoleki qilib, topmay javob,
Shaykhtin ko'prak alarda iztirob [2, 69] (Zimmerman. 2000).

4. Conclusion

Here we can see that San'on is trying to conceal the things happening in his heart, things that are making others amazed, controversy cases happening in his heart which is known to him as love for God. For this reason, he has to leave all the murids' (followers) questions unanswered during the journey. But as approaching to their destination, when they look at the heart, the pain of the heart, the flaming fire of the body, and their appearance is apparent, how long can this valuable secret be hidden from the fellow travelers? In fact, questions and problems like this are of no importance to Sheikh. Because now he is entirely involved in the new world – the world of love for God (Ahmadi, 2004):

... To qadam qo'ydilar ul kishvarg'a tez,
Shaykh ko'nglida vale yuz rustakhez.
Nar nafas bir buq'ani aylardi sayr,
Ma'ri o'ldi nogahon bir turfa dayr.
...Toshi anduhu baliyat tog'idin,
Kirpichi dardu balo tufrog'idin.

... Ishq oyinidin yoruq har ravzani.
 Lek ul ravzani balolar maskani...
 ... Ishq otidin onda yuz otashkada,
 Har birida yuz tuman savdozada.
 Za'fi mustavli bo'lub har dam anga,
 Jilva aylab o'zga biro lam anga [2, 69-70].

It is seen that Sheikh San'on was defeated by the vajd and sakr by this way. That is why he has no material possessions. His heart is totally cleansed, trying to leave absolute self-denial. Now he opens his mind of wisdom and looks at the whole world with purity. Maybe he is in the world of beauty and looking for his love. If only he could find out God – the creator of everybody and everything (Babaei, 2005):

...Nozir erdi har taraf oshuftavor,
 Bir taraf tushti ko'zi beikhtiyor.
 Manzare, ondin osilg'on bir tutuq,
 Bir quyoshqa ul bo'lub qavsi ufuq.
 Yeldin ul burqa' chub o'ldi bartaraf,
 Ul quyosh anvori tushti har taraf.
 Ne quyoshkim, yuz quyosh devonasi,
 Husni sham'i davrida parvonasi... [2, 70]

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