

THE IMAGE OF A LOVER IN THE SUFI TEACHINGS OF ALISHER NAVOI

Agzamxodjayeva Shakhnoza Saidmatmobovna

Doctor of Philosophy, Tashkent Institute of Textile and Light Industry

ABSTRACT

The article reveals the image of a lover in the Sufi teachings of Alisher Navoi. Scientifically analyzed Alisher Navoi was an adherent of the Sufi teaching “Vahdat ul-Wujud” (unity of existence) - this unique teaching in Islam, which explains that the true essence of the phenomena of the surrounding world is one: between the deity and the universe, between the divine and the natural, between God and man there exists natural connection. Thanks to this, the formula is established - everything that exists is a reflection of the true essence - the being around us is one in its spiritual community.

Keywords: image of a lover, Sufism, teaching, passion, love, attributes, spiritual achievement, human beauty, God.

In Sufi terminology, God was called the Beloved and the Beauty, and the Sufi contemplating the Beloved was called the lover, Majnun. Worship of the Almighty was called passion and love. The Beloved's curls and birthmark are attributes of his beauty.

In Alisher Navoi we come across several stories about how holy people first fall in love with earthly beauties and only then move on to divine love. Let us remember the story about Sheikh Sanaan from the poem “The Language of Birds”. Having fallen in love with a beautiful Christian woman, he is ready to renounce Islam, drink forbidden wine, and eat forbidden (harom) pork. He even agrees to graze these vile animals, from a Muslim point of view, causing horror and ridicule of the murids. But, as it turned out later, his complete self-denial in the name of love turned out to be the highest spiritual achievement.

Approximately the same incident, but not with a fictional sheikh, but with a completely historical figure, occurred with a native of the city of Merv, Abdullah Ibn Mubarak. Alisher Navoi in his work “Nasaim ul-Mukhabbat” gives the following story: «Анинг тавбасининг ибтидоси бу эрдик, бир канизак ишқиға гирифтор бўлди. Бир қиш кеча тонг отқунча маъшуқ девори тубида туруб эрди ва устига қор ёғадур эрди ва ул хабарсиз. Саҳар намозин айтурда ул хуфтан соғинди. Кундуз бўлгондин сўнгра ул ҳолға воқиф бўлди, ўзига дедик, эй Муборакнинг номуборак ўғли, уёт санга бу авқотингдинки, агар имом намозда бир сурани узунроқ қироат қилса, ториқиб, телбарарсен ва мунунгдек кеча нафсинг ҳавосиға тонг отқунча мундоқ азоб тортарсанки, суубатидин хабаринг йўқтур. Кўнгли бу дарддин бузулди ва бори ишдин тавба қилди ва сулукка машғул бўлди. Иши ул ерга еттики, Маккадин Мадинаға дегинча маҳофасин ашроф эгинлариға кўтариб элтурлар эрди» [1, стр.29].

Translation: the beginning of his entry (into the tariqa) was such that he fell in love with one beauty and on a winter night he stood under her fence until the morning, it was snowing, but he did not notice anything. When the muezzin called for morning prayer, he thought they were calling for evening prayer. The morning ray of the sun illuminated him, the inspirer of truth visited him. He was outraged by himself, his attitude towards life and himself. I thought: “... When the imam reads a large surah during the evening prayer, dirty thoughts come into your

head, and boredom torments your soul. But for the sake of your ill-fated passion, for the sake of the whim of your evil nature, you wandered madly, not distinguishing the morning dawn from the evening, spending the long night of a cold winter without sleep. His heart froze in his chest from fear, his soul began to leave his body out of shame. But heaven showed mercy, repentance appeared in his soul, he began to subject himself to hardships and was able to become the Sheikh of Sheikhs in Mecca” [2, p. 29].

There are many lessons to be learned from the story. The main thing is to treat your love as “madness” from it. This state is called “the ill-fated passion and whim of one’s evil nature.”

Three books from the “Five” use “legends about love, its torment and suffering (“Seven Planets”, “Farhad and Shirin”, “Leili and Majnun”). This is love, the madness from it is a state of sukr, due to the lack of preparedness of the seeker, the traveler. And the other path is the path of Farhad and Majnun, when there is no desire to get rid of “madness”, this is tragedy and torment for all loved ones.

Navoi develops the idea that a person cannot cope with this disaster on his own. If heavenly power descends on him, he comes to his senses. Finds another happiness - God's grace.

Navoi does not condemn Farhad and Majnun, his other heroes. Navoi does not deny the love of Farhad, Majnun, Bahram for the beauty of a woman in the ordinary human sense; he denies “falling into madness” from ill-fated passion. And in the Sufi sense, this is the love of an insufficiently prepared Sufi - a traveler.

The beauty of a woman is the beauty of God’s creation, the natural world, and man. Allah gave man the best appearance, and then breathed a soul into him. He is a man in the most beautiful form, looking, listening, walking, talking. The beauty of man is the beauty of God. Everything in nature demonstrates the greatness of the creator’s plan, his power and beauty. This is a somewhat new comparison in the understanding of love - love of fragile, short-lived, transient beauty, and eternal, unfading beauty, exalting a person to beauty, not the created, but the creator. Actually, this opposition of erotic love to divine love is characteristic of all of Navoi’s work. But we must emphasize once again that the great Sufi was not an opponent of earthly feelings, mutual attraction between lovers, he praised such love, but in the context of his work lies divine love.

In a word, Navoi’s humanism is characterized by a new understanding of love, nature and society. Nature is worthy of love as an eternal, living, sensitive creature created by the Creator, responding with good to good and evil to evil. A society is worthy of love if justice, moderation, and truthfulness reign in it. A state deserves respect if it is ruled by a wise and fair king. Addressing not only his Sultan, but also all rulers of all times and peoples, Navoi wrote:

“When praying, repeat the verse of the Quran:

“Ruler, rule fairly!” [3, p.51]

... A series of divine decrees

Countless. Friend of the people - Always be! [3, p.52]

The people are your garden. Be wise, gardener!

According to Navoi, falling in love is the fate of those who want to devote themselves to serving the Almighty, as evidenced by his following rubaiyat:

“He who has been endowed with grace from God at least once,

Let him be desecrated someday even by an unworthy deed.

In the end, he will understand the mistake, and will find a way to make amends for the sin.

And again he will go along the road that he walked first" [3, p.52].

It can be assumed that those who "burned out" in earthly love were not endowed with grace from God. Centuries passed and the need arose for updating, supplementing the reprint, for a new generation of seekers of the ideas of Sufism. It is not for nothing that Navoi writes that this (his "Five") was the order of the creator and came from above, including thoughts about love ("ishq") were also prompted "from above."

Sufi love has a kind of outcome - sukra and sahw. Sahv is characterized as diving into the sea and coming out with pearls, or flying to the heavens and remembering one's responsibilities when flying back to earth, etc. That is, a person who has learned the Truth teaches a lesson to others. Sukra - intoxication, madness (Majnun) with love. Everything is in the will of God and you need to ask him for the good of salvation. Navoi believes that love for God cannot overshadow human love, which has the right to exist; it is necessary, but should not be the goal of life. This is what bioenergetics experts think today.

Only a person "with a noble, pious nature is forgotten," only such a person is saved by heaven [2, p. 48]. Here is what Navoi writes:

"I am alone, even if my house is pitiful. Friends, I conjure you

The evil secret of my torment must not be revealed or made public...

Oh Navoi, there are no other lovers like you in the world.

Your love cannot be extinguished or curbed by anyone's threat" [4, p.291]!

Addressing the loving sheikh, who valued the closeness of God and did not believe in the comfort of dope, Navoi says that in a tornado of non-existence he found himself without a home. Addressing himself, the poet writes:

"You died, Navoi, without tasting pleasure from your lips.

Even your screams - how many there are! – only lines to the dastan" [4, p.291].

Navoi writes about his bitter fate, about his boundless love for God, about his innermost secret. But at times and more than once he asks not to divulge his secret. Still, he places closeness to God above the "comfort of dope," that is, earthly pleasures. Then how can we decipher the following lines:

"Many beauties argue about you, about Navoi,

But you are always turned to the only one in longing" [4, p.268].

Still, sometimes a slight regret slips through in the form of the above couplet. Maybe this is a momentary human weakness, especially when many desire you, but your heart is given to another. Here are two examples:

"There are many moon-faced people in the world, I just chose Navoi

Only one beautiful image, dear to the heart and eyes" [4, p.266].

"One hundred beauties laid out their network for Navoi,

But only your thick net caught the madman" [4, p.441].

Here it is appropriate to compare Navoi with Yusuf (Joseph the Beautiful). Such a comparison was made at one time by Abdulgani Mirzoev, academician of the Academy of Sciences of Tajikistan. This outstanding researcher of the history of Persian-Tajik literature in his treatise "Alisher Navoi and Abdurrahmon Jami" [5, p. 40] not only illuminates the friendship and creative connection of two major poets and scientists, but also lays the foundation for a deep study of the cultural ties of Persian-speaking and Turkic-speaking peoples. The scientist also

focuses on not only the close literary connection and friendship of Jami and Navoi, but also the Tajik classic's high assessment of the creativity and personality of the Uzbek thinker. This issue is considered mainly on the materials of Navoi's famous work "Khamsat-ul-mutahayirin". A. Mirzoev's treatise "Foni and Hafiz" attracted close attention of researchers to the Persian heritage of Navoi.

Alisher Navoi was a true Muslim who fulfilled all the requirements of Islam. Unlike some Sufis who ignored the requirements of Sharia, he was a supporter of the teachings of Naqshbandiyya, which strictly demanded compliance with all cults of Islam. Listing the characteristic features of about 800 Sufis in the book "Nasaim ul-Mukhabbat", he paid special attention to their observance of the five pillars of religion [6,14-16]. He himself regularly read all five prayers, observed fasting and intended to perform the Hajj. But the implementation of his intention was initially prevented by excessive preoccupation with state affairs and poetic creativity, and then the turbulent situation in the states through which the path to the holy cities of Mecca and Medina ran prevented Navoi from becoming a khalifa. He bitterly regretted that he did not have time to visit the Kaaba:

"Oh Khizr! If I live, I will visit the holy places of Mecca.

I will touch the Kaaba stone while people don't know" [4, 194].

Developing the image of a lover, Navoi tells another parable about a talented student of the great Arastu (Aristotle), who had great prospects in science. He was very diligent; four hundred wise disciples could not compare with him. Arastu cherished the hope that his murid would be a match for Iskander. But an unexpected thing happened to the murid: love suddenly took possession of his heart. From the abode of evil, says Navoi, a maiden came out, resembling the moon, but full of stony malice and evilly encroached on his faith. This young man suffered cruelly from the oppression of captivity, his heart was tormented by pain. He was eager to achieve unity with her, he did not heed either the speeches or the advice of his friends. Lust, which the poet condemns, forced him to spend heavily and achieve an alliance with that moon-faced woman. He, like Sheikh Sanaan in his time, began to worship his goddess and began to honor idols in imitation of the infidels.

To save his talented, promising student, Aristotle probably gave poison to the beauty, then an antidote, i.e. flushed her body. The poison came out of the body with the fluid. He ordered all her waste to be collected in a bucket. When the lover saw her dull, withered body, he showed the waste - he said that this was all her beauty.

This parable, like everything that Navoi wrote about earthly love, is significant. In addition to the first, superficial meaning, there are many more meanings: that everything is transitory; about "do not make yourself an idol"; that "that love in which you stubbornly wallow in the face of higher love is a disgrace of shame"!

Navoi speaks of true, sublime, divine love as a way of knowing the Truth. It is this kind of love that is worth dedicating one's life to it, for its sake one becomes more spiritual, one gets rid of the realm of material needs in the name of a spiritual victory, similar to that depicted in the image of a lover.

The idea of a perfect person in the mystical teachings of Alisher Navoi [p. 5, 14-16], the role of national and universal values in the spiritual heritage of Eastern scientists in the education of youth [p. 7, 250] -252], 20th century guidance on the philosophical heritage and Sufism of Navoi

[8, pp.65-73.], Philosophical-Sufi concept of mystery and secret writing of Alisher Navoi theme [9, pp.250-258], Ethnographic information in the works of Alisher Navoi [10, p. 30-33] researched by scientists of our country.

Conclusion. 1. To express his innermost thoughts, spiritual state and mystical aspirations, Navoi widely used Sufi terminology. His love lyrics, the epics “The Language of Birds”, “Farhad and Shirin”, “Leili and Majnun” and others are especially rich in Sufi concepts. The work “Nasaim ul-Mukhabbat” is entirely dedicated to Sufism, the life and work of great sheikhs. Along with the use of Sufi concepts, Navoi developed his own categorical apparatus, his own classification of terms, arranging these categories in a hierarchical sequence corresponding to his worldview and value systems.

2. In the poetry of Alisher Navoi, the following principles or rules are clearly revealed: Allah is absolute good, the emergence of the material world with all its values, that is, a consequence of the manifestation of absolute good, the good deed of the Creator towards man; God is an absolute, eternal being, and all other being is relative. changeable, transient nature. All these three principles of understanding God in the concept of vahdat ul-wujud are expressed in the theme of love.

3. Navoi considers the human heart (kungul, dil) to be the center of the essence of the universe, a microcosm that reflects all the features of the macrocosm. It is likened to a nightingale in love with a rose, a candle illuminating the path to knowledge of the world and humanity. His being is determined by two virtues - beauty and love, their unity. Beauty is the secret of the universe and life, and love is a means of comprehending this beauty, an incentive to achieve it. Beauty is realized by those in whom the heat of love burns. Love requires from a person the efforts of reason and will, courage of spirit and sacrifice, the manifestation of heroism in the name of this beauty. This motif determines the ideological content of Navoi’s heroic-romantic poems.

4. Navoi masterfully uses metaphor, drawing a parallel between the beauty of nature and the beauty of a woman. The great poet compares the beauty’s rosy cheeks to a tulip, her flexible figure to a cypress tree, her chin to a bubble of water. Navoi ends this series of comparisons with the statement that: “There is no comparison to such beauty, There is no limit to the feeling of amazement. But through it I see the features of Incomprehensible, supreme beauty.”²²⁶. Of course, by supreme beauty Navoi means Allah, the nature He created, the crown of creation - Man.

5. In Navoi we come across several stories about how holy people first fall in love with earthly beauties and only then move on to divine love. Let us remember the story about Sheikh Sanaan from the poem “The Language of Birds”. Having fallen in love with a beautiful Christian woman, he is ready to renounce Islam, drink forbidden wine, and eat forbidden (harom) pork. He even agrees to graze these vile animals, from a Muslim point of view, causing horror and ridicule of the murids. But, as it turned out later, his complete self-denial in the name of love turned out to be the highest spiritual achievement.

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