

## PHILOSOPHICAL - SUFI CONCEPT OF MYSTERY AND SECRET SCRIPT OF ALISHER NAVOI

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### ANNOTATION

The article analyzes the philosophical-Sufi concept of the mystery and secret writing of Alisher Navoi. Everyone knows that Alisher Navoi is a Sufi, a Sufi teacher, (who founded his own school of education for Sufis during his life, not only by his creativity, but also by practical multilateral activity, covering not only seekers, but the entire people). Secondly, after substantiating the fact that Alisher Navoi is a Sufi, it is easier to say that his poetry is Sufi. Facilitates the question of statements about Alisher Navoi, his philosophical system set forth in the works, his role and influence on Babarabim Mashrab, the formation of the "Indian style" in the work of a number of poets; On the comparison of Alisher Navoi with Petrarch, Dante, Leonardo Da Vinci in the fundamental work - History of World Literature, published in Moscow. 1985 In nine volumes, where in volumes 2,3,4 there are chapters dedicated to Alisher Navoi and those whom he considered his teachers. Thirdly, Alisher Navoi used the Abjad and Hisab ul-Jamal ciphers explicitly and covertly. Fourth, the presence of other methods of the hidden language on the examples of the analysis of individual gazelles and other works. Fifth, evidence of the presence of a hidden meaning is the statements of Alisher Navoi about his fear of being misunderstood or misunderstood.

**Keywords:** fear, secretly, secret writing, influence, role, formation, multi-meaning, multi-faceted, many-sided, truth, love.

### INTRODUCTION

What is the secret that Alisher Navoi writes about so often in his works ?! It is difficult to give an unequivocal answer to this question, and it hardly exists. As it follows from the poems of Alisher Navoi, the mystery itself is multifaceted, multifaceted, multifaceted. Only a few versions can be discussed. Perhaps this is the path and the degree of the seeker's approach and merging with the Truth, and his love for God, for the Prophet, and finally, for the path itself. Working on his spiritual development, the seeker can reach the stage at which he will sometimes be visited by inspiration, illumination.

"This indescribable, joyful, meaningful feeling of perfection does not last long and he cannot control it. The secret protects itself: "Think about the spiritual as much as you want - it will bypass you if you are worthless. Write about it, be proud of it, interpret it - it will not do you any good and will elude you. But if it sees your concentration, it can end up in your hands like a tamed bird. It resembles a peacock, which will not sit in the wrong place, - writes I. Shah, examining the work of D Rumi [3, p. 136].

Here is one of the versions of the "Mystery" only after passing this stage, it turns out that the Sufi can talk about the path with another. If he tries to do it before "it slips away."

D. Rumi notes that “the network, which is your mind, is thin. She needs to be put in such a state that she can keep her job. If you are unlucky, the network will break, and the torn network is useless. The network can also break from too much opposition, but “never from practice” [3, p. 136].

“In Sufism, mystery protects itself,” writes I. Shah and quotes the words of Florence Lederer, commenting on Shabistari's poem “The Secret Garden”. But a person should not calm down, having achieved merging with the deity. He needs to return to this world of unreality, not forgetting during this journey downward about the ordinary laws and ideas of man”[4, pp. 363-364].

In the quote, from the citation of I. Shah, it is said “about sucre and saxv”. A person in a state of sukra is a traveler who has forgotten himself, intoxicated with love for God, striving for union with him. Even if he has achieved merging with the deity, he should not be out of his number Saxv - who attained union with the Deity, but got rid of his madness.

Based on these provisions, obviously, the secrets about which Alisher Navoi could not tell is the degree of his approach to God and the degree of his awareness, thanks to this, about the secrets of the universe. This is confirmed by the words. I. Shah.

“Love is the common denominator for all mankind. The Sufi, who has comprehended its secrets and touched the true reality that underlies everything, returns to the world to convey a certain knowledge about the steps of the path. He is not interested in those who cannot free themselves from the intoxication of secondary importance by those who want to go further; it is necessary to study him and his works. ”

Sufi love is love for God, the Prophet. (S.A.V)

In the Qur'an, more often believers are required to fear God. Children are often afraid to disobey their parents for two reasons: either because of love, not wanting to upset them, or because of the fear of punishment.

Call for fear of God in the suras of the Qur'an: 11:78; 24: 54; 56; 39:20; 3: 133, 77:41, 78:31, 79: 40-41, 81:13, 87:10, 26: 108; 110; 126; 131; 150; 163; 179, 184.

"Fear Allah and obey me" said the Prophet seven times in only Sura 26.

But the lot of a higher degree of piety, faith, enlightenment of people is not only fear of God, but also love for God, for the Prophet (s.a.v).

Even during the life of the Prophet (s.a.v). Uvays Karaniy lived in Yemen, who was ardently in love with God and his Prophet. He constantly sounded in his ears: “Kimki zox̄iriy dunyoga k̄yngil aisa, muxabbat eshigin kogolmas” - cannot happen at the door of love, loving the outside world [5, p. 67].

Since childhood, Alisher Navoi read the works of F. Attar in his book "Tazkirot - ul-Avliyo" sheikhs are mentioned who, loving Allah, did not allow another love to settle in their hearts. For example, Sheikh Ibrohim bin Adham - people, great Sheikhs, having seen his face, felt as if they had seen the face of the Prophet (s.a.v).

He is a king who has renounced the kingdom, family and all goods. The angels said about him that he took off the royal clothes, put on the clothes of paradise, "Zhamolulloq oshihi" in love with the face of God [6, p. 175].

Robiat ul-Adawiyya, a Sufi woman, cried a lot. When asked the reason, she replied: "I made friends with Allah, I am afraid of separation from him, I am afraid that suddenly at the time of death I will hear a voice: "We do not need you."

She was asked "Do you love God?" - She answered: "Yes." "Are you afraid of the devil?" Answered: - "No". "My soul is so full of love for the merciful that there is no place for the intrigues of Shaitan" [6, p. 175].

It was summer. Robia was sitting in a dark room with her head tied. From the courtyard, a woman's voice was heard: "Go out into the courtyard and see the art of Allah." Robia replied: "Go inside, you will see the artist himself" [6, p. 175].

Thanks to his chosenness and under the impression of F. Attar's works, Navoi developed his own special attitude to life and with life.

I fled the world - but people do not avoid the soul.

I cursed my soul - people want to get my blood. Vol.1 p.194

And now around me the fire of shame is burning,  
And as soon as they approach me, people lose their way.

... And who does not see? I will grip like a madman's talisman,  
People do not understand that the secret in the heart wears away the blood.

Oh Khyzr! I will live - I will visit the places of holy Mecca,  
I will touch the stone of the Kaaba until people know it.

Oh, Navoi will not be accused: if I am insane.  
Let people read my poems about the first. Vol.1 p.194

Write the legend, the firmament, with the smoke from the candles of love,  
Let him forever be an adornment of your books ... V.1 p.255

... Oh, Navoi, groaning smoke, like a ladder to the stars.  
Walking to your moon on it will easily be there

If suddenly the heart falls silent, the words will freeze on the lips  
There is no disagreement between the heart and the truthful language. Vol. 1 p. 261

Of all the beauties, one is enough for me ...  
... In me there is no impudent dream that will touch your lips, -

Your mischievous smile is enough ...  
Die, about the heart of Navoi, your groans, -

The pain to bare in front of the crowd is enough. Vol.1 p.263

Navoi's love is his pain, his groans. Love for God and his Prophet-  
what his poems say to the seekers of Truth-Travelers  
Alisher Navoi, as an initiate, knew secrets that cannot be spoken about directly.

More openly, the following lines testify that the secret is the subject of reflection, love, feelings, it is necessary to hide it.

“Friends, do not expose yourself to the wind as a mahram.  
Don't put a hundred balls of power to your head

The secret of love is not in the mahram,  
Don't reveal who you are ...

A hundred languages around the heart, a hundred languages around a tongue  
Do not leave dogs unattended.

Chun Navoi told that love did not save the rose  
Do not paint your horse in a rose made of pink people ”[2, p. 221].  
Approximate meaning: (translation by the author)

Friends, thinking that you are close to you, do not reveal secrets to people,  
And do not force a thousand troubles on your head.

In the secrets of love, language is by no means your friend.  
And from your soul, do not devote a secret to the language.

Strip your heart, cut your tongue into a hundred pieces  
Having given everything to the dogs to eat, and remember them.

Since Navoi could not save the story of love  
Do not write about him in the list of persons who are the owners of the story of love.

So, Alisher Navoi warns about a secret that must be kept in your heart, without devoting your tongue or friends to it, otherwise a hundred misfortunes will fall on your head.  
Navoi, if you give a sound to your soul near your beloved,  
Your secret will be revealed, what kind of need to testify this.

My soul always cries out, barely offending it with evil;  
It is known that fire hisses when we pour water into it T. 1p.76

This is how the soul of a humanist should react to evil ...

According to the Sufi dictionary, the heart (soul) is the repository of the secrets of God. It counts in tasawwuf. The heart (soul) of m'umin is the throne of Allah, the heart under the sight of Allah's gaze. Only such a soul can scream about evil intent. In relation to oneself, in general, about the presence of evil in the world, the soul burned in fire - purified by fire. Such a soul makes the owner a "person of the spirit." She hisses with evil like fire from water. She fights evil in her own way. Navoi has this kind of soul.

Become the shah of drunkards, about Navoi, and "meet the subject"  
Whoever he is, drink the cup with him immediately. T.1s.65

Do not consider the crack in my soul an open hold  
Do not consider the sea water of tears, which is a lot of salt.

Do not mistake for the reflection of the sun in the mirror of water  
The flame that scorches the sick soul more and more. Vol. 1 p.80

The soul of Alisher Navoi is sick with love for God and his prophet and is very sensitive, afraid of being misunderstood. The call - "become the shah of drunks" - means, become a murshid of the Sufis, having met a subject - a traveler - Salek, the Sufi must immediately drink a cup - communicate, teach.

Where to find shelter, Navoi does not know,  
His girlfriend is pain, shelter is the sky without limits. Vol.1 p.95

Sometimes the heart longs for helplessness in this world,  
Wanderings, human satiety with the game - the heart longs.

I will leave my home and my hearth, I will become a poor vagabond,  
The heart longs for wine and drunken fun with you. Vol.1 p.99

These desires are Sufi, wandering is one of the stages of development of a Sufi.

There are expressions: "Buddhism is love", "Sufism is a religion of love", etc. So, a soul filled with love of this kind becomes different - more subtle, more sensual, active, hence the vulnerability of the soul. Pain, melancholy becomes her friend. Only discerning, special people see the suffering of such a soul and its effect on the physical body. Ordinary people have a break in their souls - they can take for a crack in the hold, a flame burning the heart, for the reflection of the sun in the water, and bitter ones - tears for salt water.

Such an attitude on the part of ordinary people, and there are most of them, prompts the desire to become a wanderer, a vagabond and attracts to "wine" and drunken "fun" with him. This is what the heart longs for. (See below for "wine and drunkenness".)

There were no answers to such thoughts and feelings in the fasting men, then in official Islam and Alisher Navoi chose a different path - "wine", "hangover", "drunkenness", "revelers". The words "become the shah of the drunkards of Navoi" - say that he has become a teacher - a Sufi, calls himself to this and to communicate with any subject - a Sufi, a traveler, in order to transfer knowledge.

And people, straight as an arrow, life bends into a bow in a curve,  
And crooked, shah - kills - it hurts. Vol.1 p.103

Early spring again. I am without a homeland, without a friend,  
Like a nightingale without a rose is scared in early autumn.

... The tree of heaven is firewood for me, and roses are flame,  
Without sadness, there is no love, after meeting - separation.

There is no rose-colored bowl, O gardener, no hangover,  
As well as roses - without thorns, go around at least the whole district. Vol.1 p.114

Navoi did not find the path to perfection in the fasters, that without recognizing a hangover, they are glad to a boring friend. It follows that the path to perfection is not in official Islam. Alisher Navoi also points out the way to restore mental balance - "peace is in the basement - the cellar", not in the prayer house, i.e. not in official Islam, but in serving in a tavern - the only wise advice.

This is Sufism. It is well known - a zucchini, a cellar - Sufi objects, there is no perfection in fasting, a prayer house. Do not pay attention to abuse and praise, consider the tree of paradise as firewood, the unity of language (words) and thoughts - all these qualities are conveyed by the "lover" of Alisher Navoi to travelers, but he writes this in an allegorical form.

This is a mystery "the blood dries up in the heart - people do not understand, he knew that people do not understand, it was forbidden to explain to them the command in the following verse: die, about the heart of Navoi ... there was a lot that his contemporary did not understand. His words that if his works are liked and understood by the reader one hundredth, they say that Alisher Navoi knew that the secret meaning is not for everyone.

Many questions arise: how many contemporaries were there who understood the hundredth part? how many are there now? How far have Navoived people advanced? When will we understand, at least half of the thoughts of ideas, the life philosophy of our Hazrat Navoi ?! At the same time, in the works of Alisher Navoi repeatedly warns those who have learned the secret not to entrust it to Speeches and Conversations. Do not talk about it, do not write, do not spread. Perhaps this is the lot of only a select few.

Variants of the mystery in the verses of Alisher Navoi:

He made man the pinnacle of creation,  
There is no comparison in earthly creatures to man.

He imprisoned the power of knowledge in his heart  
And in the secret that he has concluded his being.

That wonderful cache has become the secret treasury.  
And he grasped the greatness of the creator as a secret.

You keep the talisman, you honor the secret majestically,  
Oh soul! Glory to your creation.

If my heart began to tell that secret,  
The earth would not listen to her and the sky would not heed.

Is he the person who, having learned this cache,  
Are you used to pouring the darkness of ignorance on your speech?

The greatness of the Creator is a mystery that a person should honor with dignity. Whoever knows this secret becomes an initiate, a sage. a person who has cognized the power of a secret is not considered; the remaining ignorant is not a person.

Man among creatures is marked by vocation  
Caches of the "Intimate" are marked by knowledge [1, p. 7]. Vol.8 p.7

So the Hoopoe of the secrets of love told them the meaning,  
He told all the birds of love ...

... And when the cover of wonderful secrets was opened,  
The meaning of the amazing words became clear to them. T 8. with. 63

... We consider him a great Shahinshah ...

Like a treasure, he is hidden, and the essence of his secret,  
Its mystery shines in the mirror of the world of beauty.

And when he decided to reveal himself to the world,  
It overshadowed a hundred luminaries with its brilliance ...

... But the seer, who will know this meaning,  
Do not entrust this secret to speeches and conversations. T 8 s99-100

One of the options is a secret - a hiding place - a person's heart as a crown. God contains his essence in the heart of man.  
The second version of the mystery is the greatness of the Creator, which man comprehends.

Heart. "You can't tell a secret. What will happen if the ocean, the dead, the moon, the mountains finds out this secret is said below;

The next version of the mystery is "secret caches of knowledge".

Another version of the mystery is love for God, about which Hoopoe spoke of "the main mystery is the essence of God and its beauty."

The laws of love are as unshakable as the presence of thorns and roses. The path of personal development is in Sufism.

As well as roses - without thorns, bypassing at least the whole district.

Navoi did not find the way to perfection in the fasters,

That, without knowing the hangover, they are glad to have boring leisure.

Hey shah, do not decorate the tent with satin azure,

I, a beggar, the sky is my tent, under it I wander in sorrow. Vol.1 p.139

Do not say: "Navoi, keep the child-love hidden", -

Like a fairy tale of city children, he walks in sorrow.

Navoi! The nightingales have flown away and the autumn leaves are circling.

I turned out to be a single wingless singer, breaking the strings. Vol.1s.198

You are scolded a hundred times right. Why are you so upset?

O Navoi, accept human abuse dispassionately. Vol.1p.199

To be impartial to praise and abuse is one of the traits of a Sufi that must be developed in oneself, travelers,

I have become so weak that I cannot hide my pain and suffering, -

The shrewd one sees what a cruel captivity I have found myself in.

Both Farhad and Majnun are saved from the steppe by compassion.

I am not like them, - I turned out to be the brother of the Desert Diva alone. Vol.1 p.198

You meet, Navoi, your sorrow as a man, because everything is vanity.

Leave the chapel, only serve in the tavern - that is the only wise advice. T.1s.202

I suffer so painfully among the valleys and mountains,

That Farhad and Majnun do not understand my lot.

... Navoi, looking for peace, go down to the cellar,

You will find the precious stone of life only underground. T.1s.240

My friend is the one who is not familiar with the spirit of unity.

Between a person's thought and his own language. Vol.1.s. 261

## **CONCLUSION**

We can say that the path of seeking Truth, unity with God is thorny. The sensations of the heaviness of the path, the severity of the non-standard personality are enormous. The loneliness along the way and its oppressive actions are indescribable. There is also a prohibition: "keep the child of love hidden." Moreover, the absence of a family and relatives was expressed by Navoi in his gazelles. He limits his love from the love of Farhad and Majnun, separates his lot from them, they cannot understand him.

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