

The Discussion Of The State Of Province In Alisher Navoi's Work "Khamsat Ul-Mutahayyirin"

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Abstract: One of the works of Hazrat Navoi, in which the status of the state of provincialism is described, is his *Manaqib*. In these *Manaqib*, Navoi writes a separate work praising those whom he held dear and whom he considered to be friends of Allah. One of the rarest of these is the work "Khamsatu-l-mutahayyirin". The work contains important information about the life and biography of Mawlana Abdurahmon Jami, his activities, professions, works written by him, as well as the saintly qualities, virtues and miracles of this person, presented through the speeches of Hazrat Navoi or through stories. This article discusses the guardianship, revelations, virtues, and allied relations of mawlana Abdurahman Jami with Navoi.

Keywords: Abdurahman Jami, "Khamsatu-l-mutahayyirin", guardianship, saint, prophecy.

Introduction: Alisher Navoi, "My teacher, my sayyid, my proof, my makhdom and my sheikh-l-islam, Mawlana, the light of the nation and religion – Abdurahmon Jami" [Navoi, 2012:90], speaks with great love in his commentary "Nasayimu-l-muhabbat". In his work "Khamsat-l-mutahayyirin", while acknowledging the high-ranking powers and miracles of Abdurahmon Jami, he says that he had signs of the quality of a saint since childhood. He proves that Jami, even at a young age, was even more clearly manifested in his understanding and nature with the following example: The only one of his time, Mawlana Fakhriddin Luristani, visited Jami's father's house in the Jam region and became a guest. It was when Jami was four or five years old when he went to school. Mawlana would take the young Jami in front of him and, with a finger gesture, write famous names in the air, such as "Umar" and "Ali". The young Jami would read thoughtfully, and Mawlana would smile in amazement at his intelligence. It is said that Jami read many books and was engaged in sciences even in his youth. At a time when many students of science were unaware of the works that Jami read, the treatises and books of the masters and saints who were perfect in the reform of Sufism, and his understanding of honorable science, he wrote treatises and books, and classifications in a unique way,

and enjoyed many science lovers. As the work shows, no one understood that they were engaged in more honorable hidden activities than their apparent knowledge and poetry, problems, and essays.

In this work, he chose the service of Saduddin Kashgari, the pole of the order and the diver of truth, the perfect murshid of the Naqshbandi order (it is said that he later married the sheikh's daughters). In addition, he was honored to be in the service of other perfect murshids of his time, in particular, the famous sheikhs of Sufism, Hazrat Sheikh Bahavuddin Umar, Mawlana Bayazid Purani, and Mawlana Muhammad Asad. However, he walked with the appearance of a seeker of knowledge and poetry. His passion and interest in the order and Sufism were hidden. We can understand that he was a dervish with a mortal status, because he considered that if both his works were revealed with mortal impartiality, it would be arrogance and pride.

Navoi, citing such views of Jami, shows that the buds of sainthood are developing in Jami with such qualities as humility and not revealing one's abilities as characteristic of saints. Those who heard of Jami's perfection and traveled long distances to his blessed conversations did not recognize him because he was not famous (humble, no different from others) among his companions. There was no difference between him

and his other servants in hearing and speaking, in eating and dressing. These very qualities are also evidence that he possessed the virtues characteristic of saints. He explains that Hazrat Jami would not distinguish between white and black unless someone brought up a matter of apparent knowledge or spiritual importance for consideration. However, when asked for a solution to a problem, there was no need to look at any book. In the midst of such intelligence and ability, knowledge and wisdom, the love for Allah, the belief in the knowledge of Truth, the bridge of truth are so conquered that in every knowledge that is blessed, the kindness of Truth is manifested with the manifestation or is reflected with the quality of greatness. In this case, Jami observes and says that nothing but the cause comes to mind. Navoi, who was a colleague of Jami, considers this state as closeness to Allah. Emphasizing that closeness to Allah is given only to the pious friends of Allah, he understands the signs of Wali in Jami and prepares it as a basis for his treatise.

Jami's passion and preoccupation with the order and Sufism grew so strong that he wanted to become a wanderer in the mountains and rocks, without any worries, and forget everything except his original purpose. Those who heard this promise of Jami said that it was for outward love and creativity. No one understood his original purpose. This situation lasted for several years, Navoi writes. He notes that he was great among scholars and fuzalas in outward knowledge, and that he had made a great career in inward knowledge, and that he wanted to make the people enjoy the knowledge of Sufism and the order through several books and treatises. Jami later resided at the grave of his elder Saduddin Kashgari. At this time, all the scholars and great men of the city were eager for their blessed conversations and services. The qibla of his time, the king of the state, Husayn Boykoro, also visited Hazrat Jami's address with pleasure and showed him many compliments. At this time, the minister and officials also enjoyed such a happy state. Seeing this situation, Navoi, who had written down the sentences in his mind in his deep thought, wrote down information for his work about Jami, and wrote that it was not difficult to understand that such greatness is only for the beloved friends of Allah. Navoi was writing this treatise at that time.

The first article of the work "Khamsatu-l-mutahayyirin" describes the joint work and wonderful conversations between Hazrat Jami and Hazrat Navoi, Jami's compliments to Navoi, and other events. In the first article, Navoi's conversations with Jami, his creative activities, his reading, and the processes of mentor-discipleship are described through stories or in Navoi's own words. Through these stories, which have a

historical basis in the work, we will have the opportunity to learn even more about the lives and personalities of Jami and Navoi. In the first story given in the first article, Sheikh Abdullah the secretary brings the work of Abu Ismail Abdullah ibn Muhammad al-Ansari Hirat, a prominent figure of the Sufi order, to Hazrat Navoi to sell. Navoi mentioned in the work that this person was a bookseller who was engaged in the purchase and sale of books and that he was related to Khoja Abdullah Ansari by lineage.

Navoi took this treatise and wanted to read his sermon. But after reading one page, he could not stop himself from the meaning and fluency of its words. This treatise was more than two parts. Navoi finished both parts without putting them down. Those present at the meeting were aware of this and were very surprised. When Hazrat Jami visited Navoi's house, he saw the treatise and was very surprised when he heard about this incident. The next day, Sheikh Abdullah the secretary came to take either the book or the money, and it became clear to him that Navoi had finished the treatise as soon as he took the book in his hands. He says with surprise that the same incident happened two or three days ago when he gave the same treatise to Hazrat Mahdumi. In the process of reading this story, it becomes clear that the similarity between Navoi and Jami is manifested in their qualities, views, and actions. The commonality between the murshid and the murid becomes clear.

Navoi expresses his relationship with himself and with the sheikhs and mashaikhs, rulers and officials, and saints and saints of his time. In particular, in this story, he refers to Abdullah Ansari, the author of the work "Ilahiynama", as a close friend of Hazrat Bori, that is, "a person close to Allah". Such a recognition is not given to everyone, not even to those who have written all works. In this recognition, Navoi refers to Abdullah Ansari as one of the saints, that is, one of the close people and friends of Allah. Abdullah Ansari is also praised as the owner of the province and the "sheikh of Islam" in his work "Nasayimu-l-muhabbat". Considering that Jami and Navoi took up and finished the saint's work with such interest and enthusiasm, and that the ideas of the work "Ilahiynama" are dedicated to the same divine knowledge, Sufism, and the truths of the tariqa, we can say that the murshid and murid were also involved in Ansari's teachings and were the successors of these teachings. As evidence for this idea, we can say that in both the work "Nafahat-ul-uns" about the sheikhs and saints created by Jami and the commentary "Nasayim-ul-muhabbat" written in connection with this work, Abdullah Ansari used the thoughts of the sheikhs of Islam as a guiding guide and in describing the saints, describing the situations and

observations, and discussing the debates and discussions.

In this work, we also see Jami's respect for his student, who later considers him not just a student, but his closest friend and colleague. Jami gives Navoi a piece of land from his yard, and Navoi makes a small residence for himself here. Navoi intends to build a "Fanoiya" garden on this small land and plant basil and trees. Hazrat Jami himself takes the lead in planting trees. We can also say that this is a beautiful example of morality typical of the saints. When Navoi was asked what Jami said in meetings where Jami was not present, the people of the meeting were amazed that both of them said the same thing. The wisdom of these two sheikhs became famous among the people. In meetings and conversations among the people, it is noted that Navoi's answers were pleasing to his teacher and were praised. In the stories in the work, we witness that Jami and Navoi were not indifferent to the development work carried out in the country, and that the prosperity of the people, the peace and prosperity of the country brought them joy, as well as information that they were patriots.

In another story from the first article, when Hazrat Jami was walking on the road, a madman named Mahmud Habib, drunk, said rude words to him and did many foolish things. But Hazrat did not pay attention to him and did not respond to him in any way. The people informed Navoi about this. Hazrat himself did not say anything. Navoi tried to teach this madman manners. Hazrat Jami, on the other hand, is not happy, as "everyone is devoid of manners, all are devoid of goodness" [Attar, 2023:439]. After a while, they hear the news that another madman has beaten Muhammad Habib to death. In this story, we also see Hazrat Jami's qualities of patience, nobility, responding to evil with good, and being aware of what is happening.

The second article of this work is about the letters written between Navoi and Jami, and some of these letters are described. These letters were written when Navoi was in Merv and are written in the style of rubai, due to their brevity. These letters written between the two wise men are also included in Jami's collection. As you study these letters carefully, you will appreciate the relationship between Jami and Navoi, their common qualities and views. In particular, let us pay attention to the following letters:

To dur fitoda saram az khoki darat,
Har ro" diham ba nomaye dardi sarat,
Bekhud gardam chu nama ayad zi barat
Man bekhabar az nama, chi donam khabarat.

Meaning:

Since my head has been away from the soil of your door,

Every day I make a letter a headache for you.

When a letter comes from you, I wonder what

News it brings.

[Navoi, 2023:835]

After this letter, Hazrat Jami wrote this letter in response:

Z-on dam ki fitod unioni safarat,

To bu ki kunam gahe ba chotir guzarat,

Gar murg' parade ba so'i tu yo bod wazad,

Khoham ki diham ba nomaye dardi sarat.

Content:

Since the time you left for the journey,

I have been looking [everywhere] as far as I can remember.

If a bird flies towards you, or the wind blows,

I want to make a letter a headache for you.

In these letters, one can understand the extent to which the murshid and murid are attached to each other, their pure respect and love.

Another of his letters was written as follows:

In the morning and evening,

In the day and night,

In the day and night,

In the day and night,

In the day and night,

In the shadow of the king's state,

You will have nothing else to do.

Uproot the carrot of your own interests from your heart,

And become the refuge of the people for the sake of truth.

[Navoi, 2023:836]

This shows the high respect that Mevlana Jami had for Hazrat Navoi. He refers to Navoi as a selfless politician who was the king's most trusted minister in the palace of Husayn Bayqara and spared no effort for the prosperity and well-being of the people. He proudly says that he became the refuge of the people for the sake of Allah.

Navoi answers:

Salome, if only the soul of the dead would be in the palace

The Spirit of God would be revealed,

Both the words are of the same kind

The speech of Ahmadi is a mursal diloso.

Meaning:

The greeting you send flies like a bird of life.

It gives life like the Spirit of God.

All his words are so beautiful that they are

as pleasant as the speech of the Prophet.

[Navoi, 2023:836]

The student, who was very happy with the letter sent by Jami, likens the words of his teacher and friend to the miracle of Jesus Christ raising the dead. He compares the words in his letter to each other and the meaningful speech of Muhammad (peace be upon him). In this, by likening the qualities of both prophets, we remember that the qualities of the saints are similar to the qualities of the prophets, and the wise and pleasant qualities that follow them are manifested in the saints.

Alisher Navoi said that his ode “Tuhfatu-l-afkor” (“The Gift of Thoughts”) was written in the context of the religious-philosophical ode “Daryoi abror” (“River of Pure People”) by Khusrav Dehlavi (a saint who saw the Prophet (pbuh) five times in a dream) [Navoi, 2018:216] and the ode “Lujjatu-l-asror” (“The Deep Place of the River of Secrets”) by Abdurahman Jami. He says that Jami prayed for both works that inspired him to write this ode, gave them to read, and was influenced by them. He sent the first part he wrote to his teacher Jami and thought about continuing it according to their ideas. He says that he continued and completed it after receiving a response from his teacher saying “continue”. He considers the creation of this work to be an answer to his teacher’s prayers. This indicates that Jami is a close guardian of Allah. That is, one of the important signs that proves the guardianship of the guardians is that their prayers are answered.

CONCLUSION

In conclusion, the saints are not only close friends of Allah, but also differ from others in their qualities, virtues, and role models for members of society. We can say that the answer to their prayers for goodness means that Allah makes the guardians an intermediary in easing the difficulties of His servants, or that they embody the main ideal in the continuation of noble feelings and qualities such as faith, patriotism, patience, and honest work among the people. The image of the guardians in the works of Alisher Navoi also serves to reveal this essence. In particular, in the work “Khamsatu-l-mutahayyirin” dedicated to Abdurakhmon Jami, Jami’s qualities of a saint, discoveries and miracles are revealed in this plan.

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