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**THE CATEGORY OF BEING ARIF PER IRFANI VIEWS OF ALISHER
 NAVAI**

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ABSTRACT

This article provides a scientific analysis of the category of enlightenment in the mystical views of Alisher Navai. Alisher Navai’s friend and contemporary Hussein Vaiz Kashifi writes: “a gem found in a poor governor’s mine and guidance is a shining star in the sky”. He is like the sun, shines with gratitude for good and evil, it leaves no one without its light. He is as calm and humble as the earth, unchanging under the influence of the “flaw of the revolution” of time and epoch, steadfast in heart and character. The dervish is as generous as a cloud.

KEYWORDS: *Being Arif, Sufism, Iyman, Sect, Shariat, Enlightenment, Truth, Ethics.*

INTRODUCTION

Alisher Navai’s views on the etiquette of the saints are noteworthy. In this regard, the thinker states: “It is manners that they do good and evil, great and small, but they behave less and less than all the people, and are in the service of all. They do not speak harshly to their children and staff and mamluks, no matter how many alardin they see, but they exhort them with soft and sweet language, even to the point of stealing”[1.18].

In particular, Navai spoke about Khoja Yusuf Hamadani, noting that he was an “Imam, scholar and orifi rabboni” and a “prophet”[1.252]. Hoja Abdukhalik Gijduvani called it a “document of the sect” and described his morals as follows: “Always on the path of truth and purity and in accordance with the Shari’ah and Sunnah of Mustafa and they have stepped in opposition to heresy and air, and have concealed from the eyes of the pure”[1.253].

As Navai pays more attention to the spiritual and moral aspects of enlightenment, he says the following in one of his ghazals:

Keep the musallam below poverty, whatever you do,

Everyone who is ignorant argues with gnosis[2.107].

LITERATURE REVIEW

Alisher Navai's friend and contemporary Hussein Vaiz Kashifi writes: "a gem found in a poor governor's mine and guidance is a shining star in the sky". He is like the sun, shines with gratitude for good and evil, it leaves no one without its light. He is as calm and humble as the earth, unchanging under the influence of the "flaw of the revolution" of time and epoch, steadfast in heart and character. The dervish is as generous as a cloud. Thanksgiving is upon us, which means the holiday season is in full swing, does not separate the cemetery from the gulistan [3.21].

Science plays a fundamental role in achieving the level of enlightenment. Because the basis of any belief is science. Obviously, the people of Sufism divide knowledge into two: external and internal knowledge. According to the masters, the knowledge of the Shari'ah and the knowledge of the world are the outward knowledge. Outward knowledge is the first stage of knowing God. Knowing Allah begins with knowing the world. Because the material world, the being, is the manifestation of Allah Almighty, and there is a consistent harmony between them. The Khojagans called the knowledge of the material world and the knowledge of the Shari'ah al-il-near and ayn al-near.

MAIN PART

The stage of enlightenment attained by the tax is the inner knowledge, and the tax at the level of the "Truth is near" ("Reaching the Truth without doubt"). The masters point out that there is an integral connection between these two different two levels of science. For example, Hoja Arif Revgari writes: "There is no point in thinking about it once the knowledge is near and the exact hand is not close (ie Haqq al-yakin)" [4.6]. Worldly worries drag man into his whirlpool, as a result, man begins to forget his creator, a certain barrier (curtain) appears between them. "The veil that prevents you from Allah is the world", said Hoja Arif Revgari [5.8].

Alisher Navoi also writes that each sage has different degrees depending on the level of knowledge:

Irfan is a quality for everyone,

Enlightenment has made many differences.

Everyone is perfect in their own way,

The valley was occupied.

In his works "Hairat ul-abror" and "Mahbub ul-qulub" Navoi criticizes the shaykhs who roam the streets, insulting the false sheikhs-Sufis, In "Majolis un-nafois" the Darwish nature defines scientists, poets and artists as exemplary and kind people. For example: "Amir Davlatshah (Davlatshah Samarkandiy) is a handsome and dervish and a man of many potentials. He chose the place and was satisfied with poverty and dahqanat (farming) and lived a life of virtue and perfection". Or about Amir Mahmud Barlos, Navoi says: "...darwish and fanmashrab (inclined to become a fan) and a unique person, has a healthy (whole) temperament and good character". This quality, according to the poet, is that of Khoja Mahmud, Mawlana Mas'ud, Mawlana Haji, Mir Husayn Ali Jaloyir; it is also present in the nature of the princes Sultan

Ahmad Mirza and Sultan Muhammad. Sultan Muhammad is described by Navoi as follows: “the dervish himself is king..., contentment, the only source of knowledge, the source of poverty” [6.176].

From the above, it can be said that for Navai, who embodied the features of creativity, science, politics and dervishes, dervishes were recognized as a system of all the characteristics of a perfect man.

In our opinion, in order to fully understand the essence of Navai’s artistic and philosophical worldview, it is necessary to know the ideas of Sufism, the leading religious and philosophical ideology in Central Asia in the 15th and 16th centuries, as well as Sufi literature formed under its direct influence. After all, “without the study of mystical literature, it is impossible to have a clear idea of the cultural life of the medieval Muslim East” [7.54]. The main reason why Navoi’s work is also a unique example of mystical literature is that he grew up in such a philosophical environment. For Alisher Navai, a member of the Naqshbandi sect, the main purpose of shaking a pen in poetry was not to arrange poetry like a pearl, but to present it to a reader who could digest it.

Navai determines the purpose of the poem based on this. In general, Navoi equates the status of poetry with the status of “*ejjaz*” - miraculous, he emphasizes that in any form (ghazal, rubai, continent, fardmi, etc.) it must have a meaning, and if there is a meaning, it does not matter to the people.

Alisher Navai in the introduction to "Nasoyimul-muhabbat" states that the Sufis, the original Sufis at the level of saints, are mature, well-rounded people, followers of the Prophet Muhammad in all areas, possessors of knowledge and enlightenment. According to Navoi, these scholars call on the elders, kings and ministers to establish justice in their country and society, to eradicate the vices of the people, to be highly spiritual and enlightened. The difference between Sufism and other moral, social and philosophical teachings is that it is a unity of theory and practice, inseparable and integral. If a Sufi scholar does not follow what he knows, he will fall into the ranks of hypocrites. In order to prevent such corruption, the divisive student, under the guidance of his master, must purify his soul and nafs from many vices, suffer, and pass tests and examinations. In the introductory part of Alisher Navoi’s “Nasayim” it’s said that: the preceding of these examinations is the “status of repentance”, the second is the “*luqma qilliyati*” (a minority, that is, those who are interested in a variety of delicacies will not pass this exam), the third is to engage in a profession to earn a living (many of the saints were builders, carpenters, bricklayers, blacksmiths, bakers, butchers, and earned their living from these professions) [8.150-151]. According to Navoi, the fourth status is the observance of Sharia, that is, not to deviate from the Sharia, not to engage in unethical activities. Navoi considers these conditions to be the main pillars of Islam.

Although the door of prophethood was closed after Alisher Navoi, the Prophet (peace and blessings of Allah be upon him), believers can attain the status of guardianship of Allah with pure faith and piety, because “Scholars are the successors of the prophets”, the guardians are all those who are steadfast in the way of Allah, who will guide the people to the right path.

Navai describes the deeds of the saints - their deeds, behavior, treatment and treatment (relationship with the people) and the hardships they suffer in the way of Truth in the preface of the work “Nasayim” in the section “Mentioning some of the actions and treatment of this category”. In this part of the work, the honesty of the sheikhs, the inculcation of the word of faith in the soul, obedience to the Shari’ah, five daily prayers, almsgiving, fasting, pilgrimage,

knowledge, etiquette, contentment and patience, obedience, sincerity focuses on ideas related to such actions. Of course, the actions mentioned above are radically different from the actions of ordinary people. Navai also notes in the play that the word Iman, which is the word of Iman, can be recited sincerely by all, but that the Saints may also lose consciousness when they receive this word in their mouths.

THEORETICAL BACKGROUND

In Navai's "Nasayimul-muhabbat", the emphasis is on the sheikh's work. According to Navai, the common feature of Saint is that every sheikh, in full obedience to the rules of the Shari'a, not only renounces the sorrows of worldly possessions in order to attain the glory of Allah, but also completely renounces his own existence. According to the Sufi belief, putting love in this mortal world, even if it is a particle, casts a shadow over the love of God. In this work of Navai, not only information about each great person is given, but their content is filled with verses and wise thoughts in Arabic. It should be noted that the number of verses, hadiths, wisdom and poems in Arabic and Persian-Tajik narrated from the Mashayihks or Navai in Nasayim ul-Muhabbat is more than a thousand.

It is obvious that by studying Navoi's works in this religious-Sufi direction, we get a certain information about his attitude to religion, his beliefs, as well as the fact that he is a mature scholar of Islamic sciences. So, this is important because it is a specific factor that determines how important the role of the scholar in the social life of his time was.

In Navai's words, the original Sufis considered sectarianism to be inappropriate and ungodly. According to Sufis, all human beings are created by God and every religion is a path to God. In this sense, these routes may differ from each other in a certain sense, however, the purpose of the passenger, the intention brings him closer to other passengers.

RESULTS

According to Sufi representatives, "there is a path to the Truth in every particle" (Sheikh Abu Sayyid Abul Khair), and no one is blocked on this path. It is only emphasized that in this path there must be firm sincerity, patience like the ocean.

R. Nicholson, an English scholar who studied Sufism in detail, writes about it: "All people who are Muslims, reconcile with all religions and sects, and live on the basis of mutual forgiveness and kindness, although they are not officially Sufis, but they are (in fact) Sufis" (*Dr. Ali Astr Jaliy. Fundamentals of Irfan and Arifs. Tehran, 1376 AH. -55-pp.*) [9.296].

Thus, in his works, Navoi describes the morality of different categories of Sufis, focusing on all the universal values inherent in the perfect man. In particular, Navoi emphasizes the humility, courage, honesty, and tolerance of the Sufis as soil, and describes them as a creation created by the Absolute Being, regardless of the nationality, religion, or social origin of the people. The author says that man was created only to act, to create, to act in the way of goodness.

CONCLUSION

In conclusion, the idea of the student in the tradition of Sufism to be completely free from self in the essence of the Supreme Absolute, in the mystical views of Alisher Navai, is interpreted not as the loss of absolute identity as a person, or even physical destruction, but as a certain level of spiritual maturity and for Navoi, arif is the epitome of the perfect man.

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