

**THE ISSUES OF EDUCATION AND WORLDVIEW IN THE WORKS OF AJINIYAZ
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Abstract: In this article, the religious orientation of Sufism is discussed. The concept of Sufism primarily argues that it has a significant impact on the prosperity of civilization and the historical and cultural development of all humans, particularly on their spiritual growth. According to the poet's writings, there are two ways to understand love or devotion to someone.

Key words: Sufism, spiritual, human, social, philosophical, cultural

Sufism and humanism were important to Ajiniyaz, as evidenced by his equal treatment of individuals from various ethnic backgrounds and religious denominations. The poet raised the topic of religious tolerance because he thought that, in accordance with the Tasawwuf doctrine, not only Muslims but all of humanity is valuable. In his poem "Dildarym" (My Beloved) he also analyzed the social circumstances in other countries and said: "Muslims are being burden to Russia" [4:15] which is a clear proof of it.

In spite of religious confrontations and differences, Ajiniyaz expressed his humanistic feelings saying that there were people in Russia who were like his countrymen, and the social life was not easy for them either.

According to the poet neither religious nor national differences can prevent peoples from making friends with one another and having fraternal relations. Proceeding from this idea, in his work "Demishler" (They Say), he said respectful words about the prophet Jesus Christ and his mother Mary, the book Evangel and Jews, and underlined that even if peoples belonged to different religions, they were created by God and have one and the same source of origin. Saying, "We are human being of one origin," [5] he put forward the idea that religious differences must not generate unpleasant ideas among humans.

We learned from the great clergy of the past to treat men with respect, regardless of their religious affiliation, and to avoid torturing anyone, even ants. A person cannot be considered a human being, regardless of who they are or what religion they practice, if they act cruelly and inflict pain on others. As a result, the poet addressed the Padishah in his poem "Bolmasa" (Otherwise), demanding that he and his representatives treat his subjects with compassion, particularly those who adhere to the Tasawwuf belief.

In the poem he said:

Mullahs will write letters living in hardship,

Dervishes will wander from village to village,

The common people will be impoverished,

If the Padishah of a country is not honest. [4:85]

He asserted that not only will the common people suffer, but also the clergy who belong to Sufism doctrine and dervishes travelling from village to village suffer heavily if the Padishah rules the country dishonestly as a dictator.

As to the reasoning presented in the poet's poem "Demishler" (They Say), Sufism is the practice of loving God and selecting the path that leads to the Creator by committing oneself entirely to God. This concept calls for using one's inner spiritual experience, shrewdness of soul, and feelings to comprehend and love God. Sufism, then, is the theory that describes how the love of God is learned gradually via enlightening the soul rather than by directly witnessing, observing, and hearing the phenomena. Considering that "the doctrine against God will disappear" [4:98]. In Ajiniyaz's works love itself and loving somebody are understood in two meanings. The first is the love of the most beautiful and peerless object God, and yearning to live in the Paradise, the eternal place of beauty with him, seeing his face, taking pleasure under his rays. With this end in view, one should make efforts to reach the status of an oriyip (scholar) to know God with the help of science and wish to live with him. Ajinyas had seen many such scholars who had reached that status. In his poem "Ellerim bardy" (I Have a Country) he said about advanced religious scholars who had perfectly mastered the doctrine of religious scholarship and managed to visualize God.

The second kind of love is the love peculiar to people, the love of a man for a woman, the love of a woman for a man i.e., falling in love with the good qualities, features, and beauty of humans created by God, in doing so understanding the beauty of the universe. Even in these phenomena, are present the elements related to the feelings of love towards God. Eventually, both kinds of feelings boil down to love of the Creator. As there are signs of great humaneness, love and compassion, holy words and love of God in people's mutual love for each other, and treating one another with adoring passion. The person who follows the rules of Tasawwuf teaching adores man as much as he adores God. Because man is the creation of God, and there is a spirit of God in the spirit of man, therefore; the love of man for woman or the love of woman for man is the mutual understanding and meeting of spirits. The interfering of God's spirit in the humans' love affairs the poet described as follows:

The lover does not spare his life for his beloved,

Always burns in the fire of love. [4:80]

According to the poet the spiritual feelings that man has during love is closely related to each person's own stamina. The poet believed that although the feeling of love in someone observing Sufism doctrine is connected to love of God, its certain part is activated when a human being falls in love (a man falls in love with a woman, and vice versa) with another human. So he wrote: "The enamoured man is usually brave" [4:28].

In addition, he claimed that love awakens high emotions, will, zeal, and most importantly, the spirit. The love that young people have for one another is similar to their love for God and is mutually reinforcing. Thus, believing that human love possessed immense power, the poet extolled the love of two young people with enthusiasm. It is clear that his portrayal of human beauty, particularly that of ladies, "Seil etip beishten shykhkan" (Coming out of paradise to take a walk) [4:16], was influenced by Sufism's teaching of unconditional love.

In fact, God treats all living beings and the dead with mercy and care. It is his duty as the Creator.

Therefore, people always should improve their manners and behavior by acquiring excellent qualities and manners peculiar to God in order to come closer to him. As the love of God and coming nearer to him start with acquiring his excellent qualities and implementing them regularly in your own behavior. In accordance with Tasawwuf doctrine, the spirit is the power, inspiration, which comes into Man's soul from outside. The spirit constantly leads Man to excellence, develops his mind, inserts in him humanistic features and makes him subtle and beautiful.

In poems such as "Don't Worry", "Remain", and "What Naghametulla's Grandfather told Ajiniyaz", among others, he asserted that spirits' depression is a far more detrimental state that causes human misery. People who are depressed are forced to see only unpleasant, bad things. It deters them from fighting for their lives and gives them little hope for the future. People who always attempt to labor in order to gain God's beneficence never fall into depression. These people have a strong spiritual force that eases all of their pain. The poet believed that man should always keep in mind that he should live in accordance with the Sacred Writings and accept all of God's actions. Furthermore, he should use the will that has been given to him to do good and behave well. He stated: "Be perfectly ready to be a devout man, spend your days by doing good" [3:137] in his poetry "Nasiyat" (Advice). The poet also pointed out that a devout man should admit all acts of God, and try to be noticed by him by way of noble acts. In order to achieve this goal man should always be a loyal Muslim. By speaking out such opinion the poet carried out the task aimed at enriching the people's mutual relations with noble manners.

The thinkers democratic requirements laid down before high ranking officials and the rich, and his open criticism of greedy clergy, of some sufis not following the doctrine of Tasawwuf, but abusing it in their own favour, was worthwhile the attention. When Ajiniyaz could not help tolerating some religious figures' neglect of religion, he said: "Some of them consider themselves as sufis while behaving obnoxiously" [4:69]. The poet also warned that everybody who chooses the way of Sufis must follow the requirements of Tasawwuf teaching, otherwise any wish to be accepted by God will be declined. In the poem "Oterseng" (You Will also Pass) the poet expanded on his dissatisfaction with the behavior of some religious figures who were behaving contrary to the Islam rule. Pointing out: "Mullahs who are as nonbelievers as Kafirs, always falsely use the word Allah," [4:57] - he exposed the perfidious actions of some religious figures. He warned that those actions were not worthy of the Ulema, that unpleasant conduct of the clergy would bring about population's protest and disrespect of religious authorities, and emphasized that their using the religion as a mask and making speeches under the guise of the religion was a great offence.

The poet let people know beforehand about the rule that if you one cannot answer correctly the two angels' questions, it will be difficult for him, therefore, one should follow Muslim traditions in his life, then his life in the other world will be easy. Warning people of the consequences of failing the angels' questions he wrote:

You'll see the hardships of the other world,

Suffering from thousands of problems,

You'll always be in trouble [1:141].

Ajiniyaz promoted the application of Sufism doctrine's laws and norms that were modified to fit the circumstances of individuals' lives. He tried to make it one. deftly into a cohesive whole without endangering Islam or its customs. He assessed Sufism as the source that guarantees the advancement of people's spiritual growth and as a potent sociopolitical force that serves as a driving force behind the nation's aspiration for a successful existence.

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