

About the Tasawufic Nature of Some Stories

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Abstract: In Eastern literature, it is customary to follow the great poets, to continue their traditions. Writing works based on a certain plot, image, story, or even a lyrical poem, a single byte or line, which is deeply reflected in the interaction. This thing is also found in some images, events, emblems, parables.

Key words: tasawuf, sufism, Navoi, ladunny sabak, piri muhakka

Introduction

We know that Farkhod and Shirin, Leyli and Majnun, Yusuf and Zulayha, Bahrom, Sheikh Sanan and many other subjects are very popular, on the basis of which a number of favorite works are created. This tradition is also reflected in stories with similar plots. This similarity is reflected in the contradiction of the plot and its solution. Stories in the same spirit are reflected in the life of most Sufis and in the events around them. Under the influence of something, an event, a scene, a situation or a truth, the process of changing one's life in the spirit of a new life manifests itself.

There are two aspects to this:

1. A thief, a fraudster, a liar, a robber under the influence of a Sufi, a dervish who has entered the path of truth, or a person who knows true knowledge - stories describing the path of those who are generally flawed in character.
2. A person, an event, a thing-stories showing how to embark on the path of a sect, achieve the status of Sufism through some kind of motivation.

Stories of this content can be found in the works of Navoi “Nasayim ul-muhabbat”, “Hamsa”, “Lisonut tair” and others. This aspect is also reflected in the works of our poets before Navoi. This is observed in the works of Attar, Nizami, Saadi, Jami, Haidar Khorezmi and others.

The work of Haidar Khorezmi translated by Nizami Ganjavi “Makhzanul-asror” contains “The Story of an old weaver and an old weaver” (in some sources “The Merchant and the old weaver”). In the story there are images of old people, the destitute, the helpless and the poor, a widow, a fraudster and a deceiver, a dishonest merchant and piri “ladunny sabak” - a master of divine sciences, a righteous man. Buzzoz cunningly and deceitfully takes a good old woman's drink for pennies and sells it to another buyer at a much higher price. Watching this, “piri muhakka” reproaches the merchant, telling the truth. The merchant is confused. He repents and falls under the influence of the old man.

The “Nafahot ul-uns” by Jami and his translation “Nasayim ul-Muhabbat” by Navoi contain information about Sheikh Fariduddin Attar Nishapuri. It says that F. The lawyer continues the work of his fathers and is engaged in advocacy. A dervish comes and asks for alms. Mohammed ignores it. The question is how to find death. The dervish says that there is nothing in this world, so it is easy to die. He puts a pumpkin pie under his head and dies. The lawyer was greatly affected by this situation. He distributes all his wealth to people and enters the path of the sect. In this case, F. The tool that changed the life of the Attor, a Turk, was the death of a dervish.

There are many opinions among our people about sweet speech, the importance and power of gentle treatment. We know many proverbs, wise sayings, fairy tales, myths and legends with the same content. The proverb “Come out of the snake's den with a kind word” is popular. But the effect of the Sufi's word is different. It is characterized by a quick reaction, easy submission of the human spirit and a new way of life. What is the secret? What explains the fact that a person renounces himself in a short time and manifests himself as another person? Is it possible to face such a scene in life? It is difficult to answer these questions right away. To understand its secret, research is necessary. But such situations are difficult to meet in the lives of ordinary people. In the life of Sufis, these are events that were observed and occurred. It is not surprising that there is a sharp spiritual influence, awareness of the inner truth, the ability to understand the subtleties of human emotions and subordinate them to your will.

In the “Nasayim” of Navoi, a comment is given about Junaid Baghdadi: “The Caliph of Baghdad told Ruwaym (one of the Sufis - T. H.) He said: “I talked with Junaid for half a day. Why do they call me rude? That is, everyone talked to Junaid for half a day”.

It is important to pay attention to one aspect of this passage. According to the confession, anyone who talks with Junaid Baghdadi for half a day and learns from him will completely get rid of the defects of his body. There will be no obscenity from this. This is the effect of speech, the effect of education, the expression of the glorious power of Sufism. A similar story can be found in “Khairat al-Abrar”. The thirteenth article is followed by the story “Ayubi Khalaf formed a thief's curve ..”

It says that the thief broke into the houses of Sheikh Ayyub and broke into the house with a burglary. He picks up a lot of things and gives birth. He doesn't fit into the hole he dug. Realizing this, the sheikh opens the door and shows the way. Job, a thief who sees the morals of the sect, is ashamed, weeps and repents. “like a haystack, it burns and finds light”. He's on the right track. The reason for this is Job's love, gentle treatment and deep influence on the thief.

In the history of Khaydar Khorezmi, it is indisputable that the truthful and truthful old man knew the whole story, and that he would have paid the old woman a very low price, praised the buyer and sold the item at a high price and in the corresponding story, the state of the dervish, as he puts it, is an easy death - the lives of people in one industry (merchants) are traced in another.

The above-mentioned story of the prophet Job describes a thief who represents a completely different class.

The same scene is reflected in the story of Sheikh Abdulkadir Jili in Nasaim. It tells how the robbers repented and went on the right path.

According to legend, Abdul Qadir Jili asked his mother for permission to go to Baghdad to study and visit the elders. They sew forty gold coins to their coats and set off on their journey. Their mothers are firmly instructed to “be truthful in all circumstances”, that is, to always follow the path of righteousness, to tell the truth. Sixty horsemen stop them as they pass through Hamadan. “Suddenly someone came up to me and said, what do you have? I said: forty gold pieces. He said: Where? I said, “There's a noose on my coat”. The same answer is given when another asks. They pass this message on to their superiors. They curse the cloak and count the gold: the words of the young man come true. When asked why, he tells his mother that he has made a covenant of “truthfulness”. They tell their mothers that they will not fulfill their promises.

So, telling the truth, not to betray the promise made to her mother, great respect and loyalty to her mother, the leader of the checkpoint, leads to repentance for all who obey her. The main tool is the honesty of a young person, his purposefulness.

Nasayim ul-Muhabbat tells the story of Amir Alim Dalwaliji, a Sufi. The sheikh saw that the slaughtered meat was hanging in a butcher's shop, and ordered to take it and bury it. Knowing this, the butcher ran, threw himself at his feet and repented. This sheep admits that it died unclean. Satan tells him that he intends to get out of the way and sell it to people.

Here the unclean butcher realizes his mistake due to the sheikh's awareness and takes the right path.

From the above stories, it is clear that under the influence of a person, means, situation, word or action, etc., a thief, a robber, a butcher, a drunkard, a king abandoned his actions and chose the path of a sect. In some stories, the situation is different.

In the Navoi's Nasayim contains information about Sheikh Abu Usman Maghribi. The reason for this person's entry into the path of the sect is explained. A man was hunting with a wooden bowl and a dog. When he tries to drink milk from a bottle, the dog sometimes barks, and sometimes attacks. The third time the dog is ossified and barks harder, drinks milk and swells to death. The dog knew that he had poisoned the snake in milk, and therefore sacrificed his life to save his master from disaster.

The loyalty of the dog - a man who was engaged in hunting and other things-went the way of the sect and encouraged Sufis to wear the coat.

Conclusion

In general, the stories about the merchant and piri muhaqqah, Ayyub and the thief, Abdulkadir Jili and the robbers, Amir Alim Dalvaliji, two dervishes and the king, Ibrahim Adham and the drunkard belong to the first group of the above classification. It would be correct if Attar and the dervish, Abu Usman Maghribi and the faithful dog were interpreted as stories belonging to the second group of content.

There are many such stories in the history of our literature, the ideological and artistic basis, their essence, the reasons for their connection with the life of more Sufis, the roots of the influence of the sheikhs are as important as the upcoming work.

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