

SUSIFIC SOURCES OF ALISHER NAVAI'S WORKS

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Abstract: This scientific article is devoted to the analysis of religious and mystical works that played an important role in the formation of the thinking and worldview of the great poet and thinker Alisher Navoi.

It is known that Alisher Navoi read the books of Sufi poets and writers since childhood. According to the historian Khondamir, Navoi was engaged in reading books all day long even when he went to Samarkand to study. He also attended the book reading evenings of his teacher and representative of Sufism, Abdurahman Jami, and read the famous Sufi books of his time.

Keywords: Sufism, theology, mystical works, great philosophers, tariqat

Alisher Navoi's broad thinking, deep knowledge and mature potential are determined by the books he read. Navoi read many works of religious and mystical sciences of his time. Therefore, reading the complex books of saints required special preparation from a person. Alisher Navoi was able to read and understand such books. However, as Sufi scholar Najmiddin Kamilov writes, "now, when it comes to the complexity of Sufi literature, it must be said that poets were forced to do this (to put religious-Sufi ideas into poetry). After all, expressing Sufism in poetry means putting philosophy and theology into poetry. That is why we call Sufi literature philosophical literature in the literal sense. Fariduddin Attar, Jalaluddin Rumi, Ibn al-Arabi, Jami, Bedil are great philosophers of the East, but all their mystical works are written in poetry. Mystical works can also be divided into two parts: some of them express the teachings of Sufism and think in Sufi terms. For example, Abulmajid Sanoi's "Haqiqatul haqoyiq", Mahmud Shabustari's "Gulshani roz", Jami's "Sharhu rubaiyat", Bedil's "Muhiti a'zam", Sayid Qasimi's "Haqiqatnama", Sufi Alloyor's "Sabotul ajizin", and Bobojon Sanoi's "Kanzul ma'rif" are examples of this. These works can be considered as textbooks of Sufism. Because the authors aimed to explain this doctrine through poetry.

The second part of the literature describes and interprets the ideas of Sufism through experiences and emotions, symbols and allegories. These works can be called pictorial interpretation or artistic interpretation. Abulmajid Sanoi's "Sayrul ibad", Fariduddin Attar's "Ilohiyname", "Bulbulname", "Ushturname", Jalaluddin Rumi's "Masnaviy ma'naviy", Khusrav Dehlavi's "Matla'ul anvar", Navoi's "Khairatul abrur" and "Lisonut tayr" are works

of this type. Sufi-philosophical meanings in these works In addition to poetic lines and artistic-expressive language, many parables, stories, and symbolic allegories are presented and interpreted for the reader [Komilov, 1996:161]". To understand the works of Alisher Navoi and his predecessors-teachers, it is first necessary to read medieval religious-mystical sources. The book "Navoidin Chu Topqaylar Navoe" states, "It is known that during the time of Alisher Navoi, along with other sciences, the science of Sufism was also developed. Alisher Navoi was also a follower of the Nashqbandiyya order.

Therefore, in order to understand Navoi (and the books that Navoi read), it is necessary to know Islamic sciences, including the science of Sufism. It is natural that, along with all sciences, Sufism has its own terminology. Just as it is necessary to know the terms of the science of hadith to understand the words of Imam Bukhari, the terms of medicine to understand the words of Ibn Sina, and the philosophical expressions to understand the thoughts of Al-Farabi, in order to correctly understand Navoi's words, it is necessary to be able to correctly understand the terms of the Sufis... The works of Alisher Navoi, who was one of the representatives of the Sufis, are naturally based on the same terminology. must be interpreted based on the meanings. Otherwise, we will have insulted such a great personality, betrayed his trust, history, and science [Navoi, 2014:36-51]". For example, in the following passage, Navoi describes when, where, and for what purpose he entered the "ruin" with a "broken earthenware cup" in his hand to "drink wine", and clearly reveals that his words are indeed (as we noted above) Sufi terms:

*Tariqat sulukin kasb etgali,
Hamul kunki, bo'ldi havoe manga.
Burun zuhdi taqvoni aylab shior,
Dedimkim, yetishgay safoe manga.
Borib xonaqah ichra qildim maqom,
Bu ma'ni xud o'ldi baloe manga.
Boqib xilvatu zikru sajjodani,
Zuhur etti har dam riyoe manga.
Bulardan o'zimni xalos ayladim,
Ki to hosil o'lg'ay fanoe manga.
Xarobot aro kirdim oshuftahol,
May istarga ilgimda sing'on safol.*

(Content:) That day, I wanted to apply the path of Sufism, the path of Sufism, to my life. At first, I devoted myself to asceticism and piety, hoping to attain purity of heart. But it turned

out that things were not as I had thought: worship without sincerity and love was of no benefit. Then, I went to the great Sufi (maybe Abdurahman Jami) and began to receive his teachings. I realized that my idea of achieving greatness through dry, superficial worship was a disaster. Even when I would withdraw into solitude and engage in remembrance and prayer, the evil of hypocrisy would appear in me. Now, I have stopped doing such worship, that is, outward worship that, although it may appear to be worship to people, is actually aimed at personal interests and lacks sufficient sincerity. My goal is to achieve the status of immortality: there should be no place in my heart for anything other than Allah, there should be no thought of anything other than Allah in my worship and piety towards Him, I should worship Him as if I were seeing Him, and I should attain true obedience. For this purpose, I entered the murshid's court in a state of despair. My heart was extremely broken, damaged, and at the same time, I was dying from various ailments. My desire was the love of Allah, the manifestation of divine love.

Yes, Hazrat Navoi wants to say that what I mean by "ruin" is the murshid's court, what I mean by "broken pottery" is my damaged heart, and what I mean by "may" is true love and servitude to Allah [Navoi, 2014:40].

In conclusion, in order to understand Navoi, it is necessary to know and study the knowledge that Navoi knew and used, that is, the Quran, Sunnah, Sharia, Sufism and other sciences. Even when studying, it is necessary to study from the original sources. For this, of course, it is necessary to master the languages that were in scientific circulation in the Islamic world of that time, and to study the sources in their original form, not based on translations or descriptions by outsiders. Therefore, a person who wants to be a Navoi scholar must first be an Islamic scholar and a scholar of Sufism, must not only know these sciences, but also apply them to his life and strive to personally overcome the mentioned levels. Only then will he be able to fully understand Navoi, correctly understand his personality, and deeply feel his words. Frankly speaking, this is one of the biggest problems facing Navoi studies today, and it is not surprising [Navoi, 36-51]”.

It is difficult to give an exact number of religious and mystical literature that Alisher Navoiy read. Perhaps the number of these books is several tens of thousands or even more. But one thing is certain, that Navoiy read every single one of the famous religious, mystical and mystical works of his time (Hazrat Navoiy may have used the libraries available in the cities during this period), in his own language, that is, Arabic or Persian. Such religious and encyclopedic knowledge, mystical and philosophical views reflected in the books found their

expression in the thinker's works. As noted in the book "Navoiydan chu topqaylar navoe", "Alisher Navoiy's works on Islamic teachings and philosophy It is probably full of it. In other words, they were religious and philosophical books of their time. If you look closely, almost all of his works are filled with the fragrance of verses and hadiths, especially Islamic mysticism and Islamic wisdom. In order to feel it, one's consciousness and mind must be healthy and sensitive, free [Navoiy, 2014:51]". In order to feel it and feel it, it would be useful to look at, read and study the books that Navoi read. Academician Vohid Zohidov wrote about the books that the great poet read in his article "The Main Sources of Navoi's Worldview": "Alisher Navoiy never remained indifferent to the spiritual wealth that advanced humanity had created for centuries before him. He read almost every page of the great books written by the advanced representatives of humanity, by the people themselves, searched for, found, studied the masterpieces of thought created by them, thoroughly examined their meanings, and critically assimilated them. He himself reports: "During my youth and the days of my youth, I have memorized more than fifty thousand verses of the sweet poetry and color of the charm To write this work, Navoi set himself the task of turning to ancient sources, studying vast history, and learning and using legends. Before starting to write this work, he said to himself:

Burun jam' et nekim bo'lg'ay tavorix,

Boridin ista bu farxunda tarix.

Topilg'oy shoyad andog' bir necha so'z,

So'z aytur elga ul yon tushmagan ko'z.

...The short conclusion is that Navoi's work did not arise spontaneously. Alisher Navoi studied the cultural wealth that had developed in the East, from ancient times to his own time, used it creatively, selected, took, and mastered it from the inexhaustible gems in that treasure. On this basis, Navoi created his artistic treasury full of eternal life, extraordinary beauty, and colorful wealth, and his progressive worldview [Adabiy ta'sir masalasi, 1968:3-28]". As the literary scholar Shukhrat Sirojiddinov wrote (in the article "About Alisher Navoi's teachers" on the xs.uz website), "Alisher Navoi's artistic skill, worldview, and breadth of knowledge are abundantly visible in his diverse work. He not only skillfully used all the literary traditions, types and genres that existed before him, but also tried to improve them. Also, the high philosophical meaning of his works shows that he was deeply aware of not only Islamic sciences, but also Eastern religious and philosophical teachings, and as a thinker he knew their foundations well. The praise of his epics about the Creator and the laws of the Universe, the evolution of the creation of the Universe and man, and the poetic interpretation of the verses of

the Holy Quran based on deep knowledge are evidence of Alisher Navoi's extraordinary great insight.

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