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## SCIENCE OF INNER STATE IN NAVOI'S WORKS (NAVOIY ASARLARIDA HOL (ICHKI HOLAT) ILMI. INTERNAL SCIENCE IN NAVOI'S WORKS (NAVOIY ASARLARIDA DINIY/TASAVVUF ILMI)

**Abstract:** The article gives a perfect description of external (world) and internal (religious) sciences. Their origin and features are described in detail. Navoi's attitude to the external and internal sciences has been studied in detail. It also discusses the external and internal sciences and the positive or negative states associated with them, the colorful experiences of the soul, and the artistic expression in poetic and prose works.

**Key words:** science of inner, internal science, scientist, lore, education, wisdom, justice.

**Language:** English

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### Introduction

It is known that many verses and hadiths about science in the Qur'an and hadiths have always encouraged poets and writers in the Islamic world to acquire knowledge and propagate it. It is also clear from the hadith, "Scholars are the successors of the prophets," that although there are people of different ranks and positions in the world, it is not in vain that only scholars are heirs.

Our compatriot Hakim at-Termizi (820-932) wrote in his book "Kitab al-huquq" ("Rights in us") that "Allah, first of all, created knowledge. From knowledge, however, he created wisdom. And he created justice and truth out of wisdom". He has such works as "Kitab bayan al-ilm (Description of knowledge)", "Ilm al-awliyo (Knowledge of the wise)", "Al-ilm (Knowledge)", "Kitab al-huquq", and even "Kitab al-hikma ilm al-botin", in which the science related to our subject it should be noted that he paid attention to both the external and internal aspects.

Alisher Navoi, in accordance with the divine call, in his life and works perfectly illuminated and showed the features of science and the qualities of the people of science in all respects. Historian Khandamir

writes in his book "Makorim ul-ahloq" that Navoi "spent most of his time from childhood to the end of his life in the pursuit of knowledge and perfection", "in his youth and adolescence" he was busy with "reading famous books" of his time, whether on a trip or in the city he was "in service to use Fasihiddin Muhammad Nizami's knowledge"[3:28-32].

In "Vaqfiya", Navoi states that he paid salaries to the students and teachers, built the "Dor ul-huffoz" for the reciters, the "Ixlosiya" madrasah for teaching science, and dozens of "Xalosiya" for the Sufis. Historians such as Khandamir testify that Navoi always supported his contemporary scholars such as Jamoliddin Atoullah, Mir Kamoliddin Hussein, Mawlana Mu'iniddin Voiz, Hussein Voiz Kashifi with material and spiritual needs. If we look at the works of the great poet, we come across dozens of wise verses, reprimands and exhortations about science. The first steps of the protagonists of "Khamsa" such as Farhod and Iskandar on the path to perfection also began with the acquisition of knowledge.

The fields of science in Navoi's works can be conditionally divided into several groups:

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1. **Secular and life sciences:** Mathematics, geometry, music, astronomy, wisdom, astrology, history, dictionary, medicine, literature, etc.

2. **Shari'ah- religious sciences:** Fiqh, hadith, tafsir (Learns about the Qur'an verses) fields. Navoi says about this in the epic "Farhod and Shirin":

*Bu din ilmiki xomam qildi tahrir,*

*Erur fiqhu hadisu so'ngra tafsir.*

(Defination: they are the sciences of Fiqh, Hadith and Tafsir)

3. **Laduni science.** According to "Ghiyas ul-Lug'ot", Laduni knowledge is the knowledge that is given by Allah without a teacher and without hard work. Laduni knowledge includes revelation, inspiration and intellect. Revelation is given to the prophets, inspiration is given to the saints, and intellect is given to all people[7:209]. Abu Nasr al-Farabi, in his "Imlarning tasnifi (Classification of Sciences)", speaks of a laduni revelation: It is necessary for Allah to convey the necessary messages to His prophets through revelation. If the information conveyed by revelation were in the minds of the people, then people would believe in their own minds and would have no need for prophets or revelation. However, other people have not been given the ability (to know the unseen). Therefore, it is natural that people do not understand what religions say[1:60]. According to mystical dictionaries, inspiration is the meaning or truth that appears in the heart through divine grace. Discovery is to see, with the eye of the heart, truths that cannot be perceived through the senses and intellect; to see the unseen features and real things behind the scenes, to feel them, to be aware of their secrets. That is why the wise are called the people of the heart or the masters of discovery. There are concepts in this regard: theoretical discovery, enlightenment discovery, divine discovery, spiritual discovery, priest discovery, discovery of singleness, muhayyal(the sea on the east side), concern discovery, zamoyir (to consider oneself as someone) discovery and soul being discovery.

Also, the internal knowledge means the meanings and benefits that have reached to the heart from Allah without the will of the person. "*Ilmi qol*" is the Shari'ah, "*Ilmi hol*" is the tariqat (teachings). In mysticism, because the state of pious is important, this doctrine is sometimes referred to as the state of internal science. God-fearing people are "internal knowledge possessors." Therefore, the case is also used in the sense of wise person.

4. **Internal science.** Abu Hurayra, one of the famous Companions, said: "I received two bags of knowledge from the Messenger of Allah (s.a.w.). I told you one of these. If I had told you another one, you would have cut off my neck". It is clear from these words that there is a science that cannot be told and must be kept a secret, and it is one of the inner sciences as well as a specific secret ...

Navoi divided the science taught in madrassas into "qol" - the external science, and the science of the sect tariqat into - "hol", namely the inner science. Because, when the poet reported about some sheikhs in his commentary "Nasoyim ul-muhabbat", he also said, "External science is connected with internal science", "he is good at bases and knowledge of external science", "was a scholar with outward and inward knowledge", "also knows about external science". In fact, these sciences are interconnected and interdependent. Therefore, in mystical sources, the Shari'ah is medicine, the tariqat sect is to consume it, and the truth is the prevention of disease, the Shari'ah is the skin, the tariqat sect is consume it, the truth is the bones, and the enlightenment is the marrow. Sharia is a glass, truth is the wine in it. Various definitions have been given, such as that if you break the glass, you will be left without wine[8:184-185].

In the works of Sufis, they emphasize that the Qur'an and the hadiths have both outer meanings and inner meanings. We also frequently encounter in their works such expressions as the external world and the internal world, the external science and the internal science, the external scholar and the internal scholar, the external residence and the internal residence, the external ablution and the internal ablution, the external blessings and the internal blessings. It is also clear from this that everything has an inner and an outer side, and that they have separate laws and qualities.

According to the dictionaries of mysticism, the external knowledge that protects the inner knowledge from corruption is as a "*qishr*" (skin, shell), and the inner knowledge that preserves this knowledge is as a "*lub*" (base, core, essence). The outward and the inward are not two separate things, one is the outer side (shell) of the thing, and the other is the inner side (the core). So it is the same with relationships of the sects Shari'ah (*religion*), Tariqat (*teaching*) and Haqiqat (*truth*). The Shari'ah is the outside of the sect Tariqat, and the sect Tariqat is inside of Shari'ah. Tariqat is the outside of the sect Haqiqat(*truth*), and the truth is inside it. That is why Haqiqat (the truth) is called lubbul lub ("the inside of the inside, the core of the core").

Since the external sciences are the basis of the internal sciences, the science of the madrasah, the requirements of the Shari'ah, have always been primary in the eyes of true Sufis. Only the talented people who followed it, who showed generosity and zeal in the path of mysticism, had inner knowledge, discoveries and prophecies. The knowledge and understanding of some Sufis in this way has been diverted from ordinary people, even from the minds and consciousness of the madrasah teachers. According to Navoi, Sheikh Zunnuni Misri (d. 860) said: "I did three times and brought three sciences (that is, I created three different sciences). On a previous trip, I brought a science that was accepted by

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both native and common people. On the second journey, I brought such a knowledge that the peculiar people accepted and the commoners did not accept. And on the third journey I brought such a knowledge that neither the peculiar people nor the common people accepted it. As a result, "I was a fugitive, persecuted, and left alone". Shaykh al-Islam (namely Shaykh 'Abdullah al-Ansari) interprets the three sciences as follows: "The first was the science of repentance, both peculiar and common people accepted it. The second was a science of risk and treatment and love, which was accepted by the peculiarities and not accepted by the commoners. Thirdly, the science of truth was beyond the reach of the people. The people did not understand them and began to deny Zunnu Misri"[2:104-105].

Just as the external sciences or certain circumstances have affected the inner, so the actions internal science have also affected the external. As Shaykh al-Harith ibn al-Asad al-Muhasibi (d. 857) said: "Whoever corrects his heart with sincerity and willing, Allaah will beautify his appearance by following belief and the Sunnah".

Navoi Abdukholik Gijduvani gives an example of the inner feeling, the observation of the governorship. During the days of Ashura (tenth of Muharram (a month)), when Hazrat Abdukhaliq Gijduvani was speaking to the people of a large congregation about enlightenment, a young man, with a prayer mat on his shoulder, came in and sat on the edge, looking like a *Zohid* (a man in mysticism). When Hazrat Hoja looked at him, he said: What is the secret (true meaning) of the hadith?, "Fear the wisdom of the believer! Because he looks with the light of Great and Mighty Allah". Gijduvani replied, "The secret of this hadith is that you should cut the "*zunnor*" ( a belt) under your dress and make believe". He immediately cuts off his belt and makes believe (here, believes in God). Hazrat Hoja said to the people around him, "O my Companions, let us, like this young man who cut off his belt, cut off our pride, ambition, hypocrisy and believe. May our sins be forgiven as his have been forgiven". A wonderful situation arises after this incident. People repent by putting their head at the Hazrat's feet[2:301].

One of the greatest caliphs of Bahauddin Naqshband, Hoja Muhammad Porso, says in his "Risalai Qudsiya": "When a learner reaches puberty, there is no difference between what says his soul and his tongue. That is, his deeds do not interfere with his inner deeds, and his inner deeds do not hinder his outward deeds. He is allowed to call the people to the path of *Haq subhanahu wa ta'ala*(Way of Allah)[6:88].

It is known that as a result of the development of internal science, inner strength and state have been achieved. For this reason, when they say **inner knowledge**, Sufis understood the special duties that given to a *murid* (a learner in mysticism) by the

*murshid* (a teacher in mysticism), while they understood the light, discovery and unseen mysteries that resulted from these duties when they said **internal science**. As a result of the combination of external and internal sciences, Sufis have been blessed by Allah. According to Navoi in his preface to "Nasayim ul-Muhabbat", this prophecy took many forms: to be aware of something hidden, to cover long distances in one pass, to appear in several places at the same time, to walk on water, not to burn in fire, to fly in the air, and so on.

It is generally said that when it comes to saints and perfect human beings, they have outward and inward qualities. In Navoi's works, when talking about people with outward and inward knowledge, such as Sufis, Arifs, Lover, Dervishes, and erans (strong men), he sometimes draws attention to their distinctive qualities: For example, in chapter "recalling dervishes" " in "Mahbub ul-qulub", he talks about some qualities of "dervish" and "eran". In other words, they have attained the status of consent and poverty, have a pure heart, they are content with destiny, have endured hardships, have "established the method of sincerity", and have forgotten "everything except Allah" due to their high devotion. If the inside fits the outside, the bottom is in proportion to the outside. While the people of appearance (who love one's outside image) are the claimants, the *erans*, on the other hand, hide their situation and "destroy outward wishes " and correct the "foundation of the interior". They endure for hardships, "refrain from eating and drinking", "wishing for Allah's approval" tolerate for people's claims. " They surrender, find peace in loneliness. To be polite is peculiar to them, but not for an enemy and frien. Through this they can be a dervish" [2:82].

Navai in his work "Nasayim ul-Muhabbat" states that Sheikh Ali bin Abdulhamid al-Ghazari's father Abdulla Ansari was the priest of Herat and one of the *abdols* (prayer, follower). Being "*abdol*" is also a kind of status like "*qutb*" and "*avtod*" in sainthood. As with every saint, they will have outward and inward qualities. 4 Apperant features of Abdols: 1. *They talk less and think more*; 2. *They get up early, sleep less, and spend most of the night in prayer*; 3. *They eat little and endure hunger*; 4. *They are the people of loneliness, far from the people, close to Allah*.

*At the same time, each of these four qualities have external and internal states. These are their four inner qualities: 1. They are the people of Tajarrud(disconnect, alienation, loneliness), they are completely dependent on God; 2. They are the people of Tafrid, those who have attained the secret of unity; 3. They are the people who have found the Truth in God; 4. They are the people of Tawheed (knowing Allah's qualities, names), those who know the secret of Tawheed.*

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It is the nature of the Abdols to leave the body and the image in the place where they are, to go on a journey, to appear in different places at the same time. Their place is above the heart of prophet Ibrahim. One of the Abdols is the Imam (leader of religious people) of these 7 people. They all obey him and obey his command. He is the leader of 7 people. There are those who say that Abdol is 47 people. This 47-member team of saints is called "Akhyor". As in the Abdol group, each group of prayers will have a leader within them. At the same time, the imam is the leader of his group [9:140-141].

Imam Suhrawardi, on the subject of mystical etiquette, writes in "Awarif ul-Maorif": "Sufis discuss two kinds of manners, one external and the other internal. Shari'ah etiquette is the basis of mysticism. Inner etiquette is about thinking and feelings of soul".

Indeed, the Sufis call the feelings, behaviors, and actions, such as love and hate, sincerity, blessings, and misfortune, which appear in the heart and are not seen with eyes, the deeds of the heart, and deeds of the soul. The rule of the inner world is also called the rule of truth. The idea of mysticism is to analyze these feelings in the heart and determine their judgments. Therefore, mysticism can be described as "a science that studies the inner deeds and their rulings." Those who know this science are called internal scientist, people of inner knowledge and heart doctors.

The heart is the gaze of Truth (Allah). It is a mystery, a place of sciences. Navoi warns that divine grace is in the heart and that one should not say anything rude in front of the people of the heart. Because such indecency hinders interest, leaves them beyond of the attainment of the great.

*Fayzi qudsiy tilasang ko'nglungga bo'lg'ay zohir,*

*Ahli botin qoshida so'z dema aslo gustox.*

*(if you want a mercy it will appear in your soul, and do not say anything in front of people of inner science)*

Apparently, the food is sometimes delicious and sometimes tasteless to human nature. But the nourishment of the inner soul, that is, the spiritual nourishment of the heart, the discoveries and mysteries, always bring happiness. Our great poet advocates the pursuit of spiritual education, the acquisition of spiritual nourishment:

*Quti botin istakim, zohir g'izosi birla tab'*

*Bir zamon gar topsa lazzat, bir zamon ko'rmas laziz.*

*(Wish for internal knowledge, the same with the taste of the food)*

*Sometimes delicious and sometimes you do not taste)*

But in other places, Navoi advises to clean the appearance and the interior, to achieve a balanced purity. He emphasizes the impurity on the outside with tears, the washing of the filth (pessimism, anxiety, arrogance, etc.) on the inside with repentance:

*Arish sirishq bila zohiringda esa chirq,  
Yuv tavba suyi bila bo'lsa botining aro shux.*

*(Clean your outside dirty with your tears, and your inside with repentance)*

According to Navoi, the outward appearance of a person should be simple, poor, not arrogant. Otherwise, he will not be able to do good deeds that are worthy of his nature, that is, in the form of saints:

*Avom zohiridek qilmag'ang'a zohirini,*

*Muyassar o'lmadi botin ishi nechukki xavos.*

*(If you do not keep appearance pure, you cannot access of inner world knowledge)*

When Abdulkhalig Gijduvani exhorted his son in this regard, he said, "Do not make your appearance ugly, unless your heart will be ruined" [5:83]. Sheikh Khudoydod Wali also said: "...if tears are cold, they are the tears of painless people. Tears of people in pain according to sign "Appearance is the sign of the heart" are from the warmth of the heart. And the lover is always involuntary and carelessly in pain ..." [4: 204].

The inner world, the purity of the soul, has always been primary in the eyes of the Sufis. Because it is a state free from hypocrisy and self-indulgence. When Hazrat Bahauddin Naqshband was asked about the basis of his sect: At the heart of his answer, "At the conference, the people know the secret, the outward face knows the truth, and the inner side knows the truth," it is clear that the inner secret and knowledge is the primary state, and that poverty and humility lead to a perfection, not arrogance and selfishness.

As long as society exists, man lives in conflicting events and concepts. In mysticism, we encounter philosophical, figurative, and true meanings of words such as good and evil, black and white, light and darkness, earth and sky, hell and heaven, believer and disbeliever, false and true. It is this aspect that has helped to express the Sufi content more deeply in poetry.

Navoi does not want people to see the pain and anguish in his heart in one verse. Because they are interested in appearance, not in meaning. They are only to blame when they do not feel the original purpose. The inner state is understood only by the inner beings. That is why he wants them not to tear his breast in front of Farhad and Mejnun (main heroes in his great work Khamsa), to hide the heat and the stain of love in him:

*Yormangiz Frahodu Majnun allida  
ko'ksumnikim,*

*Botinimning dardu dog'in ahli zohir ko'rmasun.*

*(Do not tear my breast in front of Farhad and Mejnun, so that people cannot see my inner pain)*

Navoi also warned of good things in appearance and in the heart from things that would ruin them. He says that one is destroyed by anxiety (all kinds of doubts, temptations), and the other by greed (various goals, desires and wishes).

*Botinu zohirning ahvolini ko'rkim qilmish*

*Zoyi' ul birni xavotir, bu birisin ag'roz.*

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*(Your outside and inside world could be ruined by anxiety and greed)*

In short, in Navoi's works, the external and internal sciences and their positive or negative states, the colorful experiences of the soul are expressed in

poetry and prose in the form of metaphors and truths. In order to comprehend the essence of the meanings implied by our great poet, we must understand and comprehend them correctly.

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