

Description Of Mystical Teachings And Methods In Navoi Philosophy

Toji Omonovich Norov¹, Aliyev Bekdavlat² and Umrzakova Nargiza Mukhtarovna³

¹Doctor Of Philosophy (Phd), Associate Professor Of "Social Sciences And Humanities", Tsue

²Doctor Of Philosophy, Professor Tsue

³Senior Teacher, Researcher, Tsue



Abstract – It is noteworthy that the method of mysticism is described in the works of Navoi in a simple, objective, without any extravagance, in an enlightening way, that is, in a scientific, theoretical and practical way. In particular, the theme is found in almost all of his works, and his work "Nasayim ul-muhabbat", dedicated to the activities of 770 Sufis and sheikhs, is an example of this. In particular, the characteristics of this category as follows are described as follows: "They are engaged in certain arts, knowing the content of the beloved slave". As an example of this, it is written that almost the great mashayiks ate an honest bite with their labor.

Keywords – Extreme Politeness, Consent, Patience, Sincerity, Piety, Mystical Sects, Feature Of Islam, The Philosophy Of Mysticism.

In the annotated dictionary of Navoi's works, Sufism is interpreted as Sufism, the way of mysticism.

The term mystical method is interpreted as Sufism, the path of Sufism.

In the dictionary, the sect is interpreted as a way, a profession, a way of Sufism.

As Professor Kamilov.N points out, "although mysticism is rooted in Islam, nourished by the wisdom of the Qur'an and the hadiths, and often relied on the rules of the Shari'a, has expressed dissatisfaction with the working people". In our view, too, this is the contradictory aspect of the subject of mysticism. Most of the futuvists who sacrificed their lives and property for the sake of truth were formed under the influence of mystical teachings. In particular, it should be noted that the Sarbadars are also futuvvatists.

E.E. Bertels: "It is impossible to get an idea of the cultural life of a medieval Muslim East without studying mystical literature. This was true when he said that the East could understand itself without being aware of the literature".

As the basis for the beginning of the history of mysticism in "Nasayim ul-muhabbat", Navoi says in the article of Abdukhoshim Sufi: Kufiyul is original, he was a sheikh in Damascus, and Sufyan Savri q.s. it was modern. And Sufyan's words are, "If Abdukhoshim had not been a Sufi, I would not have understood the subtle meanings of riya". First, the khan built a building for the Sufis, and it was in the Ramlas of Damascus.

Here Navoi narrates the story of a building where the Sufi khanate was built by two Sufi dervishes, although they were completely strangers to each other.

Navoi, in his chapter "Description of the Valley of Enlightenment" in "Lison ut-tayr", describes the enlightenment aspects of mysticism philosophically and figuratively: "Of course, after the Valley of Love comes the Valley of Enlightenment." This is a valley that is crossed by hundreds of thousands of different roads, but one of them is very different from the other. There is no contradiction between the whole and the part. There is progress and decline. Then you are a hundred districts. you see the passenger in an unstable way, each taking a different path. Each of them is proud of the path he is taking, each of them turns the path in his own direction.

The prophet who led the way also said of this: "Whoever sets out on a journey to find the truth and wants to see that the road is innumerable, let him compare it to the *breath that the people take*."

There is a lot of discrepancy in the analysis, most of which is rough and a little pure. Among the possessors of this pure nature are those who are subject to the rules of the Shari'ah of the Prophet.

As can be seen from the content of the text, not all the ways of the representatives of mystical sects and leeches are correct and flawless. However, not all leeches and sects were so popular because the ways of mysticism were all simple, inconsistent with humanistic practices, and the content was not so clear and understandable to the general public. They have been studied from a historical point of view, but have not become popular. As a prophet, when it comes to the breath of the people, it is clear that Navoi was trying to show that not only mysticism, but religion in general has a humane, populist basis.

We have already mentioned that the thinker put forward the profound idea in Hayrat al-Abrar that the purpose of the creation of the universe was to create man.

Here, too, it is said that there are contradictions, contradictions, contradictory views in the views between mystical analyzes. As we said at the beginning of this topic, just as there is a difference in mystical teachings, it is natural that there should be debate in its analysis and research.

"... Not all of these roads are clean, and not all of them are clean. It is necessary for there to be such a difference of opinion within the nation." It is said that any doctrine, especially religions, any sect, leech, or sect in religion, no matter how lofty they may be, will be worthless preaching if they do not serve the perfection of man. Unfortunately, while not all mystical pathways are pure, the process of "skydiving" them all continues in the process of research. We think that they should be simplified. Regarding the fact that Sufi philosophy, and especially poetry, is a complex socio-philosophical system, we think it is necessary to mention the following opinion of Imam al-Ghazali: "The same response from two people can be equal to a thousand. All of these answers are true in one sense. Because everyone rests from the state of his heart and mind".

From this view of Ghazali, it is clear that there are almost no two people in the world who marry in the same way. As we can see, even though almost all the requirements in the faith are the same, there has always been an attempt to change these patterns and requirements. It is better if it is viewed from a philosophical point of view. Because the diversity of philosophical views is interesting and it is through this that the debate becomes a factor of development. This is a characteristic feature of Islam and the philosophy of mysticism. But, as we have said in some places, ignorant approaches such as religion is not philosophy, philosophy is not religion, only lead to useless conflicts. Unfortunately, this kind of relationship continues today. Just as many Sufi thinkers, especially Navoi, have acknowledged that dialectics is an accelerating factor in the perfection of every field, it is in the mystical philosophy of dialectics that this concept is used as "accelerator".

Haqqulov I. the research concludes: "Russian scientist According to Petrushevsky I. M, the English orientalist Nicholson.R. seventy-eight interpretations of the concept of mysticism have been identified in written sources up to the 11th century. The concept of mysticism, which is not universally accepted in the same sense, is the work of Krinsky A.E. , while in the Western-Islamic world he represented only ordinary mysticism, in the East-Islamic world (Persian and Persian-Indian) he understood pantheistic theosophy close to Buddhism and Greek Neoplatonism.

The principle of "danger" in mysticism, that is, keeping between hope and fear, was developed by academician Muminov I. The fact that it is reflected in the rules of Amir Tumor is reflected in both divine and secular, socio-political relations.

Indeed, the interpretation of mysticism is expressed in different artistic and philosophical sources in different meanings and divine ways. We think that their objective scientific-theoretical interpretation and analysis should also be so controversial and should be so.

In mysticism, it can be concluded from the poetic and orifona interpretation that the style of the arifs (scholars, scientific method, language) may not be understood by everyone. However, poetic interpretation, masters of artistic expression, can articulate a large and complex problem or issue in a poetic or prose statement in an artistic style in a way that is understandable to all. After all, the big problem in philosophy is the problem of the art, the art of being able to convey one's views to society to one's followers. In Navoi one can see the genius that combines these two features. He expressed the deep philosophy of the universe, being, and man in both an orphan and a poetic way. The predominance in his style is an artistic-philosophical-poetic feature. However, as Navoi and I have been separated from our generation for almost six centuries, there are problems in understanding its linguistic features. Here, in Navoi's language, we can see that absolute ambiguity, in philosophical terms, has taken its toll from time to time. it would be fair to say that it is clear to the author.

At the same time, there are conflicting views on the issue of abandonment and abandonment. Perfect people are known to be old enough to leave when they reach a perfect age. This will be a time when the physical needs and wants of the young human body are weakened in the 50s and 60s. In particular, both sexual and sensual desires. At the same time, in the language of Navoi, it can be said that Khoja Ahmad Yassavi, the sheikh of Turkestan, went underground for life at the age of 63, at the invitation of the Prophet. Although not fully proven, it is said that this thinker lived to be 120 years old.

The theme of love is also highly artistic-figurative-philosophical in the description of the Valley of Love in Lison ut-tayr:

"Love is an inextinguishable torch. Don't call it a torch, not a light that burns the whole universe. Not everyone deserves love. Apart from straw, what creature can walk in the grass? It is necessary to be brave and strong in love, to be a strawman in the sea of light. Like a propeller burning in the light, the work of a lover is to burn. Don't say that wisdom is the work of reptiles, a butterfly can't be a butterfly.

... Know that the main job of a lover is to give up his life. Understand that burning for a friend is a trivial matter for you.

No matter how crippled and weak the body is, if the devotion is high, why worry about it ?! Because this work is a work of love: he who is not in love is not considered a human being. The main thing in this case is love, and its implementation is beyond the reach of any amateur.

Sufis distinguish three types of love. The first is that true love, or love is divine, is man's love of God. The second is figurative love, or man's love for man. The third is that those who have pure love or high spiritual maturity can enjoy pure pleasure by looking at a pure beautiful body with a pure eye (unselfishly).

In this regard, the largest "Sheikh San'an's story" in "Lyson ut-tayr" describes how a person falls in love. But how true is the deification of this human love. Exactly this problem, as in all times, remains one of the social problems of our time. Can it be described as divine love that a boy or a girl will suffer so much that he or she will lose everything, even his or her parents, that he or she loves him or her? In this sense, we want to say that love should be "married".

The same information about Sheikh San'an is given in "Nasayim ul-Muhabbat".

Poets also take advantage of the convenience of literature for the expression of symbols to speak of three kinds of love in their works. The reader must be able to distinguish these for himself.

That is, no matter how perfect the path of mysticism, no matter how highly valued, evil, hypocrisy always finds its way among people in society.

In Nasayim al-Muhabbat, it is said, "... and as a mystic, they are relatively right to one of these categories."

Navoi believed that the founders of the most famous representatives of Sufism in Central Asia, the saints Ahmad Yassavi - Yassavia and Bahovuddin Naqshbandi - believed in the Naqshbandi sects and were their unseen piri. In particular, the founders of these two sects advocated an enlightened and effective way of life, not only from the dubious ways of religion and belief, but also from practical activities, which benefited the society. In particular, the famous "dil bayoru dast bakor" in Naqshbandi, that is, dealing with Allah, supported the belief that your hand should be at work (labor, profession, profession).

Nasayim ul-Muhabbat contains the following information about the etiquette of Hazrat Naqshbandi and his teachings:

"Someone asked me, 'Is Darwish an inheritance or a profession for you?' They said, 'We have been blessed with the knowledge that one of the attributes of the Truth is equal to all the deeds of the jinn and human beings.'"

Get acquainted (gain, obtain) with present-day strangers. Such a beautiful habit is rare in the world.

In our opinion, the content of the text here can be understood in such a way that a person, regardless of his social origin, nationality, position, profession, must be free. Man should be proud not only of his dynasty, of the rank and achievements of his ancestors, but also of their prestige and gratitude. Unfortunately, this emotional defect is very widespread in our society. It is common to flag the glory of our ancestors who lived a thousand years ago. This is part of our national pride from a historical point of view, but it is not the right approach to lie entirely on this slogan.

In one of SN Ivanov's articles, the scientist notes that in the analysis of the gazelle it is necessary to be interested not only in what is said, but also in what is not said. In fact, it is this unspoken idea, the verse, the byte that ensures the uniqueness of the genre, that can lead to a lot of controversy.

The ways of mysticism, the history of ideological, philosophical differences and conflicts between them, the analysis of problems related to their existence in the scientific monograph of Professor Sh. Sirojiddinov are studied in a more objective, scientific and enlightening way and conclusions are given. "The theory of mysticism began to develop in two directions that were in serious opposition to each other. One is a mixture of philosophy and the other is theology. One was called "Vahdat ul-Wujud" and the other was called "Vahdat ul-Shuhud". The first preached the path of perfection and understanding through the discovery of the enlightenment of Allah through Ishq, and the second preached the observance of the Shari'ah, the path of knowing and knowing Allah without deviating from the rules of Islam under the strict supervision of the pir-ustaz. The Sufis of Vahdati Shushud, on the one hand, and the followers of Wahdat ul-Wujud, on the other, were in competition with each other. For example, Alouddawla as-Simnani (1261-1336) declared the teachings of Ibn al-Arabi to be misleading and extremely harmful to the people. According to him, the universe is not a manifestation of the Truth, but a reflection. Enlightenment can only be achieved if one acts in accordance with the Shari'ah. Man must understand the divine essence not as a result of study, but as a result of spiritual training, murakaba and mujahideen, through maturity, and as a result of ascension from the status of a priest. More importantly, theoretical differences have created ideological intolerance even among mystical sects.

Sects emerged that taught the ideas of "beings." Among the "witnesses" appeared sects that did not face each other. Their relationship to each other is full of manaqib literature reflected".

Attitudes towards "metaphorical science" and "mental science" have also been approached and interpreted differently in mystical sciences.

It should be noted that the plots of rivalry and opposition between Sufis and Shari'a, which are still reflected in many mystical and sectarian treatises on Sufism, are naturally misunderstood by many readers. The conflict between the Sufis and the people of the Shari'a, which is abstract in research and vague in our imagination, is specific to certain historical stages and stems from differences in theological views. For example, the science of kalam, which was later glorified by Shari'a scholars, was condemned by the Shari'a as heresy until the tenth century. The rise of so-called peripatetic Greek philosophy led to the arming of the Shari'ah with the word, and thus the word became one of the sciences of the Shari'a. In the eleventh and twelfth centuries, the development of peripatetic philosophy declined after the attacks of the great scholar of his time, Imam al-Ghazali. But the philosophy did not disappear. The mystical-metaphysical views, which were predominant in the philosophers' views, became ingrained in the mystical divine teaching of Ibn al-'Arabi (1165-1240) "Vahdat ul-Wujud" (One Being), which became increasingly popular among Sufis from the 13th century. This doctrine, which was deepening and influencing the broad masses, divided the world of the Sufis, which had hitherto operated on the basis of common views, actions and traditions, and divided them into two camps.

In an objective interpretation of the science of mysticism, it can be seen that in the Muslim East, especially in the Uzbek schools of science and philosophy, the essence of the issue has shifted to one side or the other. In particular, the priority of adaptation to the interests of the dominant ideology is clearly felt. For example, because the teachings of mysticism have a divine basis, in the Soviet era, it was not studied and propagated at all. The propagated part was interpreted as a revolutionary rebellion in social relations. Nowadays, however, it is even going to the level of fanaticism in a very divine way. However, we can see that there are strong differences between mystical leeches and sects on the divine and enlightenment interpretations of being, the universe, and man, and this is still the case.

As mystical works move away from us in terms of time, it becomes more and more difficult to understand their original content. For various reasons, the first hurdle is of course the language factor. Due to this, the socio-psychological, political and ideological

environment of the period when the works were created becomes more difficult to feel and imagine. However, this does not mean that the study of mystical teachings should be stopped altogether.

The debate over mystical views and conclusions is still ongoing.

In our view, there are the following reasons for this situation:

In conclusion, all the etiquette required in mysticism, sharia, sect, and leeches is very well described.

First: there is a variety of interpretations of the subject even in earlier sources, and there is no clear and unanimous conclusion. In fact, this is a simple case, indicating that in his time there was also a pluralistic approach to the subject of theology. This situation is also mentioned in Navoi's works;

Second: incomplete and in-depth study of the topic;

Third: the lack of logical consistency in the study of the secular and divine foundations of the problem;

Fourth: lack of tolerance and objectivity in the coverage of the topic;

Fifth: the bold unity in the divine interpretation of the subject from an ideological and moral point of view, the consequent lack of courage;

Sixth: the lack of a pluralistic approach even in the philosophical interpretation of the subject. In particular, the transition to the position of divine or secular interpretation in the interpretation of the issue so far;

Seventh: in the interpretation of the subject, the priority of the approach is often overly emotional, emotional, and overly exaggerated, and so on.

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