

# Treatment of Eastern Sufi Women in “Nasoyim Ul-Muhabbat”

Ernazarova Iroda Shavkat qizi

Samarkand State University, Samarkand, Uzbekistan

**Abstract:** *This article is about Sufi women mentioned in “Nasoyim ul-muhabbat” by Alisher Navai. For instance, a worth of such learned women as Robiya Adaviya, Umma Hasson, Sha’vona presented as edification to modern women were mentioned, there are some information about that Alisher Navai respected them very much and considered them better than some men.*

**Keywords:** learned women, ideal hero, Robiya Adaviya, solitary, be grateful, scholar, hell, status of women, penitence

## 1. Introduction

It can't be possible to imagine today's life and civilization without status of women and place. The development of society is defined by women and mothers' spiritual power. So, “women are self-forgetful, their soul and hearts are pure. Really women are hardworking, love their family and make the family and men happy”.

The edification of learned women mentioned in “Nasoyim ul-muhabbat” by Alisher Navai is the example of our women. “Images of 35 learned women mentioned in stories of “Nasoyim ul-muhabbat” are ideal heroes of Navai”. That's why, information about these women always has social-educational and aesthetic importance.

## 2. Materials and Methods

In this work meeting the demands of the theme, the comparative-historical classification methods are used. Scientific source materials form is object.

## 3. Results of the Research and Their Discussion

Alisher Navai has called the chapter about these women “Mentioning about learned women who reached men's status”. At the beginning of the chapter Navai said: “These women are better than men. The sun is not guilty for being female gender, the moon hasn't pride of being male gender”.

Women mentioned by Navai lived in Basra (Robiya Adaviya, Maryam Basriya, Rayhonai Voliha, Ufayrayi Obida, Kurdiya), Bayt ul-mukaddas (Lubobat ul-mut+abbida), Ajam (Sha'vona), Shom (Hakimayi Dimishkiya), Kufa (Ummi Hasson), Khurasan (Fotimayi Nisoburiya), Ardabil (Fotimayi Badriyya), Marv (Bibiyaki Marviya), Egypt (Imratun Misriya, Imratun Misriyayi Ukhro) and Khorezm (Imratun Khorazmiya).

The story about famous learned woman Robiya Adaviya (714-801) is given in the chapter. There are lots of information about her in many resources. For example, there are many stories in “Tazkirat ul-avliyo” by Fariduddin Attor and in the novel “Hayrat ul-abror” by Navai. Also some information as “Robiya Avadiya suggested the idea of adore to God. She considered that the dream of paradise and the

fear of suffering in hell can't be the device of escaping. Person must adore the God and his passion must burn off the secular desires. She suggested the idea of loving God for oneself, fill into his being and achieve God's face”. She is called the first solitary who brought the term of “heavenly love” to the history of Sufism.

As written in “Nasoyim ul-muhabbat” once Sufyon Savriy visited Robiya and blessed her:  
-Oh, my God, I wish peace.

Robiya cried. Sufyon asked:  
-Why are you crying?

Robiya answered:  
-You made me cry!

Sufyon said:  
-Why?

Robiya replied:  
-The denial from the world- is peace, but you are coherent to the world.

It means heavenly love requires to reject from himself and get rid of secular desire. As Robiya Adaviya said without rejecting world love it can't be possible to reach God's love. Love of world and love of God are denying notions.

This dialog expresses Robiya Adaviya's strong love to God. Such heavenly love is distinctive for some people. Sufyon Savriy understood her loftiness in education and cleric perfectness and his visit proved her status in Sufism.

There is a story about Ummi Hasson in “Nasoyim ul-muhabbat”: “Sufyon Savriy said: one day I visited her house. There was only an old mat in the room. I said: If you write your cousins they will help you.

Ummi hasson answered:  
Ey, Sufyon, you were the great before you said it. I never asked My God for estate. How I ask for it that is not able to do anything? Ey, Sufyon, when I am ignorant from God, I forget him. I don't want it.

Sufyon cried hearing her words”.

Sheikh Sufyon cried because of her honest words. Sainly women who are grateful for blessings, even difficulties, who restrain from different desire are the dream of every society. These women’s children don’t do anything for their passions. Gratefulness for God is the main human worth.

Oratory, enjoyable, appealing speaking is also human worth. Women who were mentioned in “Nasoyim ul-muhabbat” by Navai also had such worth. He wrote about Shavona: “She was from Ajam and lived in Ubulla. She had a nice voice and spoke with intonation”.

As Navai mentioned, in Shavona’s meeting who had reached the status of men solitaires, scholars and scientists were present. She was very inspired, frightened, cried and made cry. Inspiration was the way on reaching God’s love. Frightening was the anger of God. Her cry was sorrow of great love to God. The woman who loved God, frightened from God and tried to reach him is a real saint woman. Saint woman never rejects God’s wishes. Such women can educate the children who contribute to state and religion civilization.

Oblation and try to contribution of every Muslim are also mentioned in khadis. In novel of Alisher Navai such women are also mentioned. Such words about Bibichayi Minajjima are given: “She was from Kirmon. She was the leader in Sufism, but she chose the way of dervish. The king and his harem at that time respected her very much. She built a mosque near to her house and presented all his estate to it. Many people prayed at that modque...”.

Navai’s foolowing beit is given:

The pure woman’s footstep is better that graceless man at all,

If you are on the way of religion only for passion for estate.

Alisher Navai’s attitude to every theme is another world. Time passes, but understanding and guessing Navai and his novels are still important. His “Nasoyim ul-muhabbat” about Sufism representatives, wise persons and learned women is being studied in our literature study and is the main actual theme for investigation.

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