



MASTER-APPRENTICE RELATIONSHIP OF GREAT TARIQAH REPRESENTATIVES

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“Make me happy of my hope
My hope is this you just me make happy
Alisher Navoi

Abstract

The article reveals some aspects of relations between Alisher Navoi and Abdurakhman Djami as an apprentice of the great pir of tariqah naqshbandiy.

Keywords: sufism, nakshbandiya, Navoi, Djami, apprentice and master, spiritual education.

Introduction

In the years of independence, the uzbek national sufism was literally founded. One of the main research topics in it is the study of the scientific heritage of the founders and representatives of the naqshbandiya tariqah.

In the history of mankind, a number of great geniuses have passed, each of which is the pride definitely. As the stars light the night, the great ones of each nation light the spirituality of that nation and shows the world to the surrounding people. In Turkic spirituality, Bahouddin Naqshband and Mir Alisher Navoi are considered such geniuses. It can be said without exaggeration that they are great geniuses of the universal spirituality.

Methods of the Research

In this article, there were used scientific research methods such as objectivity, historicity and rationality, systematic approach, comparative analysis.

Researcher J. Kholmuminov writes: “It is also not surprising that the issue of the Naqshbandian Tariqah, which has made sharp turns in the history of sufism, has destroyed the ideas of living alone and solitary in Sufism and has devoted harmony to the concepts of man and society, the world and the hereafter, as well as the Sufism views of Alisher Navoi has become the main directions. It can be seen that the question of master-apprentice in Sufism is one of the topics of research demand. In particular, the topic of master-apprentice is also between Hazrat Mawlono Nuriddin Abulbarakot bin Nizamiddin Ahmad ibn Muhammad Abdurahman Jami and Hazrat Nizamiddin Mir Alisher Navoi.

When Navoi was educated in Samarkand, the position of Khodja Ubaydullah Ahror Vali, the largest member of the Naqshbandi Tariqah after Bahouddin Naqshband, was incredibly high. According to historical data, in 1466, when the same Navoi arrived in Samarkand, Abdurahman Djami comes to Samarkand to meet with Khoja Ahror, who was from Hirat. The interaction of the two great people



begins with those times.

It is necessary to mention that Mir Alisher Navoi has the right to express his attitude to the genius, his creativity and heritage and to recognize that he has taken a priority direction.

Among the compliments of the description given to Navoi in the period of independence, one can say that first compliments belong to the First President Islam Karimov. His recipes to Alisher Navoi can be conditionally divided into three:

The first case is the description given at the opening of the Statue of Alisher Navoi in the center of the capital in 1991: “Our great grandfather, our honor, the great thinker Nizamiddin Mir Alisher Navoi. Let the name of Alisher Navoi, the glory of our uzbek people, be kept forever” (1; 100-102).

The second case is the definition given in Islam Karimov’s work “High spirituality is the undeniable power”:

“Another of the great - grandfathers, who had a very strong and effective influence on the formation of the spiritual world of the uzbek people, is Alisher Navoi. We always say with pride that his miraculous name, the immortality of his creative heritage, artistic genius does not know the limits of time and space.

Alisher Navoi is a great person who will organize a whole period in the history of consciousness and thought, artistic culture of our people, immortal word artist.

If we call this great saint, then he is a saint of saints, a thinker, a thinker of thinkers, a poet, a sultan of poets” (2; 47).

The third case is the definition given in Islam Karimov’s work “attention to literature is attention to spirituality, to the future”: “when we say poets, first of all as a noble person like Alisher Navoi for his people, we imagine not only a unique talent, but also a great and noble people who have devoted their whole life”(3; 40).

“Navoi’s work embodies the centuries old culture of Movarounnahr and the Middle East. His works “Khazoinul Maoni”, “Khamsa”, “Mahbubul – Qulub”, “Mukhokamatul lug’atayun” and other works are valuable contributions to the treasury of Central Asian and world literature” (5; 193-194), - writes academician Ibrahim Muminov.

The scientific heritage of Navoi was studied as a one-sided, secular heritage in the time of the previous Soviet times. After all, the heritage of Navoi is multifaceted and has a secular, religious and sufism character. Of course, sufism, the dominant ideology of its time, could not have been reflected in Navoi’s worldview. In the time of Navoi and even before that, the Sufism education took an important place in the spirituality of the East. In this place, it can be noted that 90 percent of the research conducted in Oriental Studies, literary studies and sufism so far on the study of the teaching of Nakshbandia has been studied through the work of Navoi. S.Ayniy, Oybek, V.Zahidov, I.Sultan, N.Mallaev, A.Kayumav, A.Rustamov, A.Hayitmetov, M.Oripov, N.Komilov, I.Khaqqul, A.Usman, S.Alim, A.Abdukodirov and others touched upon the relations of Naqshband and Navoi in their works.

“Navoi further developed and enriched the positive thoughts of Naqshbandi at that time” (5; 94), - writes I. Muminov.



“As a devotee of the Navoi Nakshbandiya Tariqah, a symbol of purity and purity, it is Saint Person who has a deep knowledge of the history, theory and practice of this doctrine” (6; 14), - writes the philosopher R. Shodiev.

The Sufism teaching of Navoi was studied by the scientist as much as possible. Our goal below is just to note some aspects about Alisher Navoi’s pirs.

This place is about understanding of master-apprentice.

Pir- in Persian, Sheikh- in Arabic, both of which mean “old”, “elder”, “Old man”.

Murid (in Arabic means “apprentice”, “student”, “pupil”, “learner”) is a person who, according to the Tariqah, is bound to a certain Sheikh, subjecting his master will to the absolute will of the truth and occupying his career. Apprentice is a level that is possessed after studentship.

Murshid (in Arabic means “right for guiding”) – pir of tariqah, the guide to the right path, master.

Master-apprentice comes in two meanings in the literature. In the first case, the teacher, pir, the coach, the leader, represents the teacher, in the second case, the Master-apprentice, the teacher-the student, the teacher-the pupil relations. The correct interpretation is master-apprentice.

In the works of Jalaluddin Rumi, he mentions two main functions of master-apprentice:

1. Make servants love for Allah.
2. Make the Allah love servants.

Two great genius Naqshband and Navoi have a spiritually connected set of threads in terms of their views with each other.

“Bahouddin Naqshband ‘s theme was interesting for Navoi for a lifetime” (7; 13-14), - asserts professor A. Hayitmetov.

“In the XV century, the Naqshbandian tariqah was widely spread, and the great leaders of this period, such as Lutfiy, Djami, Navoi, also accepted it” (15; 6-9), - writes the scholar of literature A. Abdukadirov. According to sources, Navoi joins the Naqshbandiya tariqah with the total instruction of his master Djami.

“Alisher Navoi at the age of 18-19 (1459-1460) becomes an apprentice to Djami and this friendship will continue until the death of Djami (1492)” (8; 127), - writes S. Ayni.

The friendship of Djami and Navoi became the embodiment of the friendship of peoples. Djami writes about this friendship as following:

Especially in the garden of friendship

In the branch of faithfulness Navoi stands (12; 39).

Especially, from this friendship garden

Be listened melody of faithfulness

That is it be sang by Navoi

It console broken souls (12; 26).

Navoi wrote about this:

This is Navoi, who is apprentice,



Patient on the road of will (12; 66).

Who dares himself to Djami,
Let me speak as to distraction (12; 69).

He is so clear Djami,
Clear as Djami
He is afriend to me till the end of my life,
He is my master and pir to me (12; 72).

According to sources, the relationship ties of Naqshband and Navoi are connected as follows: Bahouddin Naqshband, Alouddin Attor, Nizomiddin Khomush, Sa'duddin Koshgariy, Abdurahman Djami, Alisher Navoi.

Muhammad Haydar Mirzo in his work writes in his "History of Rashidiy", about Abdurahman Djami, that: "he (i.e. Djami) is the disciple of Mawlono Sa'duddin Koshgari, this is the disciple of Mawlono Nizamiddin Khomush, this is the disciple of Khoja Alouddin Attor, this is the disciple of apprentice, the disciple of the Sufis, the main chain of approaching Allah, the Qibla of his chosen servants Khoja Bahouddin Nashkband (May the mercy of God be poured out) was the disciple of" (10; 276-281).

Hasankhodja Nisoriy in his work "Muzakkiri ahbab", notes that: "Mawlono Sa'diddin Koshgari, who is the pir of Hazrat Mullo Djami, are the disciples of Mawlono Nizamiddin Khomush, and they are disciples of Hoja Alouddin Attar, and they are disciples of Hoja Buzrugvor Bahouddin Naqshbandi, (let his secrets be secret – forever khalifa and ever degree" (11; 42).

"According to the habit of the representatives of the Hodjagon, Mawlono (i.e. Djami) kept his knowledge extremely secret that he did not want to take an apprentice in this respect. At the end of his life he said: "The presents of ancestors are debt for us, so I did not do it to keep secret. But the end turned out that as long as I did not do anything good. As long as it is necessary to continue without interrupting the sets of Sufi" (13; 185), they said.

Djami makes behest in his work "Bahoriston" to his companions that Abdullah Ansari: "Remember one word from each pir, if you can not, then remember their name, you will find pleasure from it" (9; 9).

Conclusion

As a conclusion, we can say that the pir of Mawlono Abdurahman Djami, Bahouddin Naqshband, is the pir of Alouddin Attor, Nizamiddin Khomush, Sa'duddin Koshgari and Alisher Navoi at the same time. Secondly, every person, including great beings like Hazrat Alisher Navoi, children of humanity, genius people are also greater than themselves, like Abdurahman Djami, Bahouddin Naqshband, who have sought their spiritual guidance, and their:

Say the truth, love the truth, act correctly
Speak the truth, listen correctly, behave proper (14; 100).

Or:
Be like a candle, see the candle, burning whole body



Make light others' happiness (14; 43)

as a result of his deeds, he ascended to the podium of spirituality and glory.

Mankind is a component of nature, a natural being. He not only satisfies his natural needs in life, but also satisfies his spiritual needs. This circumstance is also characteristic of the stars of spirituality, which occurs in a special way, and in the process of which the leader and the Pir occupy a special place. In particular, in the spiritual perfection of hazrat Alisher Navoi, his poems were of particular importance.

Hazrat Mir Alisher Navoi and Mavlon Abdurahman Djami were one of the great beings of humanity who came to the world in many centuries. The spiritual connection of these nobles serves as a model of lesson and wisdom for the children of mankind for centuries.

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