

The idea of Sufism in "Lison ut-Tair"

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Annotation: This article discusses the mystical value of Alisher Navoi's work "Lison ut-Tair" and its illumination of divine love.

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Babur mentions Alisher Navoi 16 times in his memoir "Baburnoma". In particular, we can observe the following remarks:

"Alisherbek was a man without a minister. They wrote poetry in the Turkic language, but no one could say so much and so well." "...he also has a good knack for music. He has good patterns and good leaders." "He would not take anything from Mirza, but he would give Mirza all the money he could get every year." ¹As Babur Mirza said, Navoi was not only a literary critic, but also an accomplished specialist in many other fields. His knowledge of Sufism was also quite high, we can see that he was a truly Sufi scholar in the light of divine love in his works. Works such as "Nasoyim ul-muhabbat", "Tarihi anbiyy va hukamo", "Lison ut-tayr" are a clear proof of our idea. In fact, if we analyze the essence of Navoi's works, we can see that each of his works is dedicated **to true love** and describes the path leading to Allah. The epics "Farhad and Shirin" and "Layli and Majnun" from Navoi's masterpiece "Khamasa" and which sing of love are also literally dedicated to **Ishqi Mutlaq**. We can learn this from the following words spoken by Majnun: Majnun suffered so much for the sake of Layli that madness began to reign in his soul even on his way. Suddenly he crossed in front of people who were praying. The people praying began to say: "...don't you see, we are praying...", so Majnun said: "...I, because of the strength of my love for Layli, my eyesight was blinded by her, but what about you, why do you stand in the presence of Allah and not feel His love, but look around you?"

His unparalleled potential in the science of Sufism can be seen in the parable-epos "Lison-ut-tair".

The epic poem "Lison ut-tayr" was written and completed in the last years of the poet's life, in 1499. Candidate of Philological Sciences Sh. Eshonkhodjayev created a scientific and critical text of the epic and prepared it for publication with annotations. In this edition, the epic consists of 193 pages and 3666 chapters.²

Remember the diagnosis of the master,
May my poetry be fluent and well-read.
Nasreddin also read some poems:
This is the new "Gulistan" - "Bo'stan".
I don't like being in that state,
"The logic is perfect" was endlessly discussed,
He found it quietly, repeating it,
Soda konlum bahra ul guftordin.
Naturally, those words will become familiar,
He didn't want to use other words.
I'm used to hearing those stories,
Learn some metaphors from the bird proverb.
When you find a word, you taste it.
If I could find it, what would you want?
Pleasure used to bring me much joy,

¹Source: <http://e-adabiyot.uz>

²Dilnavoz Yusupova. Lison ut-tyre. – T.2022.-B.1.

His comment made me laugh.

Navoi, at the age of 9-10, read Fariduddin Attar's epic poem "Mantiq ut-tayr" (Bird's Speech) and fell in love with it. He loved it so much that when his teachers at the madrasa taught his students about the science of the Quran, Sadi's works "Boston" and "Guliston", little Alisher's thoughts would only be on his "close confidant" "Mantiq ut-tayr". The author himself says this in the prose commentary of the above verses: "...In this state, I spent a lot of time with it, and my faith in this notebook grew stronger. After that, I avoided being with people. This book became my most precious confidant in solitude. As a result, I began to feel bored with people's lifestyles and actions. As a result, my love for this book led me to this kind of madness. This business drove me crazy, and I said, "I will open the door of the abyss and escape from the meaningless world of this world."³

His parents, worried about this condition in their child, closed the book. But Alisher was so intelligent that he memorized the poem. "Mantiq ut-tayr" became his lifelong companion. The main idea of the poem is the unity of existence (the unity of being) and tajalli (the manifestation of the original mind in the world).

The main plot of the epic "Lison ut-tayr": from the story of the birds of the world gathering and competing for a place according to their rank and qualities, to the birds' journey through seven valleys (Talab, Ishq, Ma'rifat, Isti'na, Tawheed, Hayrat, Faqr-u fano) in search of Semurg under the leadership of Hudhud, and the discovery that Semurg was not found, but was the same Si Murg (thirty birds) who set out to search for Semurg; the conclusion drawn from the story of Sheikh San'an and dozens of other stories in the epic is the same: the universe consists of the manifestation of Allah. The birds (people) set out in search of Semurg (i.e., to reach God).

What is the meaning of the stages of Riyāzat? A Sufi (a witness of the beauty of God) enters the path of **Seeking . He wants to find God. He is so consistent and selfless in his seeking, he is constantly engaged in the Love of Allah .** Then he tries to solve the question "What is Allah?" and acquires knowledge **and enlightenment about Allah. When he knows that Allah is a unique being in terms of beauty and meaning, he achieves his highest desire and becomes content: Istighna** is lack of need. Allah is sufficient for a Sufi in terms of beauty and meaning. It is revealed to him that Allah is incomparable in all spheres and the only one (**Tawhid**), that all the beauties of existence and our highest intelligence are in Allah and only in Him, that only He always exists, that He is the only one, that the Sufi is **amazed** . This wonder is so strong that now only God shines in his mind, heart and eyes, and his wonder at that radiance never ends. For the sake of this source of wonder, he renounces everything: wealth, state, human identity: the devotee of God reaches the peak of his search and, recognizing the poverty of the body for the sake of God, becomes mortal. **A mortal** is someone who is **mortal** .⁴

The epic begins with a traditional opening, with praise to Allah, a hymn to the Prophet, chapters in remembrance of the four companions, and chapters dedicated to Farid al-Din Attar.

The birds of the flower garden all died one day,
Birds of the sea and desert.
Each one showed his own way.
Who will make love together?
For the party is over, the air is clear.
Because there was no game in the forest,
Each one had a specific place.

The main part of the work begins with the above sentences. One day, all the birds of the world gathered and had a meeting. They were so high that they did not even know their place. The birds, who were actually lower in rank, puffed themselves up and kept saying whatever came to their mind to show themselves knowledgeable. The birds, who were naturally higher and were truly knowledgeable, watched from the sidelines to see what would happen at the end of the meeting. What did Navoi mean by this symbolic image? When a confusing situation arises among people, those whose words are never taken into account, who are always on the sidelines, who are led by their own egos and who are constantly on the wrong path, express

³Alisher Navoi. "Lison ut-tayr" (with prose narration) - T-1991. Page 6

⁴Alisher Navoi. "Lison ut-tayr" (with prose narration) - T-1991. pp. 7-8

their opinions and share their "knowledge". This situation can also be seen in the image of Holmon the Minister in the epic poem "Alpomish", which is a bright example of our folk oral creativity. The scene of the birds getting confused is used to describe the situation of people who have lost their right path and fallen into sin. The arrival of Hudhud as their leader, and the author's portrayal of him as a perfect image, is compared to the invitation of our Prophet Muhammad Mustafa (pbuh) to his people to Islam. The way in which the birds of the world are led to know the Lord of the Worlds and lead them towards Him is the way in which our Prophet encourages his people to know the Lord of the Worlds and overcome their desires and go towards Him. After Hudhud informs them of the Lord of the Worlds, he calls each of the birds to Him individually. He says to the parrot: "O sweet-spoken parrot, who has attained a high status with the glory of his speech, - fly! Seek the king with your green robe, and show the way to those who have gone astray like Khidr." The parrot is a symbol of the noble in society and people who can influence everyone with their speech. In this way, he called all the birds (peacock, nightingale, dove, partridge...) to the path of Truth, appealing to the qualities they possess. There is also a metaphorical idea in the fact that many birds retreat on the way to Semurg. For example, the nightingale turns back, apologizing for having always lived in royal palaces, loved flowers, won the love of beautiful girls, and lived in comfort and ease, saying that she would not find any benefit in her difficult journey to Semurg. Through this description, Navoi wanted to shed light on those who are stuck in the path of lust and Satan, who live only with the possessions of this world and fleeting desires. Thirty birds, having crossed all the valleys of the Talab, saw their reflection in the Semurg River, not Semurg, but their own reflection. The essence of this is: Allah and His love are hidden in the hearts of His servants. Only when a person realizes his identity and overcomes his ego can he find Semurg - **Divine Love**.

After each description of a valley in the work, stories are presented that are appropriate for that particular theme. Below we will analyze one of them:

When the birds reach the Valley of Enlightenment, they feel the limitlessness of knowledge and ideas about Semurg, and they begin to recognize Semurg.

Whoever has become a monk in this valley,
The situations are different at the moment.
Vadiyur, a hundred districts and a thousand and ten roads,
He's not just a guy, he's like you...
He was riding on a leech horse,
But the goal was the same.

The following story is given as an appendix to the description of the valley: It is said that one day a group of blind men, by fate, lived in India for a while and then returned to their homeland. Then a man asked them: "Have you seen an elephant in India?" After receiving an affirmative answer from the blind men, he asked them to describe what kind of animal an elephant was. Then, based on the imagination formed by each of the blind men by touching a certain part of the elephant, they likened the elephant to a pillar, a dragon, two bones, a hanging snake, a peak, and two moving fans. A man who was familiar with elephants, who was listening to their description, did not reprimand the blind men, but said: "Although they spoke according to their knowledge and presented contradictory ideas, what they said is forgivable. Because if you put all these qualities they said together, a certain idea of an elephant emerges from these answers."

The conclusion drawn from the story is that the path to knowing and experiencing God is unique to each individual, and no matter how diverse these paths may be, their goal is the same - to understand the Creator.⁵

In conclusion, it can be said that Navoi's works, because they embody the pure spirit of Sufism, have been misinterpreted at certain times, like the works of Mashrab, Qul Ubaydiy, and Yassawi, and their essence has not been studied. Also, the dark forces who want to deprive the future generation of such great scientific wealth have tried to push the works dedicated to the true love out of our national literature by saying that they were "written in an atheistic spirit." But just as the blade of truth never breaks, such rare heritages will certainly reach us and the generations after us and serve for their spiritual perfection.

List of used literature:

⁵Source: <http://davron.uz> (Khurshid Davron Library). Navoiynoma.XV-XVI. Lison ut-tayr. 05.02.2022

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1. Source: <http://e-adabiyot.uz>
 2. Dilnavoz Yusupova. Lison ut-tyre. - T.2022.
 3. Alisher Navoi. "Lison ut-tayr" (with prose narration) - T-1991.
 4. Source: <http://davron.uz> (Khurshid Davron Library). Navoiynoma.XV-XVI. Lison ut-tayr. 05.02.2022