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THE ARTISTIC INTERPRETATION OF NAQSHBANDI TEACHINGS IN THE WORKS OF ALISHER NAVOI

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Abstract: This article analyzes the Sufi foundations of the creative legacy of the great thinker Alisher Navoi, with particular emphasis on its connection to the Naqshbandi order. From an academic perspective, the study examines the artistic expression of the principle "Dil ba yoru, dast ba kor" ("The heart with God, the hand at work") in Navoi's works, as well as the portrayal of spiritual masters of the order in such writings as "Nasoyim ul-muhabbat" and "Lison ut-tayr."

Keywords: Sufism, Khojagan, Perfect Man, tariqa, suluk, Naqshbandiyya, lyrical heritage, spiritual path.

Introduction: Sufism and Navoi's Worldview

Alisher Navoi is not only regarded as the sultan of Turkic literature but also as a great Sufi thinker. His entire life and creative activity are deeply imbued with Sufism, which represents the core of Islamic philosophy. In the fifteenth century, during the Timurid Renaissance in which Navoi lived, the Naqshbandi order was considered the most influential spiritual movement in Mawarannahr and Khorasan.

The principal mottos of this order — "Khalvat dar anjuman" (spiritual seclusion within society) and "Dil ba yoru, dast ba kor" (the heart devoted to God while the hands are engaged in work) — served as fundamental guiding principles in both Navoi's social engagement and literary creativity. In his works, the poet exalts this spiritual path as the "Silsilat al-zahab" (Golden Chain).

Chapter I. The Formation of the Naqshbandi Order and Its Influence on Navoi

The Naqshbandi order traces its origins to the Khojagan spiritual lineage founded by Yusuf Hamadani and Abd al-Khaliq Gijduvani. Systematized by Bahauddin Naqshband, this path reached its peak during Navoi's era under the leadership of Hazrat Abdurrahman Jami.

In his work "Nasoyim ul-muhabbat," Navoi provides information on more than 770 Sufi sheikhs, devoting special attention to the masters of the Naqshbandi order. His inclination toward this tariqa from an early age is clearly reflected in the quatrains of his divan "Gharoyib us-sighar":

"If with this melody you become Naqshband,
O Navoi, should your turn arrive."

These lines indicate not only the poet's reverence for the path but also his perception of himself as a link in this spiritual chain.

Chapter II. "Lison ut-tayr" and the Stages of the Path to Truth

Navoi's epic poem "Lison ut-tayr" represents the highest peak of mystical love and spiritual knowledge in his oeuvre. In essence, the poem artistically conveys the stages of sayr-i suluk (the spiritual journey) as understood in Naqshbandi doctrine. The birds' aspiration toward the Simurgh symbolizes the hardships encountered by a righteous servant on the path to divine union.

The seven valleys described in the poem — Quest, Love, Knowledge, Detachment, Unity, Bewilderment, and Poverty and Annihilation — fully correspond to the stages of spiritual discipline and moral perfection in the Naqshbandi tradition. While describing the Valley of Poverty (Faqr), the poet regards this station as the highest level of being a true Naqshbandi.

Chapter III. From "Badoye ul-bidoya" to "Mahbub ul-qulub": Spiritual Evolution

Navoi's Sufi views became increasingly refined over time.

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Youthful period:

During his early years, the poet paid greater attention to the outward aspects of the tariqa, such as devotion to the spiritual master and the practice of remembrance (zikr), as seen in "Badoye ul-bidoya."

Later period:

In "Mahbub ul-qulub," Navoi integrates the principles of the tariqa with social life. In this work, he clearly defines the ethical standards for sheikhs, dervishes, and followers of the spiritual path.

According to the poet, a true Naqshbandi is one who lives among the people, alleviates their burdens, and yet keeps his heart constantly connected to the Creator. His own activity as a statesman serves as practical evidence of this philosophy.

Conclusion

The creative legacy of Alisher Navoi can be regarded as an artistic encyclopedia of Naqshbandi teachings. Through this spiritual path, the poet calls upon humanity to self-awareness, diligence, and moral purity. Even today, his works continue to serve as a spiritual guide leading individuals toward perfection.

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