

Sufi Views of Alisher Navoi

Pardaeva Markhabo Davlatovna

Head of the Bukhara regional branch of the Republican Center for Spirituality and Education,
PhD in Philosophy, assistant professor

ANNOTATION

The article analyzes the role of Alisher Navoi's views in the system of Naqshbandi teachings. The views of Khoja Akhrar Vali and Alisher Navoi in the teachings of Naqshbandiy were studied. The essence of the expression of the principles of the teachings of Nakshbandi in their works is revealed. It also focuses on the mystical views of Alisher Navoi and the ideas of the Nakshbandi teachings. The emphasis is on the descriptions given to enlightened Sufis in the thinker's works. Examples are given from Navoi's thoughts that in order for a person to be perfect, it is necessary first of all to know God, to know his qualities.

KEYWORDS: Sufism, Naqshbandiya, man, principle, love, perfection.

The issue of man and his education, bringing to maturity of a mature person has been in the focus of attention of Eastern scientists, thinkers and sages since ancient times. They exalted the human race, considered it the best among living beings.

Based on the works of Alisher Navoi Abdullah Ansari, Abul-Hasan Hujviri, Abdurrahman Jami, he determines the theoretical foundations of the philosophy of Sufism. 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. Ideas related to the fields of kalam, hadith, jurisprudence, epistemology, ontology, culturology, ethics, aesthetics, political philosophy and political science are also found in Sufism. In Sufism, the basis that unites these different fields is to purify the human soul from various inhuman emotions, to get rid of vices such as wealth-worldliness, careerism, greed, greed, arrogance, which cause various massacres, enmity, injustice, and oppression, and to curb the ego.

The word *Sufi* means a person who has embarked on the path of spiritual approach to the Almighty. This word is also translated from Arabic as smart, knowing, believing. The Sufism movement arose at the beginning of the 9th century in Arabia and gradually spread to other countries. The essence of this doctrine was reduced to the assertion that everything in nature is the creation of a deity. Man, who is the most perfect creation of the Almighty, is called upon to strive for the merging of Soul and Truth. Also, a somewhat abstract idea of Sufism included various currents with many shades. Such a diversity, or rather different trends, is apparently explained by many socio-economic and historical conditions in various regions of the Muslim world. In many countries, Sufism was born with condemnations of greed and cruelty, fraud in society.

Then new directions appeared in this doctrine, often even distant from each other. In Sufism there are demands of asceticism, leading a hermit's way of life, renunciation of the blessings of this mortal world, preference for a poor way of life in the name of God in the next world.

One of the main directions of this teaching was the need for the life of preachers only by their work, while being pure and honest in everything. Sufism had a great influence on Arab-Muslim philosophical thought, especially during the late Middle Ages, as well as on culture in general. Sufi ideas gained great fame thanks to the work of such poets and thinkers as Farididdin Attar, Jalaladdin Rumi, Bedil, Nava'i, Munis. An analysis of the scientific literature on Sufism shows not only the breadth of the range of problems studied, but also the complexity of the object of study itself.

Many works have been written about Sufism as a mystical-ascetic teaching, which constitute a separate branch of Islamic studies with its own tradition and methodology. Classifying them in accordance with the goals and objectives of our study, it should be noted that some of them are devoted to Sufism in general, while the rest of the works deal with certain specific aspects of the philosophy of Sufism, including the problems of Sufism in Central Asia in the historical context. philosophical and cultural perspectives.

Sufi poet and philosopher, highly valued science and the human mind and considered wisdom and knowledge to be the ornaments of a person. In his works, the issues of education and upbringing are very widely disclosed, and his pedagogical views are deeply humanistic. He paid great attention to the issues of raising a child, who for Navoi was a luminary in the house, bringing happiness and joy to the family. Navoi denounced coercive teaching methods both at school and at home, speaking out against corporal punishment.

He considered ignorant teachers a punishment for the school, because the teacher is obliged to perfectly know the subject he teaches, understand the needs of the people, have deep knowledge and set an example in everything. Navoi urged teachers to instill in students love for the motherland and respect for the most valuable and highest gift of the universe - man. In the works of the poet, issues of labor and moral education occupy a significant place. In the spiritual life of the East, one of the religious orientations of the Muslim religion, called Sufism, began to play a special role.

Bahouddin Naqshband is considered the founder of the most significant Sufi order, Naqshbandi. Among the followers of this tariqat are the greatest poets of the East Abdurakhman Jami and Alisher Navoi. Being an adherent of the Sufi Nakshbandi order, Alisher Navoi led an ascetic life, never married and had no concubines. At court, he fought against despotism and arbitrariness, denouncing the abuses and greed of the nobility, defending the interests of ordinary peasants and townspeople. His Sufi philosophical and aesthetic worldview was most clearly reflected in the poem "Lisonut-tair" ("Language of Birds"). The Sufi idea of this poem is based on the understanding of man and beautiful nature as the origin of the divine principle on Earth.

Navoi highly valued human reason and science. "Knowledge and wisdom are the ornaments of man," he wrote. Issues of upbringing and education are widely presented in his poetic and prose works. Philosophical views of Navoi are deeply humanistic. He paid much attention to the formation and upbringing of a child, whom he considered a luminary in the house, bringing joy and happiness to the family. Navoi called for instilling in the younger generation love for the motherland, respect for man - the highest and most valuable gift of the universe. A significant place in the works of Navoi is occupied by issues of moral and labor education. A specific religious orientation of the Muslim religion Sufism began to play a special role in the spiritual life of the peoples of the East. This is how Sufi pedagogy developed.

Sufi pedagogy is a product of the ancient multifaceted Sufi teaching, which, depending on the circumstances, throughout its 1400-year history, took many different forms. The Sufis made their teachings a tool for human development, which in itself is proof of the teaching mission of Sufism.

Based on love, Sufi pedagogy claims that the realization of human capabilities is primarily associated with his inner world, self-development and self-improvement. In other words, the evolution of the Sufi takes place within himself, as well as in his relationship with society. Alisher Navoi emphasizes the evolutionary nature of human efforts, which are always justified, regardless of whether these efforts are made by groups or individuals. The brilliant thinker and poet Alisher Navoi has a special role in the development of Sufi pedagogical thought.

In his system of teaching he used explanations and intellectual exercises, reflections, activities and inactions. One of his truly Sufi characteristics is that he leaves the opportunity for almost any person to achieve some success in realizing his destiny. Using parables and illustrations, Navoi expresses the same thought in different ways in order to penetrate deeply into the mind of the reader.

Sufi teachers believe that an idea can enter the conditioned (closed) mind only if it manages to break through the veil of conditioning. Therefore, the Sufis use the basic elements inherent in each person, which have not yet been destroyed by various manifestations of the same conditioning. We are talking about the elements that determine the Sufi development. The most important and most permanent of these is love. It is the factor that is to lead man and all mankind to perfection. However, love is closely related to insight, each of these factors reinforcing each other. The power of the fire of knowledge is too great to endure without preparation.

Hazrat Navoi created a whole doctrine about a perfect and mature person. His prose and verse works, ghazals, epics included in "Khamsa", "Nasayim ul-Muhabbat", "Tarihi Anbiyya va Hukamo", "Holoti Syed Hasan Ardasher", "Mahbub ul-Qulub", "Majalis un-nafais", In "Lison ut-Tair" and others, the ideas about what a perfect person should be and what qualities he should possess are comprehensively explained.

In general, it is known from existing historical sources that the Navoi Naqshbandi sect made good use of humanistic values and humanistic ideas.

Hazrat Navoi describes Jami as a scholar of Sufism in the epic "Hayratul-Abror". In fact, Jami made a great contribution to the development of Sufism. If Navoi developed more practical aspects of Sufism, Jami pays attention to its theoretical and philosophical aspects.

Navoi's spiritual-ethical and socio-political views are important for people to acquire qualities such as patriotism, self-awareness, humanity, being honest and pure, self-restraint, patient and mature people, and for them to deeply understand that high spirituality and spiritual heritage is an inexorable force is important.

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