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ANALYSIS OF THE CONCEPTS "CLASS", "ARIF" AND "BOB" IN ALISHER NAVOI'S WORK "NASAYIMUL MUHABBAT"

Anotation: This article analyzes the concepts of "class", "arif" and "bob" in Alisher Navoi's work "Nasayimul Muhabbat". It also reveals the belonging of the people whose names are mentioned in the work to a certain class of Sufis and their level of wisdom, and the meaning of the word "chapter".

Key words: Arif, abid, scientist, abdol, ascetic, lover, power, grace, manners.

In Hazrat Navoi's "Nasayimul-Muhabbat", which is a source of inexhaustible research, guardians are divided into six classes. In Alisher Navoi's work "Nasoyimul-Muhabbat", there are levels of the province such as province Uzmo (great) or province Lohuti, province Kubra (great) or province Jabaruti, province Wusto (medium) or province Malakuti, province Sugro (small) or province Nasuti, and province uzmo to the prophets to whom the book was revealed, to other prophets who were The province of Wusto applies to the guardians, and the province of Sugra applies to believers and scholars. Saints are also explained in their place in six categories and are divided into the following levels:

1. Qutb - the most familiar title given to Sufism sheikhs. Saints who have reached a certain level in Sufism. There are one or two of them in each era. Each period has its own pole, and they are assigned a specific task. Their hearts will be connected with the hearts of Muhammad (pbuh).
2. Ghaws – This is also like Qutb and means helper. But for now, we only know Ghavsul Azam, i.e. Abdul Qadir Gilani.
3. Abdol - They belong to the category of invisible people, and although they are common people, no one knows that they are Abdol. Abdol is known as "chiltan" (consisting of forty people) in Persian and Turkish languages. If one of them dies, a new one is immediately appointed. They are called "abdol", i.e. "substitutes" because they are badal (substitutes) for the previous one. Some sources state that their number is 400.
4. Avtod - the dictionary meaning of this word is "stakes". They are the same breed as abdol, and their number is said to be 4 in some sources, and 70 in others.
5. Nujaba - a class of saints who work only for the benefit of people. Their prayers for people will be answered. Their number is stated in some sources as 70 people, and in other sources as 40 people.
6. Nuqaba - this name is given to a category of saints in Sufism, who are zamin with the ummahs. They know the secrets of people.

There are 300 people. These are the castes, ranks and names of saints. In addition to this, it should be mentioned that our compatriot Hakim al-Tirmizi made a deep analysis of the human qualities of the governor, the status and levels of the governor. According to Alloma, there is another third - divine thing - guardianship, apart from knowledge and reason, in reaching the truth. In general, people with a pure heart mirror are aware of the secrets of the spiritual world.

In Hazrat Alisher Navoi's work "Nasayimul Muhabbat", the concept of "scholarship" is expressed in the language of the people of Sufism mentioned below. Hazrat Alisher Navoi uses the term "arif" in 69 places in this work. About half of these are the breeds named Arif, and the rest is about how the concept of "Arif" is in the interpretation of these Wali breeds.

At the beginning of the word, it is necessary to give an understanding of what "orifik" is and what are its characteristics. The root of the word "enlightenment" is "enlightenment", and this concept itself is very large and carries many meanings. In the article, we will only consider the meanings related to Sufism. Of course, for a murid or a tax collector to reach the rank of scholar, close knowledge serves as the basis. Because science and knowledge form the basis of any trust and faith. As many know, mystics divide knowledge into external and internal knowledge. According to the interpretation of Naqshbandi, Khojagons and many similar sects, Sharia knowledge and worldly knowledge are external knowledge. External knowledge, that is, external knowledge, is the first stage of knowing God. Knowing God begins with knowing the world. Because the material world, existence is a manifestation of Allah Almighty, and there is a consistent harmony between them. Sufis considered the knowledge of the material world and its Creator as well as knowledge of Sharia to be close knowledge. The wisdom, that is, the stage of enlightenment achieved by Solik is considered inner knowledge, and the "Haqqul-Yaqin" he acquired is a step taken to reach God.

People of Sufism divide people into four groups according to their worship and the level of merit. This is obedience, asceticism, love and knowledge. Now, as for the first group - the obedi, they are from the people of the Sharia, and return from what God commanded. They follow the Sharia by forming an understanding of what is lawful and what is forbidden, what is clean and what is impure. Obid is, in his name, Obid, that is, one who prays. Obedites' prayers are: praying, fasting, giving zakat, going on pilgrimage, striving for the blessings of the hereafter by overcoming the desires of the soul.

The second group is hermits. Ascetics belong to the people of the Tariqat, and they seek the approval of Allah by turning their backs on the world in obedience prayers and in any ascetic way of life, and aim to enter Paradise and avoid the torment of Hell. Their prayers are to remember God day and night, to breathe in fear and hope, and their dreams are to do good deeds in this world for the Hereafter.

The third category - lovers are those who are in love with God. Lovers breathe only love. And their love is not figurative or human, but divine love.

As for the fourth category - scholars, their situation is similar to that of lovers. They belong to the people of enlightenment, they are intellectually mature people with the light of enlightenment, with pure intentions and pure morals. Arifs were brought up by looking at the hearts of people who always thought of goodness, trained their spiritual and spiritual will, opened their eyes and taught them to strive for the right path.

An Arif is a person who is in the Tawheed of God, trusts in Him, entrusts affairs to Him alone, and is subject to His will. The prayer of the sages is to leave the world and the hereafter with contemplation, to wait for the end of the world with the view of diligence and to reach the path of the Supreme Truth.

Azizidin Nasafi defines a scholar in the book "Zubtatul Haqayiq" as follows: "If he understands the inner essence of things and events, nothing is hidden from his eyes and he has stepped from the border of taqlid to the border of gnosis, he is called a wise man."

In his book "Understanding Rabbinicity", Abdulkadir Jiilaniy talks about the levels of ascetic and arif and evaluates the ascetic as follows: "Up to the last (after ascetic) level, one's opportunity is pursued,

one knows Allah Almighty. He decides to reach his mavla, not the hereafter. At that time, even if a thousand worldly deeds are seen, it will not harm his heart. In this, he obeys God's order, comes in accordance with his judgment and destiny. In the service of people for the sake of God, he is steadfast in bringing them relief. It replaces darkness with light."

In fact, according to Alisher Nawai's interpretation, an arif is a person who knows and knows God and is fully aware of divine enlightenment. Arif is not limited to the deep understanding or mastering of God's attributes such as hayy (life), knowledge, will, and power. Perhaps the entire universe will gain deep awareness of the mysteries of the universe.

Arif knows the glory, majesty and power of Allah very well. He does not live with the dream of the hereafter, but with the desire of God Almighty.

In our countries, the concept of "Bob" is widely expressed in Sufism literature. The literal meaning of "Bob" is "Door" or "Gate". In this case, the chapter is understood not in its own sense, but in the comparative and figurative sense of pir or shaykh. More precisely, "piers", "sheikhs", means "the door leading to the good of this world and the hereafter", "the door of happiness".

For example, in Alisher Navoi's "Nasayimul muhabbat" chapter with number 359 comes the chapter "Bab Ferghani Quddisa Sirruhu" ("chapter" here means a section of the work - Sh.J.). "His name is Umardur. It used to be in Ferghana. There, the great man is called "Bob". The owner of "Kashful Mahjub" says: "Ul autod ul arzdindur". Shaykhulislam says: "Shaykh saw Amu." He said: One day I killed him. Someone came in and I said: Pray that Sarkab came, and Sarkab came, someone came and harmed the property, and killed the father on the edge of the hearth, and the sun was on the edge of the hearth. His leg was hit by the lightning and he fell down and I said: I knocked him down. At the gate of the city, he fell off his horse and broke his neck. The owner of "Kashful Mahjub" says: "I decided to visit Bob. I thought about it. He said: "What are you doing?" I said: "I will see the sheikh with a picture and I will find his eyes with compassion." He said: "O son, I have been watching you since such and such a day and you will not disappear from me. Andin then said: "O son, it is the work of boys to make a long way. After that, make the pilgrimage with effort, so that the person does not have a kari (effect, good) on him, and the people who visit him do not have anything to do with the appearance of ashbah. Then he said to his employee, "There is an ulcha, bring it to the dervish." He brought a plate of grapes and it was not ripe, and how many rutab (freshly ripened) and it is not possible in Ferghana, let it be a rub.

From the content of the above text, it is known that a person who disobeys the chapter, i.e. the pir, endangers the community, damages people's property, is punished by the chapter. Also in this section, it is understood that the reluctance of the pilgrim who came to the door of the chapter in order to be in the sight of the great ones is reformed, and the process of educating himself and nurturing his faith by showing him the karamat with freshly ripe grapes, even though it is not the time of the season, is explained.

At one time Sufis and dervishes really had great influence and prestige. We can know this by reading the work "Nasayimul-Muhabbat". People respected not only muqtadir sheikhs, but also qalandars, eshans, majzub "devans", and ordinary dervishes. As a result of this, Sufism, sects and dervish movement spread widely within it, clans were formed, and dervishes occupied an important place in society as a separate category - class. However, this is not a sudden movement, Sufism and Dervishism have a long and gradual history. Scientists divide the history of Sufism into two periods: the first is the period of asceticism, and the second is the period of mysticism and love. Sufis

themselves can be divided into learned Sufis, ascetic Sufis, kind Sufis, lovers, poor Sufis, philosopher Sufis.

His Holiness Miralisher Navoi wrote in his note about Ruwaym (may Allah be pleased with him) who came with the number 99 in his work "Nasayimul-muhabbat": "He is of the second class and his last name is Abu Muhammad. And Abu Bakr and Abu al-Hasayn and Abu Shayban also say. It is the kiborid of the mashayikh of Baghdad. He was a jurist, in the sect of Dawood Isfahani. Sheikh ul-Islam says that he was a disciple of Junayd, but he was a believer and a senior. And Abu Abdullah Khafif (may Allah be pleased with him) says that no one can see a word of monotheism, but Ruwaym was asked about Sufism. in this place it is said that "the mystic does not consider anything as his own and no one can own it..." This is the soul of man It is the definition of pure freedom and human rights. Or let's take the example of Ghaylon Muwasvis (r. t. r.) mentioned in the 49th page of this work: "...Ani Ghayloni Majnun also used to say, "Iraq is in the ruins." It would happen and it would not be accepted. And what would you not accept..." He does not give thanks to himself, even if he has a need, he does not ask for anything from others. This was one of the strange habits of the Sufis. " is a category that throws. They begin to study every science boldly, they are not imitators, they are those who have carefully thought through the beliefs of each category and, not being satisfied, start studying again.

According to Imam Ghazali, there are two types of knowledge. One is imitative knowledge, that is, knowledge inherited from the past, acquired from parents and teachers. The second is discovered science. Imitative knowledge is blindly followed, while discovered knowledge is acquired through the ability and conscious search of each individual. By the way, many people in life are satisfied with imitation knowledge. Because it is easy to live without creating new things, learning ready-made trades and sciences. But for development, first of all, it is necessary to search and discover divine and worldly truths, essences, to free one's soul, to advance human thinking. This is the fate of many great people, whose names are mentioned in tazkiras such as "Nasaimul Muhabbat".

Hazrat Alisher Navoi did not mean only illiterate and uneducated ordinary people by the term "people", but also people who could not feel the theology from the heart, had an outward (superficial) attitude towards existence, and could not go beyond fulfilling the rituals and customs of the society. He included mullahs who do not follow their knowledge, shaykhs and ascetics who are ignorant of their knowledge. An example of this is the words of Hazrat: "Zahid is good for you, I need a soul,

Heaven is good for you, I need a tavern..." Also, according to Alisher Navoi, the "Ahl Khos" are not the class of nobles, kings and emirs, but true Sufis who work hard in the way of God and whose tongue is not free from the memory of the Truth. The Sufis did not love the means of subsistence and material wealth necessary for a simple life, and were more concerned with distributing it to the needy than with increasing wealth. This was an example for the ruler and the owners. Consequently, the teachings of the Sufis were necessary for the rulers and owners who were responsible for the management of the society and its prospects.

In the works of Sheikh Farididdin Attar "Tazkiratul Auliya", "Nafohatul Uns" by Sheikh Abdurrahman Jami, "Nasayimul Muhabbat" by Sheikh Miralisher Navoi, the word "bab" comes in the meaning of a door, that is, a pier and its gate. By the way, it is known that the word "dervish" itself is derived from the word "darwaza" in the dictionary of Sufi works.

Also, if we analyze the fairy tale "Grandfather Ali and the Forty Thieves" from the "Thousand Nights" series from a hermeneutic point of view, many truths will be revealed under the text of this written monument. For example, it turns out that our ancestors hid their Sufi secrets in the form of a code in a

fairy tale. The main character of this tale, Ali Baba, is actually Ali Baba. That is, it can be called Ali pir or Ali door. "Forty robbers" are chiltan, that is, forty bodies, forty saints. The robber, the cave and other images are symbolic. The secret of this enigmatic, mysterious cave, which embraces a number of spells, was revealed thanks to Ali Bob in the fairy tale.

The number of those present at the meeting or the number of those hidden in the tale is forty-one people, including Alibab. And the secret of the cave is Ladunian science. That is, it is a divine knowledge that only the chosen ones can enjoy. In the fairy tale, it is said "Sim-sim achil", but in reality the name is pronounced "Tilsim achil". Information about forty people - chiltans can be found in almost all literature about saints. The Chiltans, or Forty Ones, are the most secret intercessor class in the world. Only those appointed by God can be aware of their secrets. Their number does not change at all, according to eternal fate, if one member of the team dies, a new person will be added to their place. Chiltans also exist in all ages. There is a lot of evidence in the sources about the existence of Chiltans. Sheikh Fariduddin Attar quoted the following in Tazkiratul Awliya: "One day Sheikh Abu Bakr Warraq (Tirmizi) asked Hazrat Muhammad Termizi, 'If I take you somewhere, will you go with me?' 'I will,' he answered. He came forward, and they left together. They passed through a difficult terrain. Suddenly they reached under a tree. A golden throne was built on it, and a beautiful, handsome man in white clothes was sitting on the throne. They went to him and greeted him. He bowed to Hazrat Muhammad Termizi and sat next to him. They spoke many different words. He did not understand their words. After an hour, crowds of people came from all directions. There were forty people. The one sitting on the throne pointed to him from the sky, and the food came down. They were They spoke many words. Hakim Termizi asked permission. They returned to their tracks. On the way, Abu Warraq looked at Termizi and said: "You are one of the Yurgil Sayyids." They reached Termiz within an hour. He said to him (again): "This is a month's journey from Termez, the land we are going to." "Where is the destination we went to and who is the person who killed on the throne?" In response to the question, he says, "The land we went to is the land of Bani Israel, the land (killed on the throne) was Qutb, and those who came there were forty (chiltan)."

Also, Poles (their number can be different in each age, 4-5 Poles have been observed living in one time, even Poles can be in one place, one city) abdols, gaws, uwais (breeds that give signs in a dream or in the mother's womb), azams (their number is three, if the name azam is added, it is four), siddiqs, etc. Each of these are categories to be explored separately.

We limit ourselves so that the topic does not become fragmented. In addition to the sources related to chapters, there are shrines in our country. For example, "Arslonbob" and "Bandi Kushod Pirim" can be cited as examples. Virtue in the great chapters is a set of many original human qualities and qualities, such as perfection, kindness, justice, correctness, conscience, honor, will, piety, fortitude.

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