

THE MYSTICAL IDEAS PUT FORWARD BY ALISHER NAVOI IN HIS WORK

"ARBA'IN" ("FORTY HADITHS")

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Annotation: The article analyzes the mystical ideas put forward by Alisher Navoi in his work "Arba'in" ("Forty Hadiths")

Key words: Defender of religion (faith), supporter of religion, “A’lamut” fortress, astronomy, observatory, astrology, philosophy, morality (ethics, behavior).

The study of the artistic, mystical and scientific heritage of the great thinker, poet and statesman Alisher Navoi is the task not only of the Uzbek nation, but also of the Muslim world. Alisher Navoi, the ruler of Samarkand, was praised as "Mir Nizamiddin", the law of religion. There is a reason for this. In other words, the presence of Alisher Navoi's praise (praise) to the Prophet (peace and blessings of Allaah be upon him) and the praise of the Messenger of Allaah (peace and blessings of Allaah be upon him) in the introduction to the Khamsa epics confirms this idea. While world orientalists study the heritage of Alisher Navoi in order to study the literature of the Uzbek people, researchers of the peoples of the East study the life and work of this great scholar, who devoted his entire life to the happiness of the people. ‘Studied in order to identify aspects of mutual commonality. Because Navoi is known as a great patron of culture in Tajik, Iranian and Indian cultures, he has had a strong influence on the literature of Azerbaijani, Turkmen, Kazakh, Tatar, Turkish and Karakalpak peoples.

Alisher Navoi is the most famous representative of the literature of the Muslim world. Navoi's work is the pinnacle of Turkish literature. Zahiruddin Muhammad Babur describes it as follows: "Because no one had written so much in this language before him." Navoi is the greatest poet of all nations. Because he considered himself the poet of the Turkic peoples spread from China to Khorasan. He united them under the banner of a single literary

language, "single-handedly" and thus had a great impact on the economic, political and spiritual development of the nation.

The universal idea of Navoi's works is to bring the fame of Uzbek literature to the world through the high artistic expression of such beautiful feelings as humanity, patriotism, justice, friendship, peace, kindness and devotion, pure love and fidelity, enlightenment. brought out. Although the great scholar and poet AlisherNavoi did not create a single work in the field of universal education, he expressed his views on it in various scientific and literary works. AlisherNavoi expressed his views on universal education in his works of art by creating the image of a harmonious human being.

In this article, we will get acquainted with AlisherNavoi's ideas about raising a perfect person through his mystical ideas.

As we reflect on Navoi's mystical views, we are reminded of his "Arba'in" ("Forty Hadiths"), a poetic translation of hadiths, which begins with traditional praise and recitation. In the preface to the work, Sabah Ta'lifi Manzuma, Navoi's teacher, Abdurahman Jami, selected 40 authentic hadiths and wrote Arba'in in Persian. writes:

Byte:

Forsiydonlar aylabon idrok,

Oriy erdi bu naf'din atrok.

Istadimki, bu xalq ham bori

Bo'lmag'aylar bu naf'din oriy.

Men demakni chu muddao aylab,

Ul ijozat berib duo aylab.

Persians perceive the circle,

Aryan was an atrocity.

I wish there were these people too

Don't go for less that your full potential.

I mean, He prayed with permission.

It can be concluded that Alisher Navoi created his work at the same time as Jami. The poet first narrates the hadiths of the Prophet Muhammad (saas) in Arabic and then presents his Turkish translation in a poetic way.

The main part of Arba'in begins with the Navoi interpretation of the famous hadith, "None of you can be a true believer unless he pleases his brother what he likes."

Byte:

Mo'min ermastur, ulki iymondin

Ro'zgorida yuz safo ko'rgay.

Tokki qardoshiga ravo ko'rmas –

Har nekim o'ziga ravo ko'rgay.

You are a believer, a great believer

Let's make a living.

Until doesn't like his brother -

Everyone is welcome.

It is clear from these verses that every Muslim is encouraged to do what he likes for himself and not for others. This is because it is not true Islam to allow someone else to do what he considers to be haram. We can see that almost all of the hadiths chosen by the scholar reflect the views of perfect human morality.

For example, Alisher Navai expresses the hadith "The best of people is that which benefits people" in Turkish:

Byte:

Xalq aro yaxshiroq, deding, kimdur?

Eshitib, ayla shubha raf' andin.

Yaxshiroq bil ani ulus arokim,

Etsa ko'prak ulusqa naf' andin.

Better among the people, you said, who?

Hear it, ayla doubt raf' andin.

Know better, my people,

It will benefit more people.

As we have seen, this commentary glorifies the service of man to society. The poet interprets the famous hadith, "It is not the hero who wins the fight, but the one who overcomes himself in his anger."

Byte:

Emas ul pahlavonki o'z qadrin
Bosh uza eltibon nigun qilg'ay.
Pahlavon oni bilki etsa g'azab
Nafsi ammorani zabun qilg'ay.

Not that he's a hero

I'd like to have a shave.

If a wrestler knows his mother, he is angry

I'd like to have a massage.

In this hadith, he calls on man to control his nafs and anger, that is, he says that it is very harmful to the state and society if everyone cannot control his nafs and anger. By translating this, Alisher Navoi says that one should avoid becoming a slave to anger. In Sufism, too, one shows the need to overcome one's desires and the ways to achieve them.

In general, the poet's work "Arba'in" aims to raise the morale of man, and for the younger generation it will be an example and a school. The poet speaks about this in the introductory part of the work:

Byte:

Erur ul arba'inning avvali hol,
Ayla bu "Arba'in" bila a'mol.

Erurularba'in's first case,

Ayla does this with Arba'in.

The total size of the work is 108 bytes. Significantly, the introduction (praise and praise) and the final part are the same - 5 bytes. The light musaddasi of the light sea of

Arba'in is created in the weight of mahzufmahzuf or maktu '(columns and taqti: foilotunmafoilunfailun or fa'lun - V - - / V - V - / V V - or - -).

Alisher Navoi considers etiquette to be the most important criterion of good morals. In the collection of hadiths of Arba'in, it has been repeatedly stated that being polite and moral helps a person to gain a certain position and respect among those around him. Pointing out the role of etiquette in human life, AlisherNavoi expressed the following thoughts: "Politeness makes young people blessed by the elders, and they enjoy the blessings of prayer for a lifetime. Politeness instills the love of the little ones in the hearts of the great, and that love stays in the heart forever. "

All the works of Alisher Navoi are an important treasure for the education of young people. He was able to use every word effectively and appropriately in his work. Every wisdom is exemplary for us. The life and legacy of AlisherNavoi will serve as a model for us in cultivating universal qualities in young people. The great poet made a great contribution to the upbringing of a harmoniously developed generation with his views on education, and his views on universal qualities are important for our time.

He emphasizes that Mirzo Ulugbek was one of such people and believes that his name will remain in the pages of history forever. The perfect man that Alisher Navoi dreamed of is not satisfied with just being educated. To describe him as a mature person, he must also have the qualities of patience, generosity, generosity, honesty, honesty, humility, decency, fidelity, and so on.

Alisher Navoi considers the pursuit of knowledge as one of the most important qualities that serve human perfection. He describes science as a factor that saves a person, a nation from ignorance. Arba'in encourages people to be knowledgeable and enlightened through the ideas put forward in the context of the collection of hadiths. The thinker recognizes that the study of science is the human duty of everyone. After all, the purpose of the study of science is to contribute to the well-being of the people, the prosperity of the country. Educated and wise people always believe that they will work for the benefit of their people and the development of their country.

The poet further clarifies his idea of human flaws and characteristics with the following verse and contributes to the story:

Byte:

Erur ul arba'inning avvali hol,

Ayla bu "Arba'in" bila a'mol.

Goodness gracious hair is a word to the farmer,

Whatever you sow today, keep your eyes on it.

Alisher Navoi valued and sponsored science. The poet believes that the spiritual maturity of a person is, first of all, in his ability to acquire knowledge and enlightenment. He believes that knowledge does not come by itself, a person can acquire knowledge only through passion and passion. In Alisher Navoi's proverbs, the universe is full of meaning. In his wisdom, issues such as enlightenment, compassion, and humanity are central.

Apparently, this play describes how a person can reach the level of perfection, what flaws a person should be free of in this way, and what good qualities he should have instead. Such works are a unique gem not only of the classical literature of the Uzbek people, but also of the treasury of world literature.

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