

Interpretation of Fano in "Nasoyimu-L-Muhabbat"

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Abstract: This article analyzes the status of fana in the work of Hazrat Alisher Navoi "Nasaimu-l-Mukhabbat", the theoretical views of mystics regarding its essence, as well as the artistic interpretation of this status.

Keywords: wanderer, parking lots, wandering, nonexistence, eternity, proximity, friendship, soul, soul inclined to evil, the unity of God, gathering together, disconnection, spiritual sobriety, spiritual intoxication, ecstasy, mawt.

Introduction. The concepts of "fano" and "foniy" have a significant mystical, literary, and aesthetic significance in Alisher Navoi's work. Analyzing all of the author's poetry and prose works, including tazkira and manoqib, thoroughly is necessary to completely expose the meanings of these notions among the literary and scientific sources of Islamic mysticism. The literary-aesthetic, mystical aspect of the symbol of fano is not fully presented in exactly one of the poet's works since the artistic-mystical character of fano is quite vivid. Additionally, as the Navoi expert A. Razzokov pointed out, "the most notable aspect of Alisher Navoi's work is that a particular philosophical, moral, or social issue is not interpreted only within the scope of one poem, but in one way or another throughout the scope of his works." needs to be processed repeatedly." [6,246] Death is unarguably one of those problems.

Experiment. As mentioned, a deep and expansive ocean is portrayed by the fano theme. This is the diver who makes the ocean dive and retrieves the solik baqo pearl. From the perspective of approach, the tazkir of Hazrat Navoi presents a different interpretation of fano than the lyrical and lyric-epic works on the same theme. In poetic works and epics, the term "fano" usually refers to the author's subjective interpretation of the term, or the meaning and interpretation that the author gives it. However, in tazkira, particularly in "Nasoyimu-l-muhabbat," we can find the notion of fano interpreted objectively. This means that some historical individuals, saints, and notable Sufis are described in the tazkira according to the experiences and circumstances that specifically affected them. That different status cases are occurring is well acknowledged. The tazkira's opening pages provide evidence of this. For instance, the following picture appears when we read about Sheikh Uwais Qarani, the man who is named first in the work: "In the battle of Uhud, upon hearing that the Prophet S.A.V's blessed tooth was martyred, he fractured thirty-two teeth for repentance." After breaking one, he stated that it was not a tooth and continued breaking the other. This way he fractured his every tooth." [1,99]. Based on this, it can be said that Uwais Qarani is in a fano fir-rasul condition in this depiction. Fano fir-rasul means to have a deep affection for and to be mortal in Rasulullah s.a.w. It is to appreciate him above all else—money, life, even.

In the preface of "Nasoyimu-l-Muhabbat", Navoi spoke about "Nafahot" and said about the work that "the people of the sign language are connected to the language of the sign language and benefit from the knowledge of other languages, and the messengers of the sign language and the sign language are useful in the light of their abilities and their efforts." [1,91]. This demonstrates

the fact that "Nasoyim," which is the sign language equivalent of "Nafohot," is also written. Fundamental ideas in this sign language are definitely fano and baqo.

Results and discussion. Fano literally means *to die, to perish*. In istilah, the disappearance of the "non-pattern" from the eyes of a Sufi is called fano. At the time of death, according to Islamic Sufism, a person becomes non-existent and his attributes leave him and are replaced by the attributes of God. In other words, banda matures and leaves the traits and personality that define him as a human. The perfection of God's divine habits or attributes take the place of vices and immorality. In other words, dying is an opportunity for rebirth and an increase in the qualities and values of the all-perfect God.

Fano means that a servant forgets his human existence and prefers divine commandments to his personal desires in his behavior and actions, and he is mortal from his ego, but remains qoim in the presence of God.

Abu Sa'id Harroz was the first person to argue about fano and baqo. [5,61] This was also emphasized by Nawai in "Nasayimu-l-Muhabbat" [1,132]. Abu Nasr Sarraj in his work "Al-Luma" defines fano as follows: "Fano is completely to cut off from servile work and baqa is to remain eternally in divine observation... The claims made by researchers concerning fano remain some people confused. They believe that giving up food and drink is what causes fano in humans, as human characteristics disappear from a weak body and man is endowed with divine qualities. These pilgrims were ignorant of the distinction between human morality and humanism. Human nature does not separate from man, just as the quality of whiteness does not separate from white and the quality of blackness from blackness. Because of the strength of the light of truth, human morality is susceptible to transformation and change." [2,61] "It is incorrectly stated that Abu Said Harroz is the author of this book in the same section of Alisher Navoi's encyclopedic dictionary. The opinions on Fano mentioned above can be found in Sarraj's book Al-Luma. [4,375]

Naturally, the Holy Qur'an is the source of ideas regarding fano. The Qur'an states that "all creatures on the (Earth's) surface are mortal" in reference to mortality. The only thing that endures forever is the face of your Lord, who is the embodiment of splendor and glory. (ar-Rahmon: 26-27)".

Some Sufis refer to fano and baqa as a person's "states" (condition), while others refer to them as a person's "road" (manozil), "field," "station," etc., indicating that they are arranged in a hierarchical manner to represent the stages of a person's spiritual journey. In previous parts, it was explained.

Because fano and baqo are two opposed human states, they are comparable to other contrary state pairings, such as inebriation (sukr) and sobriety (sahw), expansion (bast) and contraction (qabz), gathering (jam'), and separation (tafriqa). For instance, constipation is listed as the primary cause of fano in Jebejioglu's Sufism dictionary. [3,184]

Ibn Arabi interprets the term fano in seven different ways, analyzing it from a philosophical perspective. He says that fano guides the servant toward Allah. By doing this, the servant submits to God's will and gives up all of his soul's desires. "Fano" or "passing away from the self" is the gift of God, according to the mystics. This is the highest point of fano if the wanderer is unaware that he has attained it. As "survival" and "continuation" in whatever event, the Sufi's immersion in the contemplation of Truth's beauty. A Sufi who is a fanofillah, after all, will not feel the impact of arrows or daggers. We can use the following account of Hazrat Ali from the XII chapter of "Lisonu-t-Tayr" as a demonstration of this:

*Bir g'azoda naql mundoqdurki shoh,
Yebdur o'q zahmiki otmish kiynaxoh.
Yer tutib paykon so'ngakka o'yla rust,
Kim chekordin bo'lmayin chiqmoqqa sust.*

*Chun Nabig'a arz etibdurlar oni,
Bo'yla debtur ul hidoyat maxzani.
Kim ul etgon chog'da ehromi namoz,
Oni tortarg'a bo'lunguz chorasoz.
Ondakim ul zaxmning paykoni bor,
Zo'r aylang onchakim imkoni bor.
Oncha istig'roqindur bahravar,
Kim ul ishtin bo'lg'usidur bexabar.*

*O'ylakim hukm etti ul sham'i xudo,
Qildilar ul ishni fath etti xudo.
Shah namozining salomin chun dedi,
Zaxmda ne dardu ne paykon edi.*

According to the sages, "fano" is the start of "baqo" since it releases an individual from their own identity and brings them back to life when they are united with the Supreme Truth. Imam Muhammad Ghazali states that a scholar starts to perceive the world of reality after distancing himself from the vision of the material world.

Some of the mystics emphasize that human qualities are deified in "fano". In it, avsafî zamîma - all the base qualities are freed, and then avsafî mahmuda - the highest quality is achieved. When Arif reaches eternal truth, he forgets all things, even himself.

Fano was regarded by Sufis as a science that was teachable and learned. The words of Bayazid Bistami, who studied the science of fano in Abu Alidin's Tawheed, testify to this. I taught "Al-hamdu" and "Qul-hu-wallah" to him. [1,123].

Fano is a secret, that is, the Sufis often kept the fact of their fano a secret from others. Among them, Abdullah Mahdi Bovardi q. s. This is understood in the plaque given to him: Mahdi "one day was working as a blacksmith and heated the iron with a saw. Nabiynoye used to go and read this verse, "on that day the Truth will be fixed (only) for the Most Merciful" (al-Furqan: 26). An interesting temur fell on the ground, and the man was surprised by it. The disciple saw this and fell down unconscious. I said to the student, what happened to you? In his mind, he saw an interesting temur and said: because my secret was revealed, I was saved. He closed the shop and went on this road." [1,125]. This image represents the Mahdi's arrival at Fanofillah. In this state, he drowned in Allah's observation alone, forgot everything except Allah and His word, and concealed this condition from others. It will be obvious. In "Nasoyimu-l-muhabbat" there is a relationship about the matter of death in several places. In particular, Hotam Asam q. s. says: "everyone who enters this path must keep four deaths: Mawti abyaz - and ul is hunger in the stomach, and mawti aswad, and ul is to be patient with the approval of the people, and mawti ahmar - and it is the opposition of the soul, and the death is inevitable - and it is to sew the ruts on the hilt" [1,128]. In Sufism, the condition of those who have reached the level of fano, who have learned the secret of dying without dying, who are restrained, who have freed themselves from pleasures and pleasures, is compared to the letter alif. [3,97]

Conclusion. Navoi's "Nasayimu-l-Muhabbat" tazkir offers a variety of views on the vast and complex issue of fano. We considered this from four angles above. We believe that this classification contributes to a systematic understanding of both the nature of fano in general and fano interpretations in tazkira.

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