



## ALISHER NAVOI IS A REPRESENTATIVE OF NAKSHBANDIYA

**Pardaeva Marhabo Davlatovna**

Republican Spirituality and Enlightenment Center

Head of the Bukhara Region Department,

candidate of philosophy, associate professor

Article history:	Abstract:
<b>Received:</b> 14 <sup>th</sup> June 2023 <b>Accepted:</b> 11 <sup>th</sup> July 2023 <b>Published:</b> 20 <sup>th</sup> July 2023	The article analyzes the sources of Alisher Navoi's philosophical, mystical, moral views. The unique features of Nakshbandiyyah mystical teaching are revealed. The main focus is on research on the activity of the thinker. Alisher Navoi's "Nasayim ul-Muhabbat" is researched for its superiority over other sources of Nakshbandi history written in Persian. Examples of Navoi's thoughts on Nakshbandi doctrine ideas, procedures, manners are given.
<b>Keywords:</b> Sufism, Nakshbandiya, man, love, perfection, spiritual heritage, human heart.	

**INTRODUCTION.** It is known that Sufism as a branch of science teaches the ways to get rid of the bad qualities in the human heart, shows the good qualities in the heart and the ways to acquire them, teaches the rules for reaching the status of a "perfect human being" by passing through the spiritual ranks, and finally, explains the secrets of monotheism. is science. Orientalist E.E. Bertels writes in this regard: "Without studying Sufism, it is impossible to have a clear idea of the cultural life of the medieval Muslim East [4]".

Sufism was formed as a result of devotion and devotion to the religion of Islam for certain social reasons, and relied on the holy sources of Islam, the Holy Koran and the Hadis, as its ideological basis. The fact that the word Sufism is not mentioned even in the Holy Qur'an and hadiths does not prove that it is not an Islamic science.

### LITERATURE ANALYSIS AND METHODOLOGY.

There are many scientific studies about Alisher Navoi's life, creative heritage, worldview. E.Bertels, I.Mo'minov, V.Zohidov, N.Mallaev, M.Khairullaev, N.Komilov, M.Oripov, H.Alikulov, I.Haqqul, Sultanmurad Olim, O.Ergashev, S.Karimov on Navoi's mystical views, B.Eraliev, A.Zohidov, M.Muhiddinov, G.N.Navro'zova, N.O.Safarova and other research scientists expressed their opinions in their works.

The research sources are the works of Alisher Navoi, tazkira and authorities, historical works of that period.

**RESULTS.** Sufism has served to enrich the spirituality of our people for a long time. Spiritual and moral purification of a person, rising with divine love are the main ideas of this teaching. That's why Sufism was filled with deep humanitarian ideas, found its way into the hearts of people who were searching for the truth, expressed people's dreams of purity, eternal life, and freedom of the soul.

Nakshbandiyyah is one of the most widespread sects of Sufism and has become a global doctrine. It should be noted that famous sheikhs, sages, mentors, teachers and great representatives of Sufism lived not only in Movarounnahr, but also in Khurasan, Iraq, Azerbaijan, Rome and Egypt, China and India.

The sheikhs of Sufism are the spiritual leaders of the people, those who came to the field as spiritual trainers and promised to continue the activities and conditions of the Prophet.

It should be noted that Sufism is one of the main trends in the development of Eastern socio-philosophical thinking. During the period when the humanist and philosopher Alisher Navoi, the Sultan of the Word, lived and worked, the teaching of Nakshbandi, which absorbed and embodied the spiritual-ethical and universal ideas of Sufism, was widespread in Central Asia.

Alisher Navoi (1441-1501) is a bright representative of the Central Asian Renaissance, a great thinker, the sultan of the ghazal estate, a great humanist poet, and the theoretician of the Nakshbandi doctrine.

Hazrat Navoi was born in Herat and spent most of his life in this city. He started writing poems from the age of 12-13, and became known as a poet from the age of 15. The thinker writes under the pseudonyms "Foni" and "Navoi", during his life he wrote many ghazals, rubai, epics, and tazkiras.

It should be noted that a lot of work has been done in researching the legacy of the thinker. The research of Alisher Navoi's spiritual heritage can be divided in the following order:

1. Works related to Navoi's life, creative path and intellectual development;
2. Works dedicated to the research of separate works of Navoi;
3. Translation and reviews of Navoi's works;

4. Researches on Navoi's doctrine of perfect man.
5. Studies devoted to the comparative analysis of language and literature problems;
6. Studies describing Navoi's attitude to philosophy, humanist ideas, pedagogy and ethics and other philosophical sources.
7. Studies on Navoi's mystical views.

The abundance of research materials testifies to the strong interest in the legacy of the thinker, but at the same time confirms the absence of generalizing works.

Although the ideas of the Nakshbandi sect had a great influence on Alisher Navoi's creative outlook, some researchers believe that Navoi is not a Sufi, but a mystic, that is, spiritually close to the Sufis [7]. Some scholars call Navoi a theorist of Sufism, while others recognize him as a direct practitioner of Sufism.

In the 15th century, Nakshbandi teachings spread widely in Movarounnahr and Khorasan. The founder of this doctrine in the 14th century was Bahovuddin Nakshband, and in the 15th century, Khwaja Ubaidullah Ahror (1404-1490) was considered its greatest leader. The reputation of this breed was very high at that time, and its name gained fame not only in Central Asia, but also in neighboring countries. In addition to the rank of a saint, he received the rank of Kutb ul-Aktab (a saint who attained great rank). Only three mystic saints have reached such a high level. That's why in "Makamoti Khoja Ubaidullah Ahror" the full name and honors of the Prophet are mentioned as "Hazrat Khoja Ahror Khoja Ubaidullah, the pole of guidance, the leader of the ascetics, the leader of the foundations of the sea of awareness." Abdurahman Jami and Hazrat Alisher Navoi considered Khoja Ahror as their teachers and considered him to be a perfect human being. The socio-political views of Khwaja Ahrori Vali are reflected in the works, maqamats, sources and researches about the nation, which were published in recent years in the works translated from Persian under the name of "Rashahot" by Fakhruddin Ali Safi, "Tabarruk Risolalar" by Khwaja Ubaidullah Ahror.

Two great figures of Sufism literature - Abdurrahman Jami and Alisher Navoi were direct representatives of the Naqshbandi sect.

Without knowing the teachings of Sufism, it is impossible to study the culture, literature, philosophy of the peoples of the East and Central Asia, the meaning, content, and ideas of rare works. In Sufism, ideas related to kalam, hadith, jurisprudence, epistemology, ontology, cultural studies, ethics, aesthetics, political philosophy - political science are also found. In Sufism, the basis that unites these different fields is to purify the human soul from various inhuman qualities, to get rid of vices such as materialism, careerism, greed, greed, arrogance, which cause various disasters, enmity, injustice, and oppression, and to curb the ego [6-10].

Analyzing the research on the activity of the thinker, we witness that the rich heritage of Alisher Navoi has been the main focus of world scientists. From the end of the 16th century to the beginning of the 17th century, the thinker's works were published 4 times in Italian and 5 times in German. Among these events, it should be noted that the works "Farhad and Shirin", "Muhokamat ul-lughatayn", "Mahbub ul-kulub" were translated into German.

German scholar Alfred Kurella studied Navoi's work and gave him a high assessment: "Goethe would have given all his joy to the free spirit glorified in the epics, rubies and epigrams of the great innovator Navoi."

Alisher Navoi's work "Nasayim ul-Muhabbat" contains extensive information about the history and essence of Nakshbandiya [2].

"Nasoyim ul-Muhabbat" is the first Tazkira written about saints in Turkish. It contains Yusuf Hamadani, the leader of Sufism spread in Central Asia and the leader of the Khojagan-Nakshbandiya sect, Abdul Khaliq Ghijduvani, the founder of the Khojagan sect, and his followers Khoja Ali Rometani, Khoja Muhammad, Babai Samosi, Said Amir. Kulol, the founder of the Nakshbandi sect Bahauddin Nakshband, the great representatives of the Nakshbandi sect Khwaja Muhammad Porso, Sa'duddin Kashgari, Maulana Jami, Khwaja Ubaidullah Ahror, and others are given rare information.

The work "Nasayim ul-Muhabbat min Shamoyim ul-Futuvvat" is an introduction and dedicated to the life and activities of 770 sheikhs (35 of them female saints) [3].

It should be noted that this work is a translation of Abdurahman Jami's tazkir "Nafahot ul-uns min hazarot il-quds". However, the thinker Alisher Navoi has a creative attitude towards Jami's work, filling out the information in his work, and shortening some of it. The work brings the number of 618 sheikhs to 770.

The leading concept of Navoi's worldview is a peculiar combination of religious and socio-philosophical free-thinking. In his poems and poems, he sought to effectively use the integration and humanistic potential of Islam, recognizing and emphasizing the importance of the values of the real life of society, nature, and objective reality as a whole. He did not take the position of religious orthodoxies and disagreed with them on a number of significant problems of being, predestination, evaluating the behavior of some members of the clergy, fasting, asceticism, hermitage, etc. At odds with one or another dominant religious ideas, Navoi tried to find a way out in search of true and not the true origins of Islam.

Proceeding from the spiritual needs of the people of his time, Navoi expressed his attitude to the essence of life, a person's ability to know, faith and morality, not with logical concepts like a philosopher, but with images where the Great Creator manifests itself in nature as a living and perfect force. In his views, all types of beliefs acquire equal rights with others, all religions are understood as an expression of one essence, and none of them has the right to consider itself the only true one. And the heroes of his works strive to respect representatives of other nations and nationalities, condemning the wars of conquest and the violence of man by man.

Alisher Navoi's work cannot be imagined without Nakshband. As Sultanmurad Olim pointed out, "The teaching of Nakshbandiyya forms the ideological basis of Navoi's work - ideology. In other words, in the works of the poet, the promotion of becoming a perfect person, guidelines, slogans and rules are proven based on human symbols and life events. In his work, Navoi created images of people who follow the Nakshbandi way of becoming a perfect person" [6].

Professor G.N.Navro'zova in the collection "Bahouddin Nakshband (analysis of sources)" wrote that "As a lover of the Nakshbandi order, Alisher Navoi, a symbol of purity and purity had a deep knowledge of the history, theory and practice of Nakshbandi. Navoi is a great scholar who conveyed the history and essence of Nakshbandiya to us through his royal lines [5]". There are also comments and translations from the works of "Nasayim ul-Muhabbat", "Lison ut-Tayr", Khamsa.

**CONCLUSION.** Such great oriental scholars as Navoi expressed in their literary works the pedagogical ideas of moral perfection, presented the role of the continuity of knowledge and the spiritual aspect of education. Their works are filled with humanism, wisdom, insight and are addressed to human values. The knowledge of a person in Sufi pedagogy lies in the spiritual, energetic and physical aspects. Teacher and student are in a situation of dialogue, communication and self-disclosure, they are looking for new forms of learning depending on the time, place and students, which is a living process of education.

Sufism is such a doctrine that it encourages people to follow its ideals, in other words, it turns its demands into a way of life. This is the difference between Sufism and other philosophical teachings.

### REFERENCES

1. Decision PQ-4865 dated 10.19.2020 of the President of the Republic of Uzbekistan "On the wide celebration of the 580th anniversary of the birth of the great poet and thinker Alisher Navoi",
2. Alisher Navoi. A complete collection of works. Ten volumes. The sixth volume. Hamsa. Khairat ul-Abrar. Tashkent. Publishing house named after Fafur Fulom - printing creative house, 2011. Pages 82-85.
3. Alisher Navoi. Lison ut-tyre. Complete collection of works. Volume nine. Tashkent, 2013. Pages 88-505.
4. E.E. Bertels. Sufism and Sufi Literature.- M.: Nauka, 1965, P-54.
5. G. Navro'zova. Bahauddin Nakshband (analysis of sources). -Tashkent: Sano-standard, 2019. -B.147
6. Jurakulovich, S. J. (2023). The role of the national idea in increase of human values. *Web of Scientist: International Scientific Research Journal*, 3(10), 1160-1164.
7. Sultanmurad Olim. Nakshband and Navoi. Tashkent: Teacher, 1996. p. 46.
8. Martaba Numonovna Melikova, "Social-philosophical essence of the spiritual heritage of Alisher Navoi", 09.00.03 - abstract of the doctoral dissertation on the specialty of history of philosophy. - Samarkand -2023. Page 17.
9. Paradaeva, M. D. (2021). THE PLACE OF HAZRAT ALISHER NAVAVO'S VIEWS IN THE SPIRITUALITY OF A NATION WITH A GLORIOUS PAST AND A GREAT FUTURE. *INNOVATIONS IN PEDAGOGY AND PSYCHOLOGY*, 4(3).
10. Jurakulovich, S. J. (2023). PHILOSOPHICAL VIEWS OF SAGES ON HUMAN VALUES AND GLORIFYING HIM. *THEORY AND ANALYTICAL ASPECTS OF RECENT RESEARCH*, 2(16), 229-238.
11. Paradaeva, M. D. (2020). THE ROLE OF THE JADID'S THINKING VIEWS IN THE FIGHT AGAINST ENLIGHTENMENT AGAINST IGNORANCE. *Retrospective magazine*,10(3).
12. Paradaeva, M. D. (2018). Using the means of folk pedagogy in the education of tolerance among young people. *Problems of pedagogy*, (6 (38)).