

**DEVELOPMENT OF SUFISM CATEGORIES IN THE WORKS OF ALISHER NAVOI**

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**Abstract:** *The article reveals the development of the categories of Sufism in the works of Alisher Navoi. In the world's leading universities and scientific centers, the work of Alisher Navoi, in particular, his views on justice, are widely studied from literary, political, legal, sociological, socio-philosophical, axiological points of view. In particular, the artistic and aesthetic expression of the category of justice in the interpretation of Alisher Navoi in scientific research on this topic, the influence of Sufism on the formation of the philosophical worldview of Alisher Navoi, the formation of a perfect image of a person in the concept of humanism of Alisher Navoi, the study of the category of justice in the socio-political views of the thinker according to such aspects, as a legal analysis, shows that a comparative, phased and integrated approach is necessary for the same issue. This puts on the agenda the task of in-depth study of the socio-philosophical foundations of the concept of justice in the teachings of Alisher Navoi from a philosophical and historical point of view, and on their basis to draw scientific conclusions on improving the mechanisms for implementing social justice.*

**Keywords:** *Sufism, perfect man, philosophical outlook, concept, justice, category, legal analysis.*

From a historical perspective, the formation of Sufi terminology can be divided into the same periods that correspond to the historical past of the teaching itself:

1) the emergence and development of the original Sufism in the 7th - 8th centuries. At this time, Sufism manifested itself in the form of moderate asceticism. This also applies to the literary sources of that period. Sufi teachings then were associated with the study and compilation of comments on the Koran, collections of hadiths, the development of Muslim legislation - fiqh. As J. Makdisi emphasized, the ulema and faqihs were mostly Sufis, and the ideas professed in these circles were Sufi, which was a completely accepted phenomenon until Sufism took shape in separate tarikats and became a separate doctrine [1, p. 180].

Sufism in this period took ascetic forms, at that time Sufis were more often called «ascetics» (zuhhad; singular zahid), «ascetics» (nussak; singular nasik), «pilgrims» (`ubbad; singular `abid), in addition, there were numerous super-obligatory prayers and fasts (navafil), good poverty (faqr), a scrupulous distinction between what is permitted and forbidden (vara`), enduring suffering and hardships (sabr), surrendering oneself to the divine will (tawakkul) , satisfaction with one's earthly share (rida);

2) at the end of the 9th–10th centuries. there was a separation of syncretic Sufism and its isolation into an independent religious and philosophical doctrine. Especially after Mansur al-Hallaj, elements of mysticism and pantheistic concepts became strong in Sufism. The formation of the own concept of syncretic Sufism was manifested in the knowledge of God «through mystical love for him and the dissolution of the Sufi in him - al-fani and leading to the» superexistence «al-baki - eternity in the Absolute.» This mystical stage of cognition was well described by Khoja Muhammad Parsa (d. 822/1419) in his work *Risala-yi qudsiya* (Sacred Treatise). The Manuscript Fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan contains six copies of this work.

The result of this was an increased opposition between the official teachings and various Sufi concepts. In the 10th century, organizational forms of Sufi movements arose, certain statements of Sufi leaders shocked representatives of the orthodox Muslim clergy, for example, the confrontation between Ahmad ibn Hanbal and al-Harith al-Muhasibi. The latter was the founder of the Baghdad school of Islamic philosophy, a teacher of Sufi theologians Junayd Baghdadi, Ibn Ata, Sari Saqati and others. He developed Sufi psychology - «the science of hearts and thoughts.» The ideas of al-Muhasibi especially influenced such Sufi brotherhoods (tarikats) as kazaruniya and shazili [2].

The first sign of the institutionalization of Sufism was the institution of spiritual guidance. By the 11th century spiritual abodes appear - khanaka, the center of a new own school of tarikat.

Alisher Navoi in his «Nasaim ul-muhabbat» spoke about the appearance of the first khanaka: Abuhashim Sufi, a contemporary of Sufyan Savri, was a sheikh in Syria. The first khanaka was built thanks to his meeting with another completely unfamiliar dervish. This meeting was witnessed by the emperor of the Christians, who hunted in those places. He saw how two dervishes greeted each other very sweetly and affectionately, sat down opposite each other, took out modest food from their bags, treated each other, and at the end of the «feast» they said goodbye to each other even

more amicably. The emperor was delighted with this picture of courtesy, caught up with one of the dervishes and asked about the degree of their relationship. He replied that there is no relationship. To the question: maybe this is your friend or acquaintance, there was such an answer: for the first time I see this dervish; question: where is he from, maybe your countryman? Answer: I do not know where, where and why he is on his way. Seeing the bewilderment of the Christian, Abuhashim said that these were the rules of their tariqa (order). Having learned that they did not have a single place for gatherings, meetings and conversations, the emperor built the first khanaka in Ramla [3, p. 28].

During the IX-X centuries. Sufi theory and terminology was being developed in several directions: Al-Muhasibi (781-857) and his contribution to formulating the foundations of Sufi «psychology»; Zunnun al-Misri (d. 860/61) and his role in the transformation of Sufism into a system of mystical philosophy; Sahl at-Tustari (d. 896) development of Koranic exegesis and theosophy; at-Tirmizi (d. at the end of the 9th century) development of mystical psychology and ideas about «saints». There was a separation in the tasawwuf of moderate and «extreme», or «ecstatic» directions. Extreme Sufi interpretations and preaching of mystical ecstasy developed in the writings of al-Bistami (d. 875) and al-Hallaj (858-922). Moderate Sufism found in the practice of al-Junayd Baghdadi.

The concept of tawhid (tawhid - from the Arabic word ahad, vohid - one, only - A.Sh.) - monotheism in Sufism was understood as:

- a) dissolution (tazvib) of the human will in the divine (tawhid iradi);
- b) self-abasement (fana) of a person seized with passionate yearning (ishk) for the deity in his being (vujud) (tawhid shukhudi);
- c) the position that there is no existence (shaujid) except for the deity (tawhid wujudi). The concept of al-Arabi «wahdat al-wujud» (the unity of the unity of being).

Such an understanding of tawhid, in contrast to the conservative one, in the Sufi interpretation is a mystical path aimed at understanding one's own inner world. The line of confrontation between orthodox Islam and its new opponents, which are the mystical Sufi tarikats, is gradually changing.

The internal structure of the Sufi orders is based on a strict hierarchy and is subordinate to the head of the order, the sheikh. The structure of the internal hierarchy is also reinforced by the basic element of dogma - the cult of saints. A saint in Sufism is a person who has reached perfection in the knowledge of God, who has discovered for himself all the innermost secrets and is able to work miracles (the messianic nature of the teaching). The cult

of saints already in the X century. developed ideas about an invisible hierarchy of living saints, mystically hidden from most living people, and this hierarchy was headed by a certain supreme saint "kutb".

The ultimate goal of the mystic is considered to be the achievement of the category of "fana" (non-existence), when, with a complete deepening into meditation, a feeling of complete annihilation of the "I" can arise, a person disappears, only God remains. Although for most Sufi leaders, fana is not the final destination, fana is followed by its logical consequence - baka (eternity): having felt the annihilation of his temporary transient self, the traveler plunges into the sea of the Absolute.

Attar called the seventh valley the valley of Dissolution of the Essence (Fana): the highest theopathic state of unity with God, when the essence is drowning in the ocean of love [4, p.9]. But before that, the traveler, according to Attar, must go through the first six valleys: 1) the Valley of the Search (Talab), where the traveler (salik) must free himself from all his property, become poor and lonely; 2) Valley of Love (Ishk), which can be compared with Dante's earthly paradise, where the stage of enlightenment begins; 3) Valley of Knowledge (Marifat): here God is visible in everything. This is the high stage of contemplative communication; 4) Valley of Detachment (Fakr): a state of complete dissolution in God; 5) Valley of Unity (Tawhid): a state of ecstasy and blissful visions; 6) Valley of Amazement (Khairat), about which we can say the following: "Approaching the perception of God, when the eyes are blinded by His unimaginable radiance" [4, p. 9].

In Navoi, these seven valleys are named as follows: Valley of Searches (Talab); Valley of Love (Ishk); Valley of Knowledge (Ma'rifat); Dole (Valley) of Indifference (Istigno); Dol (valley) of Unity (Tawhid); Valley of Confusion (Khairat); Dole (valley) of Renunciation (Fakr-fana) [4, p.219-220]. The seventh and final stage of the path of Sufi perfection, corresponding to gaining eternity as a result of complete detachment from one's vain «I» and merging with the desired «friend», i.e. Allah.

The path of mystical self-improvement itself was divided into three main stages. The first stage is the observance of all the prescriptions of the Shariah, mainly the fulfillment of the five pillars of Islam. The second stage is the stage of tarikat - the path of spiritual perfection. On this way there are the image of stops, denoted by the term «maqam». Each of the maqams represents a known mental state characteristic of a given stage.

The main maqams are: tavba (repentance); vara (prudence, piety) - the traveler should try not to harm anyone. On the path of spiritual

asceticism, other phenomena also arise - short-term moods or impulses, denoted by the term "hal". The last stage is designated as haqiqat of authentic and real being. Having reached this stage, the Sufi cognizes the true nature of being and God.

Navoi draws the following «portrait» of a Sufi: first of all, Sufis are busy with confession (tavba); further - they earn their livelihood by honest labor, in the sweat of their «halal lokma». In the context of reproaching the clergy who live on the dependents of believers or are engaged in begging, Navoi lists the earthly crafts of many saints [5, pp. 30-33].

Navoi considers the human heart (kungul, dil) to be the center of the essence of the universe, the microcosm, which reflects all the features of the macrocosm. It is likened to a nightingale in love with a rose, a candle that illuminates the path to the knowledge of the world and humanity. Its essence is determined by two virtues - beauty and love, their unity. Beauty is the secret of the universe and life, and love is a means of comprehending this beauty, an incentive to achieve it. Beauty comprehends the one in whom the heat of love burns. Love requires from a person the efforts of reason and will, the courage of the spirit and sacrifice, the manifestation of heroism in the name of this beauty. This motif determines the ideological content of Navoi's heroic-romantic poems [6, p.220].

That is why the path of love is thorny and difficult. He demands from the traveler (salik) seclusion, piety and righteousness, abstinence and concentration, introspection, self-knowledge (mushahad). A lover dooms himself to many troubles and sufferings, his soul is in discord, and his heart is in anguish. A truly lover renounces all the blessings of life and devotes himself completely to his beloved (deity), he sees a reflection of the truth in every phenomenon and, knowing it, he himself approaches the truth. This love acts as an organizing force, purifying and illuminating the human spirit on the way to the highest truth. This love inspired the heroes of the poems Farhad, Majnun and the lyrical hero (rind, dervish) in the poetry of Navoi. These are the ideological motives of philosophical poetry, arising from the concept of vahdat ul vujud.

The deification of man as a bearer of the spark of Truth, identical in essence with the deity, allows the idea that God lives in the «I», but lives in God. The connection between the infinite (God) and the finite (man) is described in allegorical form in the poem «The Language of Birds». In this work, Navoi writes that the purpose of a person, the meaning of his life is seen in the gradual liberation from this beingness by purifying the soul from passions, overcoming its unity with the fundamental principle, truth.

Achieving this goal leads the salik (mystic who follows the path of knowing God) into a state of fakr-fan - disappearance.

In Sufi teachings, the way of comprehending God is also called tarikat. However, the tariqa has many branches, so it often acts as an independent Sufi organization (order) with its charter and principles of its teaching. Most often, in the tariqahs, the upbringing of a salik is divided into four stages. The first is Sharia (Muslim law). At this stage, the traveler is required to strictly observe all the religious precepts of Islam, the observance of the rules of social life and the family. Its adherents should go about their business (craft, trade, agriculture, mental activity) and earn money for their existence by labor.

The second step is riyozat (skill, abstinence). This is actually the beginning of entry into the Sufi path, so it is sometimes called tarikat. At this stage, the traveler chooses a mentor - a sheikh, under whose guidance he educates himself, gaining power over his body, thoughts and feelings. In other words, he disciplines his mind and body, freeing himself from the influence of transient affects [7].

The third step is marifat (knowledge). The traveler reaches this stage in the process of long-term education of his soul through acquisition and moral perfection. At this stage, the traveler achieves complete harmony of spirit and body, acquires wisdom and becomes a cognizant arif. Arif is sometimes in a state of hal (ecstatic merging with the truth, lasting a second). For him, the line between good and evil, between religions, is erased, for he treats everything dispassionately, his heart is only full of thoughts about the truth, as we saw in Navoi's parable about Majnun al-Haq (God's Majnun), who allows insolence towards Allah .

The fourth step is the truth (haqiqat), on which the traveler is in a state of fana. He loses his individual «I», he is constantly visited by hal (divine illumination). Few reach this stage.

Most of the adherents of the tarikat remain in the first and second stages. Those who have reached the third or fourth are mentors - murshids, as well as leaders of the tarikat (Sufi order). In the history of Muslim countries, along with true adherents of Sufism, there were many false Sufis, hypocritical sheikhs who used their position for personal enrichment and for selfish purposes. Therefore, mendicant dervishes, hypocritical sheikhs, who claim to be «holiness» and the ability to perform miracles, have always been sharply criticized. There is this motive in the works of Navoi.

In *Confusion of the Righteous*, Navoi devotes a whole chapter to hypocritical sheikhs, in which he denounces such false sheikhs too sharply, one might even say, militantly and mercilessly. Here is what he wrote:

«Hey you, deceiver, parasite in the hole,  
Whose cry in the morning I hear in the distance!  
Hey, hypocrite, on your rags  
Patches sewing around!» [7, p.180-187].

Navoi does not skimp on words that expose the intrigues of the sheikhs. He says that money is sewn under many patches; the sheikh has a great turban, but under the turban there is no light, no mind. But he ascends to the holy minbar, Shaking his goat's beard. Let him be a goat, he is not afraid of thieves. Although he is a goat, he steals himself.

Navoi continues to «finish off» the hypocritical clergy, who are still numerous today. He writes that a venerable, wise and old goat becomes a flock driver. But the deceiver sheikh leads the gullible commoners to the valley of evil, to fiery hell. «The refuge, where depravity reigns, is called: «Temple», «Prayer», «Kharabat». Mihrab of their mosques, says Navoi, arches of feminine eyebrows; the sheikh prays to the eyebrows of these sinners, the shaitan tells him himself. And he knows how to captivate people with his empty chatter.

We know that wine was a symbol of the mystical teachings of the Sufis and the knowledge of God, and the vine and grapes are the source of wine, i.e. Sufism itself. A tavern, maikhona (drinking establishment) - a temple or a secret place of training for Sufis, a conversation - «a description of the beauty of the beloved and the state of the soul of the lover».

Only a true Sufi, as Navoi was (or became by the age of forty Navoi), is able to distribute all his wealth for charitable purposes, he himself was content with little, as evidenced by his work «Vakfiya». Such generosity, disinterestedness, mercy are peculiar only to true representatives of the tariqa. In other works devoted to life, the righteous path and teachings of the Sufis, Navoi again and again returns to this topic, with delight and tenderness talks about his predecessors, who voluntarily renounced the throne, high ranks, wealth and position [8,9,10,11].

The study proved that Navoi was endowed by the Almighty with a natural inclination to comprehend the extraordinary and understand subtle and complex things, and when the need arose to reflect on the Turkic speech, the whole world appeared to him, which was more than eighteen thousand worlds. He proudly wrote about his native language: "My nature became aware of a whole sphere of magnificent beauties - such that more

than nine spheres of heaven. There I happened to open such a treasury of the worthy and lofty that its pearls sparkle more than the diamonds of the stars. And a flower garden appeared to me, in which the flowers shone brighter than the heavenly bodies [12, p.63].

Alisher Navoi often resorts to such Sufi terms as «may» (wine), maikhona («drinking house»), in many of his gazels and poems he praises the strong drink, calls on his readers to taste wine and get closer to God. He even has a separate work «Saki-name». It goes without saying that the wine (May) mentioned by Navoi is not the drink that we imagine or know. The poet did not mean an alcoholic drink at all. Navoi was a very pious and chaste person, angrily criticized the ambitious and rich people of his time, who indulge in drunkenness. He declared wine «ummul-chabois», that is, the mother of all evils and disasters. In the poem «Confusion of the Righteous» he created a mocking image of drunkards and shamed them [13, p.182]. In this poem, the poet used wine as a symbolic expression of divine love - enlightenment, the apogee of the desire for knowledge, strong pleasure that appeared on the tongue of a lover after contemplating the beauty of the Beloved - inspiration, dosti, euphoria. This is intoxication from pleasure and aspiration to the radiance of the miracle of the Absolute Spirit, which cannot be comprehended by thinking, but can be felt with the heart. Because, according to the philosophical teachings of Navoi, the universe is a mirror created by the Eternal spirit because of self-love and the desire to look at one's own beauty.

The theme of wine, a drinking house, a drunkard, revelers in the Sufi poetry of Navoi is quite thoroughly considered in the comments on the poet's gazelles, compiled by Erkin Vakhidov, Najmiddin Kamilov and others [14].

In conclusion, it can be stated that Navoi widely used Sufi terminology, continued the traditions of tasavvuf poetry and raised it to a higher level. Before him, there were Sufi poets such as Ahmad Yassavi, Suleiman Bakirgoni, Sufi Allahyar, Pahlavan Mahmud and others, but they practically did not use Sufi metaphors and allegory. Navoi was the first to introduce this terminology into Uzbek literature.

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