

THE POETIC INTERPRETATION OF SUFISM'S MAKOMS IN "NAZM UL-JAVOHIR"

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Abstract

This article is devoted to the study of the poetic interpretation of the makomot of sufism in Alisher Navoi's work "Nazm ul-javohir". It is revealed the meaning of the makoms called tawba, wara', zuhd, fakr, sabr, khavf, rajo, tawakkul and rizo, as well as their expression in this work.

Key words

sufism, tawba, wara', zuhd, fakr, sabr, khavf, rajo, tawakkul, rizo.

In the science of Tasawwuf, the path to spiritual perfection of the soul is considered tariqat, and the stations on this path are considered makamat. Scholars have different opinions regarding the number and name of authorities. According to the interpretation of Abunasr Sarroj, there are nine statuses of the tariqat, which are tawba, wara', zuhd, fakr, sabr, khavf, rajo, tawakkul and rizo.

Alisher Navoi's work "Nazm ul-javohir", which is the first example of the tradition of artistic zing the wisdom of Hazrat Ali in Turkish poetry, each of these statuses is poetically interpreted in its own way, so that understanding them destroys sensual desires in the human heart and leads to divine encourages enlightenment.

The first destination on the path of a person who strives towards enlightenment is called **tawba**. The literal meaning of the word "tawba" is "to return". Purity of heart is achieved first of all through repentance. Not everyone can repent. Only the wise do not hesitate to confess their sins and repent. That is why Alisher Navoi interprets Hazrat Ali's wisdom "Tatruf bitark iz-zunubi" ("Be zealous to leave sins") in the form of rubai, first of all, he pays attention to the issue of wisdom:

*Ko'nglungga xirad yo'lin padidor ayla,
Bu naqdg'a joningni xaridor ayla,
Har ishta xiradni o'zungga yor ayla,
Jurmung tarkidin xirad izhor ayla. [Navoi, 1999: 141]*

A person who has been freed from sins through repentance, who has purified his heart, which is the watchtower of the Creator, and intends to achieve the pleasure of the Truth, must restrain his ego with every breath, reproaching and questioning himself in order not to sink into the mire of sins again. In the science of sufism, this is called **wara'** (in the sense of "abstinence, preservation"), and in "Nazm ul-jawahir" this topic is expressed as follows:

*Dinkim anga af'oli taba'din bo'ldi,
Qolg'an anga "azza man qana'"din bo'ldi,
Andoqki saloh anga vara'din bo'ldi,
Bilgilki, fasodi ham tama'din bo'ldi. [Navoi, 1999: 159]*

This rubai was written on the basis of the wisdom "Salah ud-dinn fil-zaro'i wa fasadhu fit-tama'i", that is, "The strength of religion is in the fear of Allah, its destruction is in greed." In it, Navoi urges to be satisfied and not to covet, and to prove his point, he cites the first part of the hadith that begins with "Azza man qana'" ("Whoever is satisfied, becomes dear"). Its full form is: "Azza man qana', zolla man tama'." That is: "He who is satisfied will be dear, and he who covets will be despised".

Hazrat Navoi said that the practice of religion is following. To follow is to believe. The deed that preserves the religion after faith is from "Azza man qana'". That is, satisfaction is the shield of religion. After all, a contented person always thanks Allah and is satisfied with his fate. Such a person's faith will also be strong. And the strength of religion is self-restraint (wara'). That is, keeping the tongue, eyes, ears, hands and feet, and most importantly, the heart, from various sins and doubtful deeds strengthens faith. A true believer will stay away from such evil deeds. As we have seen, the meaning of wisdom is interpreted quite widely in the rubai.

The next makom of the solik that has fully acquired the status of wara' is **zuhd**. A broader concept than zuhd is wara'. That is why in wara' one abstains from haram and questionable things, in the status of asceticism one abstains from the whole world.

*Olam tarki kishiga himmatdin erur,
Kim ko'p shiddat ul sari rag'batdin erur,
Nafsingg'a qayu alamki shiddatdin erur,*

Maxfiy tutmoq ani muruvvatdin erur. [Navoi, 1999: 138]

The rubai was written based on the wisdom of Hazrat Ali: "Ikhfa' ush-shada'idi min al-muruvati" ("It is a blessing to conceal difficulties"). Navoi connects this interpretation of wisdom with sufism. The first issue written in rubai is the issue of "leaving the world". The concept of "dying before dying" is famous in sufism, and it means that a person abandons all the desires of the world during his life.

Hargiz bo'lmas johu diram zori aziz,

Jon naqdi berib siym xaridori aziz,

Xalq ollidadur faqr talabgori aziz,

Haq ollida faqrning erur xori aziz. [Navoi, 1999: 150-151]

This rubai written based on the wisdom of Hazrat Ali "Dalil ul-faqri gharizun 'indallahi sadaqa" ("Fakir is dear to Allah") talks about another status in sufism is **fakr**. The subtlety of the matter is that trying to understand the meaning of the word fakr without knowing the real truth of the word fakr may lead to a narrow understanding of it in the sense of "Poor, needy people are dear to Allah". Najmiddin Komilov explains this issue in the book "Tasawwuf": "Poverty means poverty, destitution. According to the sufism, it is the acquisition of a glorious divine essence, earnestly performing the service to Allah at the highest level, finding honor in service, being a dirt example on the way in order and demand, and being without a target in the eyes of Allah but to consider it less than a particle. And to win the rank of perfection in this career" [Komilov, 2009: 27].

In the first verse of Alisher Navoi's rubai, it is said with confidence that a person who gives his life for the material world, money, wealth, rank and position, will never be a saint emphasizes. After all, a perfect person stands above such things. He does not follow the whims of the world. There is always a desire to please Allah in his heart. Those who aspire to reach this unattainable level called poverty are dear to the people, and those who reach the bottom of poverty are dear to the truth. The use of the sentence "there is no way" imposes a special sense of determination on the idea expressed in the poem. The network of akhram that follows this sentence serves to reflect the meaning of this determination in the tone.

The next destination of the solik that has reached zuhd is **sabr** (patience). This issue is written in "Nazm ul-javohir" as follows:

Sabr archi kishiga ranj afzun aylar,

Oxir kishi folini humoyun aylar,

Sabring nechakim ko'ngulni mahzun aylar,

Ham sabr seni zafarg'a maqrun aylar. [Navoi, 1999: 157]

It is very difficult to be patient. The reason is that not to complain, not to complain, not to rebel against fate, and to accept everything that comes from the Lord on one's head requires a lot of strength and will. Only those with strong faith are capable of such beautiful patience.

In the above rubai, even though patience increases a person's hardships at the beginning, it brightens his destiny in the end; It is said that as much as patience brings sadness to a person's heart, at the same time, it brings him closer to victory.

In sufism, it is said that an enlightened person can see Allah in every particle. Therefore, a pious person does not harm the creature (creatures) out of respect for the Creator. At this moment, the enlightened person is not afraid of any harm that may come from any creature because he deeply understands that every situation is fulfilled according to the judgment of Allah. Hazrat Ali's wisdom "**Khavf** Allahu ta'mana ghairuhu" ("If you fear Allah, you will be safe from others") also expresses this content, and it sounds like this in the form of rubai in "Nazm ul-javohir":

*Haqdin emin bo'lubki jon topqaysen,
G'ayridin xavfi begaron topqaysen,
Andinki rajoyi jovidon topqaysen,
Xavf aylaki, g'ayridin amon topqaysen.*[Navoi, 1999: 146]

According to his style, Alisher Navoi divides the rubai into two parts compositionally. The first part shows the bad consequences of acting contrary to the commandments called for in wisdom, and the second part shows the positive consequences of following them. Accordingly, the prose version of rubai is as follows: "If you do not fear Allah, you will be in *kxavf* beyond all creation. If you want to find eternal hope in Him, be a *tawakkul*. Only then will you find salvation from everything in the world".

If you pay attention, the text of the wisdom only talks about "*khavf*". In Alisher Navoi's rubai, it is interpreted in connection with another concept related to him - "*rajo*". The word "*kxavf*" in the dictionary means "to be afraid", and "*rajo*" means "to hope". Scholars speak in this regard and say, "A slave must stand between *khavf* and *rajo*". The essence of faith is to be able to maintain this balance. After all, if the *khavf* exceeds the hope, a state of despair arises in a person. A person who despairs of Allah's mercy will not return from any misfortune. In addition, the excess of *rajo* also weakens the fear of Allah and paves the way for sinful deeds. The issue of *kxavf* and *rajo* is also raised in the following rubai of "Nazm ul-javohir":

*Haqdin kishikim yo'q orzuxohlig'i,
Bilgilki, gadolikdur aning shohlig'i,*

Juz haqdin aningki bo'lsa ogohlig'i,

Ummidi erur g'oyati gumrohlig'i.[Navoi, 1999: 159]

Rubai was written based on the wisdom of Hazrat Ali, "Zolla sa'yu man raja'a ghair ul-lahi", that is, "He who puts his hope in someone other than Allah is a wanderer", in which the reader attention is drawn to another important issue of *kxavf* and *rajo'*. According to it, the more misguided a person is who hopes for Allah's infinite mercy and reward, the more misguided is the person who relies on and hopes for something other than Allah. The right way is to trust only Allah and expect salvation from him.

Kxavf and *rajo'* pave the way to **tawakkul**. "Tawakkul" in the dictionary means "to delegate" and means to trust and rely on someone else in a matter. This concept means relying on Allah alone and entrusting everything to Allah after doing the Shariah reasons. The same topic is covered in the following rubai from "Nazm ul-javohir":

Har ishdaki Haqqa multamas bo'lg'usidur,

Ish sa'b esa Tengri choraras bo'lg'usidur,

Har yo'lg'aki ko'nglungga havas bo'lg'usidur,

Tengriga tawakkul sanga bas bo'lg'usidur.[Navoi, 1999: 140]

This rubai was written based on the wisdom of "Tawakkal al-Allahi yakfika" ("Trust in Allah - therefore He is sufficient"). It explains two aspects specific to a believer: no matter how difficult a task one faces, if one asks Allah for help, the Almighty will certainly show a way to solve it, and it is enough to rely on Allah before choosing a certain path.

Tawakkul brings its owner to the status of **rizo** (contentment).

Har kimga livoyi charxi farsud kerak,

Ko'nglida sipehr dardi mavjud kerak,

Har kimg'aki, ko'nqli dardi nobud kerak,

Har neki qazodin o'lsa, xushnud kerak.[Navoi, 1999: 147]

Written on the basis of the wisdom "Dawa ul-qalb ir-rizou bil-qazai" ("The healing of the heart is to agree to qazo"). The artistic idea is presented through symbolic expressions. In it, it is emphasized that whoever wants to get rid of the pain of the world in his heart, should be satisfied with whatever is given to him as much as possible.

In short, in "Nazm ul-javohir" Hazrat Ali's views on important Islamic issues are filled with the mystical thoughts of Alisher Navoi and enriched with new content. The work covers important issues that characteristic of Muslim ethics such as faith, honesty, piety, integrity, justice, goodness, manners, modesty, loyalty,

generosity, devotion, contentment, contemplation, knowledge, patience, gratitude, trust, satisfaction. This experience was the basis for the creation of the work "Mahbub ul-qulub" which was written at the end of the great writer's life.

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