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## THE ENLIGHTENMENT OF NAVOI: A NEW ERA AND A NEW INTERPRETATION

Submission Date: January 15, 2023, Accepted Date: January 20, 2023,

Published Date: January 25, 2023

Crossref doi: <https://doi.org/10.37547/ijll/Volume03Issue01-02>

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### ABSTRACT

When talking about the historical roots of the Naqshbandiy sect, it is necessary to separately note the information of the outstanding scientist N. Komilov. This article analyzes the Navoi enlightenment on the basis of the research of the Navoi scientist Najmiddin Komilov.

### KEYWORDS

Sufism, Islam, spirituality, ethics, literary critic, naveist, humanity.

### INTRODUCTION

If we look at the history of mankind, a number of doctrines have emerged as a result of man's desire to seek his Creator, his identity, and perfection as a created being. The doctrine of Sufism, which is the moral philosophy of Islam, is considered a component of universal human culture, which has several components.

Sufism, Sufism is a teaching in Islam that leads a person to spiritual and moral perfection. According to the famous literary scholar N.Komilov, Sufism is a doctrine with gradual development, and it first sprouted in the Islamic world in the middle of the 4th century in the form of an ascetic movement.

Gradually, a category emerged among the ascetics, who, unlike the ascetics, whose intention was to earn the forgiveness of the hereafter through prayer, and to reach the comfort of paradise promised in the Qur'an, had a single, unfulfilled desire - to reach the presence of the Most High. Although the people belonging to this category are called ahlullah, awliya, ahl hal, ahl batin, arbabi tariqat, dervish, qalandar, fakir, but their meaning is much broader and includes them. It became acceptable to use the term 'dirgan Sufis'.

Sufis believed that it is hypocrisy to blindly obey God, to obey His commandments only out of fear of His wrath. For this reason, they widely propagated the idea of loving God with all your heart, getting to know and knowing His nature and attributes, purifying your heart from the dust of lust and lust, attaining God's presence in a state of inner purity and enjoying it. Sufis considered the human soul to be divine and considered joining the divine world as the main goal.

Scholars have expressed different opinions and assumptions about the essence and meaning of the word Sufism. Among them, Ibn Khaldun's opinion is recognized as close to the truth. In the work "Muqaddima" it must be taken from the Sufism word "suff" - "wool", "skin coat", because from ancient times the hermits who had left the world used to wear clothes woven from wool or coat, with this they were dressed in a luxurious way. He says that they have shown a way of life different from the people of the world.

The words Sufism and "Sufi" were introduced from Abu Hashim Sufi, who lived at the beginning of the 9th century. In earlier times, instead of this term, words such as "zuhd" ("asceticism", "secularism"), "piousness", and "dieting" were used. According to Ibn

Khaldun, the companions, followers and people of the century after them embodied the feelings of guidance, prayer, piety and asceticism. But by the 2nd century of the Hijra and the period after it, after the negative characteristics such as worldliness, indifference to religious affairs, arrogance and hypocrisy began to appear in the majority of people, a group of people who chose obedience and asceticism, Sufism and Sufism. Those who are separated by name.

In his book "Emergence of Sufism in Islam", the Egyptian scientist Ibrahim Basyuni cites 40 definitions of Sufism by scientists who lived in the 4th and 4th centuries of Hijri. In conclusion, Sufism is an attempt to attain the level of a perfect human being by embodying noble qualities such as asceticism, piety, and humility while fulfilling the requirements of Islamic law. Sufism has its own meaning. For example, a person who teaches Sufism is known by such titles as sheikh, murshid, pir, eshan, khoja, mavla, mavlana, makhdum. A person who learns Sufism is called murid, solik, ahli dil, ahli hol, mutaswif. The sahibkaramat pirs who reached the highest positions in Sufism are called Wali, Awliya, Qutb, Aktob, Avtod, Chilton, Abdol, Abror, Ahror, Nujaba, Nuqaba, Siddiq, Gaws, etc.

People of Sufism are sometimes expressed by terms such as lovers, fakir, hakim, dervish, qalandar, ascetic, scholar, madman, people of love, leech, rijal ul-ghayb, trade, gado. According to the observations of literary scholar M. Imomnazarov, the principle of traditionalism is extremely strong in the East. This does not mean that there is no development, growth, improvement in the East. The peculiarity of the East is that the next generation does not deny the achievements of its ancestors, but renews, enriches, polishes and perfects it without forgetting the past. Therefore, in order to clearly perceive the contribution

of each of our great ancestors to the historical development of mankind, it is necessary to have a certain idea about what was achieved before them.

We can also witness this in relation to Alisher Navoi's Sufism teachings. At the time of the poet's life, there were a number of sects of Sufism in Movarounnahr and Khorasan, such as Yassaviism, Kubrivism, Chishtiism, and Suhrawardism. According to the confession of Dr. Ghulam Farooq Ansari, an Afghan literary scholar, the history of Sufism or Islamic Sufism can be traced back to the beginning of the Islamic centuries, but its widespread spread in Khorasan, especially in Herat, reached its perfection during the Timurid period.

According to Dr. Ghulam Farooq Ansari, the Naqshbandi order is considered one of the branches of the Khojagani order that has gone through many ups and downs over several centuries. Dr. Ansari points to Abdurrahman Jami as one of the factors in the development of the Naqshbandi sect in Herat. Also, as a result of the growth of Islamic Sufism, Sufi circles and groups, particularly the Naqshbandi method, found many followers in Herat, and especially during the reign of Sultan Husayn Boykara, he also notes that he followed the footsteps of his minister, Amir Alisher Navoi, and followed the Naqshbandi order. We can find the same idea in the studies of the Turkish literary critic Birjan Ufuk. According to the scientist, Abdurrahman Jami is at the head of the line of mystics who strongly influenced Alisher Navoi. Due to his closeness to Jami, Navoi belongs to the Naqshbandi sect to which he belongs.

According to the famous literary scholar N. Komilov, Alisher Navoi in his works, although he does not call Bahauddin Naqshband a follower of the Prophet like Khusrav Dehlavi, but he, as well as Abdurrahman Jami,

is "murshidi afaq", "Koshifi asrari ilah", aware of all things. Describes them as good-natured and pure-minded.

It seems that Alisher Navoi is a Sufi scholar by nature, and under the influence of Abdurrahman Jami, he follows him and chooses the Naqshbandi order as a way to achieve spiritual perfection. Dr. Ansari evaluates Nawai's role in strengthening Sufism in the example of Naqshbandism in Herat, and draws attention to the fact that Naqshbandi doctrine expanded in later periods and entered China, India, Turkey, and Iranian Kurdistan in addition to Central Asia, and Herat was known as the main center of Naqshbandi sect for several centuries. Naqshbandiyya considers the order to be a moderate form of Sufism of the period, as it specifically acknowledges the rejection of solitude, although it is associated with asceticism and prayer rather than dancing like Rumi and listening like Suhrawardi.

When talking about the historical roots of the Naqshbandi order, it is necessary to mention the information of the famous scientist N. Komilov. According to the scientist, the Naqshbandi lineage was connected to our Prophet through Salman Farsi and Abu Bakr Siddiq.

Speaking about Sufism, the scholar N. Komilov, who conducted a large-scale study of Sufism in Uzbek literary studies, thinks about the unique talent of Sufism, which is called jazba (some people express it with the words isq, junun). In the scientist's opinion, charm is considered to be a spiritual and intellectual-consciousness, with a special divine inclination in a person. In determining the place of Jazba in Sufism, the scientist gives the following information:

When Hazrat Bahauddin Naqshband was asked how he achieved this rank, he replied with this Arabic phrase: "Jazabatun min jazabotil-haqqi yuvazil amal as-sakalayn", which means: "For the actions of humans and jinns, the temptations of the Truth are One pull is enough." It follows from this that jazba is considered to be a pull in the literal sense, and it means the pain that binds the servants of the Truth and the desire of the servants to the Truth and the will to God. He makes the heart restless and leads to the path of poverty and death. The stronger the passion, the faster the soul learns the manners of the religion, the more the eyes of the heart are opened, the more it becomes. But if there is not enough enthusiasm, it is possible to stay halfway without reaching the desired goal. It is also known that passion can be born or it can descend into the heart of a tax collector during the process of leech.

Literary critic N.Komilov says that Alisher Navoi, for example, when he writes about Sayyid Hasan Ardasher, describes him as the leader of people of pain, "poor and mortal Jibildi" (born dervish, theological mortal). Farhad and Majnun, the two heroes of Alisher Navoi's "Khamsa", are people who have been touched by this innate charm. They called the tax that showed innate poverty "majjubi tax", and the tax that caused resentment during the leech was called "majzub tax".

God-loving dervishes, who were "God's caliphs on earth," paid respect to their elders or other figures of mysticism in absentia, and often this respect turned into true love. For example, the relations between Shams Tabrizi and Jalaluddin Rumi, Alisher Navoi and Abdurrahman Jami, Mirza Bedil and Majzub Shah Qabuli were so pure, extremely delicate and instructive. If we read Hazrat Nawai's work "Khamsat ul-mutahayirin" dedicated to Abdurrahman Jami, we can see that they are always looking forward to each

other's conversation, if they don't see each other for two or three days, they miss each other, not only the love of father and son, but also the love of devoted elder and student. , you can see that they are standing close to each other with brotherly love. At the end of his epic "Yusuf and Zulayha", Jami describes Navoi as an incomparably loyal friend and dear friend. Their letters to each other are full of words of love. In this too, there is the same phenomenon, that is, the phenomenon of spiritual perfection, the phenomenon of seeing the divine qualities of a dream in a real person and falling in love with him.

The main principle of embroidery is "Dast ba koru, dil ba Yor", that is, the hand of the tax is at work and the tongue is at Yor, which in itself expresses the concept of love. Ishq is sung in the works of representatives of Sufism poetry. In their work, love is divided into such types as "divine love" and "metaphorical love".

Literary scholar M.Imomnazarov notes that Alisher Navoi followed in the footsteps of Sheikh Sa'di, Amir Khusrav and Khoja Hafiz in his work, and throughout his life he mainly sang "Ishqi Majazi". But if "metaphoric love" is understood as the love of people for each other, then when applying this issue to reality, a complication would arise. That is, it is known that human love is not always selfless in life, and this is now considered a matter related to the spiritual level of the lover.

In the second part of his work "Mahbub ul-Qulub", in the tenth chapter called "In remembrance of Ishq", Navai divides love into three parts: the love of the public, the love of the special (khawas) and the love of the righteous.

Hazrat Navoi describes their characteristics as follows:



- public love - the love of ordinary people who have not overcome their sensuality and have not acquired spiritual perfection;
- the love of qualities (khavos) is the pure love of learned people who have overcome their ego and achieved spiritual perfection.

The love of Siddiqs is the love of Sufi saints, i.e., the love of people whose words and deeds, knowledge, attitude, intentions, nature and morals are correct in Sufism, and who are at the ala (higher) level of the state and the adna (lower) level of prophethood. Navoi saw love as the key to the secret treasure of truth for the lover, the way to self-realization. According to the thinker, this love is "putting a pure eye on a pure face with a pure look, and a pure heart and a pure face to be aroused by a lover, and with this pure means of enjoyment to enjoy the true beauty of a pure lover." Amir Khusrav Dehlavi, "the treasurer of the five poems and the samandar of the fire of pain and love and the protector of the valley of pleasure" and the pride of religion) Sheikh Iraqi", "Shamsul-millati wad-din" (the sun of the nation and religion) Khwaja Hafiz Shirozi", "Nur ul-millat wad-din" (the light of the nation and religion) Abdurrahman mentions Jami.

In the final chapter of the epic "Layli and Majnun", the poet describes love as a strange chemistry, that is, a magical power that can turn copper into gold, a mirror that reveals the secrets of existence to a person. He looks at the phenomenon of "love" primarily from the point of view of socio-ethical relations, on the basis of which "metaphorical love" is brought to the fore in the interactions between people in real life, and turns it into the core essence.

According to literary scholar M.Imomnazarov, through the characters of Navoi's "Khamsa" - Farhad and Shirin,

Layli and Majnun, their love is filled with pure feelings from head to toe, the "love of special virtues" is an ordinary "lover-lover" between most young men and women. He managed to specially emphasize that it is a classic feeling, a special situation, which is completely different from the mystic aspirations that the Sufists called "true love". He also considered the essence of this phenomenon to be the harmony of a person's attitude to the Supreme Truth, the Truth, and the essence of being with his attitude to other people, the environment, and the existing society.

The scientist emphasizes that the stage of "Majoz tariq" was the highest stage of the development of the spirituality of the Islamic region, the most perfect interpretation of the doctrine of monotheism. Based on this, a scientist tries to understand and express the secrets of Truth and the essence of Tawheed through the artistic research of social reality, the correct understanding of man and nature, listening to the human heart, finding the way to the hearts of others with sincere and unselfish love - the great representatives of Majoz Tariq Sa'di It was proved that it found its perfect expression in the works of Shirozi, Khusrav Dehlavi and Hafiz Shirozi, and most importantly, this approach later reached its highest peak in the work of Alisher Navoi, and it was thoroughly justified theoretically.

In the sources of literary studies, it is noted that in the Islamic region, a conscious approach to artistic creation as a special direction of perception of the essence of existence and creative reflection was perfectly formed several centuries earlier than in Europe. Literary scholar M. Imomnazarov believes that our scholars of Navoi, who achieved great achievements in the study of Alisher Navoi's work in the 20th century, could not pay enough attention to

this issue due to the fact that they were deprived of the opportunity to break out of the ideological molds of the Soviet era. Therefore, one of the serious issues facing our literary studies is the study of the history of the conscious approach to artistic creativity as a special direction of perception and creative reflection of the essence of being.

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