

THE IMAGE HIDR IN SUFISM LITERATURE

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Abstract. *The article discusses such concepts as Murid and Murshid through the image of the famous Prophet Hidr. Being obedient to the Mentor means making a promise to Allah and His Prophet; only by keeping one's word can one achieve the status of an ideal servant, which is also confirmed by some examples.*

Keywords: *murshid, mentor, murid, student, hidr, a perfect servant, sufism, Holy Qur'an.*

To fulfill and enjoy one's duty so deeply, to seek a mentor to develop one's enthusiasm and energy for learning when one finds the ideal one, to pledge allegiance to one's chosen path and hope for his teacher's help is actually love for Almighty God. From Sufism literature it is known that there are two ways to achieve the status of monotheism. First of all, it is Prophecy (Nubuwat) – Allah gives messages through his angels so He brings up his special servants like an ideal person. And the second is the Saint's way, one should find a perfect mentor by his help and attempt to bound with his Creator, and its secret are achieved. Therefore, on the path of monotheism, we need an angel like Gabriel or a leader like Hidr. Verses such as “If you do not know, ask the people of knowledge (Surah, Nahl: 16/43)” and the story of Moses and Salih slave in Kitabullah were a bright example and basis in this matter. It should be understood that the oath of allegiance to a mentor means a semblance of attachment to the Prophet and Allah. Indeed, in the Holy Quran there are these words: “It can be said that those who swear allegiance to you take an oath only to Allah. The hand of Allah is on their hands (Sura Al-Fath: 48/10)”.

Under the tree of Rizwan (Trees of Paradise) in the valley of Hudaybiya, the companions of the Prophet swear to him that they will fight bravely and remain faithful until their last breath.

This agreement in the history of Islam is called “Bayat ur-Rizwan”, and it should be mentioned here that by such an oath one can achieve the glory of God, because it pleases Him. Bayat in Sufism means “giving hands to the mentor” based on this sunnah. There is a belief that the mentor's hand is then tied to Muhammad. To connect your attempts and dreams on the path of science with the Mentor and to obey him means to take an oath to the Prophet. After all, a perfect mentor who is a true heir will be a bridge in reaching the love of Rasulullah, just as the Prophet is a link to Allah. There are many beautiful stories in Kalamullah. Their educational value, divine essence, and scientific discovery are still instructive. Therefore, their study research continues to this day. Here is the 18th chapter of the Qur'an consisting of 110 verses, which contains three such beautiful stories. It tells the story of Calimullah Musa and spiritual leader of pure Servant. Whether it is a scientific or an artistic work on Sufism, one will undoubtedly come across the image of Hidr. One day when Moses was talking to his people, a man asked him, “Who is the wisest of all?” – he asks. Musa: “I,” they answered. This story begins with the verse: “Remember the moment when Musa said to his young man (his disciple Yuvsha' ibn Nun): “I will not stop walking until I reach the land where the two seas meet or travel for a long time.” Musa sets out with the desire to find someone more knowledgeable than himself at the destination where the fish, which means the meeting place, disappears. From this journey, the first condition of apprenticeship is the obligation

to go on a journey in search of the Mentor, without being proud of one's own knowledge and not being satisfied with this knowledge alone. It is not for nothing that pilgrims of Allah travel from country to country in search of enlightenment until they find a perfect Mentor. It can be said that this story is full of mystery, like the human heart and psyche, until the end, like the science of religion. The Servant name, his prophethood or governorship, the meeting place, the happenings are all behind an unknown veil. It is known from the hadiths that in a place called "Ainul-Hayat" a fish comes to life, falls into the sea and disappears. This place became famous in explanations, the history of prophets, and fiction under the name "Majma'ul-Bahrayn" – "The place where two seas meet" and acquired a mystical meaning. Navoi also writes in his work "Tarihi anbiyo va hukamo" ("History of saints and governors"): "O Musa, if you see a Servant who is wiser than you, go to "Majma'ul-Bahrain". The mystics explained the union of the two seas as the meeting of Sharia and Tariqa. Salih Qul, who spoke to the Most High and Glorious Allah, was granted several miracles, and was described as the Prophet Musa, "We bestowed mercy on him from our presence and gave him knowledge from our presence," is a representative of the sect reached. This confrontation of the outer and the inner led to the conquest of Truth. And this harmony, first of all, made mankind aware of the fact that there is another science besides the science of appearance. At the same time, it was recorded as an important event in the life of the guardians as the opening of the Basirat (blindness). There are many examples of this, one of which is the well-known and legendary meeting of two seas – Maulana Rumi and Shams Tabrizi. The confrontation of external and internal knowledge causes the Servant to rise from status to status of his way. In fact, what kind of knowledge was the knowledge that Moses wanted and sought? This is the science of Sufism, this is the science of ladun:

Musa said hello to Hidir when he saw,
And he answered to his greeting too,
The bird appeared from somewhere,
It took drop from water then burned.
Musa do you know why did it come?
It has a drop in his beak gave to you,
But knowledge of ladun gave to me,
Musa heard it and became Murid [Ahmed Yassavi: 417].

It is known that the science taught by the Mentor means laduni science. It is possible to imagine the situation of the student only by studying this science. Regarding the righteous slave, "They found a servant from among Our servants, on whom We bestowed mercy from Our presence and gave knowledge from Our presence (Kahf: 18/65)" became the main source for the mystics in explaining the knowledge of ladun. And it became the goal to achieve this enlightenment by accepting that there is an inner knowledge opposite to the outer knowledge. The Wise people emphasized that inner knowledge is given to three people and said: "It is a revelation for the prophets, inspiration for the Sufis, and wisdom for the believers." Prophets were given the task of calling, and Mentors were given the task of guidance. This Irfan, which is hidden in the hearts of people, is obtained by the grace of the student and the grace of Allah, unlike the external knowledge. The path of the Truth, who has successfully passed through the stages of Sharia and Tariqa, will be blessed with the knowledge of Ladun. And they become Scientists (orifibulloh – a wise person) beings who are freed from nafsi ammara (a feeling of lust that provokes you to do bad things). Abdul Qadir Gilani, who defined the science of Ladun as "the science of truth, it is

called Tawheed in the world of Lohut”, connected the discovery of insight with the knowledge given to a perfect Servant and explained thus: “Insight comes from the spring of the soul. For a saint, it opens in the status of food. As for the way to achieve it, it will not be through external knowledge. Knowledge that comes from the unseen and from within is necessary. This verse refers to the essence of the matter: “We gave him knowledge from Our presence...” [Abdulkadir Gilani:41]. Therefore, these scholars rise to the status of monotheism. In Tazkiras and Manokibs [Abdulkadir Gilani:41], the life of the people of Hal is covered, and Laduni science is mentioned. And this is mostly associated with the name Hidir. The author of “Nasayim” was also aware of this issue, and he gives the following information about Mawlana Sarroj: “...And he was always engaged in the recitation of “Calomullah”. Someone looked carefully through the crack of the door and saw that there was a light burning in his eyes, that the world was not like a man. When he came out of the mosque, the person who saw him approached to Mawlana and asked about him. Mawlana said nothing. He exaggerated and said, “Hidr, peace be upon him, come and teach me the science of Laduni” [Navoi A.:366]. Therefore, Laduni science is considered as a science that is taught to student in tazkiras. The hearts of those who have knowledge become clear to such an extent that “Lavh ul-Mahfuz” falls on the window of their hearts. The student becomes another person, for instance, the status of observation is also manifested in this way, and he becomes the possessor of insight. In order to achieve this rank, the body and soul must be united. Regular ablution, little sleep, little food, silence, prayer, etc. In a word, it is always necessary to live in Sharia Muhammadiyah, that is, to be Zakir (one should remember his Creator) in the literal sense. At this point, it is worth noting that even the knowledge of the guardians, sages, and perfect Mentor servants who have attained Laduni knowledge is just a drop in the beak of a sparrow from the sea of God’s enlightenment. There is a report about this in Hadith Sharif: “When both of them got on the ship, a sparrow flew to the edge of the ship and took a dip or two of water from the sea.” ... Then Hidir said to Musa: “O Musa, peace be upon him! “My knowledge together with your knowledge is less than the knowledge of Allah, the Most High, like the water that this sparrow took from the sea with its beak.” [Imam Bukhari.:428]. Scholars also acquire knowledge until Allah grants them. Irfan is limitless and boundless, so he should remind his murids like Hidir that the perfect murshid is the absolute guiding teacher.

When Musa asked Hidir to master Laduni science, as Najmuddin Doya pointed out, the first sentence of the teacher was: “It is clear that you cannot be patient with the problems of science with me.” Indeed, the science of Ladun is the most difficult of the sciences and the greatest of the mujahadahs. Even with a perfect teacher like Khizr, it is difficult to reach the destination with patience. After all, in this case, the aspirant must give up his identity, resist his ego, which is giving him pleasant and seemingly easy offers, and surrender to the Mentor. Obedience to the Mentor, which is one of the important conditions of apprenticeship, and not to object to his assignments at all, is also clear from this story:

Hidr said: “you have not been patient, Musa,
if you want a student, ask me nothing, never
You shouldn’t burn when you see what I do! Ever!”
Look! Then Muso promised and became murid [Ahmed Yassavi: 417].

In this passage, the Mentor is explaining his spiritual career and the conditions of apprenticeship. By the way, the student should be completely free from the feeling of doubt. It is recognized as

one of the inviolable conditions of apprenticeship, not to be suspicious of any behavior of the Mentor, not to analyze it as right or wrong, one should obey him without saying a word.

Another important meaning that Sufists have deduced from this story is that the Mentor can impose a condition like Hidir on his student. This condition is obedient to his Mentor. After all, a Perfect Servant also set a condition for Musa to teach knowledge. After the stipulation, unusual events occur, which were made student think about them and the Mentor's behavior but his feeling was considered a sin for the him. First of all, Hidir performs actions such as piercing the ship of people who have done good, killing a baby, repairing the wall of those who did not welcome them well. Musa who did not understand and could not imagine the events that will happen in the future, objected to each of these events. It is known that objection to the teacher leads to separation from the spiritual caravan and loss of knowledge:

Musa said: "Why did you take a believer's wealth?"

Hidr answered: "Why did you come with me?"

You promised me ask nothing and do what I want,

Then look how Musa begged forgiveness begun.

Musa felt sorry because impatience so much,

There were a lot of mysterious, strange things,

However, Musa rebelled and begun him judge,

Then Hidir didn't teach him ladun knowledge[Ahmed Yassavi: 417].

The guidance of the Mentor is higher than anything else for students. If the Mentor warns, shows his mistake, he should apologize and obey to him. However, this excuse also has a measure. Musa gets permission only three times. The Mentor has to say goodbye to the student who has no patience and surrender.

There are many reasons why Hidir is so close to the people hearts, not only in the spirituality of a nation, but also in the spiritual journey of mankind, God is considered an important companion and worthy friend. Hidir has a special place in the fate of people of different religions and beliefs. Hidir sometimes appears as a historical person, sometimes as an artistic image and symbol. The human race unknowingly strives for greatness. That's why the connection with theology, the interest in understanding the mysteries of kadiris a natural and spiritual need.

We encounter the image of Hidir in World literature. The first reason for this is that he will be alive until the Resurrection. In Sufism sources, it is mentioned that Hidir and Ilyas mean the status of the perfect servant and his state like *bast* and *kabz*. According to Quran "...It is Him who gives to his Servants sustenance and to make it little or more much is only Allah's hands (Bakara: 2/245). Shahabeddin Suhrawardy emphasized that *qaza* and *bast* are honorable state for His Servant and he should hold it. A person who rises from these statuses achieves self-satisfaction. So, *qabz* and *bast* student is a stage surrounded by various situations that are hard to test, it is the most complicated and difficult situation in the process of reaching a state of calmness. For example, in this period, every moment a new situation arises and traps the student. And sometimes it looks attractive, sometimes it tries to surrender. However, the student takes him to the level of managing cases like Hidir and becoming his governor.

The artist's spiritual connection with Hidir is an indication of his condition and status. This evident can be found in *tazkiras* and *manoqibs*. In the *tazkiras*, when mentioning the names of the guardians, the authors limit themselves to a brief evidence: "Who spoke with Hidir", "Hidir's interlocutor". But this is a sign that the authority of that guardian is high. People of science say

that there is a privilege called the “level of Hidr.” Every guardian who has reached this status meets Hidr and learns from him. They give more value to his rank of murshid, saying that he cannot be a guardian until he faces Hidr. It is known that the main tool that distinguishes Tariqats from each other is zikr (remembering). Nadir Khan Hasan, a Yassavi scholar, gives detailed information about the Jahri zikr in the Yassaviya sect and says: “According to Khazini, one day Hidr comes to have a conversation with Ahmed Yassavi as usual.

But this time, he saw Ahmad Yassavi in sad state, of course, asked the reason, so Khwaja said: “Sorrow has taken over the hearts of our friends, I am tormented by thinking how to get rid of it.” After that, Khizr, peace be upon him, begins to perform zikrillah saying “oh-oh”, “now it is called a saw zikr in the Sufi tradition”. Then Khwaja Ahmad repeats it and, as a result, “the sufferings in the hearts will disappear”. With the recommendation of the Great Mentor, it becomes a vird¹ in Yassaviya. Hidr is the leader of the Perfect Mentor who felt this kind of space, time and condition of student in common and made wise decisions.

Zikri khufia (the hidden remembrance of Allah) of the Naqshbandi sect is connected with the names of Abdukholiq Ghijduvani. It is mentioned in the book “Fasl ul-Khitab” that the ways of Hazrat Khwaja Abdul Khaliq is a document of Tariqat... Khizr taught them the “the soul remembering” in Uzbek is “Dil zikri” (Soul remembrance) and they were always engaged in this lesson. Hidr is considered to be the Hidr piri or Pir Khidir Zinda as well as the khirqa pir of some Saints. Sheikh Akbar Muhyiddin Arabi is one of them. According to Navoi: “...And the ratio of their khirqas reaches Hazrat Sheikh Abdul Qadir Gilani with one connection and another ratio reaches.” [Hasan N.: 147].

There are innumerable evidences supporting the fact that Hidr was a spiritual soldier of God. It is known that the spiritual world also has its own ruler. The spiritual task of those who have reached the secret of the verse "I want to make (Man) a king on earth" is also connected with the name of Hidr. Hidr has a special position in the spiritual kingdom. The information that informs about the internal struggle in the big political fields also confirms that he was a spiritual soldier of God. We witness that he is one of the spiritual sultans who directly fulfills God's will in the processes of development of the fate of countries and people. It is known about bravery of Sheikh Najmuddin Kubra during the Mongol invasion. However, this information from Manoqib helps us to understand the status of Hidr: “... Then the Sultan came to the gate of the city and ordered Najmiddin: “Take your foot from the gate.” Because the shaykh's outstretched leg made the city invisible to the eyes of the enemy. At first, Najmuddin does not give in, but when he looks, Hidr is coming in front of the Mongol army. "What's the matter?" asks Sheikh Hidr. “This is the verdict of fate, and I have come to save you,” Khidr replied. After this, the sheikh moved away from the gate and Khorezm became visible, and the enemies captured and destroyed it...” [Komilov N.:184]. The discovery of Najmuddin Kubro, the awe of science in front of the sultans is still a legend in languages today. However, his submission to the Righteous Servant who brought the Creator's command is also praiseworthy. Hidr participated in so many battles that Khizr scholars have decided that if he were to be written in detail, a large collection of Jihad would have appeared. His last battle with Dajjal is mentioned in many books [Hilmi O.F.: 170].

According to details of Abdurrahman Jami's book "Nafahot" that Hidir is a soldier who protects the sharia of Muhammad and calls others to do it. At the same time, Jami emphasizes that he learned many prayers from the Prophet and says that Hidir is a gift giver of prayers.

Hidir related images, symbols: Elijah, Jesus Christ, Alexander, old life, darkness, etc. are related to the fact that he is alive until the resurrection. Just as Hidir searched for water of life, knowledge is sought with difficulty in the world of ignorance and darkness. It should also be noted that some scholars have said that every time has its own Hidir. This refers to the perfect murshidi, sheikhs of that century.

Another peculiarity of Hidir is the talent of great artists, the skill of poetry is due to his oversight. Even the Bakhshis, while acknowledging their teachers, associate their poetic potential with the absent teachers, especially with Hidir. According to Navoi, the great potential and incomparable talent of artists like Saadi Shirozi and Khusrav Dehlavi are due to the supervision of Hidir.

A special aspect of the story narrated by Allah in the Qur'an is that the mentor is not given a name, but is called A Perfect Servant. Only authentic hadiths report that the name of The Perfect Servant is Hidir. But the word of God is the most valuable recognition in determining his rank as a Murshid (Mentor). After all, the great name and rank given to the way of the Truth is Ubudiyat – Slavery. A seeker, a student, a perfect servant, an amateur, a scholar, a traveler, a humble man, a mortal - the status that includes all of these is Slavery. True Mentors are actually righteous servants of Allah.

The high status of the Prophet, the highest of the spiritual ranks possessed by mankind, is, servitude. There is given in Kalimai shahadah: "Abduhu wa Rasuluhu". This expression means that "Prophet, first of all, the servant of God, then his messenger", so obedience comes before mission and prophecy.

Every issue in Sufism, etiquette, and status is based on the Qur'an and Hadith. Since the spiritual purity achieved through mujahada (to hold the way to Allah or keep promise to Him) and riyazat (to be patient to all torture and complicated tests), closeness to the Creator cannot be realized without a Murshid, the understanding of divine secrets, and the realization of divine truths, the representative of the image of him is the Perfect Servant-Hidir, who was a mentor for Musa [Rakhmanova Z.: 78]. Being among the prophets recognized as alive until the Resurrection made him a permanent spiritual leader in the spiritual caravan of mankind. From the beginning of the pursuit of perfection until today, meeting Hidir has been a dream for devotees in love with the state of affairs. They had a lot of hope for the blessing of even meeting once, be it in the right or in the dream. Achieving Hidir's guidance, receiving his conversation and education is considered one of the great statuses, which is specially emphasized in many books. Therefore, he appears as the important mentor in spiritual and moral education.

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