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## THE COMMENTING ON THE “NASAYIM UL MUKHABBAT”

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**Abstract.** In the following article the etiquette of tariqat as it appears in the antology of “Nasayim ul mukhabbat” of Navai, the ways of perfection of soul and the pillars of mujahada is analysed. One of the requirrements of Islam fasting - is advantages of hungriness, insomnia, awareness, its status in the spiritual life is substantiated based on the treatises of the Navai.

**Keywords.** Tradition, antology, period of ascetism, perfection of soul, mujahada, awareness, hunger, disciple, riyazat, taibs (those who repented), tajriyat(salvation), learned men, makrumat (dignity)

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### INTRODUCTION

The tradition of writing ontology dedicated to the history of Sufism was started by Abu Abdurahman as-Sullami, while Imam Yafi’i, Abu Nuaym, Abdullah Ansari, Fariduddin Attar, Abdurahman Jami continued this path with dignity. Alisher Navoi, as their follower and successor, applied this literary tradition to Turkish literature and was a Sufi who created a rare example of this.

### LITERATURE REVIEW

According to sources, the role of women in the early stages of ascetism in Sufism was also significant. This information is fully confirmed by literary and historical sources. Although the number of learned women is large, there is less information about them in Islamic sources than among male saints. In particular, in writing ontology “Tabaqat us-sufiya” there is only an appendix dedicated to the remembrance of learned women. Although the sources do not mention female saints in Fariduddin Attar’s “Tazkirat ul-Awliyya”, with the exception of the first Sufi woman, Robiai Adawiya. However, Attor’s epics, such as “Ilahinama” and “Mantiq ut-tayr”, contain several stories about Robia. And the fact that his work is exemplified in order to substantiate the essence of a subject shows that the thinker-poet had a high regard for this learned woman.

In particular, Abdurahman Jami’s commentary “Nafohat ul-uns” covers the lives of 34 parents. Alisher Navoi’s “Nasayim ul-muhabbat min shamayim ul-futuvvat” (“Ulug’vorlik iforini taratuvchi sevgi shabbodalari”) also contains valuable information about the life and work of 770 scholars, sheikhs, scholars and thinkers, which 35 of whom are learned women. In particular, in the section of Alisher Navoi’s work “Mentioned of learned women who have reached the rank of men” the words, situations and opinions of Sufi women are described.

### MAIN PART

Hence, from the various definitions of Sufism, it can be concluded that it is the path to perfection and spiritual maturity, love and morality. “Sufism is a classical doctrine that recognizes the purity of the soul in the perfection of man” [1,38]. Sufism has never changed its

function during its centuries of historical development, only the means leading to it have a certain difference in form.

Knowing Allah is about cultivating the nafs through riyadah, which is based on the hadith, “He who knows his desires knows himself”. When the lifestyle of the guardian parents is observed, it is clear that the purpose of prayer is the fear of Allah and love of Allah. The goal of bondage is paradise, and the goal of love is desire to join. So, in all of the learned women, these two aspects stand out. So, the ideological source that unites this difference (slavery and love) is the Qur’an and the hadith, and it is the morality of the Prophet’s morality that is chosen according to this program and instruction.

There is a special stage in the teachings of the sect that comes directly from the hadith, “Eat less, speak less, sleep less”, which is again explained by the fact that Sufism is primarily the education of the nafs. The sect begins with repentance, and of course the repentance of a believer and a learned is different. According to Yahya bin Muaz, “there are three signs of repentance typical of the learned: little to eat for fasting; little to sleep, for namaz; to say little, to zikr Allah”[2,78]. So, at this point, if we remember that the greatest jihad is the jihad against the nafs, the essence of repentance becomes clear.

The learned women mentioned in *Nasayim ul-Muhabbat* also adhered to it. In particular, Navoi notes that the only Khorezmian woman among the 35 saints mentioned, *Imraatun Khorezmiya*, was mentioned by scholars in Imam Yafii’s “*Mir’at ul-Jinan*”: “I have seen the a woman in the region of Khorezm, who had no problems with eating and drinking for more than twenty years. Wallahi a’lam” [3,492].

[Dictionary: *imra’atun* – woman, *ishtig’ol* – engage, training, *navohiy* - (unit district) countries; surroundings]

In Sufism, the four pillars of mujahideen are outlined, In this case, the follower who is jihad against his nafs must have faith, perform the obligatory duties on time, perform supererogatory deeds, and finally go through the stages of “forgiveness”, “silence”, “vigilance”, and “hunger”. Hunger, among other things, plays an extremely important role in cultivating the nafs. According to the general rule of Islam, eating etiquette: eating and drinking to the extent that one has the strength to pray is obligatory; eating to satiety is permissible; Eating too much is haram.

The following hadith narrated by Imam Tabarani describes the benefits of starvation. The Prophet (peace and blessings of Allah be upon him) said, “Teach your nafs to pray with hunger and quench it”. From this we learn that hunger is sometimes effective in treating a person’s nafs [4,186-187].

It should be noted that by following this instruction, a person gets rid of various manifestations of nafs in his nature, and his soul is purified and his soul is perfected. According to Sahl bin Abdullah al-Tustari, eating once a day is the work of the righteous, and eating twice a day is the work of humiliation, and it is the work of animals, Hazrat Sheikh Hamduni Qassar said that the source of all diseases and the calamity of religion is from eating too much [2,87] and the first Sufi Uwais Qarani’s “O Allah, I seek refuge in You from many eyes and from many bellies”. Hence, the above points confirm that supplication to Allah means not only that hunger is not only beneficial to the learned man, but also that it is very important, and that satiety is very harmful.

The harm of overeating aggravates the body, as well as condemns the human heart to death, impasses the intellect and mind, distracts from prayer, and makes a person lazy.

In particular, Abu Bakr Siddiq says:

- Ever since I became a Muslim, I have not eaten until I was full to enjoy the pleasure of praying to my Lord. Again I did not drink water until I landed in my desire to reach the Lord. Because a person who eats a lot cannot pray much. And until the food is stuck in the human throat, the body becomes heavier, and the eyes become drowsy! His limbs become restless, he can't do it even if he intends to pray a lot, all he can do is sleep" [5,23].

Navoi also says about Mu'azai Adaviya: "She is a relative of Rabia Adawiyya and had a conversation with her. She hadn't stared at the sky for the forty years. And never had eaten and didn't sleep. They said to him, do not effect harm to your nafs. He said I never exercise harm, I have transferred the sleep of night to day, and the food of day to night!"[3,480].

[Dictionary: aqron – peer, equal, close; adjusent, close to each other]

Therefore, one of the important factors in the training of the nafs is night prayers, that is, waking up, which is the fourth pillar of mujahideen. In verses 1-8 of Surat al-Muzammil in the Qur'an, we read: "O who wrapped up! Spend the rest of the night (in prayer) standing up. Half or a little shorter (stay awake). Or add to it (half) and recite the Qur'an with tartil. Surely We will cast upon you a grievous word. Of course, the night prayer will be more appropriate and the recitation will be more accurate. Of course you have a long run during the day. And remember the name of your Lord and be completely separated from Its praye" [6].

According to some sources, the author of "Mirat ul-Hukama" Sheikh Shuja Kirmani has not slept for 40 years. When he fell asleep, he put salt in his eyes and blood flowed from his eyes. Hence, he has attained a high status due to such insomnia benefactor.

When the Rabbi went to see Uwais Qarani, he was praying the Zuha namaz. When the sheikh finishes the namaz prayer, he begins to say the tasbeeh, and after the tasbeeh, he prays the noon namaz. After that, the Rabbi thus waits for the sheikh for three days. Uvays Qarani, on the other hand, is engaged in prayer without eating or drinking anything or even sleeping. Muazai Adawiya: "She did not ascend to heaven for forty years", that is, to engage in constant obedience and fasting without raising one's head in prostration, and to draw closer to Allah. Nafs is the first and last tragedy of mankind, starvation is a very good means of protection when it is oppressed: it is both a weapon and a shield.

"According to Yahya bin Muaz, he who eats too much dies quickly because he burns in the fire of lust. Hunger is a food from which the adapts of Allah are full. Hunger is a blessing for a murid, a salvation for the repentant, and a disgrace for the learned. May Allah protect the rich from the ascetics whose stomachs are full of food" [2,77].

It's a pity to man if he does not understand himself and his identity, if he does not understand the purpose of his creation. So why is that?

After all, the original function of every particle, every living and non-living thing, is clear. They are in constant motion, as prescribed. Therefore, from the Earth to the sky, and even underground, there are things that exist, they are created to serve man, the benefit of man. So the soil underfoot, the flowing water, the shining sun, the air, and the trees that constantly cleanse that air ... all do their duty in perfect order. This kindness and opportunity is, in fact, a grace and honor for the Lord Man, but will he act accordingly? Like the creatures and creatures in existence, the function of man is clearly defined, however, man does all the work except the

work entrusted to him. Even though the homicide, following wrong paths, таъмагирлик, lust, lies.... Even though is not its task, and is contrary to the humanity, the person “Haq was left, Haqqan was left, dealing with lie”. Naturally, the person who is surrounded by himself becomes distracted, and as a result, is unable to comprehend the divine blessing beyond the whirlpool of his own worries and problems - the meaning of life. In fact, what he is looking for is in himself, deprived of the realization of his inner self. That’s, hunger – is the good deed riyazat, salvation and dignity are the tools leading the man to not get lost, it is essential for to make an attempt.

“O son of Adam! If the animals had realized what you knew about death, they would have stopped eating and drinking and would have died of starvation and thirst.

“O son of Adam! Death and its severity are destined for you, so you must not rest day or night. Since death is so great, what will be the torments after death, more severe than death?!” [7,16].

Indeed, Allah created the angels and gave them wisdom, but He did not give them a choice, He made them needless of lust. So angels have no tendency to sin. He gave the animals nafs and will, but no intellect. He gave man lust, intellect, and will. He equated those who were nafs to their desires and did whatever they wanted with animals. Those who use their intellect to refrain from self-denial will be elevated to the status of angels, but even higher. Therefore, it is necessary to purify the human heart by looking at the world from the point of view of example, contemplation and observation, and understanding its essence, Those who want to draw closer to Allah must refrain from “two things that corrupt the heart: eating too much and sleeping too much”. Because “the greatest danger to the human race comes from the stomach and the lust for food and drink. Adam and Eve were driven out of heaven by the lust of the stomach and thrown into a field of humiliation and nothingness. Because Allah forbade them to eat fruit” [5,24].

Everyone imagines happiness in their own way and moves towards what they know to be happiness. Some think that happiness is in material wealth and follow their own desires to the point of doing the lowest things. The slaves of nafs do not differentiate between black and white. Others (unfortunately, they are very few) see happiness as spiritual wealth, so they try to enrich their inner worlds, nourish their souls, and fulfill the commandments of their consciences and pure hearts.

In general, our needs cannot be fully met in this world, and there is no limit to human aspirations, there will always be one instead of the other. Man wants and wants without stopping for a second... In short, one less world will never be complete. In fact, for a person who knows himself, this is one of the shortcomings - patience.

“Whoever befriends three things, his place is hell. The first is a person who is greedy for delicious food, the second is a person who is obsessed with wearing elegant clothes, and the third is a person who does not care about the conversation of the poor, who dreams of the conversation of the rich. Indeed, each of these is created by lust and nafs” [8,14].

These words of Khoja Abdulkhaliq Gijduvani are a warning to humanity and it means that there is no place in the heart for worldly transitory desires, for love of the Creator with worldly love can never be united in one heart. Indeed, “It is not possible to be worthy of the Truth until one has tasted the four deaths that Hazrat Sheikh Hotami Asam has envisioned. The first is “mavti abyoz” (white death), which is hunger. The second is “mavti asvad” (black death), which is to endure pain and suffering. The third is mavtiahmar (red death), which is opposition to lust. The fourth is “mavtiahkor” (yellow) that is to wear old and avomi clothes” [2,64; 7,17].

Navoi writes about Imraatun Misriya: “Imam Yafii makes an narration from the tongue of the mashayikh, there was a woman who was living for thirty years, they had gone in heat and cold weather.

And in thirty years he ate and drank nothing. Vallohu alam” [3,491]. Information about this leraned woman is also mentioned in Jami’s epic “Silsilat uz-zahab”.

According to historical sources, the cultural center of the world in Alexandria, Egypt, before the opportunity to receive teacher education, students had to starve for 40 days. It is no coincidence that Jesus starved for 40 days, Moses, David, or the Buddha. There are also many examples, such as Khusraw Dehlavi and Hazrat Shah Shuja Kirmani fasting for forty years. So, it can be said that there is certainly wisdom behind the fact that Ar-Razzaq, al-Wahhab, left his beloved servants hungry. One of the great men whose name is mentioned in the Qur’an, Luqmani Hakim, who is known for his teachings and morals and the words of medical advice, gives the following advice to his son: “Do not sleep much, do not eat much! Whoever sleeps a lot and eat much comes to the interrogation on the Day of Resurrection with his back dirty will have no good deeds”[5,23].

One of the five pillars obligatory in Islam is fasting. Why? This is because fasting is the zakat of the body, and a person who fasts completely feels positive changes in his body and soul. He purifies the soul and spirit, teaches to show kindness to the needy. If we reform the heart with fasting, we will reform our whole body. The heart is alive with love for Allah. Fasting is to stay away from wrong deeds, false beliefs, and bad intentions. The more the treatment is necessary to treat the patient, the more the diet is also necessary. By diet from sins and obedience to the commands of Allah, Our goal is formed. The basis of all good is to cultivate the nafs, and the basis of all evil is to obey to it. “The question of spirit and nafs is important for upbringing. The human nafs which is pleasant and light when it is ruling, the person is able to reach the ability of recognition and knowing itself.

A man can get rid of his sexual desire and rise to the level of a true and perfect man” [1,54]. Acting contrary to the nafs of the self is the beginning of prayer. «To recognize the nafs of self – is the knowledge of self » («To know the evil of your own self is to know your own self») Hence, this wisdom of Hoja Bahauddin Naqshband confirms the above.

Everything a person does is for himself, and fasting is only for Allah. Fasting is not only a abstinence from food, but also a abstinence from ungrateful deeds that can be done through the eyes, tongue, ears, hands, feet. Thus the lerners in zuhd fasted all year round, except on days when fasting was haram. From this we understand the essence of “saimud-davr” (one who spends all his time fasting).

Where the balance is disturbed, the crisis begins, and gradual progress is replaced by recession. This applies not only to nature, but to every living and non-living creature in existence. As a result of overeating, the natural functioning system of the human body is disrupted and as a result, his way of thinking also changes in a negative way. In fact, man himself is a miracle, the human body is a miracle, that is, a miracle is hidden in us. This means that the natural source of energy in the body is hunger, which affects every cell in the body, every organ, all vital capacity.

Hunger is a natural instinct. Disease is a method chosen by nature to show that the body is full of toxic wastes as well as internal toxins. Nature is not against man, and if these two forces act in harmony with each other, no problem will arise if they understand each other. The only

cause of any physical and mental illness is not following the norm, not being able to understand one's own body. Breg points out that it is not easy to hear and understand the soft voice of Mother Nature. As a result of starvation, your hypersensitive feelings become extremely alert. Hunger sharpens the mind and adapts to the harmony of nature's voice. Allows you to hear the inner sound.

Avicenna's method of treating hunger is widely used today in modern medicine in the developed countries of Europe, and the popularity of the popular yoga teaching is another practical confirmation that starvation is a treatment without harmful consequences. Professor Arnold Exret's conclusion that "life is a food tragedy" is in line with the old adage that man digs his own grave with a knife and fork. The indivisible body is loaded with innumerable functions, for it is perfectly created. In the science of hunger, we deal with the whole person, that is, the soul, the mind, and the body.

The Prophet (peace and blessings of Allah be upon him) said that the heart is like a sapling, just as a sapling turns yellow when it is given too much water and stops growing, so the heart dies from excess water, and emphasizes that such a person lacks pure thought and human character:

"Enlighten your hearts with hunger, use hunger and thirst as a weapon to jihad with your nafs and nurture it. Keep on knocking on the door of heaven with hunger! The reward of one who fights it to nurture the nafs is like the reward of one who fights the enemy in battle. There is no better deed than to strive to nurture the nafs with hunger and thirst in order to be with Allah. One cannot enter the world of spirituality if one is constantly filling his stomach. So he cannot enjoy spirituality and he cannot feel the taste of prayer" [5,23].

That's why, the way which gives power to the body of person is the necessity to physical, spiritual-psychological for each person which is the essential aspect for the development of the society. In this treatise we can find the best clues for the problems arising nowadays.

## **CONCLUSION:**

1. For the Sufis of the ascetic period, hunger, which is one of the pillars of mujahideen, is one of the acts that must be performed;

2. One of the five pillars of Islam is that fasting is obligatory, which means that fasting is important;

3. The belief that the food of a saint is hunger means that Allah can be understood in this way;

4. Hunger strengthens the spirit, enhances perception, sharpens observation;

5. Hunger and vigilance block the path of lustful desires;

6. Awakening helps to form the ability to understand properly.

7. In man, the soul is primary, the mind is secondary, and the body is tertiary. If one of them gets sick, it will definitely affect the other. So, one of the conditions for the health of the body is hunger, and as a result, a healthy mind emerges in a healthy body, and the soul finds its self, its expression, through the mind, the positive thought.

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