THE PHILOSOPHICAL MEANING OF THE CONCEPT "DAST BA KOR" ("HANDS AT WORK")

Annotation: The article analyzes the philosophical essence of the “The hand is at work” derivation of the slogan “Dil ba Yoru, dastba kor”, which is the main motto of the Naqshbandi doctrine founded by the famous Bakhauddin Nakshband (1318-1389).

Issue of humans has always been in the center of attention of all philosophers and even these days it will be important. Philosophy of Sufism systematically analyzes human as a whole. Because this teaching considers human's zohir and botin, inner and outer side, body, nafs, heart, soul interrelated. Therefore we can consider Sufism as humanities, psychology, nafshunoslik, a branch of science that studies the essence of the soul.

Naqshbandiya tariqat in Sufism is preferable way of human perfection. The slogan of this tariqa is "Dil ba Yoru, dastba kor" ("Heart with God, Hands at work"). This slogan is based on the fact that the spiritual and material side of a person is a whole, interconnected. The notion "Dil ba Yor" ("Heart with God") signifies person's botin, internal spiritual side. The reason why humans are preferred and honorable than any beings in existence is that they have iman in their heart. Pricicelly, the person in who's heart Allah is patterned, the hijab and veils of that person will be lifted and he will connect with the whole being. The possessor of such a divine soul, who is thought to be small in zohir, is Insoni Kabir who illustrates Great universe in botin. In teaching of Naqshbandiya the slogan "Naqsh band, ba dil band"-"Tie the pattern, tie it in the heart" also means the same essence.

The concept of "Dast ba kor" - "Hands at work" signify all 7 parts of person's material, physical side: head, neck, body, two hands and two legs being in movement, to work in the way of goodness.

Good intention awakened in the heart will be done by the work of the body - "Dast ba kor". It can be seen that "Dast ba kor" is very necessary for a person to be needed for a whole being, to commit good deeds. "Dast ba kor" is the basis of a person to be on the way of perfection. Because dreams of a person will not come true if he only sits and prays. A person's body serves for the accomplishment of mental, spiritual tasks. Desires that appeared in heart are accomplished by the help of body, "Dast ba kor". In the teaching of Naqshbandiya praying is understood in a broad sense, it was acceptable for mankind that the act of honesty along with farz deeds is necessary, and this is the reason why this tariqat became a global teaching.
Qalb, unlike heart of humans and animals, connects their body with the whole being. Qalb is the center that connects a person’s body with soul. Qalb is the governor of whole body, and on the basis of the intention born in it, feelings, intellect, will, desires arise in a person. By the effect of these eyes, ears, hands and legs move. If qalb is healthy and pure, actions under its influence also will harmonize with it. However, pureness of qalb is related to pureness of jism (body). Pureness of jism (body) depends on halal food, halal drink, halal clothes and halal pure address. Therefore, in Naqshbandiya Sufi teaching labor process fully depends on halal.

The root of this teaching feeds from the concepts of Yusuf Hamadoniy and pirs and murshids of Xojagon[4]. Xoja Yusuf Hamadoniy, the teacher of Abdulxoliq Gijduvaniy and Ahmad Yassaviy who founded tariqats Xojagon and Yassaviya, in his treatise "Odobi tariqat" showed the four foundations necessary for human perfection. As a second basis he stated that it is necessary that "Luqma and hirqa, that is clothing should be halal". He stated that because of "Haram luqma the light will not appear in qalb. With haram clothes it is impossible to feel the pleasure of praying" [6,103]. So, halalness of the luqma creates light in the heart, and this heals the body. The person who eats halal will have a peaceful, happy life and a peaceful sleep. The reason for that is from the emergence of intention of halal luqma, to its preparation process and eating etiquette will be full of positive energy. If luqma(food) will be consumed with the intention of nafs, and if it was prepared with anger, hatred, evilness and he becomes disquiet and will destroy his surrounding environment. As a result, scrimmage and fights might occur in community. That's why Bahauddin Naqshband would never consume food made with even little bit of anger and would forbid it for his students too. In "Maqomot" it is written that Yusuf Hamadoniу would not consume a food if there is dust or something in it, and from this we can see that he paid a lot of attention to halal luqma.

As a proof the notion "If eating, drinking and place you are living is pure, everything else will be done" from the work of Junaid Bagdadiy "Odobi tariqat". Yusuf Hamadoniy states that "Every person must put these three following things on the right way: hirqa(clothing of darveshs), luqma(food) and maskan(place). When all of these three are halal and pure, person's works will be developed" [6,103]. To provide this kind of pureness "Dast ba kor" is essential. Because halal clothes, halal food and halal maskan(place) results from halal work. Stealing someone's property, bribery, defraud, clothes, food, place, wealth possessed by defraud will cause evilness and they will not have a good luck. that is why Yusuf Hamadoniy said that it is important to be careful to not to commit haram and sin and to be on a diet from it, he advices to be for from people who do haram work and not to have conversation with fosiqs. Because bad interlocuter will mislead a person, he states.

Bahauddin paid great attention to the following word of wisdom of his murshid, Amir Kulol, in creating the ideas of honest work process, loving your work and impartial goodness based on "Dast ba kor": "It is essential to prevent eye from watching haram, ears from listening to haram, hands from haram work, legs from walking haram" [7,33] "Find your rizq by halal, honest job and do not waste" [7,35] "The pureness of heart and tongue is because of halal luqma(food). Because human stomach is like a pool. Pure water is clear in it. Every flower and fruit is formed from water and soil, which also becomes pure and beneficial. Hazrat Rasul commanded that whoever consumes halal food for forty days, God will open the source of knowledge and wisdom to his tongue and heart and enlighten his heart" [7,33].

The requirement of "Xilvat dar anjuman", which Yusuf Hamadoniy said to Abdulxoliq Gijduvaniy and was included in Xojagon's teaching and accepted in Naqshbandiya's teaching, is also based on halal, honest work. "Xilvat dar anjuman" gives an opportunity to deny rashha-words of wisdom of uzlat, chilla, xilvat and allows you to work in anjuman, that is within the community and practise your profession. Bahauddin Naqshband developed the requirement of "Xilvat dar
anjuman" in the Naqshbandiya teaching based on the teachings of the pirs and teachers of the Xojagan tariqat. Through the teaching of "Xilvat dar anjuman", Bahauddin Naqshband explains that a person can reach perfection through impartial, unbiased and halal, honest work, which is the closest and acceptable to all. In Naqshbandiya teaching he develops the notion of Abdulxoliq Gijduvaniy "Dast ba koru, dil ba Yor" - "Hands at work, God in heart" and adopts this slogan as "Dil ba Yoru, dast ba kor" - "Heart with God, hands at work". By this he shows that imon is necessary in the perfection and work process of a person. "Dast ba kor" - "Hands at work" work process is more efficient with the greatness of the intention, impartial and without riyo, and brings more benefits to the society. "Consuming food is sowing a seed. "It is important that a person is conscious and alert while sowing a seed, "It is important that a person is conscious and alert while sowing a seed, so that it will become energy food"

Yusuf Hamadoni. Consciousness of the process of “Dast ba kor” and reliance on faith is the best result of the implementation of the teachings of Yusuf Hamadoni. The people of Naqshbandiya tariqat, who obeyed words of wisdom of Yusuf Hamadoni and pirs and teachers of Xojagon teaching, would always do an honest work and would only consume halal food. They strongly condemned and criticized the shaykhs who stayed in xilvat, uzlat, chilla and did not work and would try to get everything for free. Abdurahman Jomiy, pir and theoretician of Naqshbandiya, expressed their views as follows:

Zi shayxi chillanashin dur boshu chillai vay,
Ki hast chillai vay sarhtar as chillai day. [2,303]

Meaning:
Stay far from shaykh who is in chilla,
His chilla is colder than chilla of people.

In this context, the following verses from Hazrat Bahauddin Naqshband are also famous:

Tu to kay guri mardonro parasti,
Ba girdi kori mardin gardi rast. [1,150]

Meaning:
How long will you worship the graves of good people,
If you do their work, you will mature.

In "Maqomot" this verse of Bahauddin Naqshband given: "Islam is obedience to rulings as much as possible, observance of taqvo, striving to perform deeds and avoiding idleness". [1,116]

From this verse it is obvious that in Naqshbandiya teaching "Hands at work" - "Dast ba kor" requirement is the most basic. The teaching of Naqshbandiya emphasizes that everything created in the world did not exist in vain and that they fulfill their duty, and says that man was created to do good in this world. The soul of a person must be filled with love the same as the sun radiates the light from itself. A person who has imon(faith) in his heart and his hands in work is a truly perfect person.

In conclusion:

- The concept "Dast ba kor" - "Hands at work" in Naqshbandiya teaching illustrate loving work and goodness is the main criterion of humanities.

- "Dast ba kor" is the basis of halal food, halal clothes, halal place, and serves for keeping the pureness of soul and to have bright heart.

- "Dast ba kor" is dialectically related to "Dil ba yor". The presence of iman(faith) in heart gives rise to good intentions, which are the basis of good deeds.

- The works and teachings of Yusuf Hamadoni and pirs and teachers of Xojagon teaching had a deep root in the formation of the ideas of halal food and honest labor process in Naqshbandiya teaching.

As a general conclusion, in order to build the foundation of the Third Renaissance in our New Uzbekistan, we need to educate young people to be hard-working, impartial and do good deeds with a pure heart and body. In the implementation of this task, it is very important to understand and promote the concept of "Hands at work" - "Dast ba kor" in Naqshbandiya teaching.
References: