

INTERPRETATION OF THE MEANING OF FOLK AND IDEAL PEOPLE IN “NASAIM UL-MUHABBAT”

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ABSTRACT

This article delves into the interpretations of “folks” and “ideal people” by the great poet and thinker, Alisher Navoi. It explores the similarities and differences between these two categories, particularly as demonstrated in the thoughts and views of the nobles mentioned in his work “Nasayim ul-Muhabbat”.

KEYWORDS: *Ideal, Public, Mysticism, Truth, Love, Pure Love, Lust, Patience, Logic.*

INTRODUCTION

The great poet and thinker Alisher Navoi conveyed the rules of Sufism, characteristics of its followers, their humanistic ideas, and views for the development of society and the perfecting of humanity in his work “Nasoyim ul-Muhabbat min Shamoyim ul-futuvvat”. He depicted them through a collection of short stories. In the preface of the book, Navoi informed the reader that “Nasayim ul-Muhabbat” is a translation of Abdurahman Jami’s “Nafahot ul-uns min hazarot il-quds” into Turkish. However, the translator approached to the translation freely and creatively, as seen in the following points. “*I trust my memories and am confident that I can translate this book into Turkish and explain the problems more clearly and openly. With the permission of the Almighty God, I have begun this great work and put pen to paper...*”¹

While translating “Nafahot ul-uns”, Alisher Navoi found out that many information and details about certain historical figures were missing from the original text by Abdurakhmon Jomiy. Therefore, he decided to introduce and include the information about these figures in the translated version, using Fariduddin Attar's book “Tazkirat ul-Auliya” as a source. So, the volume of the book was expanded and the number of historical figures increased from 618 to 770 people. Additionally, 35 stories were added to the expanded version, focusing on the lives and activities of women who lived as saints. If we take into account that two sheikhs are given the same number in some places of book, their number exceeds 780 people.

The book contains exciting stories about the lives of ideal people who lived in a particular period. These stories do not consist of simple descriptions of the poets or writers which are depicted by Navoi. On the contrary, small prose stories could show how wide the way of thinking and worldview of these people were. The tazkira is of great importance as a critical source of Uzbek literature, as it contains valuable information about the activities of the most

prominent representatives of Sufism, such as Imam Azam, Imam Moturidi, Ahmad Yassavi, Hakim Tirmizi, and Bahauddin Naqshbandis.

In the chapter following the introduction of the book *“The Practical Behavior of This Category and the Manners of Dealings,”* Navoi mentions the names of some historical figures while discussing repentance and existence. Then he provides a special comment on observing Sharia and Tariqa ethics. Within this context, Navoi touches upon the five practical parts of Sharia, including Shahadat Kalima, five daily prayers (Salati Hamza), Zakat, fasting, and pilgrimage. Importantly, he describes these practices separately from the actions of any particular sect. Navoi’s comments on calm, patience, trust, loyalty and torment are also important, so his ideas related to the observance of Sharia and the manners of the Tariqa cannot be ignored. These comments demonstrate the second path is more difficult than the first. Navoi notes that the common people cannot adhere to such a path, which is clear from the stories he shares, suggesting that this only applies to the ideal people.

It is known that in the dictionary of Navoi’s works, avom (عوام) means folks, the masses, the world; the people; defined as ordinary people.² Comments on the first meaning of this word are given in the explanatory dictionary of the Uzbek language. It is based on the dictionary of Navoi’s works. If we look at how the word is used later in the book,² we witness that it comes in the sense of uneducated, incomprehensible, illiterate people.³

The word khos (خاص) is used in both dictionaries mentioned above, first of all, as special, ideal, perfect. In the dictionary of Navoi’s works its second meaning is selected, separate and third is upper class; being close to Creator; bring special...⁴

Literary scientist Najmiddin Komilov touched⁵ on their meaning many times in his research. The scientist connects the arduous path of the special people with the concepts of Sufism. According to him, this category includes people whose character is deeply restrained, who converse with the clergy, who brings good news from the mysteries of the universe, willingly accepts poverty, abandons natural morality, and acquires divine morality, and sacrifices his life for the sake of goodness. He emphasizes that the science of Sufism belongs to the noble beings who unite existence and non-existence, time and space, from eternity.

The ideas given by Navoi in the Tazkira do not differentiate between special and the ordinary people based on their lifestyle or profession. On the contrary, at the beginning of the book, the profession of some of them is highlighted, for example...*“Sheikh Muhammad Sakkok was a wise man of his time but he lives in modest life working into the knife industry. Sheikh Abu Hafs Haddad was a blacksmith, although in his time he was a famous person for his knowledge...”* The great thinker thereby informed that the dignified persons of his time actually lived by hard work like everyone else. He *started his story with Shaykh Uwais Qarani*. Every story proves that such people have no hope for profit of this world or the hereafter. This class gave up materialism. Navoi admired them for their intelligence. They belong to the world of philosophers; they are perfect people who know the knowledge of Sharia, firm in prayer, but different from ordinary believers. Such people were distinguished from others by their character, behavior, views, actions, and even some of them were entrepreneurs.

For example, story about Zunnun Misri was presented by Navoi from Sheikh ul-Islam Hazrat Khwaja Abdullah Ansari: *“There are two kinds of wonder: one is folks’ wonder and the other is*

special people's wonder. First one is obvious and to be found from everywhere but second is very unique." Zunnun liked travelling because it helped him to know world well. His impressions and conclusions from his trips were extraordinary: "...I traveled three times and brought three knowledges. On the previous trip, I took knowledge, it was accepted by two kind of people: avom and khos. On the second trip, I witnessed that second one was accepted by khos and not accepted by avom. And on the third trip, I carried knowledge but no one understood it فبقیت شریدا طریدا وحیدا *"I became a fugitive, exiled person and lonely"*"⁶.

Based on the views presented in the work, the first science of Zunnun was repentance, which was accepted by both the people. The second was the science of trust, dealing and love, which only the elite understood, because it was strange to the common people. Finally, the third knowledge became the truth, but neither the folks nor the special people of knowledge had the patience to accept it. Therefore, the people failed to understand Zunnun, and eventually he lost everyone and became an outcast. In the story, Zunnun Misri is described as a person who spent his life wandering, who has passed away from the blessings of the mortal world, who found his identity in the truth, outwardly a servant, but inwardly a free spirit - a person of the spirit. This breed was distinguished from people by its repentance, fearlessness, love and deeds. However, it can be felt that there is a hint in the story that when a person who follows the path of the Truth passes through certain stages and reaches a high level, no one but God can accept him.

In the next places in the work, it is mentioned about the love for Allah or divine love in stories about Fuzayl b. Iyoz and Maruf Karkhi. Both of them prove that if you have love for your Creator in your heart, there is no greed or hypocrisy but only loyalty and obedience to Him. According to Fuzayl b. Iyoz, the lover should be obedient to his beloved. One of the important facts in that story has never been ignored by readers that Fuzayl had a son. Navoi wrote about his love and loyalty for Allah *"...his name was Ali. One day he heard the voice of a singer near Zamzam in Masjidi Haram, (60: زمر) وَتَرَى الْمُجْرِمِينَ "you will see sinners..."*⁷ Fuzayl's son died at that time in a trembling. Nawai cites the unique attitude of Sheikh ul-Islam to this incident. He analyzed this situation as follows *"A badge is given by friend but soul by orif (a wise man or lover) ... it is better to die with love. There is no good in love that does not end with death..."*

It is impossible to get the Allah without suffer or pain. To those who want to achieve the highest honor in the presence of God, should wish seven out of seven states in this mortal world, that is, poverty in wealth, hunger in abundance, the low rank in high rank, sadness in happiness, modesty in greatness, simplicity in pride, and death in life⁸.

Such people were specially honored by the people as saints. Their words and actions, character and morals are shown as an example to everyone. At the core of the thoughts of special people are mainly noble goals that encourage self-cultivation and abstinence from sinful deeds. However, this abstinence is the complete liberation of the soul from fleeting desires. A person who is addicted to the material world can be compared to a slave. Shaykh ul-Islam's profound thoughts on this matter can be found in several places in the tazkirah. It is worth saying that Navoi skillfully used the words of his mentor to reveal the essence of the path to perfection.

The stories in Tazkira shed light on the concepts of "avom", "khos", and even "people". Alisher Navoi interprets the "common people" as those who have not realized themselves, and the "khos" as enlightened people who have found their identity and know God. They said that the

human soul is divine, so the main purpose of living in this world is to join the divine world. Therefore, the responsibility of the people before God is heavier and their duty is more serious. In the Tazkira, it is listed that their character has the characteristics and qualities of a perfect person. The stories given by Navoi prove that the historical figures mentioned in the book were mature people in terms of Sharia, Tariqat and truth. Also, they show that they differ from the common people in their risk-taking, love, affection, loyalty, and humility.

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