

# "NASOYIMU-L MUHABBAT" As A Sufi Work

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**Received:** 09 February 2025; **Accepted:** 12 March 2025; **Published:** 08 April 2025

**Abstract:** The article provides a comprehensive overview of Alisher Navoi's contributions to Islamic spirituality and Sufi literature through his works such as *Arba'in*, *Vaqfiya*, *Nazmu-l-javohir*, *Siroju-l-muslimin*, *Munajat*, *Risolayi tiyr andokhtan*, and particularly *Nasoyimu-l-muhabbat*. It analyzes how Navoi, influenced by his teacher Abdurrahman Jami, incorporated religious, ethical, and philosophical themes into his poetry and prose. His works often begin with praise to Allah and the Prophet Muhammad (peace be upon him), followed by discussions on spiritual and moral values derived from the Quran and Hadith. The piece highlights Navoi's adaptation and expansion of Jami's *Nafahot ul-uns*, increasing the number of mentioned saints and including underrepresented groups like Indian, Turkish, and female Sufi figures. Through these works, Navoi emerges as a spiritual thinker who merges poetic artistry with deep theological and ethical reflection, enriching Turkic literature with Sufi wisdom.

**Keywords:** Alisher Navoi, *Nasoyimu-l-muhabbat*, Sufism, *Arba'in*, *Nazmu-l-javohir*, Islamic ethics, Jami, Turkic literature, Hadith interpretation, spiritual poetry, *tazkira*, Sufi saints, religious literature.

**Introduction:** According to sources, Davlatshah Samarkandi exalted Alisher Navoi as "Mir Nizomiddin," meaning "the order of religion." It would not be an exaggeration to say that the presence of praise to Allah, odes to the Prophet, supplications, and eulogies to the Messenger of Allah (peace be upon him) in almost all of Hazrat Navoi's works, particularly in the introductions to the epics of "*Khamsa*," serves as evidence for our assertion. In some classical works inherited from Navoi, Alisher Navoi emerges not only as an accomplished scholar of Sharia and Sufism but also as a profound theorist in these fields.

In particular, if we examine his work "*Arba'in*" ("Forty Hadiths"), we find that it is a poetic translation of hadiths, which traditionally begins with praise and na't. In the introductory part of the work, titled "*Sababi ta'lifi manzuma*," Navoi informs that his teacher Abdurrahman Jami selected forty authentic hadiths and created "*Arba'in*" in Persian. However, Navoi emphasizes that the Turkic reader was deprived of this source, and states that he translated these forty hadiths into the Turkic language with Jami's permission.

Furthermore, in the introduction, Navoi mentions that Jami composed his work in 886 AH (1486 AD), and that he himself soon received permission from his teacher

and completed the translation within a day or two.

From this information, one can conclude that Alisher Navoi created his work during the same period as Jami. The poet first presents the hadiths of our Prophet (peace be upon him) in Arabic and then offers their translations in poetic form.

The main part of "*Arba'in*" begins with Navoi's unique interpretation of the famous hadith: "None of you can be a true believer until he wishes for his brother what he wishes for himself."

**Materials.** We can observe that almost all the hadiths selected in the work reflect views on the morality of a perfect person. These hadiths encourage people to do good, warn against evil deeds, and generally define a person's role in life and society. For example, Alisher Navoi expresses the hadith "The best of people are those who benefit others" in the Turkic language as follows:

Who, you ask, is better among the people?

Hearing this, dispel any doubt about it.

Know that the best among people is the one

From whom the most people derive benefit.

It is evident that through this commentary, Navoi glorifies the service of man to the nation - society. The poet's interpretation of the famous hadith "A hero is

not one who wins in wrestling, but one who can control himself when angered" can be seen as follows:

He is not a hero who raises his own worth,

Carrying it on his head and bowing down.

Know that a hero is one who, when anger comes,

Subdues his commanding self.

In a nutshell, this hadith encourages a person to exercise control over their ego and anger. Alisher Navoi, through his translation, emphasizes that one should avoid becoming enslaved by anger.

Generally speaking, the work "Arba'in" is considered a piece that serves to elevate human spirituality. The poet mentions this in the concluding part of the work:

It is the beginning of that arba'in,

Act with this "Arba'in."

The total volume of the work is 108 bayts. It is noteworthy that the introductory (hamd and na't) and concluding parts are identical - each consisting of 5 bayts.

The poems presented in the main part are similar in form to the qit'a, where only even lines are rhymed and odd lines are left unrhymed:

If you seek mercy from God,

First, you must be merciful to the people.

Whoever does not show mercy to the people,

The Merciful One shows no mercy to him.

## METHODS

Navoi's work "Vaqqiya" was created between 1481-82 and is considered a work that provides information about Navoi's activities as a statesman, the lands he endowed, and the buildings he built. "Vaqqiya" begins with a large introduction, which includes Hamd, na't, and praise of Sultan Husayn Bayqara. The main part of the work can be conditionally divided into two parts:

1. Places reflecting Navoi's activities as a statesman in the court of Sultan Husayn Bayqara.

2. Navoi's charitable works and endowed property, lands; description of the method of administration in waqf places, positions established for service, assigned salary, established rules and regulations.

Each part of the work contains a certain type of introduction and conclusion. It also reflects Navoi's important thoughts on the prosperity of the country and the well-being of the people:

Until the harvest of greed and desire is destroyed,

Until the palace of desires is destroyed.

Until oppression and tyranny do not harm his soul,

The people are not happy, the country is not

prosperous.

Alisher Navoi's work "Nazmu-l-javohir" consists of an introduction written in prose and an interpretation of Hazrat Ali's teachings in Arabic, arranged under two hundred and fifty-five numbers, in the form of a rubai in the Turkic language.

The introduction of the work begins with praise and na't, in which the description of the word and its power, religious and Sufi views related to the creation of man is given. The poet also touches upon the information related to the writing of "Nazmu-l-javohir." Each idea is proven by quoting excerpts from surahs and hadiths, and to increase their effectiveness, rhyming rhymes - taronai rubai are used in all four lines.

In the introduction, the poet says that he had long wanted to put Hazrat Ali's teachings into verse, but for some reason he couldn't bring himself to do so. After Shah Husayn Bayqara completed his "Treatise," he decided to write this in response. The translation of "Nasru-l-laoli" as a response to Husayn Bayqara's treatise also has meaning, which is explained by Hazrat Ali's high position in the Islamic world. Husayn Bayqara's rank is compared to Hazrat Ali's status. Moreover, at that time, the wisdom of Hazrat Ali was translated into verse by Persian poets, with whom Alisher Navoi was well acquainted and aimed to implement this tradition in the Turkic language.

After lovingly describing the king's generosity and justice, Alisher Navoi states that he interprets Hazrat Ali's teachings in the form of rubaiyat. There is a symbolic meaning in the fact that all four lines of these rubais rhyme: the four stems of the king's throne support it, we can imagine the Kaaba because it has four walls, the fourth floor of the heavens is the dwelling of the sun, and so on:

Call each of them four pearls.

In the fourth heaven, love is precious.

Don't call it the Holy Kaaba in Rubi Maskan.

The Holy House has four walls.

Then it is said that Hazrat Ali's teachings are called "Nasru-l-laoliy" ("Scattered Pearls"), and this translation is called "Nazmu-l-javohir" ("Pearls of Poetry"), which also indicates that the scattered pearls are arranged on a thread - like jewels on a thread, and the poet appends the melodies of his third rubai, which implored that these verses be beneficial and pleasant for the people.

## RESULTS

The main part of the work has a unique structure. First, Hazrat Ali's philosophical teachings in Arabic are presented, and then an interpretation in the form of a

rubai in the Turkic language is given. We are using the term interpretation here, not translation. Because Alisher Navoi presents not a direct translation, but artistically enriched thoughts.

The rubaiyat in "Nazmu-l-javohir" are diverse in theme. In them, we enjoy rare ideas about the essence of life, the greatness of friendship and love, and the value of humanity. For example, the hundredth rubai is based on Hazrat Ali's teachings: "Visiting friends increases love":

Whoever your beloved dies is at the head of the world,  
Destroy her face, sacrifice your life for her eyebrow,  
If a stone strikes, hit him on the head because of your rope.

Understand the curse of love to go to her side.

As we can see, while interpreting Hazrat Ali's thought, Navoi complements this thought and gives a perspective that increases its power of influence:

"Whoever is your friend, be their head, that is, be aware of every thought and thought, sacrifice your life to meet them, to go to them. Even if he hits you with a stone, dedicate yourself to him, and understand that going to him increases your love!"

Or in the two hundred and thirty-seventh rubai, Navoi comments on the idea that "A person's greatness is known by his generosity":

Whoever has fortune is his companion.

Whoever faces him, his ambition is his guide.

The pearl of generosity is the pearl of the crown of pride.

For his generosity is the leader of the sons of Adam.

In general, Alisher Navoi in his work "Nazm al-javohir" demonstrates his philosophy of the world and life in a more precise form with high artistic skill. Through this work, we see the poet as a philosopher-wise man.

Unlike other works, Alisher Navoi's work "Siroju-l-muslimin" ("Light of Muslims") is a work of purely religious orientation and is notable for its dedication to illuminating the tenets of Islam. The work is written in the form of a masnavi and consists of 197 verses. "Siraju-l-muslimin" includes praise and praise, the reason for writing the book, a commentary on Islamic jurisprudential and doctrinal issues, and the conclusion.

After sending praise to Allah and peace and blessings to our Prophet Muhammad (peace be upon him), Hazrat Navoi begins by explaining the reason for the verse in this book. First, the Sultan, expressing his boundless respect to Husayn Bayqara, recounts an incident. According to it, at one of the royal assemblies, a wise man expressed an opinion to Husayn Bayqara: "Navoi's

poems are very wonderful, someone who has benefited from them wants to benefit again, but what's the use of it?"

## DISCUSSION

In fact, the poet had long intended to write a work on fiqh and aqidah but couldn't find time for it due to the abundance of work. After a great man from Samarkand visited Herat and mentioned that the spiritual mentor Khoja Ahror Vali had asked the poet to write a book explaining religious matters, Alisher Navoi enthusiastically began his work:

...Chu breathed this moment of Jesus,

And at that moment I sharpened my pen...

In the section "The Reason for Book Poetry," Alisher Navoi first explains the explanation of creed, then the obligation, obligation, and sunnah, stating that this would benefit the people of Islam:

...I will also make a commentary on the creed first,

That He may give favor to the people of Islam.

It is also obligatory, necessary, and recommended.

Everything that is said is good and bad...

In the main part of the work, Alisher Navoi, as he himself said, first dwells on the interpretation of the rules of the creed and Sharia. In this, the poet writes that Islamic law consists of two parts: creed and practice (Sharia), emphasizing that if the creed is not pure, the importance of practice will not be high.

Alisher Navoi lists belief in the oneness of Allah, angels, divine books, prophets, the Day of Judgment, and destiny as conditions of faith.

In the next part, the poet describes the attributes of Allah. According to it, a believing person must believe that Allah is free from time and space, has no partner, has eternal knowledge, hearing and seeing, speech, and is the owner of destiny. Hazrat Navoi also, explaining the Islamic creed that Allah has no equal, His power is free from any body, and He is not in need like other people, cites the eleventh verse of Surah Ash-Shura as proof of this.

In the next chapter, the poet emphasizes that the torment of the grave, questions and answers in the grave, the bridge of Sirat, scales, hell, paradise, the intercession of the Messenger of Allah, the miracles of the prophets, the miracles of saints are true in Islamic creed, and also mentions that confirming a priest is disbelief. After explaining the conditions of Islamic creed, Alisher Navoi illuminates Islamic rulings. In it, the poet explains in detail the rules of Sharia related to the obligations of Islam - ablution, ghusl, prayer, zakat, Ramadan fasting, and Hajj.

In the concluding part of the work, the poet emphasizes that he named this book "Siroju-l-muslimin" ("Light of Muslims"), hoping that his poem would be useful for people and illuminate the hearts of Muslims.

"Munojot" is a prose work created in the form of supplication to Allah and includes three parts called "Hamd," "Na't," and "Munojot." While "Hamd" speaks of Allah's greatness and eternity, "Na't" describes our Prophet's noble messenger. The "Munojot" section of the work is directly dedicated to the poet's supplications to Allah asking for salvation. Each sentence of the work begins with an address to Allah, that is, with the word "divine." When Navoi calls himself infinitely sinful, the creator pure and noble, he calls himself infinitely rebellious and the Creator merciful and kind, we see that the unique examples of the art of inner rhyme, contrast, and passion are in harmony with the poet's feelings:

O Allah, the Most Gracious - you and I are sinners.

Oh God, you and I are the arham ar-rahim

In essence, the work "Munojot" reflects the feelings of a lover who is thirsty for union with the Truth, who has reached the status of enlightenment, and shows the characteristics of poetry and prose in terms of genre. It can be said that the unique musical tone of the work, the skillful use of the saj' method, increased its artistic value. This work, with its ideological and artistic features, occupies its place as a masterpiece of our classical literature.

Alisher Navoi's treatise "Risolayi tiyr andokhtan," dedicated to the virtue of archery - archery, is characterized by the fact that each thought is explained by purely religious evidence - hadiths and narratives. The treatise is small in size, and the author focuses on substantiating how virtuous archery is.

The treatise contains several hadiths and narrations, which are as follows:

"His Excellency Adam, peace be upon him, after being sent down from paradise to earth by Satan's trick, farmed by Allah's command - sowed wheat. But when the crows began to dig up and eat the sown wheat, he prayed to God. Then God sends a bow and arrow. Angel Gabriel (peace be upon him) taught Adam (peace be upon him) archery. The first arrow that Adam (peace be upon him) fired at the crows missed, the angel Gabriel (peace be upon him) smiled, the second shot hit the target, and then Gabriel (peace be upon him) explained his smile as follows: "If your first arrow had hit the target, nothing would have escaped your children's hands until the Day of Judgment."

After this, Hazrat Navoi concludes that archery is God's grace, a miracle of Adam Safi (peace be upon him).

One of the sheikhs, Shafiqi Balxiy, brought a bow and arrow and shot it at the moment of death. Seeing this, his friends rejoiced, saying, "The Sheikh has recovered." Then the sheikh described his condition: "My life has ended, so I wanted to do a good deed. I didn't find any action better than shooting from a bow. Because there is much reward in shooting arrows."

"Whoever learns archery and then abandons it is considered to have turned away from my Sunnah. It's not mine."

Alisher Navoi's work "Nasoyimu-l-muhabbat" (full name "Nasoyimu-l-muhabbat min shamoyilu-l-futuvvat" - "Breezes of Love Spreading the Fragrances of Courage") was created in 1495-96 and is a creative translation of Abdurrahman Jami's work "Nafahot ul-uns min hazarotu-l-quds" ("The Freshness of Friendship").

The critical text of the work was created in 1996 in Turkey (Ankara) by Kamal Eraslon based on a copy copied during the author's lifetime. In 2011, Navoi scholar H. Islamov also created and published a scientific-critical text of this work.

Abdurrahman Jami's work "Nafahot ul-uns" provides information about 616 sheikhs. Hazrat Navoi, having processed and supplemented this information, brought the number of sheikhs to 770, of which 35 were female saints.

Literary scholar N. Ramazonov, in his article "On the Peculiarities of Nasoyim," comparing "Nasoyimu-l-muhabbat" and "Nafohatul-uns," states that Hazrat Navoi wrote the introductory part of the tadhkirat himself, without translating it.

"Nasoyimu-l-muhabbat" consists of an introduction (praise, na't and the reason for writing the work, "This type of introduction's tamhidi," "Mentioning some of this type's deeds and actions and dealings with mathematicians"), a main part containing the mention of 770 sheikhs, and a conclusion.

Hazrat Navoi, discussing the reasons for writing the work, mentions the differences between Jami and his own tazkira. According to him:

- In "Nafahatu-l-uns," some saints from Fariduddin Attar's "Tazkiratu-l-avliyo" are omitted, and Navoi mentions them in his tazkira;

- In Jami's work, Indian and Turkish sheikhs are not given much space, but Hazrat Navoi reflects all of them in his work as much as possible;

Also, the poet states that in "Nasoyimu-l-muhabbat" he also covered the life and work of Abdurrahman Jami and his contemporaries.

In the section entitled "Introduction in the Sufi Ways of This Category," Navoi explains the reason for the



creation of man, the wisdom of Allah, and the understanding that the master of the prophets, Muhammad (peace be upon him), was a lover of the Truth.

Alisher Navoi emphasizes that although the door of prophethood was closed after the Messenger of Allah, peace and blessings be upon him, believers can achieve the status of friendship to Allah - sainthood - with pure faith and piety, because "Scholars are the heirs of the prophets," all saints are steadfast in the way of Allah, they lead people to the right path.

The part of the introduction, entitled "To mention some of the deeds and actions of this category," is devoted to highlighting the deeds - actions, actions - character, deeds and actions of saints (relations with the people) and the hardships they endure on the path of Truth. It mentions actions related to saints such as the permissibility of sustenance, adherence to Sharia, instilling the word of faith in the soul, performing five daily prayers, giving zakat, fasting, performing Hajj, manners, forbearance, acceptance of destiny and patience, truthfulness, and spiritual abstinence. These virtuous deeds differ from those of ordinary people. According to the work, everyone can say the word of faith - the word of testimony - from the bottom of their heart, but saints can lose consciousness by saying this word.

Or in Sharia, while zakat is performed by giving one-fortieth of wealth to the poor, there are instructive thoughts about how saints consider giving charity with excess of what they have as zakat (as in the example of Sheikh Abu Bakr Shibli's response to a faqih).

Moreover, to achieve the permissibility of earnings, each saint had their own profession. For example, Sheikh Abu Said Kharroz and Khoja Abdullah Ansari were engaged in shoemaking, Sheikh Muhammad Sakkok in knife making, and Sheikh Abu Hafz Haddad in blacksmithing.

## CONCLUSION

According to Islamic creed, miracles and miracles are true. Miracles are phenomena that are carried out by the power of Allah by the prophets and beyond human comprehension, while such actions of saints are called karamat. These are called common habits - unusual, unnatural actions. For example, the acceptance of prayers, awareness of the secrets of the unseen, understanding the thoughts in a person's heart, fasting without water and food, traveling from one end of the world to the other in an instant, which are unusual for the ordinary human mind, are characteristic of saints, and not revealing them much indicates the high status of a saint.

After this, information related to the names and biographies of the saints is given. The first saint whose name is mentioned is Uvays Qarani, who was glorified as the sultan of saints. The fact that Uwais Qarani fell in love with our Prophet peace be upon him from afar, and his strong and firm love, serves as an example for the entire Islamic ummah.

In the work, information about saints is of different volumes, and if one sentence is enough about some, then a large place is given to the description of some sheikhs. The biographies of saints do not have specific criteria: some sheikhs provide more detailed information about their years of life, places, professions, and so on, while others only provide excerpts from their miracles or teachings.

In the tazkira, the main focus is on the deeds of the saint. Every saint, unquestioningly and obediently fulfilling the laws of Sharia, completely renounces the worries of worldly possessions and their existence in the pursuit of union with God. It is believed that the slightest love for this world casts a shadow on the love of Truth. Information about each saint includes verses and wise thoughts in Arabic.

Among the saints mentioned in "Nasoyimu-l-muhabbat," we encounter various interesting and instructive stories about the leaders of the four schools of Islam - from Imam A'zam, Imam Malik, Imam Shafi'i, Imam Ahmad ibn Hanbal to Muhammad Ghazali, Bahauddin Valad, his son Jalaluddin Rumi, and Rumi's son Sultan Valad.

Information about these saints has a scientific basis and is of particular importance in the study of the history of Sufism (for example, the gift of Fariddin Attar's work "Asrornoma" to Jalaluddin Rumi in his childhood or information related to the meeting of Shamsiddin Tabrizi and Rumi).

In general, this work of Hazrat Alisher Navoi "Nasoyimu-l-muhabbat min shamoyilu-l-futuvvat," dedicated to the biographies of saints, is an important source showing the poet's activities as a mature Sufi scholar.

By studying the works of Alisher Navoi in this religious direction, along with obtaining certain information about his attitude to religion, his beliefs, we get an idea that he was an accomplished scholar of Islamic sciences. This is significant because it is a unique factor that determines the importance of the great poet's place in the social life of his time.

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ИБН ЖАРИР ТАБАРИЙНИНГ ‘ЖОМЕЪУ-Л-БАЁН’ АСАРИДА ТАФАККУРГА ЧОРЛОВЧИ ОЯТЛАРИНИНГ ТАФСИРИДА АСОСЛАНГАН ДАЛИЛЛАР. (2024). *Yangi O'zbekiston Taraqqiyotida Tadqiqotlarni o'rni Va Rivojlanish Omillari*, 12(1), 176-178. <https://pedagoglar.org/04/article/view/5332>

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