
MALOMATISM (ACCUSATION) AND NAVOIY

Ibrohim Haqqul*

*Head of the Department of the Institute of Uzbek Language,
Literature and Folklore of the Academy of Sciences,
Republic of UZBEKISTAN

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ABSTRACT

The idea of guilt is also important in the deep analysis of the life and work of Alisher Navoi. This article discusses the motives of accusation in the works of thinker (Navoi), especially in the lyrical heritage. The influence of the malomatism on the literature and their role in determining the ideological and artistic nature of the work were revealed.

KEYWORDS: *Malomat (Reproach), Tariqat, Tasawwuf, Hol, Maqam, Futuwwat, Islam, Hurufism, Sufi.*

INTRODUCTION

In the lands of the ancient East, a number of doctrines and currents, such as futuwwat, tasawwuf, malomatism (accusation), and hurufism, emerged on the basis of Islam and showed their influence on the consciousness of the people in one way or another. Among them, mysticism was distinguished by the predominance of universal content and scale. However, after the second and fourth centuries AH, which was defined as the period of the first Sufism, the situation changed for the worse, as has been stated in almost all classical sources devoted to mysticism. For example, the author of the most reliable book on Sufism, the Bukharian scholar Abu Bakr Muhammad Kalabadi, writes: "At last the meaning is gone and the name remains... Those who claimed Sufism in tongue distorted and denied the path of mysticism through their activities. Those who were able to explain Sufism to the people, on the other hand, hid the true essence and brought into it things that had nothing to do with mysticism... As a result, hatred for mysticism arose in people's hearts, and their consciences cooled off from Sufism".

As the general situation worsened over the centuries, Hujwiri said, "The science of mysticism has disappeared in our time" and when Ahmad Rifai said "If you look at those who talk about mysticism today, you will see that most of them are zindiqs (atheists), foreigners and heretics. Also, the most ignorant, bad-tempered, cunning, and ignorant people are associated with spreading evil words against the ascetics (zuhd), seclusions (uzlat), and purity (safa). Thus, the decline of Sufism paved the way for the emergence of malomatism on the stage of history. Of course, there is reason to believe that the malomatism emerged after the building of takiyas and khanaqahs and Sufis' separation from the people. This truth becomes clear from trying to find answers to the questions What is malomatism? and Who are the real malomats? At the same time, when the opinions and reviews expressed about the history, essence, and practical aspects of the emergence of guilt are sometimes far from each other, sometimes it becomes clear that they have opposite meanings.

Forty-two conditions and requirements of guilt are explained. The work of Abdurahman Sulami (died 1021 AD) Risalatut-malomatiya is recognized as the oldest and most reliable source dedicated to malomatiya. According to Abul Alo Afifi, a well-known Arab mystic who published it and also wrote a very comprehensive study on Malamatism, Sufism and Ahl al-Futuwwat, the Malamatism that emerged in Khorasan and Nishapur in the second half of the ninth century is a method of maturation" [1]. Many scholars have described the malomat and malomatism that

comes from the Arabic word “lavm”, which means torture, suffering, and cruelty, as a kind of ideology, a theory, and a condition of love, while others have described it as a tarikat (way, method). A. Gulpinorli, the author of the book "Malomatism and Malomiyas", has a relatively different approach to the issue: according to him, “malomatism is not a tarikta, but an "aks ul-amal", that is, a movement of idea and experience against mysticism and the tarikat” [2]. Self-control, that is, inner practice and responsibility for personal faults and shortcomings, was considered by the people to be the basis of moral and spiritual perfection. In Alisher Navoi's epic "Lisonut-tayr":

Noqisuldurkim, o'zinimukammaldegay,
Komilulkim, nuqsinisbotlashgay.
O'ztaraqqiyotiningdemasrivojlanib,
Ahli nuqsonichradurbuqiluqol.
Imperfect person is one who claims self perfect,
Perfect person is one who proves his defect.
Perfect person does not think that it is because of his own perfection,
All such qualities are in the imperfect person.

It is a peculiar interpretation of this fact. Apart from boasting of virtues or positive qualities, Navoi strongly condemns any attempt to good qualities show off:

Fosiqmenukofirinihoni,
Ka'ba safari erurmengahayf.
O'znibukiyaxshiko'rgan,
Billohki, mengakalisohayf.
I am a sinner and hidden heretic,
Visiting the Ka'ba for nothing for me.
Who loves himself so much,
I swear to Allah, church is for nothing for me

According to the advice and emphasis of the poet-thinker, the first condition of ability, virtue, wisdom is that man should not be distracted in knowing his own faults and weaknesses. This is because, the self-love which is specific to "mankinddesire" encumber this:

Bashar xayliangamajbulerurlar, –
Ki, bo'lg'ay har biro'zollindamahbub...
Hunarahli ani degilki, bo'lg'ay
O'ziniqilsao'zollidama'yub.
Chu o'zaybig'avoqifbo'ldi, aybin
Nechukqilg'ayhunaro'rnig'amahsub?
Human groups are naturally –
Because in love in their own presence...
Craft groups considers love

When reproach themselves in their own presence.

Because of admitted the same,

Why consider instead of craft?

It would not be a mistake to say that the meaning of these verses is a confirmation of the words of Sulami in his treatise: malomats are who don't have hidden claim, apparent fraud and hypocrisy. All the malomats wanted their lives, actions and circumstances to be like no other, and that no one but Allah knew this. When they did something, they did it without any prejudice, without any claims, without any noise, only in the interests of the people. It was neither a coincidence nor an unfounded determination and artificial objectivity.

According to the opinion of Afifi: futuwat and malomiyya, - are two different sides of the same truth, and in fact, malomats are "mystical fats" - javonmards" [3]. The early founders of Malamatism really understood it as a kind of futuwat and courage, and called themselves "fityon", "rijol". On the one hand, the high level of futuwat passion, on the other hand, the important and stable place of reproach from the Khojagon-Naqshbandi sect of Navoi were the factors that ensured the poet's freedom and stability in reproach. In several places the poet describes himself as a nightingale of blame:

Epic Palace of loyalty place,

Nightingale of Malomati Navoi.

Or:

Charx mehnattoshidin to ravzanochti har taraf,

Men malomatbulbuli, go'yoqafasdurmaskanim.

Until the destiny opened holes each side,

Cage is residency of me – nightingale of malomat.

In a few bytes, attention is drawn to the affiliation of "arbobimalomat", "ahlimalomat":

Mug'ko'yiazmidinmeniman'etma, eyrafiq,

Bu yo'lerur chu ahlimalomatqaborg'uluq.

Don't ban me to be fuddle,

This is the way of malomats.

In his works of various genres, Navoi widely uses such metaphorical expressions as the pain of love, the sorrows of exile, the tortures of life and time, the stone of malomat, the steppe of malomat, the mountain of malomat, the sea of maolamt, the circle of malomat [4].

Our beloved soul became poor,

It revolved around steppe of malomat.

In addition to being poor, the fact that the beloved soul is revolved around the "steppe of malomat" brightens the situation and enhances the impression. The wise saying, "There is health in the malomat" is very common among the malomatiya. Navoi describes it in the ghazal with formal changes as follows:

Ka'baistarsen, mo'g'iloncheksatilqayg'urmag'il,

Bemalomattopmadikimsasalomat, eyko'ngul.

If you want someone's soul don't sadden when tongue became thorn,

There is no health without reproach, oh soul.

Or:

Manga solimo'l, deb duo qilmangizkim,

Begonmassalomatniahlimalomat.

Don't pray for my health,

There is no health for reproachers.

Navoi's belief in malomatism is more clearly reflected in some verses in DevoniFoniy:

Nest g'amamazmalomate, kikunadshayx,

G'amnaxo'randazmalomatahlimalomat.

I don't sadden from the reproach of sheikh,

Because reprochers don't sadden from reproach.

Meaning: "I do not care about the sheikh's malomat. Because the people of malomat do not grieve over malomat" This is in fact a poetic interpretation of the words of the friends of Allah in the Qur'an, which inspired the group of reproach, "They do not fear the reproach of the reproacher" (Surat al-Ma'ida, 54). Navoi's seeing on malomat has deepened over time. In particular, the poet seems to be fighting against arrogance and hypocrisy, which violates the main positive qualities of man and deprives trust and sincerity in human interactions and relationships. "Riya" is a way to act and speak in a cunning, deceitful, contemptuous manner, concealing one's true identity. The Malamats have studied it in detail and divided it into such types as state riya, riya in action, riya in claim, riya in science, and have proved that one of them is more dangerous to society than the other. Observing the riya in a truly reprehensible manner, Navoi sometimes draws attention to unexpected thoughts:

RiyoyiKa'badindayrifanog'a

Kirib, gar butqazohirqildimiymon.

Meniyozg'urma, eyshayxiriyoyi –

Ki, gar kofiredim, bo'ldummusulmon.

Hypocrite leave Ka'ba to nihility

If I swear to buddha

Oh, sheikh don't accuse me,

Because I became Muslim even I was heretic

Referring to Navoi's poetry over and over again, the reader, who has made a broader observation, has little difficulty in understanding that the poet was confident in religion, from futuvsat to mysticism, enriched with pure and beautiful mystical impressions, and finally to reproach. It is worth mentioning that the content and mood of the poems are more important than "Favoyid ul-Kibar". In one of them we read:

Nomaia'molim ul yanglig'qarodurjurmdin –

Kim, nadomatashkidinonioritmoqo'lmag'ay.

Balki gar Bahrimuhitichrasolib, yillaryusang,

Ul qarobo'lg'aysarosar, lek buoqo'lmag'ay.

Nomaiamal* is so dark –

It is not possible whitening it with tears of regressions

Water will become dark

Even if wash it in Bahrimuhit**

*Nomaiamal is a book that records good and bad deeds, sins and good deeds done in life.

** Bahrimuhit – name of the sea “Nomaiamal” is a book that records good and bad deeds, sins and good deeds done in life. "It is so dark from the record of guilt and sin," says the lyrical protagonist, "that it is impossible to whiten it with tears of remorse and remorse [5]. Even when the sea is washed in the environment, the seawater is completely black, but it does not turn white.

Some scholars have attributed the intolerance of self-blame and a ruthless self-righteousness in reproach to weakness, pessimism, and depression, and have tried to link it to the influence of other religions, such as Zoroastrianism and Indian philosophy. Iranian scholar Abdul Hussein Zarrinkoub denies this view, arguing that neither Zoroastrianism nor the teachings of Malamats have the above-mentioned negative aspects [6].

About Hamdun Qassar, Navoi said, “He is the sheikh and imam of Malomatiya. He published a reprimand in Nishapur, ”he said. It is narrated that the scholars and sages of Nishapur said to Hamdun: And Qassar said, It is not necessary. "Why?" When asked, he said, “Because my heart, like my soul, depends on the world and worldly desires. As long as that doesn't benefit my words, they won't affect my heart. ”You have to believe him. He repeatedly told his followers, "If anyone thinks that his self is better than the self of Pharaoh, he will have surrendered to pride or arrogance". Thus, not to attract the attention of others and not to take a pen without opening the gap with the “nafsiammora” (a self that commands evil) was one of the conditions of the malamats who protected the literature and science of the East for centuries and protected it from the calamities of tastelessness, crowds and madness. That is why in one of his ghazals the great Navoi clearly states:

Har ne elgakomerur, kechtiNavoiyboridin,

Qilmadinekim, buyurdinafsixorijroyanga, –

Navoi gave everything for a benefit of the people,

Never do thing which desired evil self.

When this practical truth is observed, we hope that not only artistic creation, but also Navoi studies will be innovative in accordance with the requirements of the time and era.

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