



# Sufi Terms Used In "Nasoyim Ul-Muhabbat"

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**Abstract:** "Nasoyimu-l muhabbat" is one of Alisher Navoi's most significant works on Sufi teachings, which recounts the lives, wise sayings, and miracles of 770 saints who lived between the 7th and 15th centuries. The work extensively covers the formation and development of Sufi knowledge, while analyzing the main aspects of Sufism such as Sharia, Tariqa, Ma'rifat, and Haqiqat. Navoi wrote this work in 901 Hijri (1495-1496 CE), incorporating his life experience and mystical knowledge. The work contains 27 Quranic verses, 9 hadiths, 3 sacred hadiths, 126 wise sayings, 9 prayers, and numerous other Sufi terms, through which the essence of Sufi teachings is revealed. The article analyzes Sufi terms used in the work, such as darvesh (dervish), so'fiylik (Sufism), faqirlik (poverty), murid, murshid, zuhd, zohiriy, and others. These terms are explained with examples, highlighting Navoi's profound knowledge of Sufism and his contribution to its development.

**Keywords:** Alisher Navoiy, "Nasoyimu-l muhabbat," Sufism, Sufi terms, Sharia, tariqa, ma'rifat, haqiqat, darvesh, Sufism, faqirlik, murid, murshid, zuhd, zohiriy, avliyo, hikmat, karomat.

**Introduction:** As noted in the previous chapters, this work is considered one of Navoi's Sufi works, and we can observe numerous words and phrases denoting Sufi teachings used throughout. Navoi created this work in the last years of his life, drawing upon the knowledge, experiences, and insights he had accumulated over his lifetime. He composed the anthology "Nasoyimu-l muhabbat min shamoyimul futuvvat" ("Breezes of Love Spreading the Fragrances of Greatness") in the Hijri year 901, which corresponds to 1495-1496 AD. In this work, the poet recounts the wise and exemplary thoughts, extraordinary deeds (havoriq odat), and miracles of 735 male and 35 female saints who lived in India, Central Asia, the Middle East, and East Turkestan over a span of

nine centuries, from the 7th to the end of the 15th century.

Regarding the structure of the work, in keeping with Arabic tradition, it begins with praise to Allah.

### Materials

In writing this work, Navoi studied the contributions and thoughts of Sa'duddin Kashgari, Abdurahman Jami, and Khoja Ubaydullah Ahror, who were considered great scholars and prominent figures of the Sufi order who lived and worked before him. As a result, "Nasoyimu-l muhabbat" emerged as a work that extensively reflects the teachings of Sufism, its formation process, and historical development. Therefore, it is no exaggeration to say that this work continues to be studied to this day.

During our examination of the work, it was discovered that in writing it, Alisher Navoi incorporated 27 Quranic verses, 9 hadiths, 3 sacred hadiths, 126 wise sayings, 9 prayers, 3 phrases, more than 20 figurative devices for describing saints, 18 poetic excerpts, and examples of conversations with 14 saints. These elements indicate that Navoi worked diligently on this work for many years. Since the work aims to reflect the formation and development of the Sufi order and the contributions of the thinkers who enriched it, we can find numerous Arabic terms specific to the science of Sufism within it.

### METHODS

In particular, there are three stages on the path to Sufism: dervish, Sufism, and poverty. 1. Dervish: a seeker who adheres to and studies the principles of Sufi teachings; it is the first step towards Sufism. In other words, it is an introduction to the stages of Sufi knowledge. 2. Sufism: it is the path to attaining the rank of saint by connecting one's soul to the secrets of mysteries while following the rules of Sufi science. In essence, it's about disciplining one's spirit and soul. 3. Poverty: for the saint who has achieved this rank, it is the transition to communication with Allah through the inner knowledge He has bestowed, connecting one's soul with Allah the Almighty. To express this concept more broadly, the following information is provided: In the words of Husayn Mansur Hallaj, "The poor one beholds the Truth," "Everyone saw - but did not see," meaning to see Allah not with the outward eyes, but with the eyes of the heart. This also involves understanding the mysteries of the existing world, comprehending Allah's power and miracles, and spiritually connecting oneself to Him. Therefore, the teachings of Sufism represent the saints' path to self-awareness, that is, the journey towards selfhood.

Additionally, in the work, the thinker pays special

attention to Sufi terms that represent the four aspects of Sufi teachings: sharia, tariqat, ma'rifat, and haqiqat, writing about them as follows:

### RESULTS

The teachings of Sufism encompass four aspects: Sharia, Tariqat, Ma'rifat, and Haqiqat. Specifically:

1. Sharia is the path of strict adherence to the rules of Islamic jurisprudence. 2. Tariqat refers to manners and morality, encompassing a person's behavior, actions, graceful conduct, beauty of character, inner purity, and meaningful speech. 3. Ma'rifat is abandoning one's desires and losing one's identity while following the path of Truth. 4. Haqiqat is discovering Truth by directing one's soul towards divine attributes.

Generally, the work contains numerous terms related to Sufi teachings, including:

We can observe nearly a hundred terms and concepts such as tavba, shahādat kalimasi, salovati khamasa, zakat, ro'za, bovujud shariat rioyati, tariqat odobi, nav' adabi, bazl, burdbog'liq, sabr, g'ayri voqi', hilliya, munzaviy, mutta'abbid, zandaqa, zikr, Sufyon Savriy mazhabi, muraqqa, murdadillik, murid, muri, namozshom adosi, murtoz, murshid, murshidi komil (spiritual guide of tariqat), murshidi mukammal (perfect, great sheikh), murshidi muqtado (leader, guide to the right path), musannafot, musannif, musofir, mustafo, mustaqim, mustag'raq, muta'ammil, muta'assuf, mutavajjih, mutavarri', mutasharri', muhammil, muttali', mufliis, and Sufyon Savriy mazhabi. We will examine below through examples how these Arabic terms convey concepts related to the science of tariqat and tasawwuf within the text. For instance, the Sufi term muraqqa is widely used in the work, and we can observe that it carries the following meaning:

4. Truth is the discovery of Truth by directing one's soul towards divine attributes.

In general, the work contains many terms related to Sufi teachings, including:

we can see nearly a hundred terms and concepts such as repentance, testimony of faith, salawat of khamasa, zakat, fasting, observance of bodily sharia, etiquette of tariqat, nov' adabi, bazl, burdbog'liq, sabr, g'ayri voqi', hilliya, munzaviy, muttaabbid, zandaqa, zikr, sufi sufi mazhabi, muraqqa, murdadillik, murid, sufi sufi mazhabi, muri, namozshom adosi, murtaz, murshid, murshidi komil (spiritual guide of tariqat), murshidi mukammal (perfect, great sheikh), murshidi muqtado (leader, guide to the right path), musannafot, musannif, musofir, mustafo, mustaqim, musta'raq, mutaammil, mutaassuf, mutavajjih, mutavarri', mutasharri', muhammil, muttali', mufliis, sufi sufi mazhabi. We will see below from the composition of examples that these

Arabic terms mean concepts related to the science of tariqat and tasawwuf in the text. For example, in the work, the Sufi term muraqqa is widely used, and we can see that it has the following meaning:

## DISCUSSION

Muraqqa' - I have compiled those ruq'as into a muraqqa' and preserved them in a blessed manner with tables and embellishments. (Nasoyimul muhabbat. p. 140)

Murdadillik - spiritual dullness, despondency: And the Almighty will afflict him with murdadillik. (Nasoyimul muhabbat. p. 85)

Murid - seeker, aspirant; one who follows someone; one who pledges allegiance to a sheikh by shaking hands: Khoja Yusuf Hamadoni was among his disciples. (Nasoyimul muhabbat. p. 168)

Muri (q) - softening, melting (the heart): At the mausoleum of their noble ancestors, they were sheikhs of Islam, their sermons and words were very affecting, their movements during sama were extremely heart-melting. (Nasoyimul muhabbat. p. 126)

Namozshom adosi - After the evening prayer, the master sat in contemplation and said that after the evening prayer, the servant entered again and said... (Nasoyimul muhabbat. p. 129)

Muroqab/muroqaba - observation, contemplation: When the people of the khanqah saw this situation and found it contrary to the dervish path, for the sheikh's way in seclusion was nothing but engaging in remembrance and contemplation. (Nasoyimul muhabbat. p. 173)

Murtoz - one who has restrained their desires through abstinence, self-disciplined: He was an extremely self-disciplined person. (Nasoyimul muhabbat. p. 180)

Murshid - guide; leader, pir, eshon: He immediately tested it and became a traveler in search of a murshid. (Nasoyimul muhabbat. p. 143)

Musannafot - classified works; authored works; writings, books: He was a scholar of exoteric and esoteric sciences and has authored works in both poetry and prose. (Nasoyimul muhabbat. p. 74)

Musannif - book writer, author: ...and Hazrat Mahmud, who is the author of the book "Nafahotul-uns." (Nasoyimul muhabbat. p. 126)

Musofir - traveler; person in exile; wanderer; person temporarily staying somewhere: ...and said that I became a traveler of all worlds. (Nasoyimul muhabbat. p. 104)

Mustafo - chosen, selected; an attribute of Prophet Muhammad: He said, "What I have endured in seeking Mustafa's hadith, no one has endured." (Nasoyimul

muhabbat. p. 119)

Mustaqim - 1. Straight, equal; true. 2. Pure, lawful, -bo'l - to be righteous, to be lawful: Until the end of the world, the path of the nation and Sharia will remain straight. (Nasoyimul muhabbat. p. 67)

Mustag'raq - 1. Immersed; lost in oneself, absorbed in thought. 2. Completely, entirely: -bo'l - to be immersed, to be lost in thought: He became completely absorbed in this word. (Nasoyimul muhabbat. p. 111)

Mutaammil - to contemplate attentively, to ponder: Khoja Bahovuddin says that, by fate's decree, when I became contemplative, my ancestor commanded... (Nasoyimul muhabbat. p. 127) / I was contemplating whether I could express those subtle complexities with clearer words and more open explanations. (Nasoyimul muhabbat. p. 66)

Mutaassuf - regret, remorse; -qil - to regret: ...regretting his beloved status, he sent him for the guidance of those misguided ones and revealed his decrees to that venerable one. (Nasoyimul muhabbat. p. 67)

Mutavajjih - to face, to look: In short, he found the imam in a ruined place... facing towards the qibla, sitting and reciting the Quran. (Nasoyimul muhabbat. p. 82)

Mutawarri' - pious, God-fearing: Abubakr Tahir Abhari... He was from Shibli's lineage. Knowledgeable and pious. (Nasoyimul muhabbat. p. 96)

Mutasharri' - one who follows Sharia law: ...tell those events of yours to Mavlono Zayniddin, for he is a person who follows Sharia. (Nasoyimul muhabbat. p. 137)

Muhammil - one who endures, one who tolerates: Antoki said that the most beneficial path of poverty is that which you will endure. (Nasoyimul muhabbat. p. 81)

Muttali' - informed, aware: It is said that during Ramadan, he would eat something and not pray, but he was privy to and aware of the unseen. (Nasoyimul muhabbat. p. 153)

Muflis - poor, destitute, helpless, wretched, miserable: ...is the capital of the destitute and the companion of the lonely. (Nasoyimul muhabbat. p. 76)

In addition, we can cite many more examples of the use of Sufi terms from the work. For example, the word abdol is used in the work, and we see that this word is used in the text in the following sense:

The word abdol actually means worshipper (s), dervish (es); "In Sufism, abdol refers to those who occupy the fifth level of the Sufi hierarchy": And they say that Bobo Khudoydod was from the abdol...Imam Ahmad ibn Hanbal has said that Zakariya was from the abdol. (Nasoyimul-muhabbat, p.52)

The word "abyazpush" is also a Sufi term, meaning

"wearing white, turned white, whitened; subhi abyazpush - illuminated." In the work, it is depicted as the attire of saints.

"Avvalin" in dictionaries means "first" or "previous." In Sufi teachings, Navoi demonstrates through an example that it expresses the opposite meaning of the end times. For instance, Sheikh ul-Islam said that on the Day of Judgment, the veil of mercy will be spread so wide that the sins of the first and last ones will disappear within it. (Nasoyimul-muhabbat, p. 177)

In the work, the term "Avliyo" refers to saints, miracle-performers, holy and revered people; it is observed to be used in the sense of Friends of God: "Munavvar hazirasi is the place of seclusion where saints and pious ones perform chilla." Additionally, when combined with "i izom," this word also means great saints. For example: "Know that the Islamic scholars hope for benefit from them, the great saints benefit from the breaths of the sent prophets, and praise them." (Nasoyimul-muhabbat, p. 338)

We can find many such terms and phrases in the work. For example: Avlod - children, lineage; dynasty: "And now that place is under the control of the descendants and followers of two saints, and it is a famous and established place." i odam - the offspring of Adam: "...and other offspring of Adam were afflicted, but the afflicted one did not mourn this loss" (Nasoyimul-muhabbat, p. 337)

Avrodlig' - prayerful, suppliant; one who recites prayers: Safi was a person devoted to his time and prayers. (Nasoyimul-muhabbat, p. 394)

Awqaf - endowments; endowed properties: When this situation became apparent to the bey, he became a disciple and established a spiritual retreat, making many endowments. (Nasoyimul-muhabbat, p. 385)

Adyan - religions; sects; orders: And as humanity prevailed in their essence, different religions and nations emerged among them. (Nasoyimul-muhabbat, p. 3)

Ajal - death, the end of life: ~ darvozasi - gate of death, door: ~ domi - trap of death, snare of destruction: ~ do'zaxi - hell of death; agonizing, painful death: ~ yeli - wind of death; last breath, sign of death: ~ jomi - moment of death; state of death: ~ zahri - poison of death, venom: ~ iligi - hand of death: ~ kosi - cup; death, cup of death: sini davron can be seen as a term expressing the meanings of ultimate consequences.

In the work, the word Ajilla appears as a Sufi term meaning great ones or saints: His name is Askar bin al-Hasin, one of the Ajillas among the sheikhs of Khorasan. (Nasoyimul-muhabbat, p.34)

Ajma' - all, everyone: and all the saints, nobles, and

sheikhs, may Allah the Almighty sanctify their souls, have gathered from the spiritual experiences of Ajma'in. (Nasoyimul-muhabbat, p. 360)

Ajsom - bodies: Although He is free from entering into those bodies, there is a relationship between Him and this piece of pine-shaped flesh. (Nasoyimul-muhabbat, p. 253)

Ajuz/ajuza - old, elderly; old woman; ancient (world): One day when I was at his house, his wife was an old woman, respectable and possessing authority... (Nasoyimul-muhabbat, p. 208) and others.

Zuhd - renouncing the world and engaging in worship and piety. In Navoi's work "Nasoyimu-l muhabbat," we can see that this word is used with the form -i bakamol, and the thinker assigns it the meaning of 'perfected'. For example:

Beauty and wealth and perfect asceticism and complete generosity. (Nasoyimul-muhabbat, p. 88)

Zohiriy - exoteric, apparent: Perfect in both exoteric and esoteric knowledge. (Nasoyimu-l muhabbat, p. 158)

Zohira - open, apparent: Sheikh said to Abu Bakr, "Do you know what apparent signs Allah the Almighty has placed in this child?" (Nasoyimu-l muhabbat, p. 147)

...they possessed high spiritual stations and manifest miracles in abundance. (Nasoyimu-l muhabbat, p. 126). In the work, it can be seen that the word zohir is also used with the auxiliary verb -qil, meaning to reveal or make apparent. For example:

Ibrahim said, "You sit with the poor and yet you make ten dirhams apparent." (Nasoyimu-l muhabbat, p. 30).

Zohid - 1. A devout, pious person who has renounced worldly affairs and dedicated themselves to worship and devotion. 2. An ascetic, one who restrains themselves from many things. Navoi uses both meanings of this word in his work. For example:

1. A devout person who has renounced worldly affairs and dedicated themselves to worship and devotion. For example: In the image of ascetics, wearing a cloak and prayer rug on his shoulder, he sat in a corner. (Nasoyimu-l muhabbat, p. 125).

2. An ascetic, one who restrains themselves from many things. For example: However, he was an extremely perceptive and intelligent, ascetic and pious person. (Nasoyimu-l muhabbat, p. 390).

## CONCLUSION

In general, we can observe that Alisher Navoi extensively used terms denoting Sufi concepts in the work. This fact once again proves that Navoi is a great individual among the saints and sheikhs he mentions in the work, who made a significant contribution to the development and refinement of the Sufi order, and was



a representative and scholar of Sufi knowledge.

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