



THE SECT OF MYSTICISM IN THE INTERPRETATION OF ALISHER NAVOI

Abdullaeva Dildora Zumratbekovna
Associate Professor of Andijan State University

Khudayberdiev Akram Akburovich
Master Student of Andijan State University

ABSTRACT

The supplied article presents data on the definition of mysticism, the idea of mysticism, and a philosophical and ideological analysis of the ghazal by Alisher Navoi on mysticism. Through the analysis of the ghazals by Navoi the fact that a person (a mystic) of mysticism mustn't have conflict in his soul, he must have good morals, and live his life without hypocrisy and greed, and be polite, and mustn't have no place for other love in his heart other than the love for God is highlighted.

KEYWORDS: *mysticism, mystic, conflict (duality), good morals, austerity, piety, worship, hypocrisy, divine love, perfection, unity, diversity, unity of existence.*

INTRODUCTION

In the commentary of each couplet of the Ghazal, the characteristics of the mystics, the aspiration of the mystic towards perfection are revealed on the basis of a religious-mystical outlook, attaining the enlightenment and wisdom of Allah by embodying the attributes of Allah. In philosophical and ideological analysis, the meaning and essence of mystical terms and phrases and poetic lines are

DISCUSSION

Sufism – the path of purity, the doctrine of purity. It is a doctrine deeply rooted in Oriental poetry. Pure divine love, the concepts of God and truth, pure human qualities, perfection, vanity, love and human concepts, purity, the joy of love for the absolute God symbolizing justice and truth are the basis of mystical ideas. While mystical ideas had a profound effect on the people of creation, and attracted the creative people in “a rebellious spirit whose heart is troubled by the sorrows of humanity,” the mystical literature and a wonderful Sufi poetry full of emotion emerged. Hundreds of Sufi poets such as Robiya Adawiya, Mansur Hallaj, Abdullah Ansari, Abu Said Abulkhair, Pahlavon Mahmud, Umar Khayyam, Farididdin Attar, Jalaliddin Rumi, Abdurahman Jami,

explained on the basis of verses of the Qur'an, hadiths and the connections with them. By the sect of mysticism, Navoi meant that a person who has attained the stages of perfection of the sect and combines himself the qualities of good morals, selfless piety, kindness, purity, impartiality, and can unite his body with the body of God. It is concluded that it is based on the doctrine of "unity of existence".

Alisher Navoi, Bedil and Mashrab expressed the ideas of mysticism through their poems.

Without a thorough knowledge of the mysticism deeply rooted in the history of Eastern thought, it is difficult to accurately and truthfully illuminate the outlook and literary heritage of these poets and thinkers in all their complexity and philosophical depth. From the 11th century onwards, all the influential poets and writers, thinkers and scholars of the East were nourished by mysticism and inspired by its ideas of humanity and patriotism. With this in mind, the famous scholar E.E. Bertels stated at the beginning of the century: "Without the study of mystical literature, it is impossible to get an idea of the cultural life of the medieval Muslim East



... without knowledge of this literature it is far too difficult to understand the East itself." (Bertels E.E. Sufism and Sufi literature. - M.: Nauka. 1965. p. 54.)

There are given various definitions of mysticism. In particular, Junaid Baghdadi says "Sufism is that Allah kills the "you" in you and resurrects you in His sight."

Abul Hafs al-Haddad says "Sufism is of completely pure and moral manners". Usmon Turar. History of Sufism. Page 17.

In the thirteenth and fourteenth centuries, mysticism reached its peak, both in theoretical and scientific terms, and in terms of practical mobility. The heyday of mystical literature also coincided with this period. In the works of many poets, secularism and divinity appear together. In the works by Fariduddin Attar, Anvari, Umar Khayyam, Saadi Sherazi, Jalaliddin Rumi, Nasir Bukhari, Hafiz Sherozi, Kamal Khojandi, Jami and Navoi, the beauty of the world is interpreted as a reflection or shadow of divine beauty.

The ideas of mysticism also play a leading role in Navoi's work. Navoi's works and heritage are such a great treasure, from which one can find many different ideas and opinions related to the solution of human problems.

There is a ghazal dedicated to the interpretation of mysticism in the devan "Favoyidulkibar" by Alisher Navoi. The poem begins with the following verses:

**Бировгамусаллам¹ тариқи² тасаввуф,
Кизотидамавжудэмастуртахаллуф³.**

Meaning:

***Whoever likes the path of mysticism
there should be no conflict in his soul
(heart).***

According to the verse, whoever follows the path of mysticism, his generation should not do any contradictory actions and mustn't have contradictions or deviations from that path. This can also be understood as the fact that such a person is worthy of the path of mysticism and can enter it if there is no disagreement in the human nature (heart) about realizing Allah. When mysticism is expressed in a simpler language, it can be said that a person gives (Allah's) heart a place for Allah. According to our religious doctrine, the devil is the cause of discords of humans. It is said that when the devil tempts him, one asks Allah for refuge by remembering and mentioning His name. Indeed, the

Qur'an states, "Surely, there is no kingdom – dominance for those who believe and obey their Creator alone" (Nahl, 99). Trusting in Allah and obeying Him ensures that the devil cannot rule the soul and that there is no conflict in humans. So, it is clear from the verse that mysticism is to keep Allah in the heart that is the owner of souls, and to give a place to Allah in one's heart. This opens the way to human perfection. If a person continues on the path and the light of love for God falls on his heart, he will reach Allah in his presence. This is the path of mysticism.

**Тасаввуфризоаҳлидиняхшиахлоқ,
Эруристилоҳоти⁴ зебу⁵ такаллуф⁶.**

Meaning:

***Sufism is the good morality of those
who put their trust in Allah,
it is called a beautiful action.***

Just as the Prophet Muhammad (peace and blessings of Allah be upon him) was told, "Surely you are above the Great Character" (Qalam, 4), so the mystics aspired to such a "Great Character" and "good morals". The Messenger of Allah, may Allah bless him and grant him peace, said, "I was sent as a prophet to perfect great behaviours." (Surah al-Qalam, in the explanation of the 4th verse).

Mystics are the people of generosity, contentment, religion, travel and gestures. These are the ones who fight all the imperfections in human behavior and all the evils.

In the humans, Lust and Rahman are always in conflict. In man, good morals are a process that arises as a result of overcoming the lusts of one's instincts. Fighting this way is not an easy task, of course. If a person wants to get rid of the trap of lust in his existence and attain the satisfaction of Allah, he must submit himself to Allah in this way. Without this, man cannot overcome conflict in his existence and cannot achieve unity. He cannot leave a place for Allah in his heart, and as a result he cannot attain the satisfaction. Satisfaction means, no matter what happens, being satisfied with Allah and submitting himself to Allah, obeying Allah. Satisfaction is the removal of filth from soul, obedience to the judgment until the death, and the entry into the satisfaction of Allah, abandoning the pleasure of lust. Lohiji said "Satisfaction is the fact that a person goes out of his consent and enters into the consent of his beloved without making any objection to the divine destiny". He also says that a person in this position never has anger, excitement, offence or resentment from anything. The people of satisfaction are those who

¹Мусаллам – surrendered, obeyed.

²Тарик – way, advice.

³Тахаллуф – doing something wrong, deviation.

⁴Истилоҳот – terms.

⁵Зеб – decoration, beauty.

⁶Такаллуф – superficialness.



follow the confession, knowing that everything that happens to them is only by the will of Allah. As the people of satisfaction struggle in this way and strive to reform themselves, they are able to overcome the conflicts of their own kind, and they gradually acquire "good morals" through these actions. This is to stand in mysticism.

**Тасаввуфэмасзүхду¹тақвию²тоат³,
Киандариё⁴йўлтопарбетаваққуф⁵.**

Meaning:

Sufism is not just about worship, godliness. If so, it would be hypocritical to ask for something in return for worshipping. Sufism is free from hypocrisy and greed.

Austerity – one of the main principles in the early days of Sufism was asceticism, which means "abandonment, leaving by neglecting it, lack of interest and paying no attention". In mysticism, on the other hand, it means not paying attention to anything other than Allah, that is, to disregarding the pleasure. The transient, deceptive, and insignificant worthlessness of the world in the afterlife is expressed through certain verses and hadiths, and the life of asceticism is recommended ... "It has been made beautiful for people to pay attention to their desires, such as women, children, endless gold, silver, riches, (expensive) horses, livestock, and crops. However, the life of these things is the (temporary) things of the world. In the sight of Allah, there is a beautiful place to return to – Paradise" (Ali Imran, 14), and other verses remind us not to intend to have the world things too much, the real idea is to achieve the afterlife. Muhammad a.s. in some hadiths praised austerity: "Be so ascetic in this world that Allah shall love you ...". It seems that the original idea of asceticism and austerity is to attain the life of the Hereafter through piety and prayer, and to attain the love of Allah. So, why doesn't Navoi equate mysticism with this?! In other words, he emphasizes that "mysticism is not austere piety and worship". According to Navoi, there is nothing greater than gaining the Hereafter and earning the love of Allah. So, what is mysticism for Navoi?!

**Зоҳид, сенга ҳуру менга жанона керак,
Жаннат сенга бўлсин, менга майхона кер
Майхона аро соқию паймона керак,
Паймона неча бўлса тўла ёна керак.**

¹Зухд – godliness.

²Тақво – тақвий – 1) austerity; 2) godliness.

³Тоат – obedience.

⁴Риё – greed, hypocrisy.

⁵Бетаваққуф – unstoppable.

Meaning:

*O worshiper, may the angels be for you, Allah is sufficient for me,
I have given you Paradise, and I need a place where those who love Allah can gather.
There is a need for a guide who shares the joys of the love of Allah and a heart full of love,
The more love in his heart, the more he must burn.*

[4] Alisher Navoi. Works. Volume XIII. Tashkent. "Fan", 1966.

In this rubai, Hazrat Navoi addresses the ascetic, giving him freedom and paradise, and considers himself worthy of "janona" and "mayxona". In this case, the terms "janona" (sweetheart), "mayxona" (groggery), "soqiy" (wine sharer) are mystical terms, meaning "janona" – Allah, "mayxona" – a place where people of love gather, and "soqiy" – a master who shares love". He emphasizes that he burns with all his body and soul, no matter how many steps he takes in the path of love for Allah. This is the motto and message of the people of love – the lovers of Allah. They do not consider that the worship for Allah which states the hope of Paradise or the fear of the torment of Hell is not the goal of the people of True Love. Furthermore, the goal of the people of love – the lovers of Allah, is not to achieve what the Creator has created, but to reach the Creator himself. They have such a love for the Creator in their souls that this love is the basis for them to go beyond their own existence and seek only Allah without asking for anything in return. There is no dimension or limit to such love. This is able to destroy any measure and order of a mystic, and burn his existence, and turn it to ashes. Such a hand of love turns off the light coming from the mind to the abode of the mind. If the hand of love blows fiercely and quickly, it will shatter the balance of the mind.

The following verses of Hazrat Navoi in the epic "Hayrat ul-abror" are a proof of this:

**Ишқ елин еткурубон тунду тез,
Ақл алочугин этиб рез-рез.**

**Ҳам учуриб зүҳду вараъ хирманин,
Ҳам совуруб сабру сукун масканин.**

Meaning:

As the wind of Love for Allah grows stronger and faster, the balance of the mind is disturbed.

This wind blows away obedience and piety and destroy any patience and peace.

It is natural to remember a story about Robiya Adviya: It is said that one day Robiya was



walking down the street with a fire in one hand and water in the other. "What's the matter, what do you want to do with it?" Asked the people around him. "I will set fire to heaven with fire, so that people will not walk in the hope of entering paradise, and I will extinguish the fire of hell with water, so that people will be saved from this fear and suffering forever," replied Robiya. [1,67] Abdulla Sher. Ethics. T. 2003 y. Page 67. With this she mentions that one should perform worship for Allah with sincere love, thanking Him for His unconditional gratitude and for life given by Him. Rabia explains that the truth of eternity is the essence of the Divine Enlightenment of Love.

The famous Sufi woman Rabia Adwiya (714-801) cried out to Allah in her supplications: "O my God! if I obey in the desire of your paradise, get me deprived of your paradise, if I pray in fear of your hell, burn me in the fire of hell – I agree with this a thousand times! But if I spend nights awake for Your beauty, I beg you, do not deprive me of your beauty" She begged like this.

It is clear from the verse of the Ghazal that mysticism is a path without hypocrisy, in which greed must never be allowed.

The continuation of the verses has the same meaning:

**Эзурмахз¹тақвийвалжинриёсиз,
Убудияти²сарфуайниталаттуф³.**

Meaning:

Sufism is pure piety, free from hypocrisy and greed.

It is to serve Allah with sincere love.

The doctrine of mysticism is that there is no place in the human soul for anything other than for Allah and praying for Him, and that one should refrain from anything that hinders the path of falsehood and walk through the path of Truth and in return should not wish anything from Allah.

Navoi emphasizes that man should be kind, loving and gentle in his treatment of Allah's creations, even when he is hurt by others and that the relationship is built on the basis of selflessness and kindness and that he should strive to embody and maintain high kindness. And love for Allah raises the Sufi to such a position.

In the work "Nasayim ul-Muhabbat" Navoi emphasizes three features that characterize a true mystic. The first is not to be offended when narrow-minded wrongdoers offend. The second is not to hurt anyone, even when it is permissible to hurt them. Third, and most importantly, not unreasonably

discriminate against people of other religions or sects. [Ibrahim Haqqul. Sufism and poetry. –T.: Literature and Art Publishing House, 1991. Page 4]

It is said in the Qur'an: "Do you not know that Allah has made for you whatever is in the skies and whatever is on the earth, and has perfected for you both outward and inward favors?" (Surah al-Luqman, the 20th verse).

In harmony with the verses by Navoi, it is understood from the verses in the Qur'an that it is a gift given by Allah to the people to serve the things of the sky and earth. At the same time, that He has perfected outward and inward blessings for human beings, that those who know this have a mutually gratifying and objective relationship with things in the sky and on the earth, and that this is the manifestation of outward and inward perfection in human beings.

Indeed, mysticism is a pure and perfect doctrine.

**Не элқавлу⁴фєълигаандинтаадди⁵,
Не ҳақамрунаҳйиға⁶андинтасарруф⁷.**

Meaning:

Sufis do not aggress against the words and deeds of the people,

They are free to obey the command of Allah and not to do what He forbids.

As long as a person is endowed with high kindness and good morals, a person who strives for perfection in achieving it must know that acting against the words and deeds of others is violence and oppression, and he must refrain from such acts. Navoi emphasizes that mystics strive to remain in the ranks of good morals and to do good deeds. The Qur'an states: "Verily, Allāh has calls to justice, and to do beautiful actions, and to do goodness to relations, and has forbidden immorality, evil and violent things" (Nahl, 90). The mystics strictly adhered to these commands and to refrain from what was forbidden.

**Ўзнийўлабєихтиёранглабонким,
Не қолибтараддуд⁸анга, не таассуф.**

Meaning:

A Sufi who has achieved the position of deeply feeling the will of Allah in his heart with his love for Allah now thinks that he is so involuntary (free) that there is no hesitation, no doubt, no regret in his heart.

⁴Қавл - word, sentence.

⁵Таадди – 1) rivalry; 2) violence.

⁶Наҳй – forbiddance, prevention.

⁷Тасарруф – occupation, obtainment.

⁸Тараддуд – hesitation, doubt.

¹Маҳз – pure, fresh

²Убудият – obidience.

³Талаттуф – kindness.



A person who has attained the rank of deeply feeling the will of Allah in his heart with his love for Allah now realizes that he is so unwilling that there is no hesitation or doubt, or sorrow in his heart. This is the status of obedience. A person who has attained the status of obedience understands the enlightenment of Allah. Indeed, "enlightenment is a science that precedes thought and leaves no trace of doubt." (Sufism-1. P. 36). Obedience is all good and bad events, knowing that things are from God, relying on Allah. Obedience is the faith of one who believes in divine grace. This is a high-level faith that comes from the perfection of enlightenment. Relying on God in all situations and actions, considering oneself an instrument of activity, entrusting everything to God, and deeply believing that everything other than God is also from God. (Sufism, 1, p. 27) The Sufis had a deep understanding of the meaning of the verse in the Qur'an, "He is the First, the Last, the Outward, the Inward ..." (Hadid, 3). Those who understood the enlightenment of Allah felt that he was eternal, that all creation was from him, and that he would appear in everything he created. On the surface, they have observed that their existence is from Allah, and that in their hearts, only Allah is reflected.

The last verse of the ghazal expresses the main idea of mysticism. This unity of existence is the disappearance of the human body in the body of Allah.

**ҚилибҲақвужудидамаҳе¹ўзвужудин,
Навоий, мунибилтариқитасавуф.**

Meaning:

Navoi, consider the destruction of one's own being in the being of Allah as the way of Sufism.

According to the people of unity, all creation is one, and it is the being of God. There is no being other than the being of God. As the mystic destroys his being in the being of God, he attains unity – he ceases to see himself, he considers his being, not only his own being, but also all beings (beings) as the being of God (unity). Only then will he "die" in God's being and attain perfection in the presence of God – will be resurrected, realizing God with His attributes. Navoi describes this as a mystical way of mysticism. On the contrary, as long as the mystic sees himself (a body separate from the body of God) in the body, the conflict (plurality) of the creature is preserved. As long as he sees conflict – he is not from the people of unity. He cannot destroy himself in the body of God, and he cannot reach the goal – perfection.

The views about mysticism and mystics, which Navoi acknowledges, state that the whole

universe and presence came into being from a single foundation in terms of the essence of creation, and that human existence is part of this foundation. Mystics consider it appropriate that they should treat others like themselves in their relations to being and man, and that they can attain perfection only if they have good morals, a pure heart, a tasteless life, and good deeds.

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About authors

ABDULLAEVA Dildora Zumratbekovna - Candidate of Philological Sciences, Associate Professor of Uzbek Literary Studies, Andijan State University.

KHUDAYBERDIEV Akram Akburovich - Andijan State University, 2nd year master's degree in literature.

¹Маҳб – 1)to get rid of 2) vanishing.