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NAVOI ABOUT FAITH

Abstract: The article focuses in detail on the original essence, types, expressive aspects of the dating faith from the important arcons of Islam. In particular, the most important socio-philosophical, scientific-educational views of this concept, which are found in almost all works of Alisher Navoi, have been studied.

Key words: faith, trust, Islam, religion, insulting faith, imitative faith, multifaceted faith, positive faith.

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Introduction

Faith (Arabic – faith, faith) in Islam is the belief in God, His angels, books, prophets, on the day of resurrection, destiny and resurrection after death. A person who believes is called a Muslim. In a word, faith is faith in the True Religion of God¹.

The Quran and Hadith have many guidelines, recommendations and requirements related to faith. The meaning of "faith" is to confirm, to believe. That is to say, "our Prophet is a tongue-in-cheek confession, asserting with heart all the judgments that Muhammad has made from God." One expresses his faith in the unity of God and the confession of Muhammad that he is the true prophet².

From an Islamic point of view, faith is divided into three 1. An insulting faith is a faith free of doubt. 2. Istidlali faith-evidence-based faith. 3. Imitative faith-faith imitated by the belief of the parents.

Faith is divided in terms of expression: 1. Faith in detail. That is to say, "I have believed in God, His angels, his books, His prophets, the day of resurrection, fate – that good and evil be with the will of God, and that I will be resurrected after death"; 2.

(In short) faith. "I have believed in God in his names and qualities, and I have accepted all his judgments³".

The requirements of faith, i.e. faith and belief in religious commandments, judgments, form the foundations of Islam. In Islam, faith has a ruck and a condition. Accepting with the heart what is to be believed and confessing with the tongue is the pillar of faith. This is called "arkon al-Iman (the foundation of faith, belief). And what is to be accepted by the heart with confirmation is the conditions of faith. Since the question of faith concerns the soul, they are also called Creed issues. Correcting faith, following the doctrine of pure Creed, is extremely important for a Muslim. As sowfi Allaheer has been seduced:

Aqida bilmagan Shaytona eldur,

Agar ming yil ibodat qilsa yeldur.

On the basis of faith, whether it is our mind or not, it is still required to believe in them, without doubt. Because religion and law were not separated during the early Islamic period, the problem of faith also attracted theologians, calamists, and fighists. The concept of faith is considered one of the important and controversial issues in Islam, which from the

¹ So'fi Allohyor. Sabot ul-ojizin. T.: 2007. – Б. 21-23;

² Сўфи Аллоҳёр. Маслак ул-муттақин. Т.: 2012. – Б. 46-58;

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beginning of the 8th century was interpreted differently by representatives of different theological and religious-legal schools. The word faith is also used today in the meanings of trust, loyalty, conscientiousness, honesty, purity, love of the motherland.

Faith-related thought and views are visible to one degree or another in almost all works of the Nawab. It is especially evident in his works such as "hayrat ul-Abror", "Arbain", "Siroj ul-muslimin", "Mahbub ul-qulub".

The first proverb of the Nawab "hayrat ul-Abror", "Iman sharhidakim, "Al-iymanu an Tu'minu billahi and maloikatihi and kutubihi and rusulihi and bil-yavmil-end and Bil-qadari charity and sharrihi", begins the manzuma with the following verses:

*Kimki jahon ahlida inson erur,
Bilki nishoni anga imon erur⁴.*

So whoever is a human being in this world, his sign is faith. As the Prophet said, patience, gratitude and admiration are of the things of faith, and whoever is embellished with faith can say it to man. Navoi mentions that, as reported in the "word of God", people are separated from good and evil, and the good are honored by faith. Then the faith consists of six parts. Whoever has these six obstacles says that they protect each person in six ways, and interprets the concepts of the unity of God, angels, heavenly books, prophets, the day of judgment and Destiny, justifying the need to believe in them.

Navoi's "Siroj ul-muslimin" is more open and detailed to the question of faith.

As Navoi covers the issue of faith, the rules of faith, what is believed, the eight qualities of God, in addition, a person belonging to the creed and a Muslim should know the truth: the torment of the grave, the question of two angels Munkar-Nakir in the Tomb, The Bridge of Sirot, the scales on which deeds are drawn, the hell, heaven, the intercession of our Lord, The Miracle of It is on the poet who justifies that the command and return of man's commandment is not to be missed, and that it is also blasphemous and calm from God, confirming the priests and fortune-tellers. In addition to interpreting faith, Navoi also refers to the qualities and manners inherent in the believer in his works. He translated a hadith in the "Arba'in" that "a man cannot be a true believer unless he can narrate to his brother the good things he has experienced":

*Mo'min ermastur, ulki iymondin
Ro'zgorida yuz safo ko'rgay,
Toki qardoshig'a ravo ko'rmas –
Har nekim o'ziga ravo ko'rgay⁵.*

In this work, the poet also reacted to the gift of "a believer cannot be fed (cannot be) without his neighbor being hungry", which encourages believers to generosity and kindness:

*Kimki mo'mindurur qachon chidag'ay,
Kim o'zi to'qu qo'shni bo'lg'ay och.
Anga dog'i kerak yetursa nasib,
Xonida gar kulochu xohi umoch⁶.*

In his work "nazm ul-Jawohir", Navoi quotes a number of wise sayings of Hazrat Ali, which are characteristic of his believing qualities, "it is known that man's faith is fulfilled by His covenant", thus turning his wisdom into Uzbek:

*Iymoni aningki kufrig'a sotir erur,
Chin nukta demakka ul kishi qodir erur,
Har kimsaki iymon ishida mohir erur,
Iymonini bilki, otidin zohir erur⁷.*

Islamic scholars have argued that faith sometimes comes in the sense of Islam, and that a believer comes in the sense of Muslim (Muslim). The qualities of the above believer are those that are also characteristic of a Muslim. In the preface to "Nasoyim ul-Sevgi", Navoi says of our Prophet hazrat: "thanks to him, they have given faith to the people of the time." In this regard, "the glory of faith" in a broader sense indicates the spread of Islam, the spread of muslimism.

The eastern mashaykhs, on the other hand, interpreted the concept of faith in their wisdom in different ways. When asked whether faith increases and decreases, some Muslim scholars have responded that faith does not increase and decrease, but that its light increases or decreases. An example of this argument is in Nawab's "Nasoyim ul-Lovat", in which Sheikh Abulhusayn Borusius states that "no light of faith can be seen in any person without following Sunnah and avoiding superstitions. And whosoever will sit with the Sufis and oppose what they see as their truth, Allah will draw the light of faith from his heart. Faith also came in the sense of love. Abdullah Ansari said that Mansur Khalloj wrote at the end of his book "Ayn ul-jam": "whoever has faith in our words and has enjoyed it, say hello to him from me". What is the faith of the Lord of Khoja Ali Romitani? when they asked, they replied, "to land (to scold) and to hunt". According to Khawaja Bahaiddin Naqshband, the people of truth defined faith as: "faith is the disconnection of the heart from the useful and useless things other than Allah and the connection to the truth".

Navoi mentioned in "Nasoyim ul-sevab" that Mavlono had heard a hadith from Muhammad Tabodgani that "faith consists of two parts, half patience, half thanks".

⁴ Alisher Navoiy. To'la asarlar to'plami. 10 j.li. 6-j. T.: 2011. –B. 85-92;

⁵ Alisher Navoiy. To'la asarlar to'plami. 10 j.li. 10-j. T.: 2011. –B. 587;

⁶ Mazkur asar, – B. 593;

⁷ Alisher Navoiy. To'la asarlar to'plami. 10 ж.ли. 10-ж. T.: 2011. –B. 42;

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For a Muslim person, faith is important for this world as well as for the life of the afterlife. Phrases such as "to die with faith", "to leave with faith", "to live with faith", "Husni Khatami" (to find a good death) are found in Islamic books. Navoi describes the circumstances surrounding death in a ghazal in the "Badoe'ul-vasat" Devon, asking the Creator to give life in faith in the last breath:

Naqdi jon chiqqanda imon gavharin ko 'nglumga sol,

Alagil jondin judo, lek etma imondin judo⁸.

The phrase "gavhar of faith" in the byte is the conclusion of one's inonch, trust. The poet's desire to give life by faith is to remain faithful, survive the Satanic Sharr in the last breath, say the words of testimony, and die with that belief. It is a practical manifestation of the wisdom that "it does not matter to be a Muslim, it is important to die a Muslim".

In the romantic ghazals of the Nawab, the word of faith has expressed various states and moods of the lover. In one of the ghazals, the poet says that there is no need to say the word of faith of a lover who disbelieves in the cause of ishq, (who denies all but the truth), and sacrifices his soul, as if it was not acceptable to have rosary strings between the threads of zunnor.

*Kofiri ishq o'lg'an avlo demasa iymon so'zin,
Xo'b emas tasbih tori rishtayi zunnor aro⁹.*

In one place, the poet tajohuli Orif, through the art of tashbih, adjusts the harvest of yor Zulfi. "Sometimes when the bow (Reaper) of yor Zulfi opens, my faith flies away. Oddly enough, is this argamchim or zunnor Tor?!" "Zulf" in the mystical sense is a divine mystery-a secret, a Jalalic quality and a revelation of Jamaliy Tajalli.

*Kamandi zulfi gah ochilg'ach, uchti imonim,
Rasanmu, rishtai zunnormu ekin, oyo?*

Navoi skillfully achieved new - new meanings by using the word of faith in the expression of various meanings and states, in the creation of religious and mystical content.

Religious, scientific and artistic interpretations of faith and belief in Navoi's work

In his works, Navoi explained issues of faith with great subtlety, evidence, and comparisons. When he wrote about faith topics, he relied primarily on science. He explained the foundations of sound faith one by one and paid attention to their impact on society. As is known, faith is something that is clearly believed, faith, and its form of understanding. It is a set of Islamic concepts and rulings based not on worship, but on faith, that is, not on action, but on faith. In short, faith is a teaching that speaks of the foundations of faith of the Islamic religion within the

framework of the Quran and Sunnah, and is the rulings of Sharia faith.

In the following centuries, Islamic scholars studied Islamic knowledge mainly in three parts. Including:

- 1. Religious judgments;**
- 2. Practical judgments;**
- 3. Moral judgments.**

In general, the basis of the Islamic religion and Islamic culture is a complete, integral, and unified doctrine. However, the above classification also shows the primary and necessary nature of religious rulings.

A healthy faith plays an important role not only in the life of an individual, but also in the life of society. If the beliefs and views of individuals in a society are pure, then peace and religious brotherhood will be strong in that society. On the contrary, people with corrupt beliefs have always caused strife and chaos in society. It is also known from history that missionaries, enemies of Islam, first undermined the beliefs of Muslims, and then achieved their goals...

Navoi belonged to the Hanafi school, the Naqshbandi school, and the creed of Imam Matrudi. Therefore, he promoted the creedal views of Imam Matrudi in his works. The beginning of this doctrine is belief in the oneness of God, His angels, His books, His prophets, the Day of Judgment, that good and evil are from God, and resurrection after death. In addition, a Muslim must have the correct belief in matters of hell, paradise, the torment of the grave, the reckoning in the hereafter, monotheism, and polytheism. Since creed is related to the issue of faith, there are common views between them. The foundations of Islamic creeds are developed and organized on the basis of the instructions of the Quran and hadiths. Islam emphasizes that if a person's creed is sound and in accordance with the creed of the Ahl al-Sunnah wal-Jama'ah, he will achieve happiness in both worlds. On the contrary, if his creed is corrupt and contradicts the Ahl al-Sunnah wal-Jama'ah, his good deeds will be null and void, and the consequences will be bad. The famous sheikh and poet Sufi Allahyar has an instructive word about this:

*Aqida bilmagan shaytona eldur,
Agar ming yil ibodat qilsa, yeldur...*

From the first Prophet Adam to the present day, although the laws of the Prophets have changed, the issue of faith has remained unchanged. Since this issue is very important, Allah Almighty Himself explained and showed the rulings of faith from Adam to Muhammad (peace be upon him). If you look at Navoi's life, he is a thinker and creator who remained steadfast in his faith and was an example for people in

⁸ Alisher Navoiy. To'la asarlar to'plami. 10 j.li. 3-j. T.: 2011. -B.

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⁹ Alisher Navoiy. To'la asarlar to'plami. 10 j.li. 1-j. T.: 2011. -B. 43;

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every way. In his time, Navoi promoted purity in faith, steadfastness in practice, and perfection in morals in Transoxiana and Khorasan through his works.

Navoi explained his religious views in detail in the epics "Siroj ul-Muslimin" and "Hayrat ul-Abror". In "Siraj ul-Muslimin" Sharia rulings are divided into two categories: belief (faith) and action (Islam) and because the question of belief is necessary before action, he explains it:

*Amaldin chun burun keldi aqoyid,
Bas, andin yetkuray avval favoyid.*

Navoi teaches that it is necessary to believe in the following: in Allah and His attributes, in angels, in divine books, in the prophets, in the day of judgment, and in destiny. After explaining the primary elements of the creed, he also discusses a number of other issues of creed that a Muslim must believe in: the torment of the grave, the questioning and answering of two angels, the possibility of seeing Allah's face, the bridge of Sirat, the existence of Paradise and Hell, the intercession of the prophets, the superiority of Muhammad (peace be upon him) over all, the truth of miracles and signs, the inevitability of commandments and prohibitions, and the fact that believing in the words of soothsayers is kufr. Navoi presents them one by one and says that they must be confirmed as true:

*Yana bilkim, aqoid ichra mutlaq,
Necha ish keldi bilmak kerak haq.
Azobi qabr erur kufr ahli xosiy,
Yana din ahlidin ba'zi bo'lsa osiy.
Yana ikki malakningdur savoli,
Yana ham ru'yatulloh ehtimoli.
Yana Haq bir sirotu, yana mezon,
Yana do'zax, yana firdavsi rizvon.
Shafuat anbiyodin ham erur haq,
Muhammad barchaning sarxayli mutlaq.
Yana Haq keldi e'joz anbiyog'a,
Aningdekkim, karomat avliyog'a.
Yana bilgil aqoid ichra mahsub
Ki, bo'lmas eldin amru nahy maslub.*

*Yana kufr anglag'il tasdiqi kohin,
Nechukkim, Tengridin mayusu emin.*

Similarly, in the first article of the epic "Khayrat ul-abror", Navoi, while explaining the word "iman", separately discusses the need to believe and have faith in six things related to faith: in Allah, His angels, His books, His prophets, the Day of Judgment, and that good and evil (predestination) are from Allah. According to Navoi, whoever believes in these six things is a true human being. However, it is necessary to demonstrate the conditions of faith not only in words, but also in deeds and sincerity. It is not enough to repeat the words of faith that lead a person to eternal salvation; it is important to take him to the afterlife, to God, in good health. However, it is not known who will be granted this happiness. "Until someone knows whether he is unhappy or happy," says Navoi, "people are tormented by such fear and hope. Salvation is the intention of everyone, but achieving it depends on the will."

The difference between the schools of thought is evident not only in practice but also in belief. Navoi in his "Nasayim ul-Muhabbat" reports about Sayyid Nasir Khusraw that "...but this group has its own differences in its own school of thought, and this difference is as if it were in the verse mentioned in the "Roshnoyinoma", which is in the context of the ruling school of thought and its grave is in Kohistan", referring mainly to the differences in Nasir Khusraw's doctrinal views.

In Navoi's works, the concept of belief is used not only in religious terms, but also in meanings such as respect, sincerity, and trust. There are examples of this in the work "Nasayim ul-Muhabbat". "And I had faith in this sect (Sufis)."... the people of the region believed in him (Shaykh Mavdud Chishti) and loved him", "...and some of them had faith in him (Shaykh Shihobiddin Suhrawardi Maktulga). In this sentence, aqidah is used in its meaning. "And it is said that (Abu Mansour Muhammad Ansari) I studied science for more than seventy years and graduated and suffered in faith."

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