

THE MATTER OF PERFECT MAN IN “NASAIM UL-MUHABBAT” AND “NAFAKHOT UL-UNS”

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ABSTRACT

This article delves into the interpretations of “A perfect man” by the great poets and thinkers like Abdurahmon Jami and Alisher Navoi. It explores the thoughts, dignity, views, points, life style and divine love to Allah of them mentioned in their work Nafakhot ul-uns” and “Nasayim ul-Muhabbat”.

KEYWORDS: *Divine Love, Perfect Man, Truth, Saint, Scientist, Wise Man.*

INTRODUCTION

As it is known that the thinker and powerful scholar, Nuriddin Abdurrahman ibn Ahmad was a great scholar of Persian and Tajik literature, as well as a prominent representative of the culture of the 15th century. He had excellent skills in philosophy, history, literature, and other subjects of his time. He is considered the most famous master of words after Hafiz, and according to many researchers, he is the great master of the Persian language.[1,7]

The book “Nafahat al-uns” is a complex scientific and theoretical work. It contains Arabic and Persian expressions and sayings that are mainly expressed in the form of symbols and signs. As a result, it may be difficult for someone who is not familiar with Sufism to understand the true meaning of these words. There are some chapters in the book which begin “Nafahat-ul-uns min hazarat-il-quds” begin with quotes from Hujviri. Maulana Jami, who cited from the author of Kashf-ul-Mahjub, explains the origin and existence of prophets and saints. In “Kashf-ul-Mahjub,” Abdurrahman Jami frequently mentions the book’s author, and occasionally discusses the status of scholars he is connected to while also providing explanations of mystical issues.

Jami’s work is considered a valuable source of Persian mystical literature, and studying it can reveal new aspects for literary research. This work introduces readers to rare sources that have not been utilized in literary studies. “Nafahot-ul-uns” is Jami’s most well-known book, containing commentaries and biographies of numerous Muslim scholars from India to Iraq and Egypt. Many subsequent works were influenced by “Nafahat-ul-uns”. [2, 37]

Abdurahman Jami, who contemplated the ideal human being, referenced and quoted Khoja Abdullah Ansari’s work “Tabaqat us-Sufiya” multiple times in his book. This was continued by Alisher Navoi in “Nasayim ul-Muhabbat”. It should be noted that Navoi enriched the text by adding short notes and comments in relevant areas. He took a scientific approach to the theory of guardianship in the introduction of Jami’s tazkiras. Navoi independently wrote a relatively

simple and understandable introduction, considering the worldview of Turkish-speaking readers. Additionally, Jami primarily relied on the tazkiras of Imam Yafi'i, Sullami, and Ansari when writing his work. It's known that Navoi is the primary source for the biographies of 19 famous saints from Fariduddin Attar's "Tazkirat ul-Avliya", 31 historical figures in this area who lived in India, as well as more than 100 Turkish mashayikhs. There is also a place for poets who have achieved the status of guardian, including Nasir Khusrav, Sheikh Mahmud Shabustari, Azari, Lutfiy, Ashraf, Nasimi, Sheikh Imodiddin Faqih, Maulana Jami. He also provided information about his contemporaries, with whom he communicated directly, and increased the number of sheikhs from 618 to 770. Jami's tazkira begins with the mention of Abu Shim Sufi, who was the first to be called "Sufi." Navoi's tazkira begins with a chapter about Uwais Qarani. Uwais Qarani's profound love for the Prophet in his absence is an example for the entire Islamic community; portraying strong and unwavering devotion. The information about the saints has a scientific basis and is particularly important in the study of the history of Sufism.

According to "Nafahot ul-uns," there are different opinions about who a saintly person is and what qualities they have. Jami addressed to Ali Jurjani's ideas: "The saintly person succeeds in life by observing the truth and being aware of themselves. It is impossible for them to be deceitful, and they are considered as perfect and wise individuals".

In his work, the discussion about the ideal person continues and Abdurahmon Jami quoted of Ibrahim Adham thoughts "Do you want to be a perfect man?" The person replied: "Yes, I want to. Why wouldn't I want to?" Ibrahim Adham said: "Don't desire anything purely for the sake of the afterlife. If we lack the motivation to do good, God may turn away from us. Seek forgiveness for the sake of Allah. Don't be disheartened by worldly matters and the future. Turn your heart towards the truth. If you possess these qualities, you will be a perfect man."

In his writing, Jami presents the idea of the great man or the perfect man without clearly defining it, leaving every one to interpret. He also discusses the concept of it, distinguishing between idealman of public and special people. The first of these is relevant to everyone. And the second type of ideal people only belongs to the group of special people. Sufism and Sharia are closely interconnected, according to sources. Therefore, a virtuous person should not only adhere to the principles of Sufism but also to the practices of Sharia. The "Nafahat ul-uns" also states that being infallible to Sharia is a key requirement for being the perfect man. [3, 145]

Navoi mentioned about the divine love to Allah in heart of such people. [4, 74]

There are many examples in "Nasoyim ul-muhabbat". In two exemplary stories of Fuzail b. Eyozy and Ma'ruf Karkhi related to such love. There is no greed or hypocrisy, but loyalty and love which mean obedience to God. According to the nature of the lover, he is obedient to his beloved one. One of the important information in the story that related Fuzail b. Eyozy and his son "...and he became a great man in rank, his name was Ali. One day in Masjid Haram, near Zamzam, he heard a song, "You can see the state of sinners there..."

Fuzail b. Eyozy's son died immediately. Navoi cited the unique attitude of Taghin Sheikh ul-Islam to this incident. He analyzed this situation as follows: "Target is from a friend and soul is from a wise man... it is better for someone who dies with love to die like that. There is no good in love that does not end with death..." In the following story, Maruf Karkhi's deep thoughts further clarify that the science of love belongs only to the individual: "...Love is not something

that it can be teach to people, but it is a gift and virtue of the Truth...” Tazkira 21 and 22 the above two stories, which are so close each other with their essentially harmonious commonality, and served to convey the author’s thoughts about the love of the perfect men to the reader.

In general, in every story in this book, the idea of loving God with all your heart, getting to know His nature and attributes, purifying your heart from the dust of lust, and attaining the presence of God in a state of inner purity and enjoying it is widely promoted. This path belongs to ideal people who endure all hardships in the path of pure love.

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