

NAVOI AND NAQSHBANDIYA

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ABSTRACT

This article describes the attitude of the Sultan of Speech Alisher Navoi to the teachings of Naqshbandiya, founded by Bahauddin Naqshband. In the article, studying the spiritual heritage of Navoi, one can conditionally divide his masterpieces of the Naqshband sect into two, depending on their content: The first work on the history of Naqshband. The second is based on the fact that they are sources that reveal the essence of the theory and practice of the Naqshband sect. The article is analyzed on the material of the poems of Alisher Navoi, "Khamsa", "Lisonut-tair", "Mahbubul-kulub", "Nasoim ul-muhabbat" and other works.

KEYWORDS: *Naqshbandiya, sect, "Khush dardam", "Safar darVatan", "Khilvatdaranjuman", remembrance, frailty.*

1. INTRODUCTION

One of the pillars of our spirituality is Bahauddin Naqshband [1] and Alisher Navoi. It is crucial to study the ways of life and the relationship of these two holy people. For that reason, we set ourselves the goal of studying Alisher Navoi's attitude to the Naqshbandi doctrine.

Alisher Navoi, the sultan of the ghazal property, studied the philosophy of tasawwuf and the teachings of Naqshbandi under the guidance of his friend and teacher Abdurahman Jami [2]. Alisher Navoi accepted Naqshbandiya Tariqat in 1476 [3, 4]. He chose Abdurahman Jami as his piru murshid. This historical event preserves that Naqshbandi beliefs played a great role in life, philosophical views and tanet of Alisher Navoi.

2. MATERIALS AND METHODS

Studying Navoi's spiritual heritage, we can conditionally divide his masterpieces about the Naqshbandiyatariqat into two, depending on their content: The first is the works on the history of Naqshbandiyatariqat. The second is the sources that reveal the essence of the theory and practice of the Naqshbandiyatariqat.

"Nasoyim ul-muhabbat min shamayil ul-futuvvat" is the greatest work of Alisher Navoi on the history of Naqshbandiya. This work is mainly a supplemented translation of Abdurahman Jami's 'Nafahat ul-uns min hazaratal-quds'.

Alisher Navoi's "Nasoyim ul-muhabbat" is a very valuable source on the history of tasawwuf in the Turkish language. In this book essential and rare facts are given such as about Yusuf Hamadoni, the leader of Sufism in Central Asia and the pir (leader) of the Khojagan-Naqshbandiyatariqat, Abdulkhaliq Gijduvani, the founder of the Khojagantariqat, his followers Khoja Ali Rometani, Khoja Muhammad Boboi Samosi, Said Amir Kulol, the founder of the Naqshbandiyatariqat

Bahauddin Naqshbandi and the vakeels of Naqshbandiyatariqat Khoa Mohammad Porso, Sa'duddin Qashqari, Mawlana Jami, Khoja Ubaydullah Ahror and others. The most valuable thing is that this work is an original source which was written in Turkish.

The advantage of Alisher Navoi's 'Nasayim ul-Muhabbat' over other Persian sources on the history of Naqshbandiya is that it contains rare information about Turkish mashayikhs. For example, in this work, we found information about the Turkish mashayiks Qusam Sheikh and Khalil ota who are the teachers of Bahauddin Naqshband, the founder of the Naqshbandiyatariqat. This is not found in Jami's 'Nafahot ul-uns' and Fakhriddin Ali Kashifi as-Safi's 'Rashahotayn-ul khait' the essential books on the history of Naqshbandiya.

Alisher Navoi's views on the essence of the Naqshbandiya doctrine are widely reflected in his poems, works such as "Khamsa", "Lisonut-tayr", "Mahbulul-kulub" and others.

In our research, we used methods of scientific knowledge such as objectivity, systematicity, succession, comparative analysis, generalization, historicity and logic, hermeneutics.

3. RESEARCH FINDINGS AND DISCUSSION

Alisher Navoi, the sultan of ghazal property, imitates the founder of the Naqshbandiya way Bahauddin Naqshband, and his follower sheikhs to birds in the the cedar tree(the tree of paradise) in "Lisonut-tayr" [5]. The poet says that these birds live a quiet and peaceful life, they are not dissatisfied with anything, and do not fly in all directions, and he emphasizes that the reason of it four stages of naqshbandiya doctrine.

The most well-described source that Hazrat Bahauddin was Shah Naqshband is Alisher Navoi's world-famous work "Khamsa"s first epos "Hayrat ul-abror". The 30 verses of Chapter XXI of this epos are entirely dedicated to Bahauddin. In this description, Alisher Navoi skillfully uses the word "pattern" 23 times and 8 times the root pattern, describing Bahauddin as the King of Naqshbands and "attractive pattern", the doctrine he created as a "wonderful pattern" [6].

Alisher Navoi in his poem "Qanoatnaqshiningifshosivanaqshbandiyatariqatiningadosi" poem explains in poetry that the moral requirements of Naqshbandi are fourfold: "hush dar dam", "nazar bar kadam", "safardarvatan", "khilvatdaranjuman" [7].

The main condition of perfection in the Naqshbandi doctrine is Navoi's views about fano is very fruitful. Alisher Navoi in his epos "Lisonuttayr" thinks about the fanoikomil (perfect fan), while BahauddinNaqshband humbly describes himself as inferior to a dog. It is shown that Navoi fully understood the essence of the Naqshbandiyatariqat . In fact, the members of this education revered that Allah is the only creator of the world and they appreciated his beauty which was clear to them. [8]

Alisher Navoi in his book "Nasoyim ul-muhabbat" very well described the peculiarities of the doctrine of Naqshbandiy in the Zikr of Khoja Bahauddin Naqshband. In this doctrine, he proved with convincing evidence that he was xilvat at the anjuman (forum), outwardly with the people, and inwardly with the truth God. [9]

Alisher Navoi in his work "Mahbul ul-qulub" which was written in his last days of life in 1500-1501, gives information about tasawwuf and some necessary status for tasawwuf andnaqshbandiyya such as tavba,qanoat, sabr,ishq(repentance, contentment, patience, love). [10]

4. CONCLUSIONS:

- 1) Alisher Navoi as a symbol of purity and chastity, as a devotee of the Naqshbandiyatariqat, knew deeply the history, theory and practice of Naqshbandiya.
- 2) Navoi is a great scholar who conveyed the history and essence of Naqshbandiya to us through his royal lines.

- 3) An in-depth analysis of the spiritual heritage of Alisher Navoi on the teachings of Naqshbandiy and inculcate it in the minds of young people is an important factor in educating a harmoniously developed person.
- 4) Due to the need for understand the language of Navoi's works, it is necessary to publish his works on Naqshbandiya with comments and annotations.

The general conclusion is that the works of Alisher Navoi on tasawwufare important and valuable because of he joined the Naqshbandiyatariqat and was educated by Abdurahman Jami the pir(leader) of the Naqshbandiy community of Herat.

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