ALISHER NAVOI ON LOVE, ENLIGHTENMENT AND AWARENESS

Abstract: This article focuses on the interpretation of mystical meanings in the example of the work of Mir Alisher Navoi, the description of the highest human qualities of the lover. At the same time, this article examines the general and specific characteristics of a wise lover based on sources.

Key words: mysticism, love, lover, enlightenment, awareness, mystical meanings, enlightened love.

Language: English

Citation: Latipov, H. R. (2020). Alisher Navoi on love, enlightenment and awareness. ISJ Theoretical & Applied Science, 06 (86), 551-556.

Introduction
It is well known that sincere service, devotion and blessing to the human race are the essence of mystical teaching. As the great Sufi scholar Ibrahim Haqqul said: “If one wing of mysticism is love, one wing is enlightenment, one valley is generosity, one is bravery, and the other is suffering, sorrow and compassion.” [Ibrahim Haqqul. Personality and poetry. "BROK CLASS SERVICE". Tashkent, 2014, 8 p.]

Indeed, mysticism is a great doctrine that in its time discovered a new world - a world of truth and beauty, which symbolizes the harmony of God, man and being. The basic source of this teaching is Islam, which is a science based on the Qur'an and the Hadith. The reason we say this is that the verses and hadiths deal with the essence of this science: knowledge, dhikr, guardianship, repentance, zuhd, tawakkul, riyyazat is the existence of divine instructions that warn of the content of dozens of basic concepts.

II. Literature review
Sheikh Muhyiddin Ibn Arabi, Abu Jullab Hujviri, Abdulkarim Qushairi, Ibn Sina, Imam Al Bukhari, Imam al-Ghazali, Ahmad Yassavi, Abdukhaliq Gijduvani, Najmiddin Kubro, Fariduddin Attar, Jalalidin Rumi, Mahmud Shabustari, Bahauddin Naqshband and others. As can be seen in the works of the great Sufi scholars of the East, in the works of the great thinker and poet Alisher Navoi, the most honorable and the greatest of all creatures created by God is Man, whose perfection is admired by everything, even the mind [Ibrahim m right. Identity in the word. "BAYOZ", Tashkent, 2013, 34-p. 150], - is repeatedly emphasized. The main purpose of this was to accustom people not to go beyond the bounds of human virtue and morality due to various desires, and to adapt all needs, goals, and inclinations to the eternal Essence with vigilance and patience. Or, to say, to repel the black clouds of the cunning amulet from it by discovering the sun of enlightenment in the sky of the so-called “heart” with the power of the joy of love and the lightning of sincerity. At the same time, it is not a mistake to say that as a result of cultivating the human soul and bringing it out of darkness into light and freeing it from the inferior qualities that lead it to the abyss of darkness. After all, only one human being in the world has been given the opportunity to live freely and consciously, and the real goal is to achieve the bliss of perfection through the discovery of the divine grace and virtue of each individual.

III. Analysis
Love is giving heart, loving from the heart, the first quality that leads to the appearance of the Truth in the terminology of the Sufis [Mahmud Shabustari. Gulshani roz.1952, 47 p.]. The people of meaning have given the following definitions of love: “Love is
a mufrit, and the passion of lovers is from it. Love also comes in the sense of companionship and longing for a friend. Ishq is derived from the root of the word "ashqa", which is the name of cocaine. Ashqa is such a weed that it wraps itself around the plants around it, absorbs the water in their bodies and turns them yellow and dries them prematurely. Love also turns the color of the lover yellow, separates him from the people of the world and deprives him of worldly interests... “Love” is a fire that appears in the heart and burns the body of the lover. The calmness of love is divine, the river and the juniper are divine, and qiym is a means between the heart and the lover. [Sayyid Ja'far Sajjadi. "Mustalaho utrafa and Sufism." Hijri-1339, 275-276pp; Sheikh Najmiddin Kubro. Mystical life. 2004, 224-225pp.] The sages called for complete zeal and perseverance, and those who were in love with divine glory and beauty were called “lovers” [Mahmud Shabustari. Gulshani roz.1952, 65p].

Alisher Navoi also interpreted love in the following verses as the highest peak of perfection, the opportunity to live freely and consciously, and the enlightenment in the process of healing in the fire of love - the enlightened becomes the lover and reaches the essence of divine enlightenment. In other words, Navoi emphasizes that when a lover suffers from pain, suffering and sorrow, and burns in the fire of love and is able to create a fiery heart, he begins to move towards perfection like the sages. For example, in the famous Masnavi of Sheikh Jalaliddin Rumi, it is not for nothing that it is said, "Ro'zho bo so'zio hamroh shud" - "The days were accompanied by burning." There is an important aspect to which we pay special attention to this. This is because the poet is convinced that "love can enlighten a disbeliever, a Muslim, or any rebellious and insane lover." Perhaps this is why Navoi enjoyed the flame of love in the following lines, “In the hope of getting one step closer to Jonanaji, sacrificing one's life a thousand times, if one is a believer, is a hundred times better than wishing for a life like the life of Hizir”:

Yuz Xizir umridin ortiqroq durur, ming jon berib, Bir qadam qo'ymoq muyassar gar bo'lur Jonon sari [Alisher Navoi. MAT. 1987, 571p].

As can be seen in the works of the great Sufi scholars of the East, in the works of the great thinker and poet Alisher Navoi, the most honorable and the greatest of all creatures created by God is Man, whose perfection is admired by everything, even the mind [Ibrahim Haqqul. Identity in the word. 2013, 34p.], is repeatedly emphasized. The main purpose of this was to accustom people to live within the bounds of human virtue and morality due to various desires, and to harmonize all needs, goals, and inclinations with the eternal Essence with vigilance and patience. Or, it can be said, to repel the black clouds of the cunning amulet from it by discovering the sun of love in the sky of the so-called “heart” with the joy of enlightenment and the lightning of sincerity. At the same time, it is not a mistake to say that as a result of upbringing, human beings are elevated to the ranks of lavvoma, mutmaina, mulhamina, roziya, sofia, and komila by bringing them to light and freeing them from the low qualities that lead them to the abyss of darkness. After all, only one human being in the world has been given the opportunity to live freely and consciously, and the real goal is to ensure that everyone enjoys the bliss of perfection or grace because of his ability to discover himself with the pleasure of love and enlightenment.

So, the main goal in a person’s life is to achieve perfection. Knowledge, on the other hand, is one of the highest levels of perfection. From time immemorial, humanity has been given the opportunity to rise in this high position, along with other mature positions. It is possible for anyone to seize this opportunity because he or she is constantly striving for the full acquisition of knowledge and enlightenment by suffering with love and devotion.

According to Jami in “Nafahot ul-uns”, the leader of the Sufis, Zunun Misri, was the first to speak about mysticism and to introduce the concept of

Philadelphia, USA 552
enlightenment in his teachings. In his view, there are two paths to the tax that seek enlightenment. The first is to abstain from sinful deeds, to give up worldly desires, and to control one’s self. The second is to completely give up everything and completely liberate oneself from the worldly fantasies. Sheikh Zunun made extensive observations on the Egyptian concepts of science and enlightenment and tried to explain their level and difference in our opinion as follows:

Science is the product of impressions and information perceived as a result of the influence of the external world on the five senses of man.

Enlightenment is a strange gift of pure light for the pure heart, or more precisely, only for the perfect human soul, which is a complex of light created by God, with which the mysteries of the nature, attributes and actions of the Creator are observed or discovered [Dilorom Salohi. Sufism and artistic creation. 2018, 24p].

Indeed, mysticism is a doctrine aimed at discovering a new world in its time - a world of truth and beauty that symbolizes the harmony of God, man and being. The basic source of this teaching is Islam, which is a science based on the Qur'an and the Hadith. The reason we say this is that the verses and hadiths were concerned with the essence of this enlightenment laduny knowledge is the existence of divine instructions that warn of the content of dozens of basic concepts such as knowledge, dhikr, guardianship, repentance, zuhd, tawakkul, mathematics and observation.

According to the people of meaning, enlightenment is the ability of a person to know himself and his Lord. That is, they are a light of enlightenment, through which the believers draw closer to the Creator and attain eternal bliss. It is also worthwhile to pay attention to the following descriptions of enlightenment by some Sufi scholars. Abdul Karim Qushayri said: “Enlightenment means knowledge in the language of the scholars. To them, knowledge is enlightenment, and enlightenment is knowledge. Anyone who is knowledgeable about Allah is also knowledgeable. Every sage is a scholar”. The Sufis call those who know the Truth by heart and discovery "enlightenment" and those who know it by intellect and understanding "knowledge.” Enlightenment represents the concepts of acquaintance, knowledge and understanding. It has been variously interpreted and defined by the people of meaning: Enlightenment is the knowledge of man himself and his Lord. According to the author of “Kashf ul-Mahjub”, other people, such as the fuqaha, also called the knowledge of Allah "enlightenment." The sheikhs of the sect called the state of health about Allah "enlightenment.” And according to this, "Enlightenment is many times superior to knowledge.” According to Imam al-Ghazali, “When enlightenment arises in the heart, the state of the heart changes. As the state of the heart changes, so do the actions of the members. That is, action depends on action, the state depends on science, and knowledge depends on thinking. It is possible to reach the level of Tawhid quickly, but it is difficult to reach the level of enlightenment. If a dervish has a thorn in his foot, you need to know where it comes from”. Enlightenment - intellectual knowledge, practical knowledge, acquaintance, understanding, mystical knowledge; the mysteries of the state and the knowledge of the divine truths.

Ibn ’Ata’ said: Enlightenment consists of two parts. One is the enlightenment of the Truth and the other is the enlightenment of the truth. According to Shibli, "Enlightenment is a continuation of wonder.” Hujwiri admits: “The truth of enlightenment appears in the heart of the enlightened. Enlightenment is the life of the soul (the source of life), and the value of each person is distinguished by his enlightenment. Without enlightenment the heart cannot radiate and discover the divine mystery. Such a soul is worthless in the sight of God.” Some say, “Enlightenment is the science of truth, which is understood on the basis of performing the deeds required by piety, pilgrimage, leeching, the Shari’ah and the teachings.” According to the "Risalai Qushayri”, enlightenment is a mirror for the learned. Let him see the beauty of Mawlawi when he looks at him” [Abdulkarim Qushayri. The treatise of Qushayri. 1991, 489-490pp; Ibn Arabi. Book of Enlightenment. 2008, 48,140,143,197,198,276,286pp; Sayyid Ja'far Sajjodiy. “Mustalahoti urafa and Sufism.” Hijri-1339, pp. 374-379; Alisher Navoi TAT, 2011, 647-648p; Sheikh Najmiddin Kubro. Mystical life. 2004, 227p]. Arif Billah - Sheikh Mahmoud Shabustari also says about this:

Dili kiz ma’rifati nuri safo did,
Ba har chiziki did, o’ro Xudo did.
Dili orif shunosoyi vujud ast,
Vujudi mutlaq o’ro dar shuhud ast [Mahmud Shabustariy. Gulshani roz. 1952. 102p].

Purpose: If one’s mind’s eye is enlightened by the rays of enlightenment, one will surely see God in everything. Because such a person is considered to be a sage, and his heart - the mirror of the Absolute Beauty, has become a source of mystery.

IV. Discussion

The people of meaning called enlightenment “irfan” and considered it a gift from Allah and a great privilege over knowledge. The word "enlightenment" is also used in the sense of knowing, knowing, familiar, re-acquainted, and knowledge. The word "Irfan" in the general sense, in contrast to the external science, means to know something clearly and perfectly in all respects [Abdulhakim Shari’i Juzjani. Sufism and man. 2001, 10-11]p If we consider that such knowledge is based on discovery and inspiration, it becomes clear that the goal of enlightenment from the sect, which is the practical stage of mysticism, is
enlightenment [Khoja Ahmad Yassavi. Devotion wisdom. 2006, 37-47pp.]

The people of meaning have interpreted the gnosis in the heart of the terms discovery and inspiration as follows: to see the unseen features and real things behind the scenes, to feel them, to be aware of their secrets; inspiration and knowledge from Allah. Guardians are the masters of discovery. In Sufism, there are such concepts as theoretical discovery, enlightenment discovery, divine discovery, spiritual discovery, unmarried discovery, abstract discovery, anxiety discovery, discovery zamoyir, discovery state of the pipe, and discovery state of the castle. Inspiration is the meaning or truth that emerges in the heart through divine grace. To tear the curtains of love is to discover secrets. [Abdulkarim Quashayri. Quashayri's treatise.1991, 22-25, 199-203, 502-523pp; Ibn Arabi. Book of Enlightenment. 2008, 181,189pp.]

Sayyid Ja'far Sajjadi. "Mustalahoti urafo va Sufism." Hijri-1339. 327-328pp; Alisher Navoi TAT. 2011, page - 646; Sheikh Najmidinn Kubro. Mystical life. 2004, 223-225pp.]

The concepts of mysticism and gnosis have been used in the same sense by some scholars. The great Sufi scholar Abdulhakim Sharri Juzjani, in an article on the same subject, clarifies this issue: Ifran, on the other hand, is a more general concept and includes guidance and sects other than mysticism. According to him, a person can be a Sufi and not be arif. Or a person may appear to be a mystic and not benefit from gnosis at all. Sometimes the word arif is used in a higher sense than sufi and dervish. Some considered gnosis to be the scientific and intellectual side of mysticism and mysticism to be the practical side of gnosis "[/" Dialogue ", 1995, №1-2, 32p].

In this article, Abdulhakim Juzjani refers to the issue of "Hindiston va Yunonda ilmi irfon" when it is severed from ties and material connections, it rises to a higher level, then the spirit of the Arif becomes the whole (general) spirit itself "[/" Dialogue ", 1995, №1-2, 33p].

In one of the books on mysticism, the Arif is described as follows: "Orif – ya’ni shunosandah va kase astki, hazrati ilahiya o’ro ba martabati shuhud zoti va asmo’I xud rasonida boshad. Va in moqome ba tariqa hol va muskovish bar o’zohir gashlah boshad” [Sayyid Ja’far Sajjadi. “Farhangi ostilohoti orifon and muttassavif, Hijri-1339, 283 pp].

Meaning: An Arif is a person who knows that Allah has raised him to the rank of observing his own name and names. And he is the one who discovers Allah by attaining divine enlightenment through spiritual experience, inspiration and observation.

In another book, he is described as a person who is wise, knowledgeable, and aware of the enlightenment of the Truth, who truly knows Allah, and who attains enlightenment by inspiration and condition [Muhammad Mu’iyin. Farhangi Persian. hijri-1382, 2260 pp].

Enlightenment due to spiritual or inner experience is called “vajdiy ilm”, “pleasure science” [Ahmad Yassavi, Suleimani Baqirgani. College of Proverbs. 2011, 224 pp] - it is explained. It is true that the heart of the possessor of this knowledge, Arif, is wider than the Throne. Because, “Those who are on the throne and on the throne, the world is physical. The soul of a healthy heart is a human being, and the command of the Lord is fulfilled.” [Ibrahim Haqqu. Identity in the word. 2013, 28 pp]. Accordingly, Arif was recognized as the Sultan of the world, not of any people or nation. As he purifies his heart with purity, a radical change in the spiritual world takes place. And this, in turn, is likely to affect the creature - the natural world. According to Ibn Sina, if Arif speaks of something mysterious or unseen, the opposite is certain in the natural world [Hayrani Altintash. Ibn-i Sina duhsunjasinda tasavvufiy qavram or afar va irfan 1990, 115 p.]

The prophecies of Hazrat Navoi in "Nasayim ul-muhabbat" about the birth of Khoja Bahauddin Naqshband and his transformation from Qasr Hinduwan to Qasr Orifan thanks to his knowledge and guidance are a proof of this idea: “Bu tufrog’dan bir el isi keladur. Bo’lg’ayki, Qasir Hinduvon, Qasri Orifon bo’lg’ay” [Alisher Navoi. MAT. 2001, 256 p].

Alisher Navoi in one of his ghazals for his attention to the moral and spiritual qualities and virtues of enlightenment:

Faqr ko’yida musallam tut, ne qilsang istimo,
Orif ermas har kishikim qilsa irfon birla bahs.
[Alisher Navoi. MAT.1988, 92 pp]

Such expressions about the fate of Arif and the status of Arif are often found in Navoi’s poetry:

Sahfai xotirda, ey orif, keraktur yoru bas,
Sofiyi vahdatqa xoshoki xavotir qotma ko’p
[Alisher Navoi. MAT.1988, 76 pp]

The Arifs have gained fame in the form of those who know Allah, know Him, and live with the pleasure of divine enlightenment, refrain from showing off their knowledge and enlightenment, are inclined to silence, and do not cease to observe.

According to Navoi, when asked, "Who are the Arifs?", Sheikh Muzaffar Kirmanshahi Qirmisi said, "Arif is a man who dedicated his heart to Mawlas and his body to his people. " [Alisher Navoi. MAT. 2001, p. MAT. 2001, 154 p], Sheikh Abulkayr Taynotiy said, “So’i’yi orif karomotin yaxsiroqdu va ul karomoting karomotidur” [Alisher Navoi. MAT. 2001, p. MAT. 2001, 149-150 pp].

In “Nasoyim ul-Muhabbat”, it is said in the language of the sheikhs about the ability of the Arif to be aware of the secrets of others and not to envy anyone, and about the ability to keep secrets: “Orif uldurki, sening sirrimgandan so’z aytqay va sen somush bo’lg’aysen” MAT. 2001.154 pp. “ Orifqa sirrida bir ko’zgu beribidurki, har qachon ul ko’zgua boqsa, Ani ko’rgay ” [Alisher Navoi. MAT. 2001, 69 p] are also noteworthy.
Alisher Navoi also likens Arif as a mysterious man to a great river that cannot be flooded by sunlight or does not seem to change:

Erur orifqa ganji fayz etsa,
Ishi dam urmayin ani yoshurmoq.
Quyosh aksi tushub daryo ichinda,
Ne mumkindur oning suvin toshurmoq [Alisher Navoi. MAT. 1989, 512 p.]

V. Conclusion

According to “Nasoyim ul-Muhabbat”, Sheikh Abu Ishaq Ibrahim Shahiryar Ghaziruni informed that the level of spiritual perfection of the sages depends on how clearly their eyes can see the beauty of the Truth. His eyes are closed when he sees something other than the Almighty. [Alisher Navoi. MAT. 2001,154p]. However, it should be noted that the pleasure of seeing and observing Allah with the eyes of the heart is not the same in all arifs. Therefore, their impressions and circumstances on the way to understanding the Truth were different. One sage said, "I do not see anything unless I see Allah behind it," and another said, "I do not see anything if I do not see Allah in it." Another said, "I have not seen anything if I have not seen Allah before." The other said, "I see only Allah." There were also those who said, "Allah is visible, and He is invisible." [Ibrahim Haqqul. Identity in the word. 2013, 29 pp]. These five types are cases of external beings, which have sometimes given rise to intellectual contradictions. Navoi also noted this in the epic "Lison ut-tayr":

Bo’ldi o’z irfona'z ko’rima, 
Ko’p tafovut qildi paydo mala’rifat.
Har kishi o’z tavrida istab kamol,
Qildi vodiyy ani qilgan’ a istig’ol [Alisher Navoi. MAT.1996, page - 225].

When approaching the story of the elephants and the blind from the valley of enlightenment in this epic, it is necessary to say that India represents the place of Truth, and the blind represent the Taliban who are beginning to be aware of the mysteries of gnosis. So who is Filbon? Filbon is their imam, piri, sheikh or enlightened person - perfect arif. The following verses from the chapter "Prayer in the Name of Enlightenment" in the story support this view:

Ey qilib insonnini kona’ mala’rifat,
Ko’nglima aylab jahoni ma’rifat.
Mala’rifat har kimgakim gism aylabon,
Dahr aror orf ango ism aylabon.
Kimki aylab ma’rifa’ta muttasif,
Aylabon ul xayr holing muxtaliq. [Alisher Navoi. MAT. 1996, page - 285].

References:

1. (1987), Alisher Navoi. Badoyt’ ul-bidoya. MAT. Twenty volumes. 1v. (p.724). Tashkent: "FAN".
2. (1988), Alisher Navoi. Strange us-sighar. MAT. Twenty volumes. 3v. (p.616). Tashkent: "FAN".
3. (1991), Alisher Navoi. Hayrat ul-abror. MAT. Twenty volumes. Seventeenth volume. (p.390). Tashkent: "FAN".
4. (1996), Alisher Navoi. Lison ut-tayr. MAT. Volume 12. (p.326). Tashkent: “FAN”.
5. (2001), Alisher Navoi. Nasayim ul-muhabbat. MAT. Twenty volumes. Seventeenth volume. (p.518). Tashkent: “FAN”.
6. (1989), Alisher Navoi. MAT. Volume 4. (p.512). Tashkent: "FAN".
7. Juzjani, A. S. (1995). The roots of mystical teaching. "Muloqot", №1-2.
8. Yassavi, A., & Bagirgani, S. (2011). College of Proverbs. Prepared by Karaev T., Bozorov A. (p.224). Tashkent: "UZBEKISTAN".
9. Qushayri, A. (1991). The treatise of Qushayri. Prepared by: Suleyman Uludag. Dargah Publications. Interval. (p.640).
10. Salohiy, D. (2018). Safism and art. (p.189). Tashkent: "Navruz".
11. (2008), Ibn Arabi. Book of Enlightenment. Translators: Erjan Alkan, Usman Sajid Ariy. Series of Islamic classics. (p.289). Istanbul.
12. Haqqul, I. (2014). Personality and poetry. "BROK CLASS SERVICE", (p.113). Tashkent.
13. Haqqul, I. (2013). Identity in the word. "Bayoz.", (p.150). Tashkent.
14. Shabustariy, M. (1952). Gulshani roz. (p.135). Tehran.
15. Mu'yn, M. (n.d.). Farhangi Persian. Volume 2. Dol - kaf. Muasasa' intishorat Amiri Kabir. Tehran, Hijri-1382, p.2260.
16. Sajjodiy, S. J. (n.d.). "Mustalalotu urofa wa mutasawwuf". Tehran, Hijr.1339, p.448.
17. Yassavi, K. A. (2006). Devonian wisdom. Prepared by: Nodirkhan Hasan. (p.83). Tashkent: "Movarounnahr".
18. Kubro, S.N. (2004). Mystical life. Translators and editors: Ibrahim Haqqul, Aziza Bektash. (p.264). Movarounnahr.
19. Vali, S. K. (2017). The great saint. Translator and publisher: Sayfiddin Sayfulloh. (p.271). Tashkent: "Uzbekistan".
### Impact Factor:

| Publication | Impact Factor |
|-------------|---------------|
| ISRA (India) | 4.971         |
| ISI (Dubai, UAE) | 0.829    |
| GIF (Australia) | 0.564   |
| JIF         | 1.500         |
| SIS (USA)   | 0.912         |
| PSI (Russia) | 0.126         |
| ESJI (KZ)   | 8.997         |
| SJIF (Morocco) | 5.667       |
| ICV (Poland) | 6.630         |
| PIF (India) | 1.940         |
| IBI (India) | 4.260         |
| OAJI (USA)  | 0.350         |

20. Altintash, A. (1990). In Ibn Dina’s thought, knowledge and gnosis as a mystical concept. Statements of the International Ibn Turk, Harazmi, Farabi, Beruni, and Ibn Sina Symposium. (Ankara, 9-12 April 1985). (p.413). Ankara.