

THE APPEARANCE OF «NAFS» IN SUFI LITERATURE AND THE GENESIS OF THIS THEME IN CLASSICAL LITERATURE

Juraeva Muhabbat Amonovna

Teacher of Native Language and Literature at the Academic
Lyceum of the Bukhara Engineering and Technology Institute
Independent Researcher at Bukhara State University
mux0711@gmail.com

Abstract

This article discusses the appearance of the self in Sufi literature and its educational significance. The article also shows the ways to overcome the self, its progressive art, and its educational significance. In Sufism, people who strive to control their self and take steps towards the beauty of Allah are ranked, and this rank is determined by how much they have overcome their self. For example, a worshiper is a worshiper. It is said that by overcoming the desires and passions associated with the «nafs» and leaving the world, one loves the hereafter. «nafs» is a personality, soul, essence. The inclinations and desires that lead a person astray from the right and noble paths and lead to sins and evils are attributed to the self. A person who has captured the «nafs» is considered a sage.

Keywords: self, Allah, contentment, truth, love, faith, pure, spirit, self, essence, noble, repentance.

Introduction

Since the creation of literature, one of its main functions has been to educate. It is not difficult to notice this clearly in the spirit of all poetic works created from the first examples of literature to the present day. When Abdulla Oripov said: "Poetry cannot be taught to the East," he meant that the didactic spirit prevails in Eastern poetry more than the expression of intimate feelings. In the works "Divoni lug'otit-turk" and "Kutadgu bilig", great attention was paid to highlighting the vices and virtues of human behavior. Especially in the Islamic world, when the doctrine of Sufism emerged in the middle of the 8th century, many teachings began to teach what things should be achieved and what things should be abandoned in order for a person to become perfect and perfect. Imam Ghazali considers people who are given to "self" to be suffering from a disease of the heart. People say that giving in to one's «nafs» is not a disease. As a result of this, Al-Ghazali says: "...as a result, people turned to love the world, to actions that were outwardly worship, but inwardly habit and show."¹ In Al-Ghazali's "Forty Hadiths

¹ Imam Ghazzali. Ihyou ulumid-din. –T.: "Movarounnahr", 2006. – P.16

¹⁰ Imam Ghazzali. Forty Hadith Qudsi. –T.: Tashkent Islamic University Publishing and Printing Association, 2008. – P.5



Qudsi," the identity of a person who is given to «nafs» is described: "O people! This world is a home for those who have no home, and wealth for those who have no wealth. Wealth is collected by those who have no intelligence. Those who have no understanding rejoice in wealth. Those who have no trust covet it. Those who have no enlightenment seek worldly desires. Whoever desires a fleeting blessing and a fleeting life has wronged his «nafs» and rebelled against his Lord. He has forgotten the Hereafter and is deceived by his worldly desires."² Ghazali said that "the perishable blessings are the products of the material world." Alisher Navoi also described Abdullah Mubarak's path of repentance in his work "Nasayim ul-muhabbat", where he suffered under the wall of a lover on a snowy night. However, he regretted his actions and said to himself, "If the imam recites a surah for a long time in the prayer, it would be boring, but you have given in to the whims of your "self." After that, he enters the path of repentance³.

In Sufism, people who strive to control their «nafs» and take steps towards the beauty of Allah are ranked, and this rank is determined by how much they have overcome their «nafs». For example, a worshiper is a worshiper. He loves the hereafter by overcoming the desires and passions associated with the «nafs» and leaving this world. Arif is a person of knowledge. He is a person who exists with the True Being because he has realized the witness, names and attributes of Allah. Therefore, the «nafs» cannot approach him anymore. Yassawi was also called "Sultanul Arifin" for this reason. «nafs» is the essence, soul, being. The inclinations and desires that lead a person astray from the right and noble paths and lead to sins and evils are attributed to the «nafs». The «nafs» of a person who obeys the «nafs» obeys the devil, not the mind. The hadith, "He who knows his 'self' knows his Lord," also indicates that he is a complex creation. A lover is someone who seeks to be free from 'self'.

Sufis acknowledge the existence of seven "selves":

1. «nafs»i ammora – animalistic "nafs" that commands evil and sinful actions, "Indeed, the "nafs" commands evil" (Surah Yusuf, verse 53)
2. «nafs»i lavvoma – The «nafs» that blames, rebukes, and criticizes. The «nafs» that blames and holds accountable the one who has done something bad and sinful because of that act, the torment of conscience. The «nafs» that regrets, repents, and apologizes as a result of the evil it has done (Surah Al-Qiyamat, verse 2)
3. «nafs»i mulhima – The «nafs» that is subject to inspiration and discovery. The «nafs» that knows through inspiration what is good and virtuous, what is bad and sinful, and acts accordingly, and hears and listens to the voice of conscience (Surah Shams, verses 7-8)
4. «nafs»i mutmaina – The «nafs» that is satisfied, at peace and content, adorned with virtues, and exposed to the eternal manifestations of divine acts (Surah An-Nahl, verse 106, Surah Fajr, verse 27)
5. «nafs»i roziyya – The «nafs» that has renounced its own will and desires, welcomes the glorious and beautiful signs with joy, and meets every manifestation of fate and destiny with

³ Alisher Navoi. Nasoyim ul muhabbat. Complete collection of works (17 volumes). – T.: "Fan", 2001. – P.21



complete consent, having attained the state of contentment (Surah Al-Ma'idah, verse 191, Surah Al-Fajr, verse 28)

6. «nafs»i marziya – The «nafs» with which Allah is pleased. "Raziyallahu anhum". In this state, Allah is pleased, and the servant is displeased. A state of mutual consent (Surah Fajr, verses 27-30, Surah Bayyina, verse 8)

7. «nafs»i komila or “«nafs»i zakiyya” or “«nafs»i safiyya” – The perfect, pure, and perfect human being who has attained all the qualities of perfection and has risen to the status of guiding people (Surah Shams, verse 9) 4

The source of the image of «nafs» entering classical literature is the "Holy Quran". Religion has always been a means of education. It is true that people practiced different religions even before the revelation of this holy book, and these religions also had their own holy books. For example, the sacred source of the Zoroastrian religion is the "Avesta", the sacred books of the Jewish religion are the "Torah", "Psalms" and "Talmud", or the sacred book of the Buddhist religion is the sacred "Vedas" ("Rigveda", "Samaveda", "Yajurveda", "Atharvaveda"). Most of the representatives of Uzbek classical literature (those we analyzed) were Sufi artists and put forward mystical views. The basis of mystical ideas is the religion of Islam. To prove our point, we will analyze the verses in the Holy Book that call against «nafs».

The Holy Book says about Abel, who followed the path of «nafs»: "His «nafs» desired to kill his brother, so he killed him. Thus he became one of the losers." Abel, who killed his brother, became one of the losers because he followed the path of «nafs» (Satan).⁵ Similarly, for any person, the «nafs» is a curse. Eve, who listened to the «nafs» and could not oppose its command, will suffer losses in this world because of this. Because she has lost her brother who was guiding her and advising her. Now she has no one to help her.

“Say: O People of the Book! Do not exceed the limits in your religion, and do not follow the desires of those who have gone astray before and have led many astray and have strayed from the right path.” (Surah Al-Ma'idah, verse 77). This appeal is specifically addressed to the People of the Book at the time these verses were revealed and to the generations that followed. This verse calls upon their ancestors not to follow their desires. (This refers to the actions of the Children of Israel, who were completely astray from the right path.)

“You will see many of them befriending the disbelievers. How evil is what their own desires have brought upon them, that they have incurred the wrath of Allah. They will abide in that punishment forever.” (Surah Al-Ma'idah, verse 80) The Jews have always conspired with the disbelievers against the Muslims and collaborated with each other. During the time of our Prophet, peace and blessings be upon him, they considered the polytheists to be superior and organized various mischiefs. That is why it is said that those who follow the path of the “self” will be in eternal punishment. Their situation of following the “self” is likened to a dog in Surah Al-An'am, verse 176, and in verse 177 of this Surah it is said that “they wrong themselves.” That is, they give in to the “self” and wrong only themselves, because they will be held

4 Alisher Navoi. Complete collection of works. 10 volumes. Nazm ul-jawhir. – T.: Gafur Ghulam Publishing and Printing House, 2013, p. 642

5 Abdulaziz Mansur. Translations of the meanings of the Holy Quran (“Al-Ma'idah” Surah, verse 30) p. 71



accountable for this on the Day of Judgment. In fact, the very fact that the Jews embarked on this path meant that they were eternally punished.

“For the soul, if my Lord had not had mercy, is only inclined to evil.” (Surah Yusuf, verse 53). In this verse, Zulayha, who was given to her soul, was acknowledging the evil of her soul. The soul always urges its owner to evil.

When a person commits any wrong or forbidden act, he has fallen into the trap of his soul, and the soul makes such acts seem beautiful to them. This is also mentioned in verse 96 of Surah Taha: “He said: “I have seen what they did not see. So I took a handful of the Messenger’s (Jibreel) footprint and sprinkled it (on the statue of the calf) (a sound like a live calf came out of it). My soul made it seem beautiful to me to do so.”

If we pay attention to ancient Turkic literature, we will witness the promotion of the teachings of Sufism in the works of Yassawi, Yugnaki, Naqshband, and Hafiz Shirazi. Khoja Ahmad Yassawi left behind great poetry based on the teachings of Sufism in his “Divoni Hikmat”. The development of society is determined by perfect people. The experience of the Sufism school plays a great role in bringing such enlightened, mature, and perfect individuals into the world. Almost all of the ideal figures who gained fame in the history of the Eastern Muslim world were people who were familiar with the teachings of Sufism. They were also close to the leaders of the order. The examples they created are close to everyone's hearts due to their simplicity and quick impact on a person. In Yassawi's poetry, we can see the image of the world. The writer used this symbol in various meanings. One of these was the symbol of the «nafs» of the world. In the Jahriyya order he founded, Yassavi strongly expresses his hatred for this world. His poetry describes the state of the angry soul and reflects on the abandonment of the world, enduring oppression, love and true worship of the dervish. When interpreting the various meanings of the image of «nafs», we cannot avoid the views in Yassavi's work. The poet follows the path of purifying the human soul by abandoning the world. By abandoning the world, he means abandoning all excesses and bad vices. «nafs» - the embodiment of lust, envy and pride, physical demands, and pleasure-seeking - is overcome by curbing the satanic feelings:

Dunyoparast, nojinslardan bo`yin tovla,

Bo`yin tovlab daryo bo`lib toshdim mano. 6

In many lines, Yassavi's work emphasizes the fate of a person who gives in to «nafs» and the need to crush «nafs» in time:

Nafsim meni yo`ldan urib xor ayladi,

Termultirib xaloyiqqa zor ayladi.

Zikr ayturmay, shayon birla yor ayladi,

Hozirsən, deb nafs boshini sonchdim mano.7

A person who has mastered the "nafs" is considered a sage. Yassawi says in "Divoni Hikmat" that he attained the status of a sage at the age of thirteen:

O`n uchimda nafs, havoni qo`lga oldim,

6 Yassavi. Devoni hikmat. –T.: Gafur Ghulam Publishing and Printing Association, 1992. – p.20.

7 Yassavi. Devoni hikmat. –T.: Gafur Ghulam Publishing and Printing Association, 1992. – p.22.



Nafs boshig`a yuz ming balo qormab soldim,
Takabburni oyoq ostida bosib oldim,
O`n to`rtimda tufiq sifat bo`ldim mano.8

In Yassavi's work, the image of «nafs» is not embellished with various symbols and allegories. The image itself is animated on the basis of diagnosis and depicted as a fighting side:

Nafsim meni ko`p yugurtdi, Haqqa bormay,
Kecha-kunduz beg`am yurdim yoshim oqmay,
Hoy-u havas, muovanni o`tqa yoqmay,
Purg`am bo`lib yer ostig`a kirdim mano.

In Yassavi's work, the images of the world and «nafs» often appear side by side. After all, «nafs» is a product of this world. Only a person who has become detached from this world can control his «nafs»:

Ey bexabar, Haqqa ko`ngil yugurtmading,
Dunyo harom, ondin ko`ngil sovutmading,
Nafsdin kechib, Alloh sari to`lg`onmading,
Bu nafs uchun zor-u hayron bo`ldim mano. 9

"Nafs" is the work of Satan. That is why the phrase "nafs" is the devil's work" appears in full in Sufi literature, and Yassawi likens a person caught in the snare of "nafs" to a camel with a thread through its nose:

Nafs shayton asir qildi odam og`lin,
Shuturlayin bog`lab oldi ikki qo`lin,
Na mushkuldur o`ng-u so`lni bilmay yo`lin,
Vo darig`o hasrat bilan borg`um mano.10

He who has eaten the sorrows of this world must abstain from "self." "Those who did not shed tears in the path of truth," "those who did not fear the narrow grave," "those who held fast to the word of Satan like Pharaoh and Qarun" will burn in the fire of hell in the hereafter. When Yasawi said: "I could not do the command of truth by abandoning the "self," and if I die, sorrow will overtake me, friends," he was referring to the suffering that this «nafs» inflicts on a person. When he said, "The wine of the love of Allah will be tasted, friends," he was saying that true lovers will be rewarded with paradise.

References

1. Abdulaziz Mansur. Translations of the meanings of the Holy Quran. www.ziyouz.com. – 483 p
2. Theory of Literature. Volume II (Volume 2). –Tashkent: Fan, 1979. –449 p
3. National Identity of Current Uzbek Literature. – T.: Fan, 1984. – 200 p
4. Ibrohim Hakqul. Sufism and Poetry. – T.: Gafur Glom Publishing and Printing Association. 1991. – 184 p

8 Yassavi. Devoni hikmat. –T.: Gafur Ghulam Publishing and Printing Association, 1992. – p.25.

9 Yassavi. Devoni hikmat. –T.: Gafur Ghulam Publishing and Printing Association, 1992. – p.35.

10 Yassavi. Devoni hikmat. –T.: Gafur Ghulam Publishing and Printing Association, 1992,12-hikmat.

